EQUALITY Man’s Most Dangerous Myth

Bradford Hanson Bradford Hanson (Editor) · 15 August, 2015

EDITOR’S NOTE: This was the lead story in the special mass-distribution edition of National Vanguard newspaper, distributed by the thousands by National Alliance members between 1978 and 1982. It was also the first work of Dr. Pierce’s encountered by Kevin Alfred Strom, now media director for the Alliance.

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by Dr. William L. Pierce

ALL RACIAL DIFFERENCES are either genetic (hereditary, inborn) or cultural (acquired from society after birth). The latter can be changed or eliminated by enforced social changes; the former are independent of man’s laws and customs, except over a period of many generations. (ILLUSTRATION: Only the fool or the mischief-maker can claim that the same soul dwells in the breast of the Negro, the White, and the Jew. Body and soul are interdependent, and the face more often than not reveals the essence of the inner nature. Everyone instinctively knows this, but the false propaganda of racial equality has confused and misled many Americans.)

Examples of cultural traits which differ from race to race are mannerisms of speech (“Amos ‘n’ Andy” dialect or “Black English”), styles of dress, and personal grooming. If Blacks and Whites are forced to live together from birth, attending the same schools and exposed to exactly the same cultural influences, they will grow up speaking and dressing in very nearly the same manner. Even Blacks who have grown up in the tribal areas of Africa and who customarily distort their ear lobes or lips with huge wooden plugs or plaster their hair with liquid cow dung as a means of attracting Blacks of the opposite sex can be trained to adopt White standards of personal cleanliness and grooming.

The fact is, however, that the most important racial differences are genetic rather than cultural. Skin and eye color, facial features, skull shape, skeletal proportions, patterns of body fat deposition, tooth size, jaw shape, female breast form, odor, and hair texture are only the most noticeable genetically determined physical characteristics which differ racially.

Beyond these things are the entire biochemical constitution and development of the individual. There are profound racial differences in blood chemistry, in endocrine function, and in physiological response to environmental stimuli. Blacks and Whites mature at different rates. They have different susceptibilities to many disease organisms as well as different patterns of congenital disease. They even have different nutritional requirements.

Racial differences, in other words, are much more than skin deep; they permeate the individual and are manifested in virtually every cell of his body. They are the products of millions of years of separate evolutionary development which has adapted the different races, with considerable precision, to different environmental demands.

When we understand the all-pervading nature of genetic racial differences, we can see that cultural racial differences are not so superficial as some would have us believe. Far from masking any fundamental “equality” or exaggerating racial dissimilarities, they simply manifest the genetic differences of which they are, in fact, expressions.

The culture of a race, free of alien influences, is telling evidence of that race’s essential nature. The African Negro with a cow-dung hairdo, a bone through his nose, and teeth filed down to sharp points, in other words, presents to us a far more accurate image of the Negro essence than does the American Black in a business suit who has been trained to drive an automobile, operate a typewriter, and speak flawless English.

Negro culture is not merely different from White culture; it is a less advanced culture and, by practically any standard, inferior. It is a culture which never advanced to the point of a written language or a civilized society. It never saw even the barest glimmerings of mathematics or the invention of the wheel.

The smelting and use of metals and the quarrying and dressing of stone for architectural purposes are crafts that were taught to the Negro by members of other races. The hokum currently being served up in the schools about a centuries-old Negro “civilization” based on the ruins of stone walls found at Zimbabwe, in Rhodesia, is simply the product of wishful thinking by proponents of racial equality who are willing to ignore all facts which conflict with their equalitarian mania.

Negro cultural inferiority is the consequence of the physical inadequacy of the Negro brain in dealing with abstract concepts. On the other hand, the Negro shows an ability approaching that of the White at mental tasks requiring only memory. That is why the Negro can be trained relatively easily to adapt to many aspects of White culture.

His verbal ability and his ability to imitate allow him, when properly motivated, to assume much of the outward appearance of “equality.” In a decade of special college-admission quotas for Blacks, many thousands of Blacks have obtained college diplomas—but only in those disciplines in which a glib tongue and a good memory suffice. There have been virtually no Black graduates in the physical sciences and very few in engineering.

Thus, the Negro’s inability to handle the abstract concepts required in problem-solving and technological innovation make a mockery of outward appearances. And this inability is genetic in nature, rooted in the physical structure of the Negro brain.

Until the post-World War II campaign to blend the White and Negro races began in earnest, the Negro’s mental limitations were common knowledge. The 11th edition of the Encyclopaedia Britannica, for example, says of the Negro, in part:

“Other characteristics

“…appear to be hypertrophy of the organs of excretion, a more developed venous system, and a less voluminous brain, as compared with the white races.

“In certain of the characteristics mentioned above the negro would appear to stand on a lower evolutionary plane than the white man, and to be more closely related to the highest anthropoids….

“Mentally the negro is inferior to the white,… While with the latter the volume of the brain grows with the expansion of the brain pan, in the former the growth of the brain is on the contrary arrested by the premature closing of the cranial sutures and lateral pressure of the frontal bone.”

And the 1932 edition of the Encyclopedia Americana lists, among the distinguishing characteristics of the Negro race, the following:

“3. Weight of brain, 35 ounces (in gorilla 20 ounces, average Caucasian 45 ounces)….

“8. Exceedingly thick cranium, enabling him to use the head as a weapon of attack….

“14. The cranial sutures, which close much earlier in the Negro than in other races. “

As the media stepped up their flow of “equality” propaganda, later editions of these encyclopedias simply deleted the racial data on Blacks. One had to turn to specialized medical texts to learn that the associative areas of the brain, where abstract thought takes place, are less developed in the Negro than in the White.

It has been well known since the large-scale intelligence testing of U.S. Army recruits in World War I that the average Negro IQ is approximately 15 per cent below that of the average White. Apologists for the Blacks have tried to explain away the earlier test scores as being due to the effects of segregated schools and Black poverty; i.e., they claimed the tests were “culturally biased.”

Later IQ tests, however, showed essentially the same degree of Black deficiency in IQ: whether Black graduates of integrated high schools were tested against White graduates of the same schools, or Blacks in a certain socioeconomic category against similarly categorized Whites, the Blacks always scored substantially lower, even though standard IQ tests measure memory skills as well as purely associative ability. Tests which focus on the latter type of mental function show a much larger difference between Black and White scores.

But it is precisely the ability to associate concepts, to deal with abstractions, to mentally extrapolate the present into the future that has allowed the White race to build and maintain its civilization, and it is the Negro’s deficiency in this regard which kept him in a state of savagery in his African environment and is now undermining the civilization of a racially mixed America. That is why it is vitally important for every White person to understand that there can be no such thing as “equality” between Whites and Blacks, regardless of the amount of racial mixing forced on Americans by the government.

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Black-White Race Differences: A Partial List

Intelligence: The IQ of the average American Negro is 15 per cent lower than that of the average American White. Individuals of high intellect are much scarcer among Negroes than among Whites. This difference is revealed not only by the Negro’s historical lack of achievement, but also by extensive testing. The U.S. government’s PACE examination, given to 200,000 university graduates who are prospective professional or administrative civil-service employees each year, is passed with a score of 70 or above by 58 per cent of the Whites who take it but by only 12 per cent of the Negroes. Among top scorers the difference between Negro and White performance is even more striking: 16 per cent of the White applicants make scores of 90 or above, while only one-fifth of one per cent of the Negro applicants score as high as 90—a White/Black success ratio of 80/1.

Lactase Deficiency: Most adult Negroes lack the ability to digest milk and food products based on milk; their bodies do not produce the enzyme lactase, which is necessary for the digestion of milk sugar. This genetic deficiency stems from the failure of Negroes to domesticate animals in Africa prior to contact with Whites; their ancestors consequently did not use milk as an adult food.

Body Proportions: Negroes have arms which are longer, relative to body height, than those of Whites. This feature, together with their much thicker cranial bones, gives Negro athletes an advantage over Whites in boxing. The skeletal and muscular peculiarities of Negroes’ lower limbs have given them considerable success as sprinters, but have left them relatively undistinguished as distance runners.

Criminality: The FBI’s Uniform Crime Reports reveal that Negroes commit violent crimes 8.5 times as often as Whites, relative to their numbers in the overall U.S. population. Negroes are 7.2 times as likely to commit rape, 11.2 times as likely to commit murder, and 14.1 times as likely to commit robbery. Violent Negro crime is typically spontaneous rather than planned and reflects a general lack of inhibition and foresight.

Skull and Jaw Shape: The Negro skull, in addition to having a smaller brain volume and thicker cranial bones than that of the White, is prognathous; i.e., the lower face projects forward, rather in the manner of an animal’s muzzle. In consequence, the Negro jaw is substantially longer, relative to its width, than the White jaw. A feature of the Negro lower jaw is its retention of a vestige of the “simian shelf,” a bony region immediately behind the incisors. The simian shelf is a distinguishing characteristic of apes, and it is absent in Whites. Negroes also have larger teeth than Whites.

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