

THE MISTAKE OF UNIVERSALISM

by Wayne Macleod

I

History is not the study of general humanity but of nations. No matter what we study about the past it is always couched in some form of nation, but the forms of nationhood have changed dramatically throughout the centuries. In ancient Greece nation meant the *polis*, or just a city with its surrounding countryside. Louis XIV could say: "L'etat, c'est moi," for in his time the nation was centered on the king. The Levantine civilization of the Near East defined nation by religion, as Jews still define themselves today, resulting after two thousand years of the Diaspora in the state of Israel. The Western world has given a spatial meaning to the concept of nation. With all these forms we might ask just what "nation" means.

The Germans were the first to give nation a racial meaning, and surely race must be part of the definition because we can distinguish nationalities by looking at the people, but then we must acknowledge that most, if not all, nations are ethnic composites. The Japanese certainly consider themselves a nation, but are composed of Chinese, Polynesian and Ainu. Germans themselves are a Nordic-Alpine mix, British are Nordic-Iberian. So if we think of nations only as racial we get a sense that something is missing in our definition.

That obvious something is culture: nations are racial-cultural divisions of humanity, brought forth by nature and are not creations of the mind as is the state. The form of nation can change throughout the centuries and between civilizations but this definition remains true. The Athenians were hardly distinguishable from Spartans racially but they certainly were culturally, hence they formed different nations. Culture even affects ethnicity, for when people share the same language, religion, customs, traditions, etc., they blend, to form a distinguishable national type. If a totally different race blends with an original nation so formed, that original nation is destroyed, for when people with different talents and temperament mix, their culture must invariably change.

With this understanding what can we make of Canada and the United States, defined today as "multicultural nations"? Obviously here is a contradiction of terms. The view in these countries is that a nation is an economic-political region demarcated by a line on a map like the forty-ninth parallel. Such a superficial view of nationhood suits the economic power structure of the corporate elite because modern corporations are nationless, and just as they move capital to diverse international locations with loyalty only to their profit margins, the encouragement of peoples to move across borders is similarly determined by the same profit motivation. With an abundant supply of labor, wages can be held low regardless of where that labor comes from. Multiculturalism is profitable.

Ask any American or English Canadian what the difference is between nation, state and country and he/she will not be able to tell you, although these are as different as culture, government and territory. The purely economic perception of nationhood was perhaps inevitable in the United States and Canada because English-speaking North America lacks a feudal past. The Feudal Age in Europe was one of rigid social mobility, where everyone knew his/her place within a religious framework, with the result that an overall, collective perception of society as an organic whole prevailed. This was the soil from which grew the nations of Europe. When eighteenth century liberalism came into vogue, which emphasized the individual, this organic perception in Europe was not lost. A synthesis between old and new emerged. Colonies spun off from Europe before the liberal revolution, in Quebec and Latin America, maintained the collective outlook, but colonies founded after that revolution, in the United States, Australia and English Canada, were peopled with liberal settlers who shrugged off the old organic view. Thus we see nationalism

in these countries identified with individual benefit, such as America being the champion of private enterprise and a repository of rights and freedoms for all people. When the American national origins policy in immigration was scrapped in 1965, President Lyndon Johnson proclaimed that policy “un-American”. In World War II the English, French, Russians, Germans and Japanese fought for England, France, Russia, Germany and Japan, but Americans fought for “freedom”. When Quebec separatists expressed their desire for a sovereign Quebec to protect their unique national culture, English Canadians could only ask: “What does Quebec want?”

Without an organic perception of nationhood the liberal colonies were particularly open to multiculturalism, with its rationalized justification that cultural diversity brought by the intermingling of many peoples gives richness to a country. That cultural innovations from around the world are an asset is not disputed, but it must be recognized that a mass intermingling of peoples is not necessary for such benefit. Historically, the introduction of oriental advancements into Medieval Europe was made by Europeans themselves, whether Crusaders or travelers such as the Polos. The heavy presence of Western influence in Japan does not require thousands of white faces in that nation. On the contrary, there is evidence from history that multiculturalism is destructive of great societies. No society could have been more multicultural (or cosmopolitan, as it was then called) than that of *decadent* Rome. Rome was the world government of its time, and in its streets were races and peoples from every part of its empire. Reflecting upon the fate of the Roman Empire, it would be untruthful to say that multiculturalism was of any lasting benefit to that great world, and naïve to assert it as an inspiration for future human progress. Yet that is what the liberal asserts, while voicing a diminutive view of race and its importance in history.

II

We see the importance of race all around us. As soon as we turn on our TV and watch a sports newscast, we see a preponderance of Blacks dominating basketball, football, boxing, etc., although Blacks constitute only 13% of the American population. Our liberal gurus tell us this has nothing to do with race; disproportionate representation of Blacks in sport and entertainment, they say, is just an episodic period in American history that will end when Blacks are not discriminated against in other fields. The fact that American Blacks were selected for slavery, that only the more robust could survive that institution, that breeding of the strongest was actively encouraged, even by studing, has nothing to do with the physical prowess of the modern black race in America today. Selective breeding can influence cattle and horses, but not humans. That is very strange. A casual observation of American Blacks compared to Africans seems to indicate that the selection of slavery did play a part in the size and prowess of American Blacks.

Most scientists studying the subject of black domination of American sport, however, reject the simplistic reasoning that if Blacks dominate sports they must inherently be better athletes. Another reason may be that Blacks are hungrier for success in sport than their white counterparts who can find success in other fields. But racial rather than social reasons are supported by the study of children. Research has shown that African American children tend to have denser bones, narrower hips in males, bigger thighs, lower percentages of body fat, and longer legs in relation to their upper bodies than white children, and tests have shown that they run faster and jump higher. A combination of narrow hips, powerful thighs, low body fat and long legs is perfect for sprinting and jumping, and has been lost on no one wanting to explain black excellence in those skills.¹

In our multicultural era a full discussion of race is necessary because many people are in denial of this important subject. Some liberals go so far as to presume that human races do not even exist, based on individuals in all races carrying genes more characteristic of races other than their own, a judgment that ignores *average* differences between groups which defines the term ‘race’. For an understanding we must digress temporarily into a discussion of evolution, because race is the beginning of a differentiating process leading to the formation of new species. The theory of evolution is unacceptable to many people, however, and to make it more intelligible the example of dog breeding is instructive.

There are differing views on the origin of the present domestic dog, but whatever the exact origin

¹ Sports Illustrated Magazine, December 8, 1997

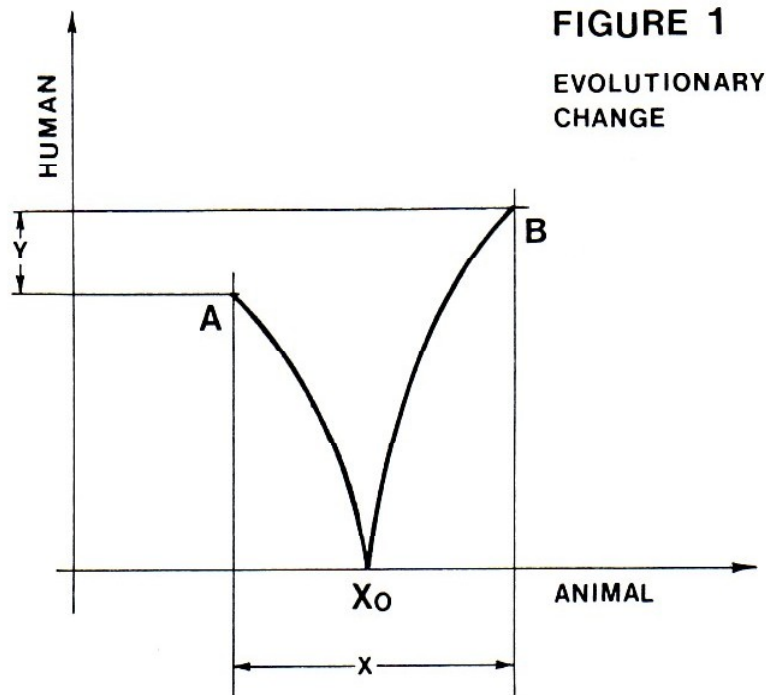
it is evident that poodles, spaniels, Dalmatians, etc. possess qualities that do not typify each other. The reason is well known: man for thousands of years has selectively bred dogs to his choosing, to emphasize characteristics that he thought useful for specific tasks, usually in hunting. The dachshund, for example, has short legs for pursuing game into burrows, and man bred this type of dog for that purpose. The same is true of many domestic animals that were artificially selected for specific characteristics, and the selection continues today, so the principle is well known and accepted that *species can change through selective breeding*. What these examples treat is *artificial* selection under human guidance, but selection also happens under natural conditions.

It was Darwin's insight to see that every species displays variety within its population, with no two individuals being the same. In the struggle for survival those individuals with any advantage, however slight, have the best chance of procreating their kind. If a group of animals becomes separated from the main body comprising its species and finds itself in a unique environment where selective factors operate which the animals did not experience before they were separated, that group will undergo *natural* selection with a trend toward *adaptation* to the new environment. The individuals less able to compete in the new environment will have the probabilities of survival stacked against them, leaving less offspring. Gradual change in a population is therefore possible over time. Nature, through natural selection, i.e., culling the population to leave the more adapted for breeding, performs in effect the same process on animals in the wild as man has done on dogs. Changes will occur in the separated population that will distinguish it from the original, changes that first manifest themselves as racial differences, and eventually, if the groups remain separate, enough genetic differentiation will be introduced that interbreeding between the two groups will no longer be possible. They will then have become separate species.

In a population any particular characteristic will not be exhibited equally throughout. Considering the whole population, most individuals will fall on a statistical average, where the number of individuals possessing the trait to a greater or lesser extent will depend on their divergence in that trait from the norm. If a population finds itself in a novel environment, possibly an island that animals have drifted onto, or one due to general climatic change, rare genotypes, even those that were once ill fitted for the old environment, may become the adaptive favorites. With each new generation there is then *proportionately* more individuals of the formerly rare variants surviving because of natural selection.

The essential lesson to learn from this digression is that when we speak of racial difference we are referring to the differentiation of populations, to numbers. Neither bigot nor liberal recognizes the statistical nature of race. If a particular race has not been renowned for achievement, the bigot concludes that its members are "inferior," even an individual possessing a high achievement potential. He/she draws a conclusion on parts from what is seen of the whole, and demonstrates a mistake in logic. The liberal generalizes from the examples of a few outstanding individuals, but by presenting a member of high achievement proves nothing concerning the collective, which is the issue. When he/she asserts, "skin color makes no difference," the statement, of course, is true, but in reference to any race means nothing. A race featuring certain animal adaptations may very well undergo selective factors forcing human evolution, and those factors need not play with equal severity on other races. Animal adaptation changes, such as in skin pigmentation, do not indicate better or worse individuals except in an *associative* way of identifying them as members of a group that had a particular evolutionary history, a history that may or may not have forced other, advanced human, characteristics.

Figure 1 pictures the two areas of evolutionary change; one, the human changes such as in general intelligence to which we as a species are subject, and do not necessarily indicate a disassociate process since all races can evolve into more advanced human beings; the other, purely animal adaptation changes, such as in skin pigmentation, which do not indicate better or worse human beings but are the principal changes on which race is identified. One type of change does not preclude the other, nor do both types need to proceed at the same rate in all populations. From a starting point at X_0 , races A and B have diverged in both human and animal characteristics. The difference x , for example in amount of skin pigmentation, does not mean that one race has to be higher or lower on the vertical axis measuring human features, such as general intelligence, as the bigot would have us believe. The liberal, conversely, must see that difference y need not be zero. A race featuring certain animal adaptations may very well undergo selective factors forcing human adaptations, factors that do not play with equal severity on other branches of our species.



III

Physical differences between races are abundantly clear. These include overall body size and weight, blood groupings, degree of facial flatness, shape of nose, size of ears, amount of body hair, hair structure, lip thickness, chemical composition of body secretions, including milk, amount of prognathism (mouth muzzle), thickness of skull bone, amount of pedomorphosis (child likeness), genitalia, sexual dimorphism (distinctiveness), etc. Differences in racial odor are particularly offensive to members of different races. Since body odor is produced by the secretion of auxiliary glands in the skin, that are stimulated by sexual arousal, it is a natural mechanism discouraging miscegenation, as it is with animals.

Few, if any, of these differences have any bearing on civilization; their mention is merely to indicate that race is more than a question of skin color. More pertinent to the study of society are racial differences that may impinge on the type of human culture molded and transmitted over the generations. In this category certainly temperament would rank high, and again we turn to the subject of dogs.

As anyone who has ever worked with dogs knows, different breeds differ considerably in temperament. Terriers, bulldogs, setters and retrievers all have their own behavior pattern. We know that breed temperaments are inherited because the breeds were selected for their temperamental qualities. We know also that these differences in temperament are accompanied by differences in size of endocrine glands: the pituitary, thyroid, parathyroids and adrenals. Human races also differ in temperament, a fact known by anthropologists who have worked in intimate contact with different races around the world. Human races also differ in the size of endocrine glands. Liberals would like us to believe that differences between cultures are due purely to differences in circumstances and man's unique capacity for learning. If human learning is not influenced by temperament, and human temperament is not inherited, then we are certainly a most unique species.²

Since racial differences can be abundantly demonstrated, it is not irresponsible to ask if there are differences that can be classified as 'primitive,' referring particularly to the brain. By 'primitive' is meant characteristics that were noticeable in the skulls of our apelike ancestors, or which are evident in ape brains and skulls today but have been modified over the course of human evolution. A description of primitive man's skull would include: low cranial index (width to length ratio), bulging occiput (back), low forehead,

² Carlton S. Coon, *The Origin of Races*, c. 1962, Alfred A. Knopf, Inc., p. 115-116.

thick bone, prominent ridges over the eyes, prognathism, large teeth and recessive chin. Some races do, in fact, display some of these characteristics in contrast to other races which display them to a lesser extent.

An extreme case will demonstrate how dramatically races can differ on biological and cultural scales. The Australian Aborigines are people who have lived entirely in the Stone Age until their contact with Europeans. The now extinct Tasmanians did not have the bow and arrow, had no pottery nor domestic animals, and did not live in roofed dwellings but crouched behind wind screens. The Watchandies can only count to two: co-ote-on (one), v-tay-re (two), booltha (many), booltha-bat (very many). The numerically diminished Arunta tribe has not invented even what might be called a proper language. The Arunta language can express only action and state, not the notion of an object in the abstract nor its quality, since it has no adjectives. There is no categorization of words into nouns, pronouns and verbs, consequently ideas cannot be finely expressed, indeed, words are incomprehensible unless the situation in which they are used is known. Gesturing plays a large part in communication.

This poor status on the cultural scale is most certainly an echo of their cranial anatomy, for the Aborigine shows a preponderance of characteristics reminiscent of ancient man. The brain case, averaging 1290 ml., is small compared to other races of similar body size. The forehead is sloping and presents prominent ridges above the eyes. The greatest breadth of the cranium is situated low. The bones of the cranial vault are sometimes twice as thick (10 mm.) as those of any other living race of man, and are solid with no spongy interior. All of these were characteristic of Pithecanthropus. The skull has in many cases an occipital bulge like that of Peking man. Many skulls have a keel shape to the top instead of the well-rounded shape of modern heads. The head is not long, but since it is narrow the cephalic index is low. The convolutions of the brain are simpler than for most humans. One furrow, the *sulcus lunatus* situated at the back of some brain samples, was thought to distinguish apes and monkeys. In facial anatomy the Aborigines are prognathous and have broad noses with feeble anterior nasal spines. Approximately thirty primitive features of the Aborigines can be mentioned.³

In the Aborigine case a population was separated from the main centers of human evolution and did not keep pace with general evolutionary advancement. In the same way there is no guarantee that the aptitudes and talents of humanity kept equal pace in all populations, these differing according to the circumstances surrounding the evolution of the various races.

That human races are inherently unequal in achievement potential should be expected since they have evolved under different conditions and have had their populations subjected to different challenges, hence natural selection could not have played identically on them all. A sparse environment induced by climate must certainly be a factor in mental selection. Explorers to the Arctic have given accounts of the mechanical aptitude of the Inuit, who have been known to reassemble working clocks with no previous familiarity with them. The Arctic wastes do not afford the same accessibility to basic amenities as the warmer and more lush areas of our planet, and present more drastic consequences in the case of failure to procure them, especially clothing and shelter, so the basic struggle for survival is more difficult and people are thrown more upon their own resources. Such selection to an adverse climate would be amplified under the conditions of an Ice Age, the conditions in which Caucasians and Mongols lived for millennia. Migration can also cause a genetic variance between two populations, migrants and homestayers, not only because of the physical requirements it imposes but because the inducement to migrate may be a response to perceived opportunities, thereby extracting enterprising people from a home population. It is interesting to note that the earliest civilizations arose on the fringes of desert areas, usually following a wild nomadic conquest of sedentary people possessing the basic arts of agriculture. In contrast to the farmer who changes his routine only with the seasons, the nomad's life is one of constant challenge; his existence depends more on his own actions than on the arbitrary spill of rain. Unlike modern war where only healthy males face combat and chance death, barbaric warfare has a more positive eugenic effect since all males are honored to carry weapons. In barbaric battles it is the physically weak, fools, stupid and less dexterous that have the chances of survival stacked against them, leaving a larger number of women to the survivors. Thus by such challenges of climate, migration, nomadism and barbaric conflict, plus undoubtedly many more, we see that inferior elements are weeded out of populations just as surely as if in breeding farms, and the more arduous the struggle the more drastic the selection.

The greatest competition among animals has taken place on large land masses, whereas islands and remote areas give a more sheltered existence to their inhabitants. Consequently, the more advanced mammals are found on large continents. The largest land mass on the globe is the so called 'world island,'

³ John R. Baker, *Race*, c. 1974, Oxford University Press, Ch. 16.

the conjunction of Asia and Europe, and as we look into the past it is there where we find the main focus of barbaric invasion, ruthless war between nomadic tribes, and mass migrations all pushing outward from the heart of that land mass. Given such a competitive area, it is understandable that the major inhabiting races of the 'world island' are the races that have best attained civilization by their own hand. In contrast, we have the Australoid. Members of that race have been separated from competitive areas and have lived a relatively secluded life. As hunters they lived off insects and small animals; their battles were mainly shouting bouts that sometimes ended with the wounding of a single individual. We see the results of this scarce competition in the Australoid's cranial physiology and culture.

Challenging circumstances are known to be effective over a comparatively short time, measured in thousands or even hundreds of years. The early Christian era is not far removed from the present, when European laws forbade Jews to hold land and engage in productive occupations. Jews became gold smiths, creditors and cloth dealers, trades requiring acumen and personal tact, especially in a world that was religiously hostile. The selection that ensued over a meager ten centuries undoubtedly contributed to the recognized business success and verbal skills of the modern European Jew. If such population change is possible within recorded history, the probability becomes certainty that differences in talents, aptitudes and all aspects of human intelligence do exist between races far removed from one another for thousands of years. Academics who deny significant racial differences point out that human races diverged only about fifty thousand years ago, which is not enough time for changes to occur except in the more trivial aspects of race, such as skin color. The above examples show that such optimism is unjustified. Just as there is only 1.7% difference in DNA between humans and chimpanzees, the minute DNA difference between human races can also produce disproportionate results

IV

The charge of discrimination is an odd one. We are told that Blacks are poorly represented in technical positions because of this evil, yet no occupations interface more with white society than those where Blacks excel: sport and entertainment. If Whites wanted to keep Blacks "in their place" surely it would be in those very fields. Those same occupations often pay in the millions of dollars. Jews have been discriminated against, yet the contribution of Jews to science over the past hundred years has been phenomenal. Racial discrimination undoubtedly exists in America, but it is a factor that melts away if the people affected have the native talent to demonstrate its injustice. In the fields of sport and entertainment that talent is obviously present in black America; the absence of Blacks in technical fields, on the other hand, cannot be held as an indictment of the white population.

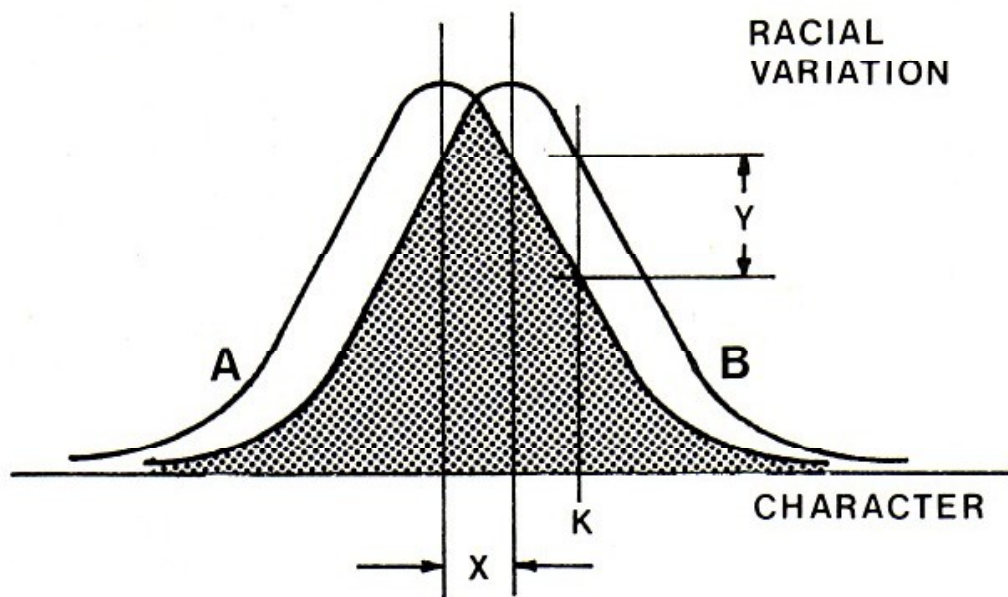
The liberal would like us to believe that advancement differences between races are due to environment, that it is poor conditions and injustice which hold people back. Once America becomes 'color blind,' in their opinion, Blacks and Whites will reflect that equality in their achievement levels. But for an assessment on race we need not confine our observations to the United States. Brazil is a country close to the liberal ideal of 'color blind,' seen in the much greater racial mixture of its people. Brazilians pride themselves on this mixture and on having avoided the discriminatory practices of their northern neighbor. Here is a country where we can judge how races fare without the evil of racial discrimination, but even here anything of lasting importance has been accomplished by people of European descent, who possess the finest homes and clubs, run industry and lead the country's military. By contrast, Blacks and black mixtures invariably inhabit the hillside shantytowns of major cities. An assessment on racial accomplishment can be made by traveling the length of Brazil's coast from the northern city of Belem, on the mouth of the Amazon, to the state of Rio Grande do Sul, the southernmost state, as by doing so we are presented with a changing pattern of race. The states of Para, Maranhão and Piauí in the northeast are inhabited mainly by Amerasians, with varying intermixture of Portuguese-Negro blood that becomes stronger as one moves south to Bahia. In Bahia, Negroes are found in the largest proportion. From there, continuing southward, Negroid mixtures decline until in the South the population is predominantly white. A similar look at the civilization pattern of Brazil reveals a close relationship with this demographic picture. The worst conditions are in the North, whereas it is the state of São Paulo and the South that carry on the progress of the country.

The difference in black and white races in technical achievement is not just a recent phenomenon. We are led to believe that Africa has been held back because of European colonialism and slavery. These

certainly were an imposition on African progress, but concerns only the past 400 years of history. The history of civilization goes back much further than that. Anyone contemplating the future of the world 6,000 years ago would have thought that civilization had the best chance of spreading from Egypt southward up the Nile, into the heart of Africa. The Egyptians (who were Hamitic Caucasians) had much more contact with Africans than with Europeans. Instead, civilization spread northward, to Crete and Greece. Then, when Europe languished in its Dark Age, Arabs brought their learning deep into Africa. Again one would have thought that technical civilization would have caught hold, but it did not. Again it moved north. Arab learning spread through Spain into Europe.

Undoubtedly there are many reasons to explain such examples of white achievement over black, but combined with the rot of American cities that is highly correlated with race, the high crime rate of the American black population and the relative poverty of *all* black nations in the world today, we are entirely justified in at least suspecting a racial factor, and this conclusion is supported by numerous tests. Blacks consistently score an average of 15 points below Whites on IQ tests. Apologists for Blacks discount such tests with the complaint that they are culturally biased, yet *no* test has ever been devised which shows the average IQ of both races to be equal. If such tests are invalid, it is very coincidental that they show results consistent with an overview of racial achievement in history, plus reflect the demographic picture of prosperity and poverty in today's global economy.

FIGURE 2



The difficulty that liberals have in their assessment of racial caliber is due to the overlap between population statistics, since their emphasis is on individuals. Figure 2 pictures two positions of the well-known bell curve used in statistical study, with the overlap of the distributions shown shaded. For any particular character the number of people who fall within the shaded area is equal in the two populations. From this the liberal concludes that difference x between averages is irrelevant, and it is here where he/she departs from scientific appreciation. We cannot study race on the basis of individuals; rather it is a comparison of whole populations, statistics and averages, not of individuals. Nor is there importance only in average difference x . For a degree of a character, k , the difference in the number of people in the two populations possessing it is y . In normal distributions y will usually be larger than x , shown in the figure.

V

The surest appreciation of race can be gleaned by departing from academic discussion and simply examining the record of racial achievement in history. When we do that, the record of the European Caucasian stands second to none. Among the first stirrings of artistic expression anywhere are the Cro-Magnon cave paintings of Western Europe. The oldest covered man-made structure in the world is at New Grange, Ireland. We are accustomed to thinking of civilization as having arisen in non-European lands, Egypt, Iraq and China, while during that time Europe languished in barbarism and backwardness. Archaeological work on the ancient megaliths of Western Europe show this notion to be anything but true, meaning that Europe from the earliest times has been a focus of human achievement. The best known of the ancient sites is Stonehenge in southern England, but that is only one of hundreds spreading from Portugal to the Orkney Islands. Stonehenge was built in three stages beginning in 2900 BC, making it a contemporary of ancient Egypt. Its sarsen columns stand 22 feet high, weigh 45 tons each, a weight that was transported 30 miles over the countryside, and have a tapering convexity for visual effect, the same archaeological refinement used by the Greeks. The top lentils, weighing tons, are curved, and are secured to the sarsen columns with toggle joints. Stones in the inner circle are arranged for exact observation of sunrise on the longest day of the year, indicating a degree of sophistication in astronomical knowledge. It has been speculated that the outer stones were arranged to *predict* lunar and solar eclipses, which would have made Stonehenge a primitive celestial computer.

No civilization of the ancient world matched the Classical in artistic style, technological achievement and social freedom. The first Greeks were the Achaeans, followed around 1500 BC by the Dorians, both being warlike invaders who crushed Mycenaean Civilization and who by 1000 BC took possession of the entire Aegean world. The Hellenic sagas describe the valiant Greek warriors, whose bands, as with the later Vikings, were led by heroes. Homer, in the *Illiad*, describes some of the racial attributes of the early Greeks:

“And now I see all the rest of the bright eyed Achaeans, whom I could well recognize and name.”

“No, I bid you pause and not make war, neither do battle rashly against the fair haired Menelaus, lest you be quickly worsted by his spear.”

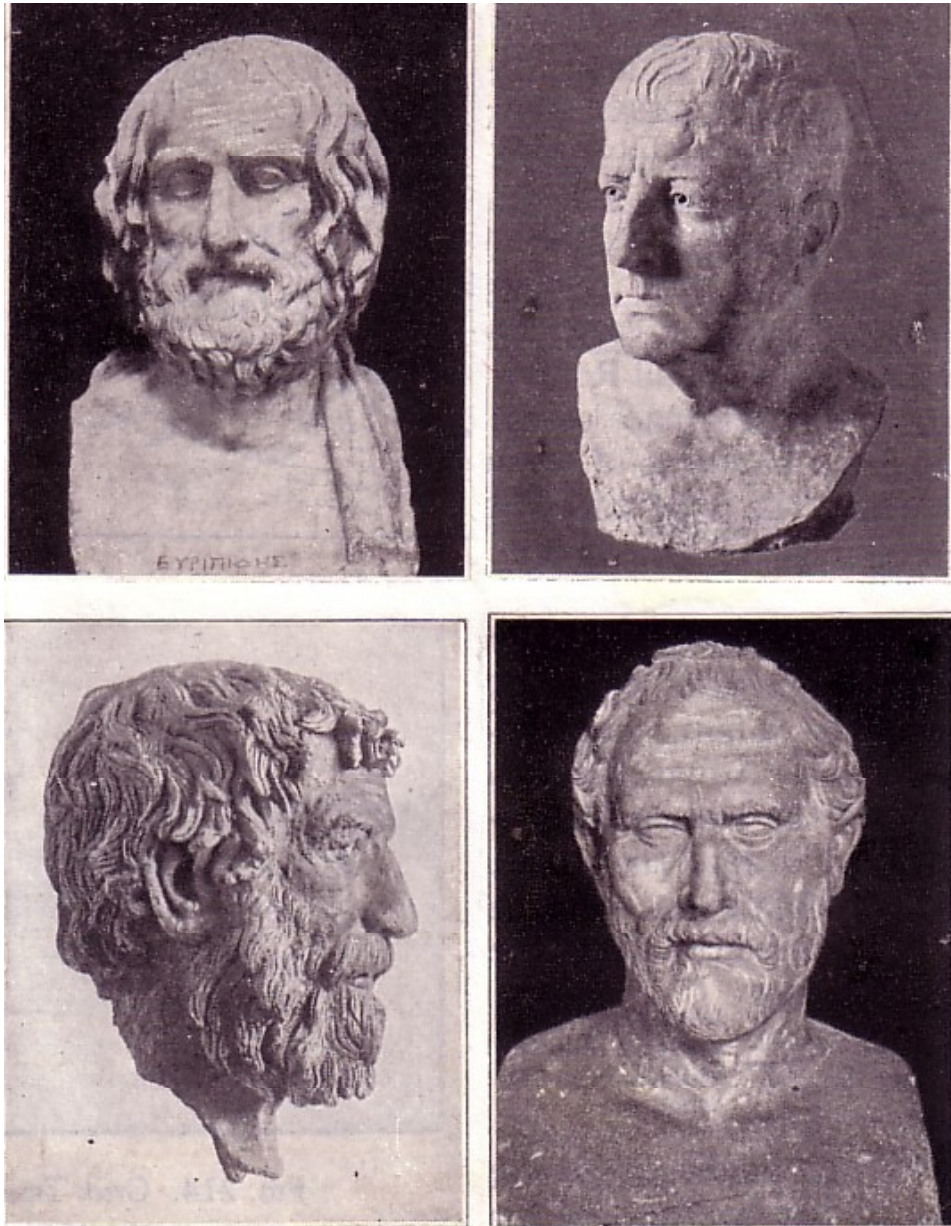
“Do you not see how fair I am myself, and tall? I come of a brave father, and a goddess mother bore me.”

The goddess Athena is described as blond and bright eyed, Hera as white armed. Many statues and figures have been left by the Hellenes that display their anatomical features, some even with traces of paint, making clear their racial appearance.

Of all the races and peoples that Greek civilization could have passed to, it was adopted and further advanced by yet another division of European. Not long after the Greeks pushed into their peninsula, Italic tribes began to perceive the attractiveness of the warm hills to the south. From their name is derived the name, Italy. Like their eastern kin they burnt their dead, and had a pottery design that indicates their cultural origins in central Europe. Among the populations that the Italic tribes found themselves, they did not seem as any serious rival, especially as they were illiterate barbarians without the possessions of Eastern civilization that their neighbors had to a considerable extent. What they did possess were qualities of character: a purposeful steadfastness, hardihood and defeatless courage. With these they wrote the history of Rome.

In no other example is social decline so conspicuously contemporary with the evaporation of the European racial type as in that of the Classical world. With the importation of cheap grain from the East, the sturdy Latin yeomanry lost its livelihood, while agricultural land grew into the estates of wealthy plantation owners who brought slaves from the colonies, virtually flooding the Italian peninsula with foreign blood. Unwilling to become *coloni* of some villa owner, multitudes of country people forsook their fields for the city, where they no longer raised large families, where the number of marriages declined, resulting in a population shrinkage. These were the people who formed the backbone of the legions, whose numbers then had to be filled by foreigners. The Mediterranean, which formerly was fringed with many nationalities, became a Roman lake that drowned nationalism. Rome itself became a racial mosaic, where people from every corner of its empire rubbed shoulders with the debased yeomanry in the streets. Notwithstand-

ing the better families that came from the colonies, this was largely the mixed blood that begat the shiftless population supported by the state. Dandies and ladies of fashion came into vogue. Greek culture became incomprehensible, except for its pleasures. For fifty years after 235 AD there was no public order; turbulence, murder and theft were everywhere apparent, life and property nowhere safe. In eighty years the Mediterranean world had ninety rulers, each a bandit military chieftain who more often than not was carried lifeless from his throne. Eventually the empire became an oriental despotism under Diocletian, who became for the so-called civilized world what Pharaoh had been for Egypt, a Sun god, and was called the "Invincible Sun".



Faces from the Classical world (beginning upper left): the poet Euripides (note inscription), terracotta head of unknown Roman, bronze head from Hellenic shipwreck, orator Demosthenes

As if to demonstrate the importance of race to civilization, the ancient states that retained their youthfulness the longest were those that were predominantly European the longest. The rugged Spartans endured longer than Athenians who were constantly absorbing Asiatic influences. When the flourishing

life of the Greek city-states declined, the Macedonians entered the scene, conquering Greece and then Persia. The dream of the blond Alexander was to create a compromising civilization between Greece and Asia, by encouraging intermarriage. He failed miserably, and his effort should serve as a vivid example to one-worlders of our modern age. Macedonian prevalence had the shortest reign of any, leaving the still pure Latin strain to dominate Classical history. Finally this too ended in an age of cosmopolitanism.

With the growing problems of the Roman Empire, Virgil commented that a new race must fall from heaven if the plight of Rome were to be saved. In a figurative sense that is exactly what happened, as again the light skinned northerners spread into a stagnant world to establish their rule. Yielding to their love of fighting, exhibiting an untamed fierceness and an eager joy in warfare, they swept away with their onslaught that shabby excuse for civilization. The whole Western Empire was broken and became a conglomeration of German kingdoms under German military leaders, who built their castles and fortresses to segregate themselves and safeguard their position. The term “blue blood” is indicative of this Germanic conquest, reminiscent of the Spanish noble class whose veins were evident through their clear skin.

Reflecting upon subsequent European history, is it not significant that the torch of learning and progress of Classical Civilization passed to crude invading relatives of the same race that initiated Classical Civilization? Is it not important to acknowledge that the more undertaking peoples of those same regions in modern times are also they that bear the line of descent from Lombard, Goth and Teuton? Take the history of modern Italy. It has always been the northern half that has been the prosperous half, that is, the half more thoroughly inhabited by the descendants of its northern invaders. During the fourteenth and fifteen centuries the bustling cities of Florence, Genoa, Venice and Pisa gave birth to the Renaissance and to such names as Leonardo da Vinci, Galileo and Christopher Columbus, of men who displayed the racial characteristics of the North.

Compared to other races the record of white achievement is remarkable. Before the birth of democracy in Greece, nations were ruled by despots, sometimes very cruel ones, and outside areas of Western influence today they still are. The Classical world gave us geometry and the study of logic, the idea of the atom and the world as a sphere, the use of concrete and the jurisprudence of Roman law, yet the knowledge passed to us from that civilization constitutes a modicum of all that was, the rest being lost in the fires that destroyed the Museum of Alexandria. Since then Western Man has gone from a Dark Age to leaving his footprints on the moon. Consider that only a few centuries ago the world was unexplored, we knew nothing about our celestial universe, nor about the cause of sickness. Before the emergence of the West there were no symphonies nor even orchestras, there was no free press, no free citizenry, no state with a written constitution, no concept of the rule of law, not to mention no automobiles, airplanes, radios nor any knowledge of electricity and its many appliances. The world’s greatest art, whether in painting, sculpture or music, is European. Western academic achievement has ranged from astounding developments in Physics, Mathematics, Chemistry, Biology and Economics to knowledge on the formation of bubbles and snowflakes. The very concept of *rationality* in science is Western.

Let us just consider the history of England, a small country today numbering some fifty million people, that gave us the Agricultural Revolution, the Industrial Revolution, representative democracy, illustrious names like Newton, Cavendish, Faraday, Adam Smith, Shakespeare, Darwin, etc., that conquered the largest empire in history, whose language has become foremost in the world, and produced a plethora of inventions. By contrast, the people of sub Saharan Africa never domesticated the large animals of that continent for use as beasts of burden, never developed writing, used the wheel nor constructed two story buildings before contact with non-Africans. Today the population of a small city is immigrating into England from the third world every year. Should we not have reasonable concern over the future of England bearing resemblance to its past?

These examples of white creativity are not just expressions of intelligence, as can be demonstrated with the incidence of great mathematicians in history. In measured IQ the Mongol has the higher in the visual-spatial part of that test, indicative of an advantage that race has in Mathematics, yet the greatest mathematicians in history were Archimedes, Isaac Newton and Karl Friedrich Gauss, and if we extended the list it would include Riemann, Poincare, Poisson, Pascal, Ricci, Hamilton, Cartan, Hilbert, or in ancient times, Euclid, Apollonius and the Sanskrit Indians who gave us Algebra, Trigonometry and our numerals. None of the above was Chinese. How can we explain this comparative lack of genius in a race that is obviously intelligent? Human progress is not just a matter of intelligence; it is a combination of qualities and characteristics, discussed in the following section, summed up in the term *race*. When in the right combination a notable person is born, depending on the incidence of those qualities in a population.

We should note striking cultural differences between East and West that indicate temperamental racial differences. For instance, there is no literal Chinese translation for the word “force”. The Mandarin *qing bi* and Cantonese *keng pik* literally translate “strong push”. Western exercise is weight lifting and jogging, the Chinese is *Tai Chi*. A Western boat ploughs through the water, a Chinese junk slips over it. Chinese culture venerates the elderly, the Western venerates youth. The ideals of Buddhism, the major religion of China, are of quiet contemplation. A characteristic of the Oriental in Western eyes is patience. That these observances can be made of a country with the violent history of China, where entire provinces could be depopulated from war, seems strange, as do Oriental martial arts, except for their emphasis on defense, but those who deny the validity of the racial concept should consider the gene DRD4. This gene is the apparent cause of the “thrill-seeking” personality, described as belonging to “high-energy, self-confident adventurers, hooked on the unpredictable and intense,” who tend to be “highly creative, outside-the-box thinkers, leaders in the arts, sports, business, science and politics”. The incidence of the DRD4 gene is as high as forty percent in North Americans Indians. Ten percent of white Europeans and North Americans possess it. In China it is virtually nonexistent.⁴

In the realization of racial difference, however, it is important to understand that no matter how empty or full of accomplishment may be the history of any race, there are always people who stand above average and can be unjustifiably stereotyped. The odium of the bigot is just as illogical as the egalitarianism of the liberal. A common mistake is always to judge race by its individuals when it is the collective, the characteristics of the amalgam or group, which is the issue. The best judgment on any race is based on the societies and cultures it produced over extensive periods, or by statistics and averages, remembering that *no* individual wholly defines any group. We could make an observation on the differences in height between men and women, statistically men being taller than women. This is generally true although it is also true that many women are taller than many men. To discriminate against all women on the basis of height would be an injustice to many women. An observation on the group has nothing to do with an observation on the individual, and vice versa. We must approach the subject of race with this understanding.

VI

Hybridization is a retardant to the adaptation process, producing less viable offspring adapted to neither of the environments in which evolved the parent stocks. In plants and animals the need for environmental adaptation is a strict necessity, so that hybridization, particularly in animals, leads to extinction, but in man this consequence is not evident because the human species can, to a large extent, control the more drastic effects of its environment. The disadvantages of hybridization in the case of human beings, then, may appear to have been eliminated. What this conclusion fails to consider is that the success of human populations largely depends on an array of learned experiences transmitted over the generations, summed up in the term *culture*, that it is an aptitude for learning cultural traits which is inherited, and that the furtherance of a population’s culture to improve survival ability depends on the appearance of gifted persons. The adaptation of the animal that was transmitted directly through the genes has become in human beings an adaptation for learning, which in turn has genetic origins. Hybridization can disrupt this heredity, an occurrence that can be mathematically demonstrated.

Transmitters of biological inheritance are complicated molecules, the genes, donated by male and female to the formation of a new individual. Genes are arrayed in strings called chromosomes, and are paired, but need not be exactly the same for one trait, for example, genes for hair color can give blond or brunette. Genes for different hair color, light from one parent, dark from the other, means a heterozygous pairing. The importance of pairing goes far beyond inconsequent physical appearance, being a possible factor in human creativity. Thus we see the need of looking upon race in terms of “genetic pools,” as amalgams of characteristics, rather than on the personal, individual level, because it is gene frequencies that give us an understanding of biology in human population dynamics. The following is a demonstration, where the gene frequencies used are purely hypothetical.

Let us suppose a population where 400 out of 1000 people carry a particular gene required for, say, musical ability, which is known to have a genetic origin. This population accepts migrants from an-

⁴ Globe and Mail, F6, August 17, 2002.

other population that differs in that frequency, the second population only averaging 70 people in 1000 with that gene. The mix will obviously contain a reduced number per 1000 than the original population. If migrants are in such number to constitute 20% of the new population, the new frequency will be 334 per 1000: a reduction of 16.5% from the original (calculations follow essay).

Any human ability is most likely the result of a combination of genes, so that musical talent will not reveal itself unless an individual possesses a multitude of genes related to that talent. We shall assume only that a heterozygous pair promotes musical talent, and, to keep things simple, the frequency of the second gene is the same in both populations, say, 100 people per 1000. Since two related but different genes are now required for an individual to possess musical ability, this now changes the frequency of the original population having that ability to 80 per 1000. If the two populations uniformly mix genetically, the frequency of musical talent in the mixed population changes to 67 per 1000, which reflects approximately the 16.5% reduction.

Table 1:

Pop.	r	q	2qr	s	t	2st	2qr x 2st
Nat.	0.4	0.1	0.08	0.60	0.2	0.240	0.0192
Mig.	0.07	0.1	0.014	0.30	0.2	0.120	0.0017
Hyb.	0.334	0.1	0.0668	0.54	0.2	0.216	0.0144

The appearance of any aptitude, however, is more realistically the result of multiple combinations involving a multitude of genes. Musical talent combined with a robust temperament may produce nothing, whereas combined with an effeminate temperament may produce a renowned performer. If the migrants also differ in these other qualities from the native population, as in the above example we can expect the frequency of talent to diminish. In Table 1, columns r and q are the mentioned frequencies for musical ability, columns s and t are those for any other characteristic required for musical performance, such as temperament, again simplistically assuming that one heterozygous pair is required for a unique quality. The last column shows the frequency of people likely gifted in the musical arts, for the native, migrant and hybrid populations. Looking at the last column of Table 1, for a mix that is 20% migrant, the frequency of aptitude in the hybrid population, 14.4 people per 1000, is 25% lower than the 19.2 people per 1000 of the unmixed native population. Translated into realistic quantities, in a population of 10 million the original population would have 192,000 musically gifted individuals, whereas the same population number mixed uniformly with the migrants would produce 144,000: a reduction. It is this cultural consequence of human hybridization, which bears no similarity to animal hybridization, that liberal geneticists and biologists have failed to recognize. Although the number of exceptionally talented people is small compared to the total population, it is nonetheless crucial because in any society it is the genius of the race that advances civilization. If this elite is diminished over the generations because of out-breeding from their racial genetic pool, the social, technical and general cultural achievements of that population will diminish.

Table 2:

Pop.	r	q	2qr	s	t	2st	2qr x 2st
Nat.	0.4	0.1	0.08	0.06	0.2	0.024	0.0019
Mig.	0.07	0.1	0.014	0.30	0.2	0.120	0.0017
Hyb.	0.334	0.1	0.0668	0.108	0.2	0.0432	0.0029

Liberal geneticists, however, are adamant in their assertion that hybridization is beneficial. Apart from hybrid vigor and reducing the chance of deleterious homozygous combinations which hybridization offers, our interest is in the number of gifted people within a population. Let us now reduce the incidence of s in the native population from 0.60 to 0.06, as in Table 2. The frequency of aptitude in the hybrid population then becomes 2.9 people per 1000, *higher* than that of either native or migrant population, being a 53% increase over the 1.9 gifted people per 1000 that had occurred in the native population, and a 71% increase over 1.7 per 1000 of the migrant population. That is, if each population of original, migrant and hy-

brid consisted of 10 million people, the original could give birth to 19,000 musically talented individuals, the migrant to 17,000, but a uniform mixture consisting of 20% migrant could give birth to 29,000: an increase over the unmixed populations. We now have an explanation of why some prominent nations have been the product of racial fusion.

From a cursory examination of these tables we might argue either the racialist or liberal view, but to be noted in case 2 is that the beneficial results obtained from racial fusion are of a fortunate and limited mélange, where the mix is only beneficial up to $s = 0.15$ in the native population; beyond that a decline in the incidence of population talent occurs with mixture, shown in case 1. We cannot conclude, therefore, that mixture per se is beneficial, as the liberal would have us believe. The lesson is that if we have an *already successful* population, foreign mixture will most probably diminish its incidence of genius and general caliber. Since from our examination in the previous section we have seen that the European has been most progressive in the arts of civilization, we have an explanation for its out-breeding being a negative occurrence, verified by history with the decay of white societies in periods of cosmopolitanism. For white nations, mass miscegenation is a genetic expression of the Law of Regression.

VII

Foremost among agents that would destroy the Western racial heritage, if only unconsciously, are the organized myth religions. Christianity has always been such an agent because of its doctrine of passivity and renunciation, even the renunciation of sex and the 'sin' that conceives human life. That renunciation takes its severest form among priests, nuns and monks who remove themselves from the breeding population, and it is these who do so, if not for reason of homosexuality, for reason that they are the most devoted to a righteous life, and become scholars and community leaders, in many cases displaying notable qualities. These are the individuals prohibited from breeding. At the same time, the Church encourages fertility among the wretched of the Earth, to further increase their poverty through numbers and pour their millions into prosperous nations. Its teachings sanctify the poverty encouraged; "blessed are the poor," is its message to the would-be ambitions. In lands where the Church can exercise control over political policy, its foremost concern is education, to establish its dead hand on the future. Since the Church draws its support from the poor and ignorant, it therefore ensures its own survival. One can only recoil in horror at the prospect of this institution once again attaining the prominence it had during the Middle Ages, after learning its lesson of the Reformation.

No less pernicious is modern Jewish power which has risen in recent decades through its control of American news and entertainment media. The control is openly admitted. J. J. Goldberg gives a candid summary of Jewish journalistic prowess: one fourth of the writers, editors and producers in network news divisions, top newsweeklies and four leading daily newspapers, namely the New York Times, Los Angeles Times, Washington Post and Wall Street Journal.⁵ Currently Jews control the largest media conglomerates: Walt Disney Company and its ABC television network, Touchstone Pictures, Miramax Films, Time Warner and its magazine publishing division, Viacom, Paramount Pictures, MCA and Universal Pictures, Fox Group, Dreamworks, the Newhouse magazine empire, CanWest Global in Canada, etc. The end result of media power is opinion making, most perceptively in the issue of race and racial relations that has dovetailed Jewish interest. Also admitted is that from the 1950s through the 1970s hundreds of ordinary Jews poured into various liberal causes to bring massive change to the United States. It was they who reformed race based immigration laws, ended previous racial and religious discrimination in housing, schools and workplace, and removed religious symbols from public places.⁶ The motivation was to make Jews equal citizens, which means that for a population share that is barely three percent, a nation of two hundred million went from being predominantly white and Christian to being multiracial and purely secular. Yet Zionists insist that Israel must be a Jewish state. What *chutzpah!* Ending discrimination seems fair minded and reasonable, but a look at Israel makes us question true Jewish liberalism. There, it is against the law to convert a Jew to Christianity. 750,000 Palestinians were exiled from Israel in 1948, where their families lived for ages, and after existing as refugees for more than fifty years neither they nor their descendants can re-

⁵ J.J. Goldberg, *Jewish Power*, c. 1996, Addison-Wesley, p. 280.

⁶ *Ibid.* p. 120.

turn to the land of their origin because they are not Jews.

Equally prevalent in the demise of the white racial heritage is the role of present capitalism and those thought to be its nemesis, the liberal left. How a deracialized, denationalized economy impacts on a white population is given by the statistics, as the figures show that Canada's population growth expands and shrinks with the country's economic performance, and a major reason for Canada's current low birth rate is the lack of adequately paying jobs to sustain young families. The effect, unsurprisingly, is directly related to globalization, with the export of manufacturing capital and importation of cheap, third world labor. So voluminous is the peaceful invasion from the third world that by the year 2050 the United States and Canada will no longer be predominantly white. The invasion could be easily stopped, but it is not because it serves the economically powerful. Just as the money-makers subject rivers and land to the demands of business, with little or no thought and even less respect for these physical aspects of a country's heritage, so is its racial base subject to the same irreverence. One would think that if leftist-liberal claims of being a moderating influence on capitalist greed were true, that we would see some resistance on their part to the policy of cheap labor through immigration, that serves the capitalist system so profitably, but such is not the case. Instead, we see the liberal left marching hand-in-hand with the interests of big business by their encouragement of open borders, and to accommodate the inflow, their doctrine of multiculturalism taught in schools, information and entertainment media, and even churches. We often hear that people should be treated as individuals. In daily activities this should be obvious, but in the matter of social acceptance the integrated represent the thin edge of the wedge toward hybridization, and once the race barrier is removed from sexual relations the total destruction of a great inheritance can only be a question of time. We should never forget that if industries, cities or total economy of a nation are destroyed, that nation can always rebuild, as Germany and Japan have done with such success, but destroy the race of a nation and the nation itself is destroyed.

Last but not least in our racial demise is the whole specter of white decadence. If we think of civilization as a system, no system can survive when its components act individually. That is how white people today act, think and feel, exclusively as individuals, from individual motivation, with very little sense of belonging to any collective, especially their racial one. There is even the cult of the individual which infers that there should be no imposition on individual rights, so that even a sordid pedophile can distribute his written fantasies if they possess a modicum of artistic expression. Whenever social trends destructive of white nationhood are defended, they are always defended on the basis of individual rights. Whether in relaxed race relations, artistic license or "progressive" legislation, the motivation is always for increased individual freedom, expression and happiness. That is what white people live for today, not king or country, not God or Church, not for any idealism except ideals stemming from purely people concerns. Naturally, such a society will have an obsession with money. The tragedy of the Western world is that we are dissolving into a state of barbarism modified by domestic living. With their ring piercing, tattoos and freaky hairstyles, white youths are even coming to look like barbarians. This fixation with the self easily extends to the family, because raising children means a sacrifice of time and wealth, a sacrifice deemed unnecessary when there is no sense of heritage. White families of means today would rather have a second car than a second baby, and many couples make a conscious decision to have no children. Population shrinkage is another definite sign of a civilization's passing, and if present fertility rates hold, Europe's population will decline to 207 million by the end of the twenty-first century, less than 30 percent of its present number. At the same time, Europe's Moslem communities continue to grow. There was a time when white people also were imbued with a sense of belonging and mission. America began not with buccaneers or wealthy capitalists but with Puritan settlers, and Europeans during the Middle Ages attended mass three times *every day*. But few believe in an Immaculate Conception any more, so with the passing of religion we have what we have today: massive shopping malls, universal brotherhood and the "me" generation.

When realized, a civilization is the repository of particular traits, aptitudes and talents, and with segregation of its national populations from anonymous humanity, allows an increase in the probability of notable persons, thus accelerating progress and the surge of history. Just as biological evolution proceeds by small populations splitting off from a main group and developing into new species, human progress is the story of prominent nations. Conversely, when nations are submerged into one human union, such as the Roman Empire, and people from every land are thrown together in cosmopolitan cities, the record shows that civilization ends. Far from being a progressive development, universalism is a step backward towards the primeval, towards uniformity, not diversity. It signifies the loss of common heritage for all, ultimately to end in the loss of racial talents and distinctiveness with the submergence of people into generalized mankind. The whole *raison d'être* of the nation is thus undermined. The loss is humanity's.

Derivation of Table Frequencies:

Given frequency of r in native population is 0.4, in migrant it is 0.07. Let M = number of migrants, N = number of natives, then mixed population = $M + N$. Number of migrants with required gene = $0.07M$; number of natives with required gene = $0.4N$. Number of people with required gene in mixed population = $0.07M + 0.4N$. Percent of mixed population with required gene:

$$r_2 = (0.07M + 0.4N) / (M + N)$$

M = 20% of mix, i.e., $M = 0.2(M + N)$; N = 80% of mix, i.e., $N = 0.8(M + N)$.

Therefore:

$$\begin{aligned} r_2 &= ((0.07)(0.2)(M + N) + (0.4)(0.8)(M + N)) / (M + N) \\ &= (0.07)(0.2) + (0.4)(0.8) \\ &= 0.334 \end{aligned}$$

q was the same in both populations (0.1), therefore $q_2 = 0.1$. There will be a variety of other genes to occupy the required position on the chromosome, and we can give the sum of these other genes frequency p . Both males and females in the population will carry the genes equally, so by combining, the frequencies of all combinations in each generation will be:

$$(p + q + r)^2 = p^2 + 2pq + 2pr + q^2 + 2qr + r^2$$

It is the term $2qr$ that gives the proportion of talented individuals in music. By using given values, $r = 0.4$ and $q = 0.1$: $2qr = 2(0.1)(0.4) = 0.08$. In hybrid population: $2q(r_2) = 2(0.1)(0.334) = 0.0668$. With the migrants also differing from the native population in the frequencies s and t of other genes required for musical performance, the frequency s_2 for the mixed population can be calculated the same way as r_2 , and $2st$ found the same way as was found $2qr$. Since the gene pairs qr and st are independent, the frequency of occurring together is: $2qr \times 2st$.

The above examples are based on numbers, not genetics, and do not depend on the *manner* that genes combine. The combinations could have been drawn from a hat. The reader, therefore, is not dependent on expertise for an evaluation of the thesis.