

The New Mythology
of
Racial Equality

by

BYRAM CAMPBELL

THE NEW MYTHOLOGY OF RACIAL EQUALITY

DEDICATED TO
CHARLES SMITH

FOR HIS HEROIC FIGHT TO SAVE THE WHITE RACE

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BEFORE we start seeing the world we should gain some knowledge of the ideas that are throwing it into a ferment; otherwise, its lands emerge in half lights. For better orientation let us look backward to the early part of our century.

Lothrop Stoddard in the preface to his book *The Rising Tide of Color* (1920) came to the conclusion that since other values depend on the quality of life Americans would wisely act to protect this value. Neither Stoddard nor the many who agreed with him foresaw the psychotic forces that would arise dedicated to destroying the moral man's values as well as our racial heritage. Because of the acceptance of the new beliefs the changes that have occurred are opposite to those forecast by Stoddard.

The ideas which we have mentioned have become incorporated in a *mystique*. This we name *The New Mythology*.

Unless we can gain a knowledge of how this *mystique* has arisen we shall be handicapped in combating it. Even if given the facts most men do not accept them, for they are usually adequately prepared only to understand other normal men. Fortunately we can call on a great philosopher for help.

William James in *Pragmatism* (1907) called attention to a group to which he gave the name, *monists* or as we shall define this term, those dominated by an irrational faith in ideas based on oneness. He brought out the fact that they are subjective thinkers, ruled by their temperaments. In addition to their mania for oneness they have other characteristics, one of which is of extreme importance in understanding them. For this quality James coined the term *tender-minded*.

I would judge from James' general position that he held extreme monists to be mainly the product of inborn

qualities, though he does not clearly so state. Let us be specific. We now know that individuals are born with a temperament fashioned by nature, being a part of their genetic makeup. The monist inherits his qualities.

The normal people who are free from the monist's mania for reducing everything to oneness, we shall name *pluralists*.

James, unlike Stoddard, was not trying to catch a glimpse of the future; and this being the case we could not expect him to foreshadow the phenomenal impact that tender-minded monists have had on our age. Therefore, let us take up where James left off.

Having noticed that radicals are inordinately occupied with "unity"; that they, like Communists, reject the individual in favor of social totality, I at first, while trying to describe them, referred to them as "unity-minded". I later discovered the term, *monist*, and employed it; and still later, James' work. While James had been interested in monists as they react on religion, my interest in them had been confined to their attempts to change the social system.

Much water has gone over the dam since James' day. Many monists, particularly radicals, have followed the leadership of Marx and dropped their interest in religion in favor of interest in society. But how could they impose oneness and inevitability (the latter demand of the monist's nature about which James failed to remark), on society? Marx, with his elaborate rationalizations, satisfied them; hence, his popularity.

Marx insisted on a "classless society", a society made into one, without divisions. Other monists had invented this idea but Marx appropriated it, and as far as I know was the first to "discover" that this would be the "inevitable" outcome of the social adventure.

We could write a volume exhibiting the radical's preoccupation with social theories based on oneness; but, other than evidence of this mania, it would be worthless. Fortunately we can call on a "shorthand" method which

will be adequate for our present purpose. We shall simply name the terms which radicals constantly employ and around which their theories are built. But this will call for a slight step backward in time.

Radicals in the last few years have been subjected to considerable criticism of their beliefs and have become more cautious in their theoretical expression. So let us start with the mid-fifties, and work back. We then find an unlimited number of their endorsements of "unity", "one world", "the oneness of humanity". Their propaganda was responsible for giving the term *isolationist* an evil connotation. They objected that it is negative, and adverse to international togetherness: in short, opposed to their mania for One World. "Integration", still the subject of active promotion, has their strong support. This term may be defined as: "to make whole or complete by bringing together parts" — a conception which the reader will realize arouses the basic drives of the born monist. Monists were becoming intoxicated with a belief in "togetherness" until it was properly shown that this could only be established on the basis of the lowest common denominator. This psychotic group has been fascinated with dreams of the world ruled from one center. Monists promoted the League of Nations and, on its failure, the United Nations. In the case of the latter, they succeeded in having their tender-minded outlook incorporated in its charter.

Most Humanists accept the New Mythology. The true humanism works for the betterment of mankind; present-day Humanists work in the opposite direction, as we shall now prove.

The basic principles of biological progress—on which all progress ultimately rests, as stated or implied by Stoddard—are differentiation and to some extent elimination, though this may be gradual and painless. The monistic Humanist is opposed to both principles. Differentiation negates his sense of oneness and therefore to him is intolerable; elimination profoundly shocks his tender

mind. The proper name for today's Humanists is "*animalists*". They promote causes that lead to the perpetuation of the lower forms of humanity—those nearest the lower animals.

The monist is not only tender-minded by nature; he is also a misfit. He is apt therefore to develop a morbid interest in other misfits of whatever kind and wherever found, and shielding them from the hard facts of life may become his supreme concern. A major aim in the One World which he dreams about is to make life comfortable and pleasant for misfit groups. In his zealous efforts, he overlooks racial differences.

Though we believe that we can discover inconsistencies in the monist's hope for One World filled with happy misfits made economically and psychologically comfortable, while normal men are enslaved by these ends, we shall not stress the point; that is, not now.

The New Mythology shares some ideas with Communism. At the same time there are differences. The repudiation of human biology is a sideline with the Communists; it has become a major project for promoters of the New Mythology—which in its baser forms we shall from now on refer to as *animalism*.

Aristotle came to the conclusion that man is a social animal. Most modern men apparently agree with Aristotle and take it for granted that the future of Humanity is interwoven with the fate of civilization, which in its turn may be looked on as a great complex the totality of which has a different worth in different lands. It will be our purpose to pass judgments on the worth of the civilizations we visit.

Though a troubled world lies before us, we pluralists refuse to see it only in this light. We also wish to see its beauties, savor its richness, and explore its strangeness.

Since the rejection of the word *Caucasian* by many anthropologists has played into the hands of the promoters of the New Mythology, we shall reinstate it. The term *Aryan* we shall employ where tradition suggests this, as in

India, though we consider it synonymous with *Caucasian*. By *racist* we mean anyone who accepts the fact, opposed by followers of the New Mythology, that significant differences exist in races. Though the term *Mohammedanism* is not acceptable to the followers of Islam, we shall for convenience employ it, though we may also refer to this group as *Moslems*, wherever, as in India, such is the practice.

In view of the fact that radicals have appropriated the term *liberal*, we shall not use it. Herbert Spencer, in 1884, gave the proper definition of a liberal as: "One who advocates freedom from constraint, especially in political institutions." We shall therefore refer to those who would destroy individualism in favor of centralized power as *radicals*, or as "*priests*" of the still unrecognized lay religion which we have named *The New Mythology*.

A VISIT TO SPAIN

WE left New York City late the evening of January 28, 1961, headed southeastward, towards the lands of the most ancient civilizations. Some twenty-four hours later we encountered a heavy sea. The next day a wind, carrying great clouds, pursued us from out of the west, while white caps, in bursts of foam, danced to the horizon.

Our first landing was at Las Palmas on the Canary Islands and from there we went to Madeira, another island. These isolated bits of land lie to the west of Northern Africa. Canary Islanders, by terracing volcanic mountains, have converted them into garden spots. Theirs is an adventure in life on a vertical plane. Though I have seen wilder areas, these have never been so intimately associated with human beings. We might see a lovely home built on the edge of a cliff, while numerous roads that wind about the mountains are supported by sheer walls, built of stone. The people who have transformed this area are of the Mediterranean race, but with a minority of blonds of unknown origin.

Our next stop was at the city of Tangier, Morocco, located in northwestern Africa where the Atlantic meets the Mediterranean. To us carrying memories of the Canary Islanders, the people of Tangier appeared extremely dark, though the large majority are not Negroid. They represent a type unfamiliar to Americans. For the present we shall refer to them simply as Moors: inhabitants of Morocco.

Tangier has a residential area with a considerable number of well-to-do Europeans. The natives are poverty stricken and have acquired an unsavory reputation. The land about Tangier is cultivated and is uneven in contour but affords no fine prospects.

Our next call was at the port of Malaga, Spain. Its people compared with those of Tangier are quite fair, in spite of a virtual absence of blonds.

The Moors conquered Spain and greatly influenced her history for more than 700 years, though they did not hold all of the land over this period. Reliable information with respect to the racial origin of the Moors is not available. We shall therefore dismiss this subject with a brief estimate of probabilities. Some information indicates that the Moors were dark; other evidence appears to contradict this. Briefly, then, they were probably made up of several racial elements: Arabs from the Near East, who were probably a fair brunette group; Berbers, some tribes having a minority of blond or rufus elements, and finally the true Moors of North Africa, who were unquestionably dark and whose racial background we shall discuss when we reach Egypt. These groups were held together primarily by hope of conquest; secondarily, because they were all Moslems.

Possibly partly because of racial differences, the Moors usually did not take their religion too seriously. Their rulers were generally not fanatics. Broadly speaking, they allowed Spanish Christians to live in peace providing they paid a poll tax, though there was much confiscation of property of the nobility and the Church. At times friendly relations developed between Christians and Moslems.

Culturally, Spain gained under the administration of the Moslems. While most of Europe was in a stupor due to the Dark Ages, Spain became a repository for numerous ideas infiltrating from the Near East through Moslem channels, including Greek thought.

We left the port of Malaga by car for Granada, almost immediately starting the ascent of the Tajeda Mountains. A few unpretentious but well-built houses, white or near white, were scattered about on the mountain side. As we approached its top, orchards and grain fields were to be seen, even on steep areas. Though this was the early part of February, it was the equivalent of spring in northern climate; grass was green and fruit trees were in bloom.

After passing the summit we traveled a number of miles where but little land was tillable, because of granitic rocks. Finally, hills of solid granite arose on both sides of us to heights of several hundred feet, their bleakness casting a somber spell over the small valley down which we were making our way.

Finally the land became more open. It was then that we caught a distant glimpse of the snow-capped Sierra Nevada Mountains shining as a silver streak against the sky, their lower ramparts lost in haze. Immediately around us were olive groves crowning softly rounded hills reaching to the horizon. It was in this area that we encountered numerous fine mansions, no doubt the center of great landed estates. Finally we entered an expansive valley, the site of Granada. The rich soils of this area are in marked contrast with the land we had traveled.

The transition from poor and rocky fields to those of natural fertility augmented by irrigation was paralleled by an improvement in mechanical devices. In the granitic areas transportation was largely confined to pack animals, mostly donkeys, while further along horses and mules appeared, sometimes pulling carts. Finally, in the valley a few tractors were seen. In spite of these, we were surprised at the amount of field labor done by hand.

The cities of Granada and Malaga are quite modern in

their newer portions, though showing their antiquity in places where some streets are so narrow as to be limited to pedestrians.

We shall not describe the Alhambra, the objective of our overland trip, as we were to see in far away lands finer structures.

The Spanish People

Spain is predominantly inhabited by people of the Mediterranean race; she has absorbed minorities of other Caucasian sub-races, Nordics as well as Alpines. I did not see any indications that the dark Moors left numerous genes, though we were in the area where they remained the longest.

The Spanish people, as is pointed out by Ortega, have great pride—too much to suit him. He refers to them as proud, infinitely proud. Others refer to them as dignified. However named, this quality, combined with the courtesy that springs from it, makes them an interesting study, for in spite of their reserve they love to converse, as has been remarked on by a number of observers. We gained a feeling that, poor as they are, they live a worthwhile life.

Spain has not hesitated to expel elements which she has considered inimical with her aims—Jews as well as Moors, and finally, Jesuits. Moslems, before their final defeat in 1492, had been leaving as they continued to meet with military reverses. Between 1609 and 1611 many of the remaining Moors were expelled to North Africa, as decreed by Philip III; the final exodus occurring in 1614.

On March 31, 1492, a decree was signed requiring conversion or expulsion of Jews within four months. It is now believed that some 165,000 left Spain while about 90,000 were baptized.

Why were Jews expelled from Spain? This happened at a period of religious intolerance, which played a part, though there were other reasons, many complaints sounding quite modern. But in addition, it was believed that they conspired to bring about the entry of the Moors.

Further, according to the Catholic Encyclopaedia's article on *Torquemada*, the "converted Jews [at the time of the Spanish Inquisition] endeavored to Judaize all Spain, and . . . the Catholic faith was in great danger from them."

AN APPRAISAL OF SPAIN

WE remarked in an earlier writing on the incapacity of Latins for democracy. But whereas the revolutions of South America are apt to involve little more than a change of ruling cliques, Spain's revolution of the thirties was a bloody affair which profoundly upset the whole nation.

Spain and her people have fascinated many great men, though it would be difficult to say precisely why. In spite of this, let us present an estimate.

Many Northerners see Spain as a land of romance. During the Fourteenth and Fifteenth centuries she acquired the richest empire in the world, and after her decline into poverty the aurora of romance continued to cling to her. Who has not become stimulated by the dream world conjured up by a reference to "castles in Spain"? Are we not all impressed when we learn of a Spanish grandee? The title suggests the elegance that we have come to associate with the Spanish aristocrat, the product of a long period of selection. Madariaga believes that the Gypsies and Jews of Spain represent the finest specimens of these groups. The great men who have seen Spain and her people in romantic lights are Bizet, Victor Hugo, Alexander Dumas, Lord Byron, and a host of lesser musicians and men of letters.

In his opera *Carmen*, Bizet caught many of the romantic feelings that Northerners have for Spain and her people. But it is probable that the *Spanish* do not see themselves as we see them. *Carmen*, in spite of its brilliant melodies and vibrant orchestration, has never been popular in the land of its setting.

It is generally believed by anthropologists that the Mediterranean race is closely related to Nordics in spite of the

difference in coloring, the similarities being obvious in cranial and body structures and leading to a feeling of kinship, with the difference introducing an element of interest. The Spanish beauty with her dark hair and eyes and at her best with a feminine vitality that is rarely matched enjoys a deserved fame. Though the vivaciousness natural to her is often curbed due to an aspect of Spanish culture, it may show unexpectedly.

In spite of their narrow religious viewpoint Spaniards are seldom puritans. The moral atmosphere of Spain is more relaxed than in northern areas. Further, Spain is a man's land; so why should it not be attractive to men from anywhere, including those from Northlands?

The very names of Spanish cities and provinces sound like music. In the areas we visited are the province of Andalusia, the City of Granada, and the Sierra Nevada Mountains.

But let us drop the world of romance to see what we can learn of the Spanish people that is of more consequence, though before we do this we must touch on an idea that is disturbing our age.

One of the tenets of The New Mythology is opposed to all value judgments with respect to peoples. According to it, we must not employ our intelligence to draw such conclusions. To justify this position the claim is made that overall estimates of peoples cannot be proved. These are then rejected out of hand and even stigmatized as improper. Such ideas we refuse to accept.

In advancing the claim that the public is incapable of making proper estimates of peoples, spokesmen for The New Mythology ignore much evidence that points to the opposite conclusion. Public estimates of worth may be amazingly accurate. Thus, before they became confused by The New Mythology, the majority of our people had gained a correct understanding of the Negro's lack of capacity. Their earlier estimate has been subsequently borne out by a great array of scientific evidence.

In a scale of worth based on intellectual ability, where

should we place the inhabitants of Spain? As a means of judging their capacity, we shall look to the number of Spaniards who have risen to international fame in intellectual pursuits. As we do not consider that the art of painting represents such, we rule out Spain's numerous great artists. In fiction the Spanish have Cervantes; however great he may be, the poverty of first rate authors is difficult to explain except through a lack of capacity. In science the roster is equally poor. Cajal, a physiologist and one of Spain's leading scientists, shows that in comparison with the rest of Europe Spain has shown poverty in scientific thought. While we recognize that some of her conquerors in the New World possessed a capacity for wielding ruthless power in achieving self-aggrandizement, such quality does not make for a sound civilization—the subject of our principal interest. On the other hand, we credit Spain with producing a number of men on the fringe of greatness.

Spain has had the usual apologists who explain her backwardness and paucity of great men on the basis of social and historical circumstances. All of these ignore the fact that groups, peoples, and races have innate qualities as do individuals and that these qualities profoundly affect accomplishments. The New Mythology has set up environment as a god from whom magic flows. So great is this magic that it dispenses with biology. Nature has proved to be arbitrary. Saying this, we do not rule out the possibility that cultural factors, particularly religions, may greatly influence civilizations.

Certainly Cervantes was not helped by his environment. It seemed to conspire to deny him even a minimum of advantages. His genius rose above all difficulties. What type of man was he? Cervantes refers to himself as having chestnut hair, and before it turned silver, a golden beard.

Spain was the first country in Europe to introduce compulsory education for children. The Spanish people have had every opportunity to demonstrate their ability, unless we consider the Catholic Church a sufficient stultifying

factor to account for their backwardness. But this may be looked at in two ways. While the Northern races have had the strength of mind and courage to throw off the bonds of this intellectual tyranny, Latins generally have not.

Though we feel that our estimate has been proper, and within limits, accurate, we would not make too much of it. The West now faces a problem of vastly greater import. With tropical peoples posed to swamp us by means of peaceful penetration and with our own radicals actively abetting such projects, we stand in need of Western solidarity in opposition. This should include all Caucasians, and, among them, the Spanish.

In my opinion if Latins could divest themselves of the racial beliefs fostered by the Catholic Church, they might become racists, for we occasionally learn of individual Latins with a remarkably clear understanding of the danger posed to our kind by Negroes. Given freedom in this area, I believe that we might even see a dynamic racist leadership appear in some Latin lands.

We shall skip lightly over some areas of beauty and interest. The Monastery of Montserrat is located several miles from Barcelona in a mountainous area, perched on the side of a cliff which affords a distant view of the Pyrenees Mountains. The Riviera we shall leave to its tourists.

ITALY AND THE ITALIANS

NORTHERN Italy has an interesting countryside. The city of Florence is remarkable for the number of great men, men of international reputation, who were either born or lived there. But it is the Italian hilltop villages and towns that stand out most clearly in our memories. Often located at a considerable height, these positions formerly aided in defense. Seen from a distance in early evening, they suggest dreams of a romantic past.

The Romans have long been skillful builders. Italy has

an abundance of rock in its hills and mountains but little timber. Due to this situation, rock is extensively employed in construction, though usually covered with plaster and painted, while tile roofs are everywhere seen. The construction gives an air of permanency appropriate to an ancient civilization.

The exterior of St. Peter's is unimpressive, though the court in front of it, flanked as it is by numerous columns, offers a fine sight.

St. Peter's is built in the shape of a cross—600 feet long and 450 feet wide with a great dome striking upward over the area of convergence. How the dome fits symbolically into a conception based on the cross, I am not aware—but there it arises in all of its magnificence.

No figures can convey the majestic feeling of grandeur imparted by the interior of the cathedral. Looking from one end of the central nave towards the other, one is impressed by the tininess of the human figures as these are seen about the tomb of St. Peter, located under the dome. The canopy which surmounts the tomb is made of bronze supported by four great bronze pillars. Strangely, this metal is of pagan origin, having been removed from the Pantheon.

While sightseeing in Italy, we were frequently reminded by our guides that the early Christians had been persecuted, but never a word was said about cruelties practiced by Christians against skeptics during the Inquisition.

One gains the impression over the Mediterranean lands that an excessive proportion of the wealth of its peoples has been diverted into the construction of cathedrals, churches, and chapels. Of these there are in Rome alone 440 devoted to the Catholic faith. (It may be of some interest to record that Rome has 12 Protestant churches and 2 synagogues.)

In addition to the cost of the structures, an immense amount of wealth is diverted to the maintenance of the Church as an organization, its priesthood being largely

unproductive. But surely, the Church must offer something in return.

At a cocktail party aboard ship I was told by a doctor, born in Sicily but brought to America while young and educated in New York City, that the Mediterranean peoples are in need of the discipline imposed by the Church on its peoples. It was his belief that without priests to tell the poor that it is wrong to steal, and freed of the fear of Hell, crimes would greatly increase. These, he admitted, are unduly high, and he remarked that all of the peoples of the Mediterranean are dishonest. He spoke highly of the Japanese, by contrast. I might add that experienced travelers have developed similar beliefs about these peoples, based on experience. We need not discount their beliefs, as *The New Mythology* would have us do; for, as we have seen, popular appraisals are often correct. In case the Church cannot justify its existence on other grounds, Mediterraneans pay an immense price for this form of discipline. But the Church has other functions.

We gained the impression in the Catholic lands we visited that much of community life is tied to Church activities. Showmanship is everywhere in evidence, the great cathedrals offering this as fiestas in frozen form, the fiestas providing a temperate but dynamic outlet for the Latin love of spectacles. Again, the cost to the people is high.

In spite of the powerful hold of the Church in the Mediterranean area, there is evidence that in Italy she is losing some of her grip; there are a surprising number of atheists in this land of the ancient pagans.

Rome looks best at night. Many of its buildings are painted a golden tan and as the illumination from the city's lights is also golden, the effect is pleasing. By day they appear faded and shabby. In portions of the outlying parts of the city at least a few of the streets have been widened—some, greatly, so that the effect is one of openness, much in contrast with the other Mediterranean cities that we visited, except Barcelona.

The Italian People

Basically, the people of Italy are of the Mediterranean race; particularly to the south of Rome. To the north, they have absorbed Caucasian sub-races in numbers, especially Alpines and various groups affiliated with Nordic stocks.

Because of their incapacity for democracy, Latins need able leaders. When they have had these, they have been great conquerors. At other times they failed.

Most of Rome's successful leaders sprang from her important families. As Rome achieved greatness, her gifted families began to die out. They were apt to have one child or none or often an adopted child—sometimes a slave. It is quite likely that the ending of the better strains of Roman blood played a part in her decline, and possibly a major one.

How much has Italy benefited from the Northern people who have settled in her land, particularly in the North? Certainly, some; probably, a great deal. As an example, Caesar Augustus, grand nephew of Julius Caesar, is claimed by racists as a Nordic, and credence is given to this claim as he had sandy or golden hair and light eyes. But what can one man do for a whole nation? In the case of Augustus, a great deal; his impact on history changed its course. It is generally recognized that Augustus ended the threat of anarchy and established an era of internal and external peace, unfamiliar to the ancient world. This, he considered his greatest accomplishment.

Augustus gathered all power to himself, then employed it for the benefit of the Empire; achieving a harmonious whole, and this without any special concessions to any group or groups. Nor did he employ demagoguery or imply that he aimed at equality. At the same time he was democratic in his personal relationships and would not allow the display of statues of himself. He spent tremendous sums in improving and beautifying Rome and the Empire; none for his own aggrandizement, though he ruled virtually all of the then known world. Augustus,

in refusing to promote his own personality, was the least Latin of the Romans.

So great was the success of Augustus that, partly in his lifetime but mostly after his death, he became revered throughout the Empire as a divine figure.

One of Augustus's favorite emblems was the Sphinx, which is fitting for he remains one of the most enigmatic figures encountered in history. He could speak fluently when he chose or hold his tongue. When his genius failed him, he learned from experience. In spite of the fact that he suffered from poor health all of his life and was subjected to unprecedented strains, observers have remarked on his placid expression, which shows in his portraits. Though it is difficult to penetrate to the innermost reaches of his mind, we know that he was a conservative, who wished to preserve the classes much as they had developed historically, though he saw to it that exceptional individuals could arise and gain recognition. He also tried to restore the ancient Roman virtues.

Of the great men of history, Augustus has garnered the least fame. There are several reasons for this. Conservatives who have become intoxicated with democracy do not like him because he became the first emperor of Rome. Radicals despise him because he was basically a conservative. Romantic lovers of displays of sheer power are apt to ignore him because he rejected such a pursuit. An appraisal of true greatness of Augustus, based on balance and moderation, lies outside of public interest. The few who have seen beyond these superficial outlooks have had little or no effect in establishing a deserved fame for this great man.

From Italy, we sailed for Greece. As this country was the site of the first flowering of most that is best in Western thought we shall by-pass it here, hoping to deal with it later, when we have more space at our disposal.

We left Athens for the island of Rhodes, and from there went to Egypt.

AN OVERALL LOOK AT AFRICA

LET us pause for a brief survey of Africa. This vast continent has its greatest land mass near the Equator; and, as equatorial lands have been unfavorable for the development of the higher forms of life, including members of the human family, there is a basic biological reason for its racial backwardness, reflected in undeveloped societies. Tropical high lands are more favorable. Some of central eastern Africa falls into this class.

Africa is rich in natural resources, which are unevenly distributed. Though mostly tropical, the climate varies especially in the all-important amount of rainfall. The richness of the land and its utility also vary greatly. Further, the continent is divided psychologically. Tribes dislike neighboring tribes, religious groups are in conflict with each other; the Blacks, as is pointed out by Stuart Clote, have developed a powerful anti-white feeling.

Negroes, as is the case with other major races, are divided into a number of sub-races, some being superior to others intellectually—though none are gifted. Hottentots and Bushmen of the South, as well as the forest dwelling Pygmies, may be considered to be at the bottom of the scale, while the races of the eastern highlands, who have absorbed elements from other races, represent higher forms, with the "true" Negroes of western central Africa occupying an intermediate position.

As we shall be from here on particularly noting differences in *color*, let us say a few words about this subject. We do not attach significance to blond hair and fair skins, *as such*. Rather, they indicate genes of the northland—an area which has been favorable to the development of higher forms of life. But not all northerners have become blond, as is attested to in Scotland and the Scandinavian countries. Further, Caucasians wherever found show in their skeletal structures, particularly those of the cranium, decidedly more evolved forms than those of Negroes or Mongolians. Caucasians recognize their own kind through

a complex of factors. Color is but one of these: yet it plays an important part in evaluating primitive races.

Egypt

We caught sight of Egypt at the port of Alexandria. Our first contact with Egyptians was with the small army of immigration and custom officials who boarded the ship: a non-Caucasian group of a deep brown color. Two guards were Negroes.

We made the trip from Alexandria to Cairo by train. The land over which we passed was part of Egypt's great delta and appeared to be very rich. For a time our train ran at the side of a wide canal, plied by many boats, some of them sailing before a brisk wind.

Everywhere we saw, though thinly spread, animals and humans; the former consisted of burros, which were mostly white; water buffaloes, cattle, an occasional horse or camel, as well as a few sheep. Usually the animals were tethered in small groups.

We passed through small villages of mud huts and a few towns largely constructed of brick. Though the buildings, apparently apartment houses, were on small lots, many of them were 4 to 5 stories high; often, in bad repair. Some of the new ones were of attractive design.

Cairo is a city of extreme contrasts. Its newer and better sections have modern buildings, with comparatively wide and clean streets, though these areas are smaller than would be expected for a city of its size. The older parts of the city have many streets so narrow that they are limited to pedestrians. These parts, including an occasional wide street, are unbelievably filthy. The costumes here vary greatly and run from European types, those of the colorful East, to colorless rags. The wider streets in these poorer sections are crowded with cars, trucks, and carts drawn by humans as well as animals. Right of way is taken by the vehicle that offers the greatest threat, though not till after much sounding of horns. In the disorder, a chaotic madness holds sway.

I was shocked at the number of Negroes, or those showing Negro blood, whom we encountered, though they represent a minority.

While in Cairo we visited the pyramids, which lie across the Nile, and a few miles over a bleak desert.

Egypt is believed by many students of the origin of civilization, to be the oldest. All agree that its civilization is extremely ancient and has persisted into modern times. This fact introduces a subject of interest.

Lamarck believed that acquired characters are inherited. This belief, known as *Lamarckism*, teaches that species of animals evolve by practice. If true, this should apply to the brain as well as the skeletal system. Lamarckism has been officially adopted by the Soviets, and though disproved by geneticists it continues to re-emerge in subtle forms in the West. Let us see what light Egypt throws on it.

If Lamarckism were true, Egypt should lead the world: her intellectual classes should be the most intelligent, her workers should be the most skillful, her people should be so adapted to civilization that they could carry forward a progressive culture virtually without effort. But what do we find?

Egypt trails the northwestern European nations, which have had but a comparatively brief time under civilization. This situation is explained on but one tenable basis: the races of the north have been better favored by nature.

The American version of Lamarckism as embodied in The New Mythology is: Given time and a little help, all backward nations, irrespective of their racial make-up, will be able to support the most modern civilization. Both reject human biology as a factor of consequence.

I was told by an American living in Cairo that the Federation (United Arab Republic; for our purposes, Egypt) makes much of its theoretical acceptance of all Africans as equals, but that in practice "prejudice" and discrimination against Negroes is found, though he added that this is so concealed from them that they appear quite

contented with their lowly lot. He mentioned the fact that as the country has but two classes, Negroes find themselves part of the great majority, and because they do not have the money to patronize the better restaurants, questions of discrimination in these do not arise. A further mitigating factor, he said, is the constant show of interest in Negroid Africa by the Federation. In Cairo, Negroes are employed most frequently as waiters or in other jobs requiring little output of physical or mental energy.

Egypt has two English language publications devoted to presenting Egyptian views, and with the utmost candor, propaganda. One, *The Egyptian Gazette*, is a newspaper; the other is a weekly magazine, *The Arab Observer*. The latter has adopted the position that the great contests of today are being fought in the field of propaganda. It makes it clear that the Arabian countries have suffered a great deal from Jewish propaganda, and because of this, the Federation is preparing a counter offensive. It has, or expects soon to have, offices in six countries. Egypt emerges, as of today, as the only country in the world taking official notice of the fact that Jewish propaganda is based on advancing Jewish tribal interests and, in case of conflict, without consideration for the interests of others.

We left by plane for Luxor and were not to see our ship again till we picked it up at Aden, in southern Arabia.

UPPER EGYPT VISITED

Luxor is some 650 miles up the Nile and has been the site of Thebes, and in ancient times was the capital of Egypt's "Middle Kingdom". Today it is a town of but a few thousand, the brown skinned element largely dominant, with a larger proportion of Negroes than we had seen further north.

Across the Nile from Luxor and about 13 miles west are found the Valley of the Kings and the Valley of the Queens. Most of the intervening area is irrigated farm land. As we approached our destination, after encounter-

ing a slight uplift, a land devoid of vegetation took over. The sun beat down from a cloudless sky on an infinity of rocks, and was reflected from them as well as from great sandstone cliffs.

The Valley of the Kings is said to contain tombs of some 50 Pharaohs. We visited those of King Tutankhamen (Tut), Amenaphis the Second, and of Rameses the Second. Some of the paintings on the walls are well preserved, and show people with features similar to those of modern Egyptians. The fact of the stability of types has frequently been remarked on by anthropologists and others. Only the tomb of Rameses the Second showed pictures of Negroes, and but few of these.

The tombs lie up a canyon and are excavated from solid rock — quite an accomplishment in the ancient world. Around the mountain and in the Valley of the Queens is to be seen the great temple in which Queen Hatshepsut is buried. It is built in three tiers and is impressive, standing as it does against a great cliff of rock in a scene of lonely grandeur.

Back in or near Luxor we visited the temples of Luxor and Karnak. The latter, though it has lost its roof in an earthquake, made a greater impression on me than did the pyramids. Left standing, are a veritable forest of gigantic pillars.

Later in India we often gained the impression of being in the midst of a land saturated by history. While in Egypt's Middle Kingdom we did not experience such an emotion, which we attribute to the fact that the habitable areas around Luxor are limited. In central Egypt the only land capable of supporting human life is but a tiny streak across a vast and forbidding desert to which no memories cling.

Because of President Nassar's ambitions to lead all of the states that might be called Arab, his propaganda contends that Egyptians are Arabs. The average Egyptian, however, on being asked if he is an Arab, will tell you that he is Egyptian. Asked about the Negro, he is apt to

say that the members of that group are Negroes who are citizens of Egypt.

Most Egyptians are followers of Islam. Not only does this religion foster a belief in race equality, but the new ambitions of leaders of lands which may be called Arabian are causing them to promote equality as a unifying factor. Professor Bernard Lewis tells us that a gathering of Arab leaders a few years ago defined an Arab in these words: "Whoever lives in our country, speaks our language, is brought up in our culture and takes pride in our glory is one of us." It will be noted that no reference is made to race or common origin. From this point of view as well as that of their religion, a Negro could qualify as an Arab.

The Near East has a deplorable record with respect to human biology.

The Egyptian People

Now for a look at Egypt's racial make-up. As previously remarked, Egyptians, taken as a whole, are very dark, though lighter elements are found. Some individuals could pass as Caucasians. Many races have immigrated to Egypt, not only from bordering lands but also from further north, and some of these would probably have carried elements that were quite light. In Cairo I met a young man, a native, who was blond with blue eyes.

Egypt's predominantly dark element represent the largest single group. In my opinion this dark, non-Negro element can be best observed in the area of Luxor, where they bear a striking resemblance to the people of India. These latter may be referred to as Dravidians, and Sir Arthur Keith believes, as I do, that the darker element found in Egypt are also Dravidians.

In this writer's opinion the dark, non-Negroid peoples of north Africa, including those of Tangiers, and probably the dark Moors are of Dravidian racial stock.

Because of the purity of type of many Egyptians, much racial apartness must have been practiced; and this over a great period of time. There is some tendency for races

to blend, certain theorists believe; other factors obviously work towards the preservation of types. Even where some crossing has occurred, your writer believes that re-segregation usually develops, based on the type which individuals most closely resemble.

As of now, there is little threat of Egypt being further overrun by Negroes, because of immigration restrictions based on an over supply of manual laborers. No immigration is permitted except for specialists. A biological crisis may arise if Egypt should find herself in need of many unskilled laborers.

Egypt is the first, unless it be Morocco, of the lands peopled by dark skinned races which we visited that is plagued by an excessive birth rate.

Khartoum

We traveled by plane from Luxor to Khartoum, located in a cotton growing area lying on the Nile to the south of Luxor. Khartoum is the capital of the Sudan, now an independent country. It and adjoining towns, or suburbs, are said to have a population of 500,000, though the buildings and residential areas suggest that it is smaller.

As we entered the city by bus from the airport, I was surprised to see residences equalling those that might be found in an upper middle class area in the United States, with well kept yards, for I had been prepared for Negro type shacks. We later learned that this was the European section. There are some 50,000 Caucasians in the city. In addition, a fairly large group of Dravidians are found; the remaining and numerically predominant element are Negroes.

The Sudan was under British rule for 55 years. It has been independent for 5 years. The present government, though called a democracy, is a dictatorship, headed by General Ibrahim Abboud.

We crossed the Nile to visit the native section, which I assume was laid out by Europeans, as it gives every indication of having been surveyed and the buildings fol-

low an overall plan. Usually but one story high, they are made of unburned brick, which is practical in this land where rain is virtually unknown. In the business area the walls are plastered and whitewashed and the sidewalks are roofed.

As we turned onto the main business street, the first effect was of sunlight striking the white robes of a thousand figures, and glinting from white turbans, all in a kaleidoscope of motion.

We halted and crossed to the sunny side of the street to visit the bazaars. As the afternoon was about half over, canopies had been let down from the outer edge of the roofed walks; the canopies were made of any material that came to hand, mostly burlap sacks. Across the sidewalks were the shops, about 10 feet wide and 20 feet deep.

My first glance into one of these was startling. A figure reclining on a sofa against a sidewall, was oblivious to all that was going on. After the surprise of this strange sight in a place of business, I became aware of the fact that the premises were cluttered with a confused mass of objects. Toward the front were box-like show cases, displaying trinkets; their glass semi-opaque due to encrusted dirt.

In another bazaar we saw a small stove, an enormous safe, a pile of wood for fuel, cotton goods of all kinds, stacked anywhere, and the inevitable native visitors and spectators. A few shops had two or three workers in gold, silver or leather.

Across the street, on the shady side, were many figures on the sidewalk, sitting with their backs against walls, or they might be stretched out in semi-reclining positions. Much of the merchandise was displayed on the walk, or the walk might be used for storage. Because of these obstructions, almost everyone walked in the street. This is the Fifth Avenue of the native quarter.

Left to their own devices, Negroes seldom order their surroundings. The bazaars are typical. With their con-

fusion and profusion of humanity, we sensed that we were penetrating to the true spirit of Negro civilization as Negroes wish it and where it reaches such heights as they are capable of attaining. It is this chaos that they revert to when left alone.

AN APPRAISAL OF THE AFRICAN

THE land south of Khartoum as seen from the air over many miles is devoted to growing cotton where water is available. Still further south the plain began to rise, first in rounded hills, then more precipitously as they reached toward the plateaus of the Ethiopian high lands. From then on to near Addis Ababa, vast benches alternated with great canyons. The level land was divided into fields of irregular shape, while far and near all was parched, for this was March; the rainy season occurs in the months of June, July and August, when so much rain falls that two crops can be raised.

Addis Ababa is 8,000 feet high. Being near the equator it has a remarkably even climate, near to ideal.

After Italy was forced to withdraw her troops from Ethiopia and upon his return to power, Emperor Haile Selassie granted the privilege of remaining in the country to 6,000 Italians, who constitute the largest group of Caucasians. I could not determine their present number. Next numerically are Greeks, followed by Armenians. There are several other nationalities, including French and Swedish. The population of Addis Ababa is reported to be 500,000; that of the nation, 22,000,000. The housing does not seem adequate for such numbers.

The Emperor made a wise move in permitting the Italians to remain; they have contributed much to the country. Our guide told us that Ethiopia's economy is controlled by non-Ethiopians because rich Ethiopians, whose wealth is mostly in land, have not been willing to risk their capital in commercial undertakings. He expressed the belief that this situation will shortly change.

The natives of East Africa are generally not rated

among the "true" Negroes. This is certainly so of members of the Amharas, a tribe of Ethiopia, who are lighter in color than Negroes. There is also a racial element in Ethiopia who superficially resemble Negroes because of kinky hair and equally dark skins, but do not show some of the true Negro's basic characteristics, being more evolved. Fitzgerald points to the fact that throughout the eastern area of Africa classes are based on race, with those with the least Negro blood at the top and those with the most at the bottom.

The New Mythology not having penetrated Ethiopia, its citizens live in happy ignorance that they should force integration on everyone. As near as I could observe or learn from those acquainted with the facts, they believe that it is perfectly natural for people to associate with others of their choice. Italians have a fine club house for those of their kind. The French have an excellent school. This does not mean all Ethiopians live in harmony. There is much dislike, bordering on hatred, between members of various tribes. I was informed that there is some jealousy of the Amharas because of their lighter skins and political influence.

Everyone agrees that the power of His Imperial Majesty Haile Selassie is absolute, but no one appears to be concerned about this situation other than a group of educated younger men who would have the Emperor more aggressive in pushing programs of improvement. He has sponsored five handicraft schools of considerable size.

Addis Ababa means "new flower". The city is built on a number of hills, surrounded by higher ones covered with eucalyptus trees. Many of the streets are nicely curved but the city otherwise shows little of planning; an occasional fine building may be flanked by old and dilapidated one story structures.

The bazaars at Addis Ababa differ in detail from those of Khartoum but are sufficiently similar not to call for a description, though we shall mention that the natives in the two areas dress quite differently. In Khartoum the

natives wore white robes. Here, they dressed in many styles; the few robes that we saw were usually neither white nor bright. Shorts appeared to be fairly popular with the younger generation. An occasional European type of suit was seen on a native, or mixtures of several styles might be worn. Some of the robed figures were in rags, and filthy.

Ethiopia has its own airline, being operated under a contract with an American company. It employs American pilots and Ethiopian hostesses.

Leaving Addis Ababa by plane we were able to observe farm houses being displaced by round mud huts with thatched cone-like roofs, usually one to the farm, placed within a walled enclosure with other small buildings. Again, the fields were of irregular shape. Still further along, at lower elevations, farming ceased where the land beneath us, all but denuded of vegetation, turned to a brown-tan desert as it dropped by rugged stages towards the Gulf of Aden. Finally, the Sea of Aden lay beneath us, its pale blue waters dotted by ships skirting Arabia, heading for or from the Suez Canal.

Your author regrets that our journey did not take us to western central Africa, where he is sure much information of value could have been uncovered through firsthand acquaintance with the facts. Still, on the strength of our limited observation of African scenes reenforced with information we gathered, let us proceed to an appraisal of the African Negro.

We first remark that trade has been one of the great spreaders of civilization. Negroid Africa has been visited by traders for some 3,000 years, principally in search of ivory, gold dust, nuggets, spice, and slaves. The traders include Arabs, who maintained civilized outposts in eastern Africa, Indians, Egyptians, Persians, Jews, and later men from a number of western European lands. Artifacts left by these groups are still found. Well established trade routes were developed from the east coast to the interior,

as well as six from the Mediterranean world south, in spite of the difficult terrain.

Many civilized attitudes, especially those that lead to high ideals, have passed from group to group on contact. Negroes have never advanced themselves in this way, for such ideals have proved foreign to their natures. Walter Fitzgerald, thoroughly acquainted with the African scene, is one of the few who have had the courage, in a world dominated by radical beliefs, to show that the adoption by African Negroes of European customs will not change their innate traits.

No major group known to history has been given the benefit of so many attempts by outsiders to educate them as have African Negroes: many schools having been sponsored by church and other organizations. In a recent interview the Foreign Minister of Nigeria stated that 20,000 Nigerians are studying in Great Britain alone. Besides these, though exact figures are not available, several thousand others are attending universities in America and various European lands. How much does this promise for Africa? Probably, virtually nothing. As pointed out by Cloete, when African Negroes have picked up technology from outsiders, they usually forget how to employ it. On the other hand, Africans, as is known to students of their affairs, have never been able to do anything of consequence for themselves.

As a control, let us look at another group, the Mayans of Central America, who, unaided, became proficient mathematicians and developed an amazingly accurate calendar. They also employed glyph writing. Negroes, till shown how by white men, never learned to count, and had no method of writing. Mayans learned to build with stone. Negroes never did. The buildings at Zimbawe, as pointed out by Fitzgerald, were almost certainly erected under the direction of Arabs or Asiatics. Why the failure of the one group and the success of the other? Obviously, the environments were similar. The basic differences were biological and the superiority of the one over the other

was demonstrated by their respective histories. Even without the benefit of writing, some groups have created great poetry and literature. Negroes never have.

Do these failures to become civilized imply that Negroes, as savages, lived a life of happiness before the White man began modifying their habits? It does not. Negroid Africa has been a land of blood, violence, mutilation, and cannibalism; an area of rank superstitions involving at times intense mental suffering. Many have lived in terror of witch doctors who might place a curse on them. Individuals lived in fear of chiefs who could torture them or sell them into slavery. Not only this but tribe members might be killed or carried off to be sold as slaves by enemy tribes. Were it not for the white man, all of this, including slavery, would still prevail. Negroes are not adverse to enslaving one another.

One of the delusions spread by The New Mythology is that African Negroes have been "exploited" by Caucasians. This is absurd. Had not white men offered them higher pay than they could elsewhere command, they would not have accepted jobs: wherever Caucasians control the economy, Negroes enjoy relative prosperity.

Have Negroes appreciated the benefits they have derived through the presence of the white man? Obviously, they have not. Rather, an anti-white epidemic sweeps the land. Stuart Cloete quotes a mine manager as saying of his Negro employees: "They are never grateful for anything done for them." Though Christians have spent large sums in Africa and many missionaries have worked unselfishly to advance the interests of Negroes, Christianity is losing to Islam. Possibly I have been too harsh. Stuart Cloete believes that almost every white man knows one Negro whom he likes.

Cloete, who has had firsthand experience with Negroes, believes that they are one hundred percent dishonest and that corruption is endemic with them. The ardent apologist for African Negroes, John Gunther, admits that their governmental leaders are addicted to wholesale graft.

Why is the world, but particularly America, siding with Negroes in Africa, and against Caucasians found in the same area? South African Caucasians believe that this is due to our politicians seeking favor with American Negroes. To this I only partially subscribe. I believe that this fact can be traced to the activities of the "priests" of The New Mythology as propagandists. These dedicated men have influenced our State Department and dominate agencies of the United Nations. They have profoundly affected our universities, churches and wealthy foundations, so that many, if not most of these, are actively promoting animalism.

We found in an earlier chapter that the principal concern of the "priests" of The New Mythology is to make life easy and pleasant for misfits. Negroes fall into this class; they are not adapted to the requirements of advanced civilization. Further, they are numerous, providing animalists with many opportunities to show their righteousness, providing, of course, we are stupid enough to see them in the image which they hold of themselves.

Possibly normal men will find it difficult to believe that anyone could become so debased as to promote animalism. Let us therefore look at this question in the light of history, where we find analogous situations. Indian priests invested the cow with sacredness; the history of Egypt shows that the bull as well as the cow were worshiped, and at one time the ram. Savages often idealize lower forms of life. Our immature groups, under the tenets of The New Mythology are again promoting animalism, but in a new form, one with which their spiritual ancestors were unacquainted. The psychological factors are basically similar: both groups idealize inferior forms of life.

A RELIGIOUS PEOPLE AND A HOLY CITY

OUR port of entry to India was Bombay, located on its western central coast. The people of this city of over 3,000,000 vary greatly in color, from almost black to a fairly light tan.

Bombay has become a great trading center and the site of many industries; the prosperity of its inhabitants is attested by the many automobiles seen on the streets, as well as the number of substantially constructed apartment houses.

Most of the buildings in the better part of Bombay are 7 to 8 stories high. The streets of this section are kept quite clean. Towards the suburbs the buildings gradually drop to a height of 3 or 4 stories; then to one or two story affairs and the streets become dirty. Finally, the open bazaars take over and filth is everywhere, but more particularly on the sidewalks.

Now for a few words about terms. Citizens of India are, by definition, Indians. The word Hindu was first employed to distinguish between Moslems and those who followed the religion native to India, but in modern times the term Hinduism (formerly Brahmanism) has come to mean the religion native to the land.

As a number of Indian cities, including Bombay as well as others further east, owe much to the British, we shall deal with them together in a later chapter.

Benaras

We left Bombay by plane, our next stop being Benaras, which lies more than half-way across the country and somewhat to the north. As this is India's Holy City for all sects (according to Chakravorty), let us pause to try to gain some insight into Hinduism and the other Indian religions.

It is impossible to sum up in a few words what Hinduism stands for; it is vastly complex. Not only is it a religion but Hindus refer to it as a way of life, for it embraces much of their culture. At different times different aspects may be stressed, further confusing the outsider, though not upsetting the balance for the Hindu. Hinduism has by far the most followers. Its doctrines about the one and the many, unity and variety, are so complex that a considerable flexibility is required to grasp the various viewpoints.

Hinduism began as a form of nature worship, evolved into a philosophical outlook with some leanings towards monotheism—though these have never been insisted on and monotheism has been rejected by several of the orthodox systems. In discussions with Hindus, I occasionally encountered the idea that back of the many gods is a Supreme One. The Indian, Chakravorty, believes that without its underlying philosophical unity Hinduism would have perished. This is achieved, according to him, and in spite of the variety of gods, by the worshiper realizing that the special god of his choice is but one manifestation of the Supreme Being: all reflect the Supreme One. Though the Hindu conception of monotheism is of considerable antiquity (probably pre-Christian according to Basham), this attitude has been reinforced by contacts with the West.

In the case of those who have leanings towards monotheism, each has his own understanding of God, for perfect freedom in most beliefs is granted. According to Max Weber, Hinduism does not comprehend the conception of dogmas. We could further add to its complexities by an historical account of the Vedas, its holy book. An excursion into the realm of its various gods offers opportunities to get sidetracked into minor fields. But all of this we shall forego to continue with other aspects of this remarkable religion.

Up to this point we have stressed the flexibility of the beliefs and attitudes of Hinduism. Now for an area of rigidity. According to Max Weber, the caste system is fundamental to Hinduism, for from this conception stems the influence of the Brahmans. As caste has been universally denounced by radicals, let us look at some facts which they belittle or ignore. It has given India social stability without the need for a strong central government, which so often leads to tyranny. Fear of loss of caste has maintained discipline. But its most important function has been to preserve biological values based on color, the lighter colors being found in the upper castes.

There are aspects of caste which serve no apparent pur-

pose, as it came to embrace many other differences, such as those of occupation, and in this process has become amazingly complicated. Attempts to do away with it have failed, particularly in its biological aspects.

We have said nothing of India's minority religions. Of these, Mohammedanism is the most influential. Its tenets are so simple as to be unworthy of an intellectual discussion, being but an expression of a typical monist's feelings for oneness as this found form in the era ante-dating Marx, including the monist's tender-minded onlook. The beliefs of Mohammed, promulgated centuries after the periods in which the great thinkers of Greece had presented the world with their amazingly enlightened conceptions, was an abysmal descent to a lower order of thought. Islam's most marked characteristic is the narrowness induced in its followers, which has had a powerful disruptive effect in India, since the monists who promote it are intolerant of the pluralistic views of Hinduism. As a result of these differences, Pakistan, a Moslem stronghold, withdrew from India.

Buddhism rejected the caste system and therefore failed. Jainism, which holds, among other beliefs that all forms of life, including insect pests, are sacred, has remained a minority belief, though it, as well as Buddhism, has affected Hinduism. Christianity and Zoroastrianism have found relatively few followers. The Sikhs, believers in monotheism, have had little effect on India's other religions.

Our trip from Bombay to Benaras was by air. As it was just in advance of the rainy season, the land was brown and appeared parched.

We landed at the airport serving Benaras (sometimes known as Varanasi) early in the evening. The trip of several miles to the city was made by car as twilight was gathering. Our road was lined by tall trees. Then our lights showed occasional white robed figures, most of them on foot, some on bicycles, with a few riding in bicycle rickshaws. Aside from this there was hardly any traffic.

Finally, small buildings appeared and soon we were in a village, where kerosene lamps cast a soft glow over the bazaars and the street. Suddenly we encountered a small crowd accompanied by a great elephant robed in scarlet, all lighted by many torches. Some of the figures wore bright robes for the occasion—a wedding procession. Our glimpse of this brilliant scene was brief for soon we were plunged into the black Indian night, which was relieved only when we reached the area of our hotel.

Hindus advance the claim for Benaras that it is the greatest cultural and religious center in India. Yet it is incredibly filthy. Adding to the sense of disorder, some deserted buildings in an advanced state of decay are found in the midst of newer structures, though most of the latter are faded in color and look dilapidated. Sacred cows wander about free of constraint; many goats are also seen, as well as a few donkeys and an occasional pig. The sidewalks are the most filthy, and unless the pedestrian proceeds with caution he is apt to step in animal droppings. The Hindu temples of Benaras were dirty and unkempt. This is not the case over all of India.

The small open front bazaars found in great numbers abound in filth, while those devoted to cooking and food displays swarm with flies. But strangely enough the merchandise is presented in an orderly fashion, in marked contrast with Negro bazaars, particularly those of the Sudanese city of Khartoum.

To visit the Ganges, we arose before daylight, though the river is but across the city. As we were getting under way a faint light appeared in the eastern sky. This pleased us, for our eyes were greedy for sights of the more spiritual portions of this Holy City, together with its sacred river. As we approached our destination, twilight enveloped the scenes. We finally left our vehicle and joined a swarm of human beings mostly dressed in loose fitting white robes; other costumes, colorful, dirty or ragged, were also in evidence. Mixed with the motley crew were a variety of vehicles, these being carts or bicycles as well as occasional

automobiles and bicycle rickshaws, with the whole swarming mass pushing on towards the river. Dogs made their way through the confusion, while pigeons fluttered above it. The street through which we had been passing was lined with buildings 3 or 4 stories high of dingy appearance, their dark recesses foreshadowing the strange world into which we were about to enter. Near the top of the steps that led to the Ganges in a slightly expanded area some untouchables, male and female, were doing their best with their strange unmanageable brooms, to clean up the immediate area. Towards the side of the great battery of steps that descend to the river a few beggars were beginning to take their places.

The steps that we have referred to are named *ghats*, these being greatly expanded horizontally towards the water's edge to provide landing areas for boats as well as to accommodate bathers. Hindus attach much importance to the Benaras ghats, believed to be gates to heaven.

Our trip was so well timed that the sun was rising just as we stepped onto the deck of the small craft which took us up and down the river to provide us with view of its shore line. Because of our early start, we scored a spiritual advantage, as the Ganges is supposed to be more holy as the sun rises.

Along the bank of the river we saw temples of elaborate designs interspersed with simpler buildings, many of these being apartment houses reserved for pilgrims, who are given free lodging for a brief visit to the Holy City.

At times the scene with the river crowded with boats and the teeming life—and all lighted by the rays of the early sun—reminded us of those of Turner's most spectacular flights of fancy, which also include water, cities, people and boats, as recorded by him on canvas.

The mortally sick and the dead are often brought to the bank of the Ganges so that after cremation their ashes can be dropped into the river, thus insuring a quick trip to heaven. At one point we were enabled to witness, at a distance, the cremation of a human body which had been

buried except for the protruding feet, in a pile of wood, partly consumed by fire.

Landing at our ghat an hour or so after we had departed, we found many new bathers, as well as holy men under parasols who for a small fee protect the bather's valuables. Barbers in a squatting posture were scattered about. Visitors, many of them from a distance, carried jugs to be filled with holy water from the river.

As we ascended the ghats to the battery of stairs leading to the street we discovered that beggars had lined both sides of these with the worst cases, those most apt to arouse sympathy, in disorderly display at the top where we had earlier observed the untouchables cleaning. The prone figure of a man held my attention. Covered by a blanket except for his head and a bare arm he wore a pained expression and appeared half dead, as swarms of flies crawled about his face and over his arm. Was this a neglected man on the point of death or a piece of weird showmanship, calculated to wring money from the unwary? We shall never know. Possibly this prone figure with the questions that it suggests to the Western mind may act as a gruesome symbol of one side of Indian life, the one in which the Westerner sees but dark recesses.

The reader will probably appreciate the fact that we left the Holy City of Benaras with its sacred river without gaining a sense of purification. From this we draw a conclusion.

We need only read the Indian Chakravorty's enthusiastic account of the sights encountered in the area we had just visited to realize that these are seen in vastly different lights by the Easterner and the Westerner, for these two truly live in different worlds as far as their value-systems and aspirations are concerned.

INDIA'S CAPITAL AND THE TAJ MAHAL

Delhi

IN New Delhi we find a city strikingly different from Benares. Emblematic of this is the comparative absence

of sacred cows with a greater number of the more practical water buffalo, which are kept more confined. The part that the British played in the creation of New Delhi will be covered, later.

Delhi is in the northern portion of India. Except for the older parts of the city, the visitor from the south is struck by the lighter skins of its inhabitants, this having been true even before the great influx of light Hindu refugees from Pakistan. We witnessed a group of school girls, possibly 200, in identical costumes marching by; and, as this was downtown, concluded that they were on their way to an historical monument. A careful observation failed to show a single dark face by Indian standards. This is certainly too remarkable a situation to account for by coincidence, caste involving segregation no doubt being responsible.

Delhi is a city which has been built and rebuilt or added to, with a minimum number given as eight, the last being New Delhi.

The citizens of Delhi claim that it has the highest living standards in India. Some of this may be due to its having become India's capital. Moving in the direction of socialism, the Government supports innumerable bureaucrats, housed in a great array of new, two-story apartment structures.

In the older portion of Delhi we found ourselves occasionally back among the familiar sights of India, though the dilapidated areas appeared to be less extensive.

Agra

Agra is a rather small town. Here a number of the great Moguls made their homes, though Delhi remained the Imperial Capital. The greatest of these Moslem rulers was Akbar (1555-1606) who rose above the narrowness of Mohammedanism to try to establish a just and universally acceptable state. He met with some success; suffering from their inherent limitations or those imposed on them

by their culture, his successors failed; so that the dream of Akbar was short-lived.

The Taj Mahal is found on a river bank not far from Agra. It was conceived by one of India's great Mogul rulers, Shah Jahan, as a mausoleum for the remains of his wife. In this respect it was not typically Indian, for Hindus cremate bodies. Nor is its architecture typical of the land; students have discovered the influence of the architecture of Persia, of Egyptian mosques, and even of Moorish Spain.

Shah Jahan had several designs prepared by architects from Turkey, Persia, and Arabia. The chief architect was Mohamad Isa Afandi of Turkey, and the chief engineer was from Agra. Construction began in 1631, and approximately 20,000 men were employed for 22 years.

Comparing the Taj Mahal with Hindu temples, one discovers that its whole spirit is different for they, like Indian painting, are apt to fail in unity, while the Taj Mahal is grasped in its full force at once.

The Taj Mahal may be likened to a poem which has found form in stone. Seen even by daylight, it has the quality of a beautiful dream. No doubt its being built of white marble contributes to this effect. The grounds are so laid out that the paths, pools of water, and most of the planting help lead the eye to the main edifice. But we discovered an incongruous note, one which I am sure that its planners would not approve. This was a large patch of red flowers. Beautiful in themselves, they were out of place. Should the planting be limited to the lighter shades of blue, white, or pastel colors, the effect would be more in keeping with the dream-like quality of the Taj Mahal. thus adding to the unity of the great masterpiece with its surroundings, to a feeling that the spectator was in the midst of a dream world.

If we take the Taj Mahal as a symbol of aspiring India, one that we of the West can appreciate, and providing we wish to look objectively at its implications, we find that it

is not truly representative of the vast majority of the people who inhabit the area. True, laborers of their type erected the building but the conception was quite foreign to them, for it sprang from the minds of races to which they do not belong.

AN ESTIMATE OF THE INDIAN PEOPLE

INDIA'S climate is predominantly tropical, tending to discourage both physical and mental activity over much of the year. Aside from the far north, there is little to interfere with free communication. Yet even in the more open portions of the north and south, considerable differences in the intellectual climate are found. These, we attribute primarily to race.

The racial background of India is complex. Let us assume, as does Sir Arthur Keith, that Dravidians represent a racial as well as a linguistic group and that this group is the basic race of India. Though related to the primitive Australoids, Dravidians are more evolved. A few Mediterranean Whites have settled in the southwest, while Mongolians have infiltrated the northeastern area and a Negrito type is found, usually confined to jungle lands. But it was the Aryans who profoundly changed India when they penetrated the land from the northwest; and this is true even though their number was not sufficient in itself to account for their great effect.

India achieved her greatness only after the Aryan incursion, and from then on this factor should always be reckoned with, for studies have shown that India's lighter elements (her racially Aryanized groups) have larger brains and rate higher in intelligence than pure Dravidians. Yet this latter group are not without talent.

In the valley of the Indus, possibly as early as 3000 B.C., a people who were probably Dravidians had developed the mechanics of civilization. Archaeologists have found brick houses with bathrooms. These are clustered about great palaces, temples, and public baths, all served

by elaborate drainage systems. Irrigation was practiced in rural areas. Such accomplishments suggest ingenuity and a capacity for industry, but we maintain that higher powers are not necessarily implied.

India's history does not emerge with clarity till the sixth century, B.C. There is evidence that great empires rose and fell earlier; the period, however, cannot be clearly deciphered, for a sense of time or history had not developed.

Though Dravidians had become more advanced in sedentary pursuits than pastoral Aryans, it was the latter who developed the ideas on which a higher civilization could be built. Let us see how an Indian puts this. Sisirkumar Mitra tells us that the great King Bharata extended the Aryan influence over a vast territory and knit different parts of the country together through the dynamic influence of Aryan ideals.

The *Rig Veda*, a product of Aryans which has become a sacred book for Hinduism, is in the form of a lengthy poem. It expresses attitudes and feelings typical of Northlanders.

Percival Griffiths shows that the Aryans had conceived of the gods as *Bright Ones* while Dravidian gods had been frequently malevolent and blood-hungry. He tells us that Hinduism has had to descend to a lower level to conquer all of India. Dravidians had been fierce and cruel, extremely superstitious, and never became completely Aryanized, culturally.

The Indian people are industrious. We observed them on a number of construction jobs where practically all was done manually, and the work was carried forward with dispatch. In the hand crafts Indians show both energy and patience.

Till she gained her recent independence, India had never been ruled democratically, though in the Aryanized north-west comparatively short lived attempts were made to establish republics based on a strictly limited franchise. It was also in this area that the great ruler Akbar came to

power. Aside from this period, the average Indian lived under governments whether their sway was vast or limited, that ranged from moderate to despotic.

The Moguls ruled parts of India for several centuries and for a time, before the collapse of their power in the eighteenth century, they had consolidated most of it; when the East Indian Company began to assume power the land had been in a state of turmoil for half a century with rival leaders in armed conflict.

The fact that a western commercial company succeeded in imposing order in a country the size of India represents one of the amazing facts of history. In this accomplishment the British had, for a time, the added task of outmaneuvering and defeating European rivals including the French, Dutch, and Portugese.

How is India succeeding with democracy? Pakistan, as mentioned, has broken away from the central government divesting it of some 90,000,000 inhabitants, who now live under a dictatorship.

Many Indians are convinced that the bureaucracy has become so large that it is unwieldy; charges are frequently made that it is arbitrary and corrupt and that Nehru cannot correct these conditions. One reason for the excessive number of bureaucrats is that educated Indians will not seek employment in occupations which they believe might reduce their status. Since clerical jobs with the government do not fall in this class, the pressure to increase their number is constant.

If democracy fails in India some form of absolutism will take over. Will such be of the *right* or *left*? There are powerful factors at work in India that pull in both directions, for Indians are extremely proud of their culture and anxious to preserve it, which could best be done with a rightist government. On the other hand, Communists are showing their usual skill at exploiting discontentment.

What of the future of the caste system in India? If the country develops a rightist government, I believe that it will end by preserving that part based on color. The left-

leaning government has not, to date, been able to do away with color castes; as against trade castes, they have a basic reason for being. Even should India go Communist it may not (assuming it could) abolish this biological aspect, for we find that in spite of their preaching the Soviets permit discrimination in their eastern provinces.

Monists would have us believe that social solidarity leads to efficiency, in spite of the fact that this idea was tested by the Bolsheviks, and found wanting. Their attempts to create a classless society brought on such disorganization and disaster that it lasted for less than a generation. The caste society of India has survived for thousands of years.

The pluralistic Hindus have shown greater adaptability in intellectual fields than Moslems, and it was they who readily absorbed English political thought. Moslems, being bound by dogmas, fell behind; and though they produced a few able individuals who aspired to leadership, the group remained intractable for a considerable time.

Occasionally the practice has been followed of looking to the social insects to see what light their systems throw on ours; as they have had the advantage of a vastly longer time under organized societies. We discover that their most highly evolved societies are the most dominated by caste systems, divisions being more numerous and pronounced.

As stated, we consider the brown stocks of Egypt and India members of the same race. They have striking psychological similarities. Now for a few of these. Both are friendly; both have developed the art of painlessly extracting coins from tourists as gratuities and though this is but a detail it has significance as an indication of basic characters. Both groups tolerate filth. Where opportunities present themselves, both are addicted to graft. Both are mechanically gifted and have ability as builders. Is it simply coincidence that both fell under the sway of absolute leaders who employed their talents to construct some of the greatest monuments that have come down to us

through the ages? "Priests" of The New Mythology explain these similarities on the basis of one group learning from the other. We do not deny that some of this influence may have occurred in spite of the distance of Egypt from India. But then, why did not Negroes, who are next door to Egypt, acquire her civilization? A transfer of knowledge between these adjacent areas should have been comparatively easy.

What if anything have Indians gained biologically from thousands of years of civilization? Such a question obviously leads to speculative realms. Yet I believe that we can offer some evidence, though it be slight. We found the Indians great builders at the dawn of civilization, being a group biologically adapted to work. But under the intense pressures brought about by an increasing population we may assume that those most fitted for work left the most progeny. For a tropical people they are amazingly industrious; that is, where questions of status are not involved.

A quiet campaign to belittle the British period of rule in India is being carried on from Nehru down. In fairness to Indians it should be pointed out that this is done without rancor, and neither I nor any of the numerous members of our party whom I questioned heard expressions of ill will towards the English. Not only this but a recent poll conducted in a number of the larger Indian cities asking which nationality Indians liked best came up with the remarkable answer, "The English". I say *remarkable* in the light of the contrast with African Negroes, especially those of the Congo, who have turned against their former rulers and show this with expressions of hatred. But with the Indians we are dealing with a relatively superior group. No doubt they have gained some of the qualities—spiritually—which they claim for their civilization, helping them to arise above petty irritations. Though we do not believe that Indians suffered under British rule, wielders of power make enemies even if they are wise and benevolent. Indians have obviously taken this into consideration in their evaluation. At the same time—no doubt in a quite human

attempt to bolster their morale—they may not always be entirely objective as we shall now see.

Indians are wont to compare progress under British rule with goals which *theoretically* they might have reached independently, and a number of Western writers follow this rule. Indians paid for English administration, but we may ask if the price was excessive.

Due to the fact that the impact of the British was felt throughout a great part of the East we shall sum up their accomplishments in a later chapter when we shall be in a position to gain a broader view.

I met a few Caucasians sufficiently acquainted with Indians to have learned their private opinions. They had found that some Indians wish that the English were still in control. This fact is easily understood on the part of the well-to-do who prefer the former stability; but other Indians of modest station believe that they were freer under the English. It may be that the number of these groups is not sufficient to be of political significance.

The Monuments of India

During our stay in India we visited so many temples, shrines, mosques, fortresses, and palaces that listing them would become monotonous. Many others, we did not see. The over-all impression is of a tremendous outlay of human energy, for all of these structures were built without the benefit of modern equipment or techniques. As in Egypt, the transportation of the building material alone represented huge undertakings.

Many of the great buildings erected by the Moguls have been stripped of easily transportable treasures. We were assured that one of these had ceilings of silver, and we saw its marble walls inlaid with semi-precious stones, now mostly gone. In another place we observed whole walls of marble perforated in such elaborate patterns that they resemble lace on a gigantic scale, and most of these fine structures were placed in extensive grounds, which prob-

ably had been elaborate gardens with fountains from which perfumed waters played.

India as a Civilization

As one of the first areas to become civilized, India interests us. Further, she has the richness that springs from diversity. India never experienced any great drive towards oneness such as inhibited the free play of intellectual processes during the Dark Ages of the West. But why India's good fortune?

The monistic thinkers of India have tended to seek inner peace. Though they are not dynamic, their attitude has not reacted on all of society, allowing individual Indians an opportunity to explore infinity.

India's high birth rate beclouds her future. Immediately after our visit the acting Home Minister announced that the total population is 438 million, an increase of 80 million during the last 10 years. Her leaders recognize the danger from ever mounting numbers but have not been able to do much to change the situation.

SOUTHEASTERN ASIANS

Bangkok

WE shall skim lightly over our excursions into Nepal, our stay in Ceylon, and visit in Singapore.

Katmandu is the capital of Nepal, a small independent country on the northeastern border of India. Many Buddhist refugees from Tibet have settled there; among these we saw a Mongolian boy of about 15 with auburn hair and hazel eyes.

In Colombo, capital of Ceylon, we encountered a considerable number of works of art in temples indicating a preference for fair complexions. This evidence was reinforced by commercial signs showing people far lighter than the average for the area. No doubt we had seen as many similar indications of a preference for fair skins in India, but in Ceylon they were more concentrated, creat-