

## EDITOR'S NOTE

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### SEXUAL LIBERATION, DORIAN GRAY, AND RACIAL SUICIDE

*"The only way to get rid of a temptation is to yield to it . . . .  
Resist it and the soul grows sick with longing."*

—Oscar Wilde

One of the more destructive trends in the West, particularly in contemporary American society, is the cultural devastation wrought by radical feminism and the demasculinization of the West. The impact of the feminist revolution (and of its shortlived predecessor, the Playboy "philosophy" for male libertines) reaches far beyond mere surface relationships of men and women—it has enabled a social structure wherein childraising and childbearing take a back seat to shibboleths of "gender equality" that are increasingly at odds with the findings of contemporary biological research. Dismissing the biologically based differences that distinguish the behavior and temperament from men and women, and having upended centuries of tradition and order throughout Western societies over a brief span, the feminist revolution has undermined the stability of family life, as conservatives rightly point out. Even worse, and what conservatives so often fail to grasp is how much more difficult it will be to preserve the traditional family if such families are uprooted from their national and racial context. Nations and races provide the seedbed in which families can flourish over many generations. The recent triumph of feminism in America and other Western societies, added to the drive for racial amalgamation, has created a dual threat not simply to the common weal of whites and their societies, but to their continued survival.

In this issue of *TOQ*, Roger Devlin offers a thoughtful and provocative essay on the consequences of what he describes as "Sexual Utopia in Power": The destructive aftermath of the feminist revolution, the contemporary tendency to disregard the importance of biological differences, and what this implies for our racial, cultural, and national future. Devlin's analysis diverges from the conventional conservative critique of feminism—he assesses reproductive and

other behavioral differences between the sexes in terms of the best currently available scientific facts, not pseudosociological fiction.

We live in an age that is largely defined by our relations with others – from family to friends to business associates. For many, the pressures of peer approval and social status, and the complacent mentality to go along with the herd, reinforce conformity to current societal norms and cultural trends, which in turn usher forth national conditions that are, without a doubt, culturally and racially destructive.

As Devlin emphasizes, the single most destructive outcome (one that indirectly has contributed to an unhealthy racial obligation to future generations) of the feminist revolution has been the rejection of the traditional family and a commitment to raising children. A declining birth rate among European-descended peoples in Western nations, coupled with mass nonwhite immigration and higher nonwhite immigrant birthrates, could transform America's future into a Third World, multicultural nightmare grounded on cultural despair, rampant economic poverty, endless turmoil, and racial strife rather than the glittering idyll of tolerance and universal prosperity that we continue to be promised.

The widespread availability of technological advancements in medical and cosmetic procedures, extending the youthful exterior of an aging body, has fueled an increasingly sex-obsessed culture into the Viagra-driven age. Televised role models like the bosom-enhanced "Desperate Housewives" and MTV's gangsta-rappers have long since supplanted the dutiful, if bumbling, family men and women of a few decades ago. White men and women across the generational divide are increasingly drawn to the alluring sexual hedonism that fuels much of pop culture to the extent that it runs counter to their own posterity: Leaving a future worth living for healthy, white descendants. Helen Gurley Brown's "you can have it all" (flings with boss, fellatio with the boyfriend, one-night stands, liposuction, face lifts, breast implants, and even, if so desired, a husband and children) is now the standard for mothers – and for women who could have been mothers – rather than just a strategy for selling magazines to "career girls."

Another aspect of the feminist triumph – the abdication of masculine virtues – reflected the Oprahfication of our culture: Celebrity endorsed fads and fashions which reinforce social mores of materialistic middle-class guilt and the craven yearning for social acceptance, exploit by influential elites for their own advantage, whether corporate profit or ideological gain.

Madison Avenue advertisers insist that consumers simply get more of what they want: Chic merchandise, leisure services, and raunchy entertainment are provided to meet consumer demand. Although this claim isn't baseless, cultural and societal elites can establish the benchmark of what is considered chic, hip, trendy, and conventional – from clothing fashions to slang to behavioral norms and attitudes – and by the same token reinforce that which is socially

*unacceptable* by making the expression of dissident racial views uncomfortable and socially risky.

Consider a few examples from pop culture.

- The *Courier-Journal* recently reported that a corporate enterprise purchased the rights to Muhammad Ali's name, a multimillion dollar deal that will market Ali's image on a range of merchandise much like the "Malcolm X" line of fashion wear that is trendy in urban areas. Where is the groundswell of demand by enraged consumers who feel shafted because of the heretofore unavailability of Muhammad Ali gear? (Imagine a signature clothing line of sports apparel bearing the name of a white athlete who was a member of an antiblack cult!)

- Major news magazines, such as *Time* and *Newsweek*, regularly feature consumer oriented articles, such as *Newsweek's* "The Tip Sheet," which offer "smart strategies for your money, health, family, technology, design, real estate [and] travel." The August 7, 2006, issue featured a thematic "back-to-school guide" with the headline: "'The OC' Goes to College" complete with consumer recommendations from the show's writers and actors with the caveat that "no matter how weird your roommate seems, we bet your year won't be as traumatic as theirs." (Not if students go off to the dorms with their Sony W300i Mobile MP3-player phone so they "can blast the lyrics to the show.")

- *Cosmopolitan* and similar fashion magazines continue to cater to an ever expanding diet for salacious sexual activity with stories like "Why One Man Isn't Enough" and "How to Have It All," a well-rounded existence with career, multiple sex partners, affluence, and total control of your destiny.

The comforts of an increasingly affluent middle class—fueled by porcine materialistic zeal and reinforced with destructive, media-sponsored cultural fads—have shifted the priorities of post-baby boomer generations away from raising families, rearing children, and planning for posterity (creating a better, safer, more desirable future for their descendants) to living a hip, vacuous, single "lifestyle" increasingly ruled by primitive sexual appetites. Young healthy, fertile whites are opting to stay childless by choice as a result of the inconveniences brought about by the responsibilities and demands that accompany parenthood. The signals society sends are: Don't get married, you'll get fat; don't have children, you won't have time for yourself. Several years ago, *Washingtonian* magazine featured a cover-story on young, professional couples in the Washington, D.C. area who had decided to remain "childless by choice." Newlyweds who were interviewed preferred the satisfaction of luxury sports cars, penthouse apartments, expensive jewelry, and fine dining to the demands imposed by parenthood. Why burden a two-income budget with the expense of raising children when contemporary cosmopolitan society has so much more to offer the "harried leisure class," namely high-tech gadgets, mail-order merchandise, customized services, and an endless array of self-indulgent lavishness.

Living in an age of limitless luxuries has transformed Western societies, in some ways for the better, but in many respects for the worse. Contemporary cosmopolitan culture has contributed to the corruption of priorities – advancing and strengthening family cohesion, kinship bonds, and racial unity – of evermore young white men and women.

Years ago, the eminent classical scholar Revilo Oliver recognized these destructive racial tendencies, which all the more captures the essence of what James Burnham once identified as *The Suicide of the West*:

The profound abyss that separates Western man from all others has sometimes escaped notice because in all societies, including our own, a considerable part of the population lives unreflectively on the level of purely sensual needs and wants, from food to sexual gratification, and in our culture, at least, men of thought have a tendency to universalize their own conceptions by attributing all differences to religious or philosophical systems. All human beings, furthermore, have a mimetic ability that enables individuals or small groups to imitate the outward behavior and the language of an alien nation in which they must live or choose to live, and also enables a subjugated majority to conform outwardly to the values of a conquering minority without really understanding them.

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Also in this *TOQ* issue, Professor Robert Griffin, reviewing sociologist James Loewen's book *Sundown Towns*, demolishes a currently fashionable antiwhite canard. Loewen claims that scores of towns across the United States have historically restricted blacks and other ethnic minorities from even sojourning, let alone settling, in these communities. Recently *USA Today* celebrated a new scheme to create a more "inclusive community" in (now aptly named) Bluffton, Indiana, a small community that is 96 percent white. The man behind the scheme (or at least its front man), Mayor Ted Ellis, can offer no evidence that nonwhites were ever warned against tarrying in Bluffton; indeed, according to the 2000 census the town had some four hundred nonwhite residents. But Ellis, grasping for the afflatus (and possible future rewards) that rejiggering his town's demographics is expected to bring, is helping the National League of Cities in its Partnership for Working toward Inclusive Communities program to move Bluffton closer to the racial makeup of nearby Fort Wayne, Indiana, where over a quarter of the population is nonwhite and where (Blufftonians beware!) it has several times higher the incidence of violent crime per capita.

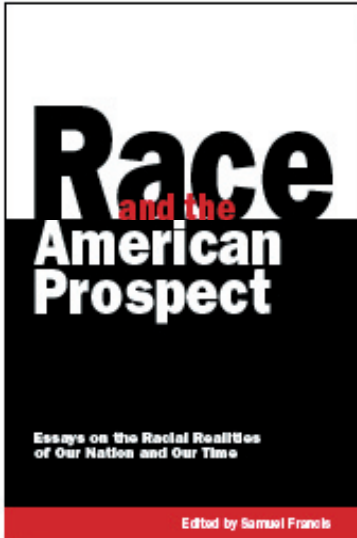
As Griffin points out, Loewen's book propels the agenda of racial egalitarian collectivists with deliberate exaggerations, in many cases, by simply interpreting residential housing patterns or commercial real estate zoning patterns as systematic campaigns of exclusion. By urging towns to adopt "inclusive" community programs, and overcome historically discriminatory practices, obsessive egalitarians play upon white middleclass guilt to coerce whites to conform and either get with the times or face societal ostracism as "intolerant"

or “racist,” and (as Loewen has urged) discrimination lawsuits, boycotts, and protest campaigns led by minority activists.

Needless to say, *TOQ* remains the only scholarly publication in English with the competence to analyze both strains of fanatical egalitarianism – radical feminism and coercive racial melding – and the courage to herald them to the growing audience of Americans concerned for the future of our nation and our race.

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