Why the Jew Grows Stronger

By Earnest Albert Hooton

NATURE has a subtle hand in fashioning physique to harmony with environment. She models clues to character all over the human carcass, but we miss them like flat-footed cues in detective stories. We regard ourselves as scientific in our judgments of the human animal, when we are in fact astrophysical. That is, we are always looking underneath and overlooking what is on the top, because we judge that is conscious and superficial to be false. We believe that appearances are deceptive and that remarks about "sisters under the skin" are found when they are really only subconscious.

British diplomats are supposed to fool other nations by telling the truth, and Nature fools all of us most of the time in the same way.

There are groups of mankind that show a few or many physical features indicative of crudity, naiveté and general evolutionary ineptitude, as if they were put together by a fumbling learner. Their assortments of anatomical details seem to have been gathered together without attention to harmony, pattern, or finish; they have not been selected. There are other groups of men that are sophisticated evolutionary products; anatomically they exhibit little or nothing of the simple and the primitive.

To those of us who are not familiar with the course of human evolution and who have not a cultivated taste in human types these highly selected and extremely evolved physical combinations seem bizarre, baroque, and even degen­erative. It is easy enough to recognize them because they are different; and because of their difference, they puzzle us and we dislike them. Most of the Jewish physical types fall into this category. They impress us as exotic, unless we judge what is obvious and superficial.

We first determined the age and sex of these skeletons, one adult and two immature. They had been found in the woods with neat bullet holes through their heads. Detectives had peddled them to dental conventions all over the country, because they hoped that the children could be identified by the wire bands which had been put on for the purpose of straightening their teeth.

We are in fact only suspicious. That is, we know what race of people originated the uses of these bicycles. They are, in alphabetical order, the noses of 16 prominent persons—Hindus, Persians, Armenians, Greeks, Rumanians, Slavs, Lithuanians, Germans, Italians, French, British and Scandinavians are some of the peoples who speak Aryan languages. No one knows what race of people originated the Aryan speech in prehistoric times. It has differentiated into many languages, some of them mutually unintelligible, and the Germanic, Italian, French, British and Scandinavian tongues are some of the peoples who speak Aryan languages. No one knows what race of people originated the Aryan speech in prehistoric times. It has differentiated into many languages, some of them mutually unintelligible. Most of the peoples who speak Aryan languages today have probably borrowed their speech from others, or have had it forced upon them, as we have forced English upon the American Negro.

Speaking of noses, Anthropologist Hooton says: "Literally, the outstanding feature of the Jewish nose is the nose." Here are the noses of 16 prominent persons, both Jews and Gentiles. They are, in alphabetical order, Albert Einstein, Joseph Baruch, Sarah Bernhardt, Benjamin Disraeli, Jimmy Durante, Jascha Heifetz, Adolf Hitler, Mrs. Hermann Goering, Gascha Heintz, Adolf Hitler, Ernest Hooton, Hedy Lamarr, Yeaha, Sol M. Low, Paul Muni, Franklin D. Roosevelt and Rabbi Stephen S. Wise. You can check the accuracy of your identification by turning to page 72.
or inheritance units, are combined in manifold ways to make of man's vestigial snout or rudimentary proboscis the most noticeable feature of his countenance. The Jewish nose is essentially adult as contrasted with infantile; highly evolved rather than primitive. In the mixing of germ plasms in reproduction the genes representing contrasting developments of the same organs have a free-for-all fight. The characters that win are called dominants, and eventually these gain expression in the development of the individual. Nearly all the features of the Jewish nose are dominant; they persist in inheritance at the expense of the weaker variations.

The Jewish nose comes from a Near Eastern stock which we call the Iranian Plateau Race, although some of its distinctive details—the recurved wings of the nostrils, and the fleshiness of the tip—have originated in other racial strains.

The survival of the fittest in nasal selection has produced the Jewish nose. However, in the Near East nasality has run riot in many stocks and there the Jewish nose is more difficult to distinguish from Armenoid, Turkish, Persian, Arab and other exuberantly beaky forms than it is among Europeans, who are in a state of retarded nasal adolescence.

The part of the upper lip on which the mustache grows (invariably in the male, occasionally and regrettable in the female) is usually concave in Jews and shortish, because the jaws are recessed and the teeth small. However, the membranous lips (which are the part painted by females) are rather lusciously full, and slightly outrolled or everted. Below the mouth the facial profile cuts in sharply to a somewhat small and pointed chin which does not usually project far forward.

Jewish hair is ordinarily curved, in any degree from a slight wave to a moderately tight spiral, but the most characteristic form is a regular deep, short wave, giving a marcelled effect. Hair, eyes and skin are prevalently dark, although there are some Jewish blonds. Red hair is the occasional product of racial mixture between certain blond and brunet white stocks.

Any of the facial features which I have described may occur singly in non-Jewish individuals, but when they occur in combination they are almost unmistakable. Although the Jews are not a race, they do represent racial blends in which are preserved the dominant and highly evolved features of the brunet, naselated Iranian Plateau Race, some of the outstanding characters of the roundheaded, blocky, Alpine race; a few of the delicately molded facial minutiae of the classic Mediterranean brunets, together with identifiable dashes of other minor racial strains. This cluster of dominant features has been put together and stabilized into a variety of differing, though recognizably Jewish, types.

The agencies which have operated to produce this highly complex anthropological result are the initial intermixture of several races, followed by the germinal selection of dominant features from each, fixed and intensified by subsequent inbreeding.

Of course, the Jews have intermarried with other stocks everywhere they have gone, but this outbreeding has merely disseminated a few of their diluted features among the non-Jewish stocks involved, and has had a comparatively slight physical effect upon the Jews themselves.

Inbreeding, which is marrying within a restricted and related group, tends to accentuate dominant characters, since they are represented by double and (Continued on page 71)
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triple doses in the parental strains on both sides. So we have the Jews, as a people, representing the most sophisticated product of intensive selection and long-continued evolution. They came originally from the cradle of civilization, where high human cultures first developed and where the differentiation of the two sexes is marked by a greater degree of delicacy of type in the female than in the male. This is particularly pronounced in the Jewish case, where the female sex is accuspicious physiognomically on the individual who wants to be undistinguished. When I was a youngster I used to be painfully shy and self-conscious when I found myself in any sizable group of people. I need not have been, because no one ever paid any attention to me. I was not ugly enough to be interesting and not handsome enough to be attractive.

The Group Gets Blamed

Now that I want to be left alone my insignificance appears as a great comfort, because people always gaze past me at others who look attractive or important. Consequently, I am no longer self-conscious. But a Jew rarely has an insignificance consciousness; if it is not distinguished, it is, at any rate, distinctive. It is never so crude and amoral that one feels unfair in judging it because of its obviously unfinished state. This highly evolved physiognomy makes the Jewish conscious and self-conscious.

Racial recognizability is harder on the group than on the individual, because the former has to take the blame for the conduct of the latter. If a physically underprivileged man pushes his way into a subway car, elevating others aside and treading ruthlessly upon intervening feet, he is not regarded as rebuked, or even socked, but, beyond that, he is merely set down as an unmannerly, unattractive and boorish individual. His undistinguished face and insignificant appearance is a great comfort to him. The racial distinctiveness is then a liability to his entire group.

Of course all of this is old stuff. What I am now ready to embark upon is a discussion which will arouse the ire of many an idealistic democrat with an intensely complex and of all scientists who labor under the delusion that only negative findings are sound.

My thesis is that the highly evolved and specialized physiognomy so frequently characteristic of the Jew is correlated with certain equally highly evolved and specialized characteristics of mind, temperament and personality. The Jewish physical blends have been derived from an original mixture in the homeland of at least three separate races, and elsewhere, from time to time, they have received minor accretions of the blood of many other races. Just as each race has its own particular combinations of physical variations, so, in all probability, it is endowed with certain standards of individual capacities and weaknesses, and that it is impossible to tell them all up and pass judgment as to rankings in general worth and ability. Yet it is obviously stupid to maintain that the temperaments and capacities of typical members of two national groups—for example, Italians and Germans—are exactly the same. Perhaps and probably these differences are in some degree environmentally caused, but there they are, associated more or less closely with physical variations.

In the mixing of races the ranges of capacities and physical characters of the several strains are merged. All of the peculiarities of the several stocks are pooled. Then germinal selection, both of physical and mental qualities, takes place and many new combinations are formed. A very few of these have all of the weaknesses and mental limitations found in both stocks. In the majority of cases the physical and superior types is probably common among them even. But the possibilities of getting a few superior combinations of the great reservoir of abilities upon which germinal selection may draw. Now comes the joke!

But "Aryan" Insects Are Coddled

If this mixed stock is then subjected to rigorous, old-fashioned, Darwinian natural selection, involving "the survival of the fittest," the poorest, weakest and most meagerly endowed in mind and body—are eliminated. Rigors of environment and disease cut out the weakest strains. while social and economic competition is likely to result in the mentally inert and the inefficient. The poorest, weedy and that it is impossible to tell them all up and pass judgment as to rankings in general worth and ability. Yet it is obviously stupid to maintain that the temperaments and capacities of typical members of two national groups—for example, Italians and Germans—are exactly the same. Perhaps and probably these differences are in some degree environmentally caused, but there they are, associated more or less closely with physical variations.

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other hand, we persecute the Jews and try to drive them, and actually succeed in preventing the survival of those who are not superior in wits and in constitution. Thus we make better and better, while we get worse and worse. We put the very highest premium upon ability in the Jewish people, because we see to it that the devil always takes the hindmost. If we really want to compete with them successfully, we ought to clean out our own inferiorities and leave theirs to multiply. You cannot impose upon a people a brutal regime of selection by political or economic oppression, interspersed with periodic pogroms, without effecting a concentration in that people of all the mental and physical qualities which make for survival. When that people is one originally endowed with the superior qualities of several races, made triply dominant by long-continued in-breeding either through preference or afforded by their ritualistic but spiritual ways of thinking and temperaments are an inevitable result. The entire behavior of such a people tends to become more and more in accordance with the standards of their own minds and to exploit the possibilities of consolament and affection by their ritualistic and spiritual religion. They have had to use their brains to save their skins. They are the "children of this world, who are wise in their own generation." They have a long tradition of shrewdness, tolerance, faithfulness, wisdom and patience under adversity.

Hatred Born of Inferiority

Why, then, have Jews been so constantly the objects of hatred on the part of their fellow men? Of course, it is partly because of the simple fact that they are different. The more stupid and primitive the human animal is, the more resents and distrusts differences from his own type displayed by his fellow beings. We can afford to be contemptuous only tolerant or merely domineering and arrogant toward groups of "differing" people, if we are confident of our own superiority. If we can surpass them economically, artistically, scientifically or otherwise, we do not dislike them: we merely try to use them for our own advantage.

Exclusion and persecution ensue and actually succeed, between Jews and Gentiles are thereby increased. Jewishness of physique and behavior is accentuated by every form of external contact. Inbreeding is intensified and every new wave of persecution washes back into the precincts of every Jew those who have attempted to mingle with the tides and currents of the outside sea.

Fear, bitterness and hysteria are engendered by centuries of oppression. Is it any wonder that the average Jew is fill at ease and self-confident in his Jewish company, and that he may attempt to compensate by an assumption of an aggressive manner, an air of service, excessive loquacity or other noticeable types of behavior? To the one under such circumstances could be natural. So the Jew is eternally nostalgic, because he cannot feel at home; he has no home in a national sense.

The Answer—Interruption

There is but one remedy for this festering sore. That is the assimilation of the Jewish minorities by intermarriage.

The lunatics of the Fascist totalitarian states will never succeed in their hopeless policy of exterminating the Jewish people, for Jews have resources of intelligence which are superior to those of their enemies, and it is intelligence which determines human survival when the raw forces of natural selection are loosened. Even the Germans will not long persist in the stupidity of literally cutting off the mind of intellectual activity. But anti-Semitic outbreaks will recur whenever societies get into economic messes and politicians are looking for scapegoats, as long as there dwell in our midst physically distinctive Jewish minorities who, by their intelligence, outrank their non-Jewish competitors and thrive under adversities which destroy civilization and is attempting in Germany and elsewhere to extirpate the most civilized human group in existence.

There are still plenty of supposedly intelligent persons feeling to the futurist belief that human nature can be changed and man transformed from a near-ape into a saint by sheer moral suasion. Let them go on trying to lift themselves by their bootstraps! For my part, I have long been convinced that if we could get all of the Jews in this country and Europe to outmarry as they are permitted to do in this country, it would weaken the lump of Gentile stupidity. There is enough ability concentrated in the few millions of Jews to raise the general average considerably if it were disseminated by intermarriage. Absorption of the Jews by outmarriage would probably save the output of Jewish genius and the Jews would have to lose their cherished religion and their peculiar culture. I do not know that they would be willing to do it, but if they did, they would confer a great genetic boon upon mankind, and at the same time would solve their own problems.

No halfway measure would do. As long as a purely Jewish nucleus is preserved with its complex of physical features, psychological distinctiveness and social and religious separateness, the Semitism will recrudescence and partially assimilated Jews will be thrust back upon that nucleus. Most of us would do well with a little Jewish blood and intelligence. I am sure that I could and I think that I can become a little Gentile, at the very least, would have improved the shape of my nose.