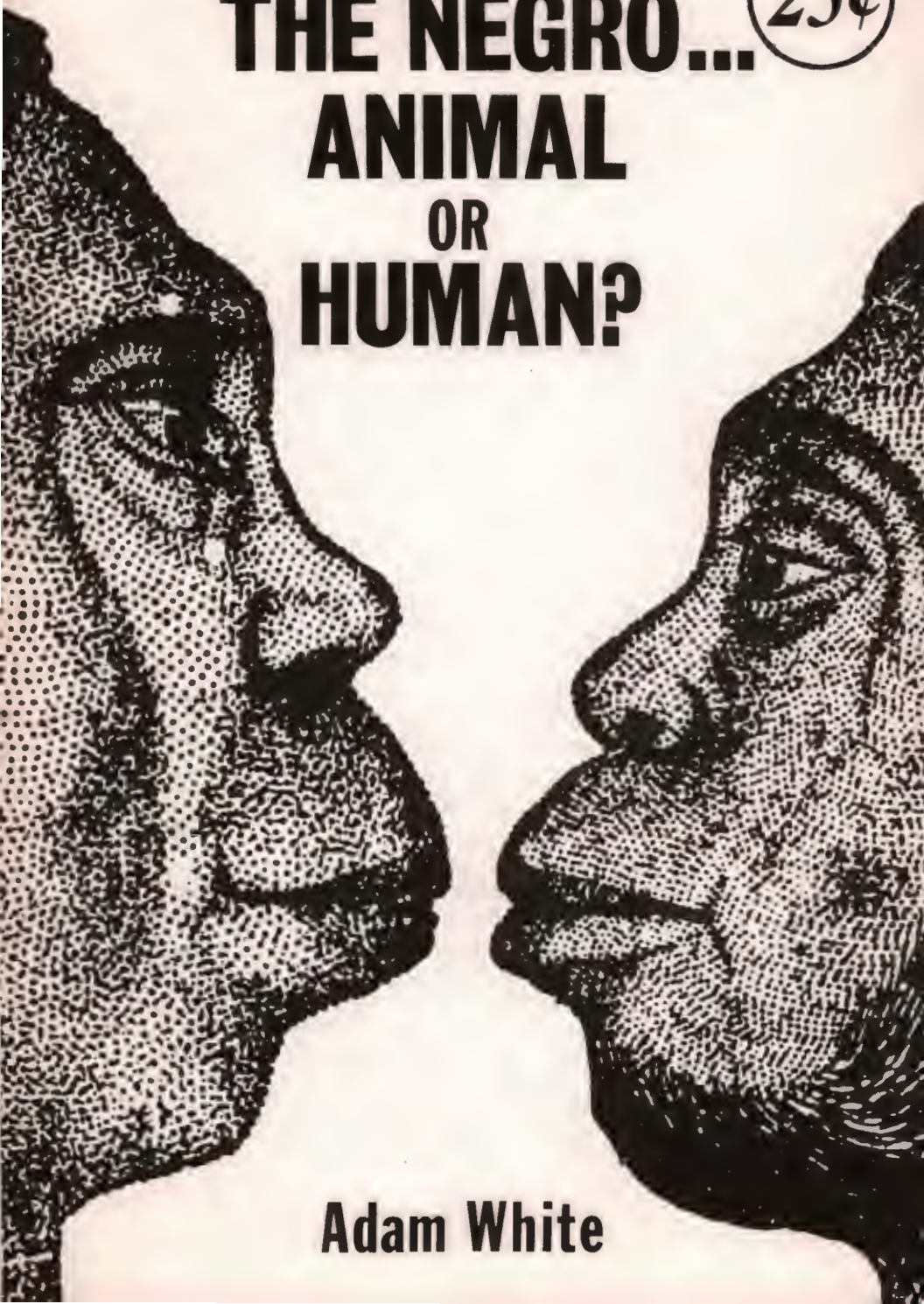


THE NEGRO...

25¢

**ANIMAL
OR
HUMAN?**



Adam White

D E D I C A T E D

**to pure-blooded white
people, wherever they
live . . .**

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by Adam White**

THE NEGRO, ANIMAL OR HUMAN? was originally written as a sixty-four page book, but due to financial and other difficulties, it could not be published. This small booklet has been produced as the only possible alternative at the present time. If this venture is financially successful, the larger book will be produced and offered for sale very shortly. Other volumes may be produced in the future, because the subject is quite large and involves all of human existence.

The author acknowledges a great debt to Reverend B. H. Payne, who wrote on this subject in 1867, and to Professor Charles Carroll, who wrote two comprehensive books in 1900 and 1902. The author of this present booklet is a former clergyman with a rather broad education and experience. It is his opinion that the correct knowledge that the negro is merely an animal and not human, and that man, conversely, is human and is not an animal is the most important information since the Bible itself was written. Indeed, this information is contained in the Holy Scriptures, but has not been recognized for many hundreds of years. The implications of this doctrine are secondary, from a theological standpoint, only to the doctrine of the Trinity. The Bible clearly teaches that sexual relations between men and animals are sinful. Such relations which result in living offspring most likely also constitute the unpardonable sin, or sin against the Holy Spirit.

From political and social standpoints, the implications of the truth about human beings and negro animals are also extremely important. The entire concept of civil rights for negroes immediately is seen as completely insane from every angle. It makes as much sense to give the vote to other animals as well as to negroes; for instance, the dolphin, which may even have a higher I. Q. The idea of any kind of intellectual education for negroes, much less integrated education on the same level with white human beings,

is senseless. The excuses offered by liberals that negroes are backward only because of lack of educational opportunity are untrue. The evolutionary concept of the negro being some two-hundred-thousand years behind the white man in development is also untrue. Evolution is a false theory, therefore, no amount of time considerations can account for the differences between men and negroes. Neither will any amount of education or welfare ever bridge the gap between the two. Almighty God made a definite and permanent difference between man and the negro the same as He made a definite gap between man and all other animals. Man is a special creation on this earth, the only being with an immortal soul.

Any attempts to integrate negroes with human beings have always brought trouble in some form, usually in multitudinous ways. Such is the case at present, and it will always be so. Anyone will recognize that a situation where men are expected to exist on terms of equality with animals in the same community can never be satisfactory, at least to the humans. If we recognize the negro as an animal through studying the biblical and scientific evidence, then we shall readily understand the impossibility of ever trying to make a man out of him. We may further understand that the Bible, despite its many critics, is the only authoritative source to define man and show that the negro is an animal. The Bible, then, ought to be revered by every sincere racist or segregationist.

Although the evidence offered in this booklet is very brief, it ought to convince any reasonable person. Nonetheless, the author recognizes that many points cannot be discussed due to lack of space. It is his hope that readers will make their interest in a larger book known through correspondence. Any questions or comments will also be most welcome.

Adam White

The Negro - - - Animal or Human?

The thesis of this booklet is that the negro is truly an animal and not a human being. This is not meant in a figurative sense, based on his behavior, which is often animalish in character. It is based on Biblical, scientific and historical interpretation. This viewpoint is not evolutionary, and holds that the Bible is to be interpreted in its historical content as serious fact and not as myth.

The writer's attitude on the Bible is that he regards it as the holy word of God, and is willing to believe anything it truly teaches. He is not, however, willing to believe every theory based on the Bible no matter how venerated the theory might be. One such theory is the supposed origin of the negro through the line of Ham, Noah's son. The story (Genesis 9:20-27) tells of Noah's curse spoken against Canaan, Ham's son, because of Ham's unseemly behavior against Noah. The popular theory is that, since Noah cursed Canaan by saying he would be a servant of servants, Canaan and his descendants and possibly all of the rest of Ham's descendants were turned into negroes or gradually became negroes. Since negroes have often been servants to white men, and, since negroes have largely inhabited Africa, the theory is that they are servants due to Noah's curse and black due to the heat of Africa.

Objections to the Hamitic theory of the origin of the negro are: (1) The Bible doesn't say that

Canaan or his descendants, or Ham's descendants, were turned into negroes immediately or at any time. Nothing, in fact, is said about descendants of either Ham or Canaan. (2) There is no indication anywhere in the Bible that Noah had any right to pronounce such a curse on Canaan (much less a curse that is completely distorted as to its meaning) and make it stick as a divine curse of Almighty God. The obvious reasons why the story was included in Holy Scriptures are that we might see the dangers of losing self-control through drunkenness, as Noah did, and that we might see the sinfulness of displaying parental disrespect, as Ham did. (3) There is nothing in the Bible showing any fulfillment of Noah's curse. On the contrary, the Egyptians, descendants of Ham (Ps. 105:23), were masters instead of slaves of Israel. The Canaanites, descendants of Canaan, were not enslaved, but were destroyed by Israel, and not in consequence of Noah's curse, but "for the wickedness of those nations." (Deut. 9:4). (4) The flood, according to Bible reckoning, occurred about 4400 years ago. Negroes were known in Egypt at least 3400 years ago. Pictures of negroes show them at that time to be essentially what they are today and clearly distinguishable from the white Egyptians. The Egyptian descendants of Ham were not negroes and, therefore, contradict the Hamitic theory of the origin of the negro. (5) The theory that intense heat in Africa is the cause of the negro's color is not true. Many of the lightest negroes inhabit the hottest areas, and some of the darkest live in the cool areas. Also, the color of the negro's skin is only one of the many important differences between him and the white man.

Another theory of the origin of the negro is that he developed after the confusion of languages at the tower of Babel (Gen. 11:1-9). Objections are: (1) The Bible doesn't say that or even hint at such a conclusion. (2) This theory would require a theory of evolution to support it. The Hamitic theory, at least the part based on a gradual change due to African heat, would also require a theory of evolution.

The Bible does tell us considerable about the negro (even though it doesn't use that word), but it does not support either of the above theories. The negro is found in the Scriptures under the terms "Beast of the Field" or "Beast of the Earth." These are not general terms, but are terms used to designate a specific animal as the evidence will show.

Some of the characteristics of this beast are demonstrated by his eating habits. He is an eater of human flesh as shown by I Sam. 17:46, Deut. 28:26, Jer. 7:33, 16:4, 19:7, 34:20; Ezek. 34:2-5, 29:2-5, and 39:4. He also, as shown by Ex. 23:10, 11, eats grain, grapes, and olives. No animal, except the negro, eats in this fashion. Two other references to this beast show him to have a hand, as able to talk, as involved in violence, and as habitually clothed (Ex. 19:13 and Jonah 3:8).

The first reference to the beast of the field is in the creation story, where they are mentioned in connection with the creation of other animals. Genesis 3, the narrative of the temptation of Eve, also mentions the beast of the field. Here he is called "the serpent." That "the serpent" was not a snake will be shown shortly. Adam gave names to "every beast of the field" (Gen. 2:20). To the particular beast of the field in Gen. 3:1, Adam gave the name "nachash," the Hebrew word translated "serpent." "Nachash" means (1) to view or observe attentively (2) brass, brazen and fetters of brass, and sometimes steel (3) serpent. Dr. Adam Clark, in his Commentary, Vol. 1, pp. 45 and following, traces the word "nachash" through the Arabic to a root word that means "ape." If, on the other hand, "serpent" is the actual meaning intended in Gen. 3:1 for "nachash," then it must have been a name applied by Adam to that beast of the field or negro, because he reminded Adam of some characteristic of a snake.

The Bible-believing commentaries usually interpret the serpent in the garden of Eden to be (1) Satan in the form of a snake, (2) a real or literal snake, (3)

a confusing combination of the two above. The Bible, however, indicates only one interpretation. Clearly, the correct interpretation is none of the three mentioned above.

The ~~final~~ ^{first} objection to the idea that the serpent was Satan is that the Bible text doesn't say that. Rev. 12:9 & 20:2 call the devil or Satan "that old serpent," but they also call him "the dragon." The book of Revelation is highly figurative, and its probable purpose in comparing Satan to the dragon and serpent was to indicate his terrifying loathsomeness, and not to refer back to Genesis 3. Secondly, if the serpent were Satan, then Satan should be the individual cursed to go on his belly and eat dust, and logically ought to be plainly visible to man.

Thirdly, Satan would be required to have physical offspring, because of the enmity between the seed of the woman and the seed of the serpent (Gen. 3:15). The general, and I believe correct, concept of Satan is that he is a fallen angel. According to Matt. 22:30, angels do not marry. It seems safe to assume that angels, including Satan, are incapable of procreation. Fourthly, the description of the serpent as "more subtle than any beast of the field" would be senseless if applied to Satan. Satan, as a fallen angel, would possess more cunning than, not only any animal, but more than any man.

Interpreting the serpent as a true snake also presents a number of difficulties. (1) If Satan used a snake as his instrument, then the snake was obviously not under its own control. To put a curse on a helpless animal, especially a curse that is usually assumed to cover all future time and all species of snakes, does not seem in harmony with our knowledge of God. Such an interpretation raises the question, too, as to whether God has allowed Satan to manipulate animals. (2) If the serpent were a true snake, then the description of his high intelligence is false, because snakes do not possess high intelligence. To assume that the snake or serpent

once had high intelligence and was deprived of it is an assumption not based on Scripture. (3) The snake does not have the power of speech, nor ears with which to hear, nor a brain capable of either interpreting or conceiving ideas. If it is claimed that the snake could speak at one time, he should be able to now, because no curse was mentioned in that connection in the Bible.

By the process of elimination, we will find that no other animal, except the negro, fits the description of the animal called "the serpent" in the garden of Eden. The evidence in favor is as follows: (1) In regard to the serpent's power of speech, we don't have to make up an additional story about Satan having spoken through the serpent. We don't have to introduce a fourth party (Satan) at all, which the Bible does not do. The negro, however, fits the description as a "beast of the field" able to speak, because the negro has always possessed the power of speech. (2) The negro possesses a high degree of intelligence in comparison with other animals. The description of "the serpent" as "more subtle" or wiser is most appropriate in conceiving of him as a negro. (3) According to the record, Eve showed no surprise at the ability of the serpent to speak. If the tempter were a familiarly known negro, obviously no surprise would have been felt by Eve. (4) The curse pronounced on the serpent to go on his belly has real meaning when applied to a negro. He was cursed above all other beasts of the field (two legged animals) in being forced to crawl. Nothing is said about the curse devolving upon the serpent's offspring. (5) The beast of the field, as has been pointed out, was a man eater and vegetable eater, and the serpent was a beast of the field. Such eating habits fit the negro exactly, particularly in his wild or natural state. The negro is well known for his cannibalism, but he will also eat anything that man will eat. (6) If the serpent were a negro, we have a creature given over to the dominion of Adam which explains how Adam was to keep the garden of Eden in a proper condition. The description of the garden (Gen. 2:9, 10) shows that it was very large.

With an estate that large, one man couldn't possibly keep it in a high state of beauty and cultivation. Only a few animals can be used for work, but the negro is the only animal able to do small hand work requiring tools. The negro is better able to follow spoken orders than other animals and can also drive draft animals. The "beast of the field" (negro) is specifically described in Jeremiah 27:6 as given to King Nebuchadnezzar "to serve him." The negro was clearly a servant to man from the beginning of God's design.

The negro, as we have seen, is a beast of the field and was the tempter of Eve. The sin underlying the sin of eating the forbidden fruit was rebellion against the authority of God. That rebellion took the form of accepting the counsel of an animal, the negro, by Eve and Adam. They were to have dominion over the animals and not the opposite. Hardly anything could be more revolting than to think of men, created in the image of Almighty God, stooping to allow a lower form of life to advise them in regard to their relationship to God. That, however, is exactly what Adam and Eve did.

The sin of Adam and Eve in taking the counsel of a mere animal above the direct commands of God was soon followed by the sin of amalgamation (interbreeding between men and negroes). Apparently, this sin was first committed by Cain, the first murderer. There is not room here for all of the Biblical information to prove this point. We simply point to the fact that Cain had a wife before Adam and Eve had any daughters. The only possibility left was for the wife of Cain to have been a negress.

There is, also, not room in this pamphlet to continue the story of the evidence of amalgamation between men and negro animals found in the Bible. This information is contained, however, in the writer's book. Most of the remainder of this pamphlet will be devoted to scientific and historical material quoted from Professor Charles Carroll's book, "The Tempter

of Eve," chapter 10, to show the tremendous physical, mental and sociological differences between men and negroes.

"Mr. Morris says: 'It may be remarked that all the savage tribes of the earth belong to the negro or Mongolian races... On the other hand, the Caucasian is pre-eminently the man of civilization. No traveler or historian records a savage tribe of Caucasian stock.' (The Aryan Race) ... On the opposite, and far distant shore of the great gulf, stands the ignorant, savage negro, who mental indolence and incapacity accomplish nothing. History records no achievements of his. His thousands of years lived out upon the earth, are as barren of results as those of the gorilla. Through out his whole existence he figures only as a savage or a servant. No 'woolly-haired nation has ever had an important history.' (Haeckel)

"The Bible teaches that man was created a single pair, 'in the image of God.' And that the animal like the plant was made 'after his kind.' And we feel assured that after carefully considering this most important subject, even the most skeptical must admit that the white, with his exalted physical and mental characters, and the negro with his degraded physical and mental characters, are not the descendants of one primitive pair. This conclusion has long since been reached by the closest observers and the most profound thinkers of the age.

"In discussing this question, Professor Haeckel says: 'the excellent paleontologist, Quenstedt, was right in maintaining that "if negroes and Caucasians were snails, zoologists would universally agree that they represented two very distinct species which could never have originated from one pair by gradual divergence."' (History of Creation)

"Thus, when viewed from a scriptural standpoint, it is evident that, if the white is the being created 'in the image of God', the negro is merely an animal...

"Prof. Wyman says: 'It cannot be denied, however wide the separation, that the negro and orang do afford the points where man and brute, when the totality of their organization is considered, most nearly approach each other.' Prof. Haeckel quotes a great English traveler who lived a considerable time on the west coast of Africa, who says: 'I consider the negro as a lower species of man, and cannot make up my mind to look upon him as a man and a brother, for the gorilla would then also have to be admitted into the family...'

"In explaining the true cause of the differences in complexion, observable among the so-called 'races of men,' Topinard says: 'The color of the skin, hair, and eyes, is the result of a general phenomenon in the organism, namely, the production and distribution of the coloring matter.'

"It is thus shown by the highest scientific authorities, that the black, colorless complexion of the negro, is not due to climatic influences; but results solely from the black pigment intervening between the dermis and the epidermis...

"There seems to be a difference between the blood of the white man and that of the negro, too subtle to be detected by microscopic examination, but proved by experimental test. The skin of the white man inserted in the flesh of the negro becomes black, and the skin of the negro grafted on the white man turns white. Nothing but the blood could produce this change.'
(Anthropology for the People)

"The long, fine, silken hair of the white is in absolute contrast to the short, coarse, woolly hair of the negro. Each individual hair of the white is cylindrical. Hence, its section is circular. In contrast to this, each individual hair of the negro 'is flattened like a tape.' Hence, 'its section is oval.' (Haeckel, History of Creation). The hair of the white is inserted obliquely (at an angle) into the scalp; in contrast to this, the hair of the negro 'is inserted vertically into

the scalp. ' (Winchell)

"The comparatively short, broad skull of the white is in striking contrast to the long, narrow skull of the negro. The length and narrowness of the negro skull is a character of the ape. Prof. Winchell says: 'a certain relative width of skull appears to be connected with energy, force and executive ability.' This explains the negro's lack of executive ability -- God made him so. The significance of this is easily seen when we pause to reflect that the task to which man was assigned in the Creation required the highest executive ability...

"The average weight of the European brain, males and females, is 1,340 grammes; that of the negro is 1,178; of the Hottentot, 974; and of the Australian, 907. The significance of these comparisons appears when we learn that Broca, the most eminent of French anthropologists, states that, when the European brain falls below 978 grammes (mean of males and females), the result is idiocy. In this opinion Thurman coincides. The color of the negro brain is darker than that of the white, and its density and the texture are inferior. The convolutions are fewer and more simple, and, as Agassiz and others long ago pointed out, approximate those of the quadruma (primates not including man). ' (Preadamites)

"The relatively short, narrow jaw of the whites is in striking contrast to the long, broad jaw of the negro. The length and breadth of the negro's jaw is a character of the ape. The jaws of the negro, like those of the other apes, 'extend forward at the expense of the symmetry of the face, and backward at the expense of the brain cavity.' Quatrefages says: 'It is well known that in the negro the entire face, and especially the lower portion, projects forward. In the living subject it is exaggerated by the thickness of the lips. But it is also apparent in the skull, and constitutes one of its most striking characters.' (The Human Species)

"The space between the eyes of the negro is larger and flatter than in the white. ' (Topenard)

"The prominent nose of the white is in striking contrast to the flat nose of the negro, which has the appearance of having been crushed in. The flat nose of the negro is another characteristic of the ape.

'The cartilage at the end of the nose of the white man is divided, or split, as anyone can detect by placing a finger on the tip of that organ; but in the negro nose this split does not exist, nor does it exist in mulattoes... The absence of the 'nasal spine' in the negro is another singular difference. ' (Anthropology for the People)

"The comparatively thin lips of the white are in striking contrast to the thick, fluffy lips of the negro. This thickness of the lips is another character of the ape...

"The prominent chin of the white is in striking contrast to the receding chin of the negro. This retreating chin is another character of the ape. Winchell says: 'The retreating contour of the chin, as compared with the European, approximates the negro to the chimpanzee and lower mammals. ' (The Human Species)

"The front teeth of the white, set perpendicularly in the jaw, are in striking contrast to the front teeth of the negro, which set slanting in the jaw. The slanting teeth is another character of the ape. Haeckel describes as 'Prognathi' those whose jaws, like those of the animal snout, strongly project, and whose front teeth, therefore, slope in front; and men with straight teeth 'Orthognathi, whose jaws project but little and whose front teeth stand perpendicularly...'

"Burmeister, quoted by Hartman, says: 'The negro's thick neck is the more striking, since it is generally allied with a short throat. In measuring negroes from the crown of the head to the shoulder, I have found the interval to be from nine and a quarter to nine and three quarters inches. In Europeans of normal height this interval is seldom less than ten inches, and is more commonly eleven inches in women

and twelve in men. The shortness of the neck, as well as the relatively small size of the brain pan, and the large size of the face, may be more readily taken as an approximation to the Simian (ape) type, since all apes are short-necked. ' Anthropoid Apes ' "

When the Biblical, scientific and historical information on the negro are added together, the conclusion that the negro is an animal of the ape type is inescapable. To the writer, however, the strongest evidence is found in just two statements of Scripture. Man was created "in the image of God," and he was to "subdue" the earth (Gen. 1:27, 28). This indicates that man (and man only) was to be creative, develop civilizations and the earth's resources, and maintain the pure worship of God, all of which the white man has done. The negro, on the other hand, has done none of these things.

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ABOUT THE AUTHOR . . .

ADAM WHITE (a pen name - Adam, in honor of the father of the human family, and White, for the human color) is a former clergyman. He was educated in several theological seminaries and universities. Like Diogenes looking for an honest man, he sought an honest ministry. With the influence of communism and race mixing in the churches, an honest ministry was impossible. Now Mr. White is engaged in writing and lecturing on race and religion. His position is that race mixing is immoral, a position diametrically opposed to that of the major religious denominations.

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