

THE IMPORTANCE OF RACE TODAY

Race and the American Prospect **Essays on the Racial Realities** **of Our Nation and Our Time**

Samuel Francis, Editor

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Wilmot Robertson opens his book *The Dispossessed Majority* with two lines from T. S. Eliot's *Four Quartets*, "In order to possess what you do not possess/You must go by the way of dispossession." This is a rather tragic opening, I think. *Race and the American Prospect*, on the other hand, opens with two lines from Horace's *Epistles*, "Throw Nature out with a pitchfork,/And yet She will return." This is more uplifting. What has happened in the decade between Robertson's last edition (1996) and the book under review (2006)? Robertson had the benefit of the 1990 census. The trends have not really changed since 1990. If anything, they have worsened, as Wayne Lutton makes clear in his foreword. What has changed? Well, Rushton's *Race, Evolution, and Behavior*, appeared in 1995, Herrnstein and Murray's *The Bell Curve* in 1994, and Jensen's *The g Factor* in 1998. But Baker's *Race* was published in 1974, and other books and articles were here and there well before 1990. Robertson knew. But his book was really an underground affair, and he knew it. Francis, on the other hand, seems optimistic. People, this time, will listen. They will see nature return, over and over again, if need be. How many times? No one says here. But the truth is essentially unstoppable. That is the message I took away from this book.

Then I thought about global warming. Science is telling us that we must change our ways, if disaster is not to strike us. But we are not changing our ways. Why would saying the truth about racial differences have any different consequences? This is not clear to me, after reading this book. I wish I could

discuss this with Francis, but unfortunately I cannot. He is dead. Has anyone assumed his mantle, or even part of it?

SUMMARY

But let me summarize the book, as any decent book reviewer should. It consists of thirteen chapters, each by a different contributor, plus a foreword, introduction, afterword, and index. The foreword, by Wayne Lutton, gives us the basic demographic facts. Basically, whites, in this country, have low birthrates and are being overwhelmed by nonwhite immigration. These facts form the background to the entire book. The introduction, "The Return of the Repressed," by Samuel Francis, doesn't summarize the book's contents, though it does borrow from some of the chapters. It is a separate contribution. Francis believes that there is a powerful racial *sub*-consciousness among whites and employs the basic Freudian framework to analyze it. I'd like to discuss this at greater length below. The first chapter, by Kevin Lamb, "The Reality of Race: Understanding the Nature of Racial Differences," is basically an updating of Baker's "The Reality of Race," published in *Mankind Quarterly* in 1977, thirty years ago, an article that badly needed updating. Lamb makes the interesting point that if race doesn't exist, as is widely claimed, why does it keep popping up in forensic science, medical science, ancestry research, etc.? Baker didn't have to deal with the ridiculous claim that race is an illusion in 1977. Lamb has to devote considerable space to disproving this claim, which is a shame.

Chapter two is by Richard Lynn, "Racial Differences in Intelligence, Personality, and Behavior." It summarizes what we know about these differences and at the end gives an evolutionary explanation for them. Chapter three, by Joseph Fallon, is entitled "The Cost of Racial Pluralism in Black and White." It calculates just what it is costing us, in money terms, to maintain the fiction that racial differences do not exist. Chapter four, by Jared Taylor, is entitled "Racial Revolution: Race and Racial Consciousness in American History." It takes us on a tour of racial attitudes, particularly towards blacks, among various eminences, such as presidents, in U.S. history. The revolution referred to in the title is in our attitudes toward blacks—from negative to positive. It occurred only fifty to sixty years ago. I hadn't realized how recently it was, and I doubt that many of you will either. Chapter five, "Immigration and Race: The Making and Unmaking of America," by Wayne Lutton, describes the effort to keep the country ethnically homogenous, which ended in 1965 with that year's immigration act.

Chapter six, "Race and the South," by Sam Dickson, describes the true attitudes of Southerners, men like Robert E. Lee, Jefferson Davis, and Alexander Stephens (the Confederacy's vice-president), toward blacks, and the contemporary efforts to downplay these views. He begins the chapter with an interesting quotation from Lee to the effect that the real danger of slavery was to

whites, not blacks. It is bad for whites' very souls. It may have started out well, but the institution of slavery had become an evil by 1856, when Lee made his remarks in a letter to his wife. One can't help but think of immigration today. If we don't, Dickson makes the connection for us. Businesses have become addicted to immigration, as plantations were addicted to slaves, with no regard to the society at large, or the future. Chapter seven, "Jews, Blacks, and Race," by Kevin MacDonald, concerns the role and motives of Jews in the efforts by blacks to achieve some sort of equality with whites. It also examines Jews' efforts to promote ethnic diversity in American society and the motives for these efforts.

Chapter eight, "Race and Religion: A Catholic View," by Richard Faussette, is probably the most difficult chapter of the book. It shows how Judaism has reinforced the biological strengths of the Jewish people (through the encouragement, in its holiest books, of genocide, feminization of the enemy, undermining of morale of that same enemy, its emphasis on heterosexual sex and harsh suppression of homosexual sex among Jews, encouragement of high Jewish reproduction, etc.), and it points out the failure of Catholicism to do the same thing with its adherents, leading eventually to their abandonment of the Church. I have some trouble with this. The author has obviously not read footnote 1 (p. 20 ff.) of my "For the World to Live, Must the West and Far East Die" (*The Occidental Quarterly* 4[1] [2004], pp. 15-26). The Arabs are obviously winning the war of the womb in Israel/Palestine, and American Jews, due to the high mean IQ of Jews that Faussette mentions, are succumbing to the same suppression of fertility that other highly educated and highly intelligent groups are. American Jews are a graying population.

Chapter nine, "The Dis-United Kingdom: A Cautionary Tale," by Derek Turner, tells us, first, how the UK was initially united, and how, since World War II, the Empire came back to haunt it, to dehomogenize it with immigration from its former colonies. The cautionary tale: no empire, I guess. (Turner tells us that we ought to roll back the PC legislation and policies recently enacted and put into place, but we probably already knew that.) But Germany never had an empire, to speak of, nor did the U.S. And both of them are being inundated by nonwhite immigration. In both, whites have low birth rates. Both are darkening perceptibly. But Turner ends optimistically: There are stirrings of restrictionist thought. Books, for example. But does anyone read them? No one has in the U.S., where there are many such books. Of course, politics can change very fast, as Turner notes. The reaction to immigration may be like our civil war: No one anticipated its ferocity and duration. Or the reaction to immigration may have something in common with the collapse of the Iron Curtain and the Soviet Union: No one foresaw these developments either. But, then again, you have to lose something to really want it, as Robertson (and, before him, Eliot) said. Turner, and the other writers in this volume, disagree: Once lost, a thing can never be regained, ever.

The next two chapters, "Race and the Left: Notes toward a Survey" and "Race in Philosophy: Toward a New Framework," by Brent Nelson and J. L. Woodruff, respectively, discover bits and pieces among writers that mention race. Philosophy in effect excludes black Africa, and the left excludes race (except for some obscure references in obscure places and in private correspondence between some noteworthy persons on the left and, of course, Jack London). Philosophers like Kant have somewhat absentmindedly allowed universalism to triumph, so that whites are now not served well by the writings of their great thinkers. Chapter twelve, "Why the American Ruling Class Betrays Its Race and Civilization," by Samuel Francis, is an interesting attempt to explain the phenomenon of race betrayal or lack of consciousness among whites. It posits, qua Burnham's theory of managerial elites, a kind of coalition between a white ruling class and various nonwhite groups. This coalition essentially destroys white self-consciousness. Why is it propelled to do this? The nation-state, governed by the old elite (the enemy of the nonwhite groups *and* the ascending white ruling class), must be undermined and discarded, if the new elite, true cosmopolitans now engaged in a global economy, is to have any chance of prevailing in this global economy. It's a gamble: the nonwhite groups *are* racially self-conscious and will discard the new elite when the demographics allow it. The new elite has entered into a kind of devil's pact with nonwhite groups. It has no choice. This is an interesting thesis. I wonder if anyone will pursue it. The last chapter, "Racial Preservation: The Alternative to the Nordish Apocalypse," by Robert McCulloch, and the afterword, by Robert S. Griffin, are basically exhortatory, trying to inspire people to become engaged in white consciousness. It is good that Griffin engages the mainstream press. This is not being done enough.

TABOOS

Samuel Francis begins his introduction thus: "In the Victorian era, the Great Taboo was sex. Today, whatever we label we attach to our own age, the Great Taboo is race." Queen Victoria died in 1901. The British Empire was then at its peak. Where did the energy come from? A small island at the western edge of Eurasia ruled a lot of the world. The energy probably came from the very taboo that Francis decries (see Unwin's *Sex and Culture* [Oxford University Press, 1934]). Only under strict sexual regulations (absolute monogamy: one man, one wife; no divorce; female chastity until marriage, etc.) do civilizations emerge. There is, inevitably, a revolt, particularity among women. And the civilization disappears, gradually, like a balloon losing its air. This is Freud's sublimation (one of his last books is entitled, fittingly, *Civilization and Its Discontents*). Sublimation is the only Freudian concept to be verified empirically. Sexual restrictions, of the severest sort, produce great civilizations. The Victorian taboo on sex obviously upheld something. Now, sexual promiscuity threatens to run rampant, both here and in the UK. And the great

British civilization, of which the United States is an outpost, dies, gradually. Francis wanted to free the white population of its taboo of race and thereby, qua Freud, make it healthy and able to defend itself. But taboos have their purposes. Francis forgets this or never knew it.

ETHNIC HOMOGENEITY

Thus, we come to the biological substratum, race. To repeat, there is a taboo on it. Is this taboo upholding something, as the sex taboo was in the Victorian era (taboos, like the incest taboo, generally exist for a good reason as in the case of the incest taboo, to prevent deleterious traits in offspring)? It very well might be. We have chosen the path of multiethnicity we are on, for better or worse. At the expense of whites? Yes. Why are whites allowing this to happen? It is simply not clear. Francis's thesis, that there is a de facto coalition between an internationalist white ruling class and nationalist nonwhite groups until these groups become demographically strong enough to break with this ruling class and discard it, is the best we are going to get, for the time being. There is something better, I am sure, waiting in the wings. The excessive obsequiousness of whites now is dangerous.

Francis cites William McNeill's slim book, *Polyethnicity and National Unity in World History* (University of Toronto Press, 1985). In his introduction, McNeill points out how rare ethnic (racial) homogeneity was and is in any civilized society. Among the barbarians, ethnic homogeneity is common, but in the civilizations they attack, rare. In Northern Europe, it emerged more or less accidentally. We, as North Europeans, see ethnic homogeneity as common. But it is not. Ethnic groups dominate occupations, in which there is a hierarchy of prestige. The ruling class is recruited from all ethnic groups. In this, we are reverting to past civilizations. But how can there be domestic peace? There wasn't and there isn't.

But is there nothing left of the book's thesis? No. You can't throw out nature with a pitchfork, as the book begins. It will return and return again. The authors are clearly worried that we are deluding ourselves: a hierarchy of occupations is emerging, which the whites and Asians are dominating. (The Asians are relentlessly exploiting whites' willful romanticism about racial differences – or are they? Their homelands in East Asia are underreproducing and will soon be under pressure from the Third World to allow in-migration, as Europe is now.) The blacks and Hispanics do not seem content to be at the bottom of the occupational hierarchy. And there is the ruling class, into which blacks and Hispanics are being recruited through affirmative action, as we would predict after reading McNeill's book and his essay "Human Migration in Historical Perspective" (*Population and Development Review* 10[1] [1984], pp. 1-18). Nothing is said here about whites' low reproduction. But this is the problem, really. How can you have a ruling class made up of groups reproduc-

ing at such different rates? The whites, low, the Hispanics (those of Mexican origin, in particular), high. This is an unstable situation, as the authors worry. But aren't all great civilizations unstable?

Of course, the population pressure set off by the relentless Third World immigration is not discussed. That's left to other people, in other places. But it is worth noting here. Not only is the country darkening, it is getting more dense. The world's overpopulation is being introduced into this country, slowly, year by year.

Then there is simple racial self-preservation, which McCulloch emphasizes in his chapter. Are whites in danger of going extinct, and their civilization with it? It would appear so. Alarm bells should be ringing, says McCulloch (and others), and he's ringing one himself. But no one is listening. That's why Robertson's book, *The Dispossessed Majority*, is really an elegy, a tribute, an obituary almost.

CONCLUSION

Is this book worth buying and reading? Absolutely. It distills a lot of good information on the racial question in one place. It is Francis's last book, and he is the best political thinker on this subject we have. Who, now that he is dead, will replace him?

It has its faults, as all books do, which I have outlined above. Taboos always have their purposes, obscure though they may be. Francis forgets this. The people may have been sexually repressed in nineteenth century Britain, but that is the price of a great civilization.

Francis may have got a hold of a bad analogy – between sexual suppression in nineteenth century Britain and the suppression of race now. The latter has to be suppressed itself, if whites are to survive. In other words, in this case, the taboo on discussing racial differences needs to be overcome, if whites are going to overcome their plight. That is this book's central message.

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