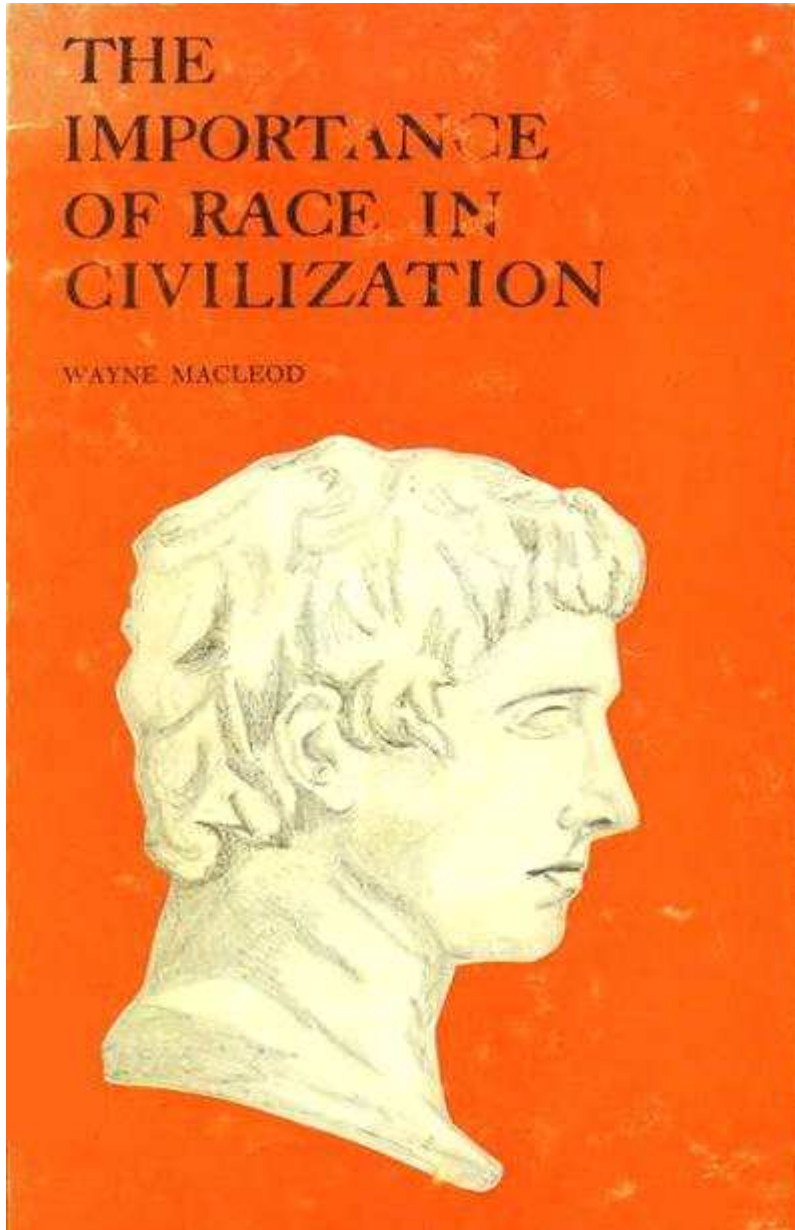


THE IMPORTANCE OF RACE IN CIVILIZATION

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I

THE LESSON OF HISTORY

For the past 6,000 years the world has been witness to a phenomenal ebb and flow in the affairs of men. From a precarious living as food gatherers when people were as much a part of nature as the trees and animals, which even today is admitted by culturally primitive tribes in their legends, from a time when one century was much the same as any other, mankind, or rather certain segments of mankind, at various periods and places embarked upon programs of vigorous activity and thought, producing structures and evolving a history that will forever excite the imagination, only to eventually fall back again into the primordial night, leaving their ruins as testimony of their greatness, indeed, even existence. When we reflect upon the benefits of cultural and material progress that has elevated man out of the animal realm, in the sense of giving him a measure of dominance over physical forces, and his own life one of promising ease and security, the wonder is not so much that civilization and learning should arise, but rather that it should decline, and any thinking on this subject undertaken to explain its appearance, giving sole credit to external influences of climate or geography, must by necessity break down on this account, since these supposed stimuli remain.

To the superficially educated, the destruction of a great civilized Culture comes with its being overrun by barbaric hordes, with, presumably, the example of Rome in mind, or through war that brought an end to the Aztec and Carthaginian Empires, and which is especially easy to believe in the modern age of atomic weapons. This popular view, of course, contains a grain of fact, but is not the kernel of truth, as any informed historian would readily agree with Toynbee's comment, that of 21 occasions where civilization has been established, 19 Cultures perished, not because of external conquest but because of evaporation of substance from within. In other words, where a great Culture has been erased from the world we should first look for evidence of decline inside its structure, for this is the enigma: the civilizations of the past, like living organisms, have shown cultural deterioration on their own part, whose institutions became spiritless, formalized, hierarchial, sometimes ruthless, shells, which less sophisticated but more vigorous peoples did us the service of putting an end to.

Let us touch on Rome as an example. Here was a republic which from its very conception knew disaster. First there were the Etruscans, who around 750 B.C. took possession of the leading Latin stronghold on the Palatine, and established their rule for approximately 250 years over the Romans. About 100 years after this rule was shaken off, the still unwalled city fell to the mercy of barbarian Gauls, who defeated the Roman army and entered the city, burning and pillaging. Only the citadel held out, an event that long left its imprint in Roman tradition. Thereafter, Roman history is filled with war — with the Latin League, the Samnites, the western Greeks, and her arch rival, Carthage. Hannibal, at the Battle of Cannae, as a result of his clever strategy, spent an entire day slaughtering Roman soldiers, leaving pieces of armor to be picked up even in modern times from the battlefield. But were any of these tragedies enough to crush the people on the Tiber? From their ashes they consistently rose more powerful than before; possessing organization, self-discipline and a dogged resolution led by military genius and statesmanship, they became world masters, giving Europe the longest era of peace it has ever known. Why, then, was the Roman Empire annihilated by those same people who were once recoiled by the legions, precisely after the era of peace, security and material well-being offered by the empire, which theoretically should have been a period of increasing strength?

Here we may consider another general misconception in the public mind — that material progress and luxury are responsible for society's decadence. Again, as in the case of conquest by a foreign people, we perceive a confusion between cause and effect. In any society lacking cultured taste there is an inclination towards hedonistic principles, where the main mode of living is to eat, drink and be merry, and little else. The society in question does not have to be wealthy for this philosophical bankruptcy, as it is evident in many of the poorest countries today, in fact predominantly evident in those countries, evermore so with pre-literate peoples who share for the first time in the trinkets and liquor of civilization. During an era of materialism this nature has an opportunity to express itself in devastating proportions, giving the illusion of a cause, where people have a gift for which they are unfit. The general public of the present age, and we might include of the latter part of the 19th century in many a well-to-do American city, lives or has lived a better material life than the upper-class Roman citizenry, and although we have much evidence of decadence today, it has by no means equaled that of the 3rd century A.D. Modern wealthy businessmen and politicians live as opulent and luxuriant an existence as the Caesars, yet it is scarcely conceivable that they should all by necessity be prone to the orgiastic lunacy of Caracalla or Heliogabalus. The luxury and effeminacy of the court of Louis XIV did not weaken it, as with the English and Russian monarchies. One still survives, and the other relinquished its throne only after a tenacious struggle, often employing the strictest measures. If wealth and luxury are the ruin of civilization there is no hope for humanity, for science and an expansive economy could open unbelievable material horizons; all we are working for is our doom. This pessimistic view is uncalled for. Such a flourishing epoch as the Renaissance was not noted for asceticism nor puritanism.

In any case, the masses of people that inhabited Rome during the latter Imperium could by no means be considered prosperous. Rome was cluttered with tenement houses, narrow streets and people. In a healthy society progress consists of the lower classes striving for a place in the sun, but apparently during this age they were content with state doles and games, with the occasional blood-letting of a resented public figure. When studying social degeneracy we find much in common with modern underdeveloped countries, only these cannot be considered degenerate

since they have never known any better.

Again, the end of a great era is often credited to the lack of good government, together with an unjust, oppressive social system. The proper functioning of a state undeniably requires good government, that can impose just laws and a balanced economy, without which it would labor under a recognized handicap, but it does not follow that without such direction the whole social organism would putrify, and be lost in the sands of time. All decadent civilizations have ended under corruption, true, yet history is filled with examples of vigorous societies evolving from tyranny. If progress were due to social structure, government projects, education and inspired leadership, mankind never would have left the Neolithic Age. No continent could have suffered more from lack of conscience and scruples, or from an abundance of exploitation and selfishness, as Europe. Here we must endorse the saying that, "all nations have the government they deserve."

Just as progress is not the consequence of natural external forces, nor can it be expected from any mechanical legislation invented by government. In an industrial society a concentration of wealth in contrast to pockets of poverty attacks the sense of justice and is a source of public indignation, generally resulting in some type of leftist socialism where the conditions of the unfortunate are cared for by the more privileged, a practice which may relieve the conscience as well as many an eye-sore, but as a means of progress, in itself, is utterly futile. The most backward countries in the world are the most socialized; the republics of Latin America and India have not shown notable signs of advancement on their own, and if it were not for the support they receive from abroad, would collapse under their own weight. The emergence of Russia does not disprove this observation, as because it is factual we must credit other reasons than pure socialism to Russia's growth — for instance, Russia has always been a world power, and was fast industrializing before the Revolution. This is not to say that socialism is right or wrong, merely that taken alone it is not a vehicle of civilization.

An increase in government responsibility is, in the majority of cases not owing to depression or war, an indication of a sick society, the result of people losing initiative and becoming more dependent on authority. The more progressive the individual the less need for the 'free' security of the state. Whenever a new government takes over in an ignorant and backward African or Asian country, a non-socialistic platform would be an expression of unrealism. When the masses are inactive and incapable of self-improvement, government, in fulfilling its purpose of "doing for the people what the people cannot do for themselves", must assume the role of doing everything, since the people can do nothing for themselves.

With an exaggerated balance of power in the hands of the state, it is only a question of time before some imaginative, aggressive individual takes control to furnish a despotism. The fact that many underdeveloped countries have complex social and labor legislation, and this in large part installed by a dictatorial regime, as in the case of Brazil under Getulio Vargas, or of Argentina under Peron, is not by coincidence. And this is the ultimate stage in the life of all great Cultures, that end with an Imperium at the sole command of a Caesar, of men who are not necessarily evil or exceptionally intelligent, but who are merely the expressions of their declining societies, whose people suffer from the loss of that precious vitality that is the true wealth of nations.

This reflection may seem an unduly pessimistic view on the hopes of less fortunate peoples whose societies are not altogether incompatible with the repugnant spectre of the latter Roman Empire. It is the purpose of this writing to show not only that such reflection is entirely worthy, that every 'fella-world' is much the same in its cheap values, mediocrity, and depression, but also that the root causes are the same, all stemming from the over-all calibre of inhabitants in respective areas.

Although many peoples have considered themselves superior to their neighbours - the Japanese, the Jews, even some African tribes — it has been the typical white variety of Caucasian with whom the self-centered notions of race supremacy have been associated. The obvious leading position of white nations today, and for a past number of centuries of European Culture, may be rationalized as an historical accident, and usually is by those not given to a conscientious learning of the past. What is more natural, they perceive, than to mistake the chance occurrence of culturally encouraging conditions for the action of biotype? If the question were so simple, dealing only with Western society as an expression of Germanic ability, they might have a point. Besides entrenched misconceptions and plain ignorance, a person promoting an ethnic explanation of social evolution (or devolution) has, furthermore, suspect chauvinism at his disadvantage, as egoism can be identified in most everyone, especially in people inclined towards group recognition. By the same token, the liberal intellectual, in his sacrifice of group self-esteem, can be hailed as a matured, open-minded progressive, with nothing to prove, who has good reason for his choice of arguments. We must ask an acknowledgement of these psychological reactions on the part of the reader, in order to do justice to our claims. By no means intended is a white-wash of crimes or of those thousands of minor vulgarities that have been committed in the interest of an ill-conceived, thoughtless racism of bigots. I well realize that many such people who degrade *themselves* in these acts are dissatisfied with life, and seek, in their lack of compassion, a supposed opposite to their own role. It is for the sake of those who, for some reason or other, are divorced from public turmoil, and in their dealings with the subject reveal such naive hypocrisy to the person of first-hand knowledge — naive because he has never had the experience, hypocrisy because he would react no differently if he did — and also for the average, moderate individual who has a fearful apprehension about today's 'progress', that we must elaborate upon this sensitive subject. Therefore, without going into detail, let us examine the course of one of humanity's sub-divisions, for if we can compile a record of high cultural achievement realized by one particular race in various conditions and times, this in itself would be a heavy indication of biological factors in the promotion of civilization.

It is well recognized that the Germanic nations (the U.S., Scandinavia, England, Germany, etc.) today are the most advanced in the world, and that those nations which are not Germanic, but share in modern advancement, do so by adopting the technology of the West. The tendency of people resembling north Europeans to spread and conquer is one of their historical characteristics, not only in comparatively recent times with their colonizing the globe, and the earlier exploits of the Vikings, but also in far remote times when ruddy Scythian nomads led raids that carried them across the steppes of Russia to Afghanistan, or when Nordic types are mentioned as Amorites in the Bible, who probably invaded Asia Minor from the Aegean Sea. In most cases where they penetrated they left vestiges of their religion, social system and language, thus giving suspicion that external circumstances are not the main contribution towards a people's ability to rise and prosper.

From the lower Danube, along the north side of the Black Sea, and extending eastward towards the Caspian Sea and central Asia, is a large tract of grassland, inhabited in ancient times by a wandering population. For thousands of years the people from this vast area have overrun neighbouring territories. A particular branch of these people seem to have occupied a region east and northeast of the Caspian Sea, and who, like the Semites of neighbouring desert fringes in the South, were destined to play a significant part in mankind's social development. The last migrations from the great grassy steppe consisted of such wandering tribes, who spread over Europe as well as southward into India, and thus became called in modern times, "Indo-Europeans." These were the ancestors of present Germanic Peoples, and of several other successful racial branches.

Around 2500 B.C. the earliest group of these nomads, called Hittites, made their appearance in the Middle East. They introduced the horse into the Fertile Crescent, were the first on the continent of Asia to construct in impressive stone architecture, and later established an empire that became the leader of Western Asia, a very serious rival of Egypt. Their relationship with Europeans can be seen in their language, for example, 'vadar' meaning 'water'. The aborigines of their conquered land, however, were not of the same racial stock, being round-headed and featuring the type of nose that is still predominant amongst many Armenians, Syrians and Jews. Over this strata of early Anatolians the invaders became a ruling class, incorporating much of the alien language, customs and blood, a practice that "has always been common with the Indo-European.

The eastern tribes of nomads, known to us as Aryans, separated into two groups, possibly about 1800 B.C., one group becoming the Mitannians, Medes and Persians, the other group entering India. In both cases they became rulers of conquered peoples, and the creators of civilization. Their relationship with the western line of Indo-European is indicated by their languages bearing similarities with even modern European tongues:

English . German Latin . . Greek Old Persian
Sanskrit
brother . bruder . frater . phrater . bratar . bhratar
mother . mutter . mater . meter . . matar . matar
father . . vater . . pater . pater . . pitar . . pitar

The Aryans in India penetrated that country between 1500 and 1400 B.C., when they conquered the people of the ancient Harappa Culture. Their sacred books, called the Vedas, provide clues to the old home of the Indo-Europeans on the eastern Caspian. The Aryan heroic songs are not dissimilar with Scandinavian sagas, while cremation of the dead was a former custom of honor amongst the Greeks, as it still is a religious custom in India. The Aryans here were extremely race conscious in face of the Negroid Dasas, who formed the lowest, or shudra, caste of the original four castes, and who were sometimes referred to as "the noseless ones" — the Aryans being sharp featured. It was from racial difference that the Aryans developed the caste system, 600 years after the conquest, as an aid in the discouragement of progressing hybridization. To this day the Hindu word for caste remains 'varna', meaning colour. The Code of Manu was employed, forbidding "racial intercourse, and gives a clear picture of racial stratification:

"Let him (Brahman) not stay together with outcasts, nor with Kandalas, nor with Pukkasas ... nor with Antyavasay-ins." (Manu IV, 79)

The Kandalas, Pukkasas and Antyavasayins were people of mixed caste, or race. The term Brahman applied to the upper, priestly caste who obeyed racial-religious laws; those who failed in such practice were outcast and treated as inferiors. The writings of Manu display the extent that these Indian Aryans were concerned about race:

"A man of impure origin, who belongs not to any caste, (varna, but whose character is) not known, who (though) not an Aryan, has the appearance of an Aryan, one may discover by his acts.

“Behaviour unworthy of an Aryan, harshness, cruelty, and habitual neglect of the prescribed duties betray in this world a man of impure origin." (Manu X, 57, 58)

After the Aryans had established themselves as a ruling class, India blossomed into a great Culture, giving expression to the Brahman philosophy and spiritualism, to poetry, science, mathematics and Sanskrit literature. The land prospered as never before — or after. Regardless of the provisions made against race-mixing, over the centuries the blood of the lower castes overpowered that of the rulers, and the physical type of the dark races became paramount, peacefully annihilating the Aryan stratum. Never again did India rise to its past accomplishments.

"But that kingdom in which such bastards, sullyng the purity of the castes, are born, perishes quickly together with its inhabitants." (Manu X, 61)

Iran is a name derived from Aryan, as it was here too that the Indo-European invaded a country to erect his racial aristocracy, and bring forth notable cultural achievements. In this case it was the ancient Semitic-Chaldean World that was brought to its knees, with the overthrow of Babylon, described in the Bible. Around the 5th century B.C., Persian envoys to India were represented in the Ajanta caves outside Bombay with light skin, blue eyes and blond hair. Paintings in the Sidon sarcophagus picture the Persian warrior class with Nordic texture and facial features, some even with red beards, although by this time race-mixing had already progressed far. The political system of the Persians, based on clans, was the same as that of all Germanic peoples, which they brought with them when they, and their close relatives, the Medes, entered Iran circa 900 B.C.

Today, the inhabitants of Persia, as those of northern India, are no longer true representatives of the Indo-European line. Except for a small representation amongst the higher classes of both India and Persia, the blood of nobility has been lost, as with the tall Amorites whose stature was shortened, whose fairness darkened, or the Tokhari, mentioned as the Wusun nation by the Chinese. Entirely wasted, they passed from the scene, and with this loss came a loss of the old values, when metaphysical spiritualism degenerated into the sensual worship of oddly-figured gods. Wherever there is a racial minority it is only a question of time before it becomes absorbed by the larger population segment. In the two cases of India and Persia we have examples of not only how a creative minority can be lost through outbreeding, but also their cultural progress, and whose achievements are held up today by illegal heirs in those respective countries, as their own history.

Turning our attention now to the western branch of Indo-European, we find them entering the Greek and Italian peninsulas by the year 2000 B.C. The first Greeks were the Achaeans, followed around 1500 B.C. by the Dorians, both being warlike invaders who crushed Mycenaean Civilization, and who by 1000 B.C. took possession of the entire Aegean world. The invasion put to flight whole populations, having important side effects with the migration of Cretans to the Eastern Mediterranean, where they became known as Philistines, and the setting in motion of Etruscans and Sardinians towards the Western Mediterranean. With this western advance of the Indo-Europeans, as well as the eastern, we see that the whole Semitic world of the Middle East was shaken to its foundations.

The Hellenic sagas describe the valiant Greek warriors, whose bands, as in the case of the Persians and Indian Aryans, were led by heroes. Homer, in the Iliad, 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. Some statues and figures have been left by the Hellenes, even with traces of paint, which along with the purely anatomical features, display their racial physique, comparable to that of any Germanic people. There is little doubt that they had little in common with most Mediterranean inhabitants.

Of all the races and peoples that Greek Culture could have passed to, it was adopted and further advanced by yet another division of Indo-Europeans. Not long after the Greeks pushed into their peninsula, the Italic tribes began to perceive the attractiveness of the warm hills to the south. From their name is derived the name Italy. Like their related eastern kin, they too burnt their dead, were fair in complexion, and had a pottery design that indicates their cultural origins. Their language, Latin, was closely related to Celtic, and as is most common with Germanic nations, these people allowed much freedom to women. Amongst the populations of non-Indo-Europeans that the Italic tribes found themselves — the Etruscans, Phoenicians and Pile-Village Folk — they did not seem as any serious rival, especially as they were illiterate barbarians, without the possessions of Oriental civilization that their neighbours 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 the case of social decline so conspicuously contemporary with the evaporation of the Germanic racial type, as in that of the Classical World. With the importation of cheap grain from the Orient, 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 boot with Africans and Asians whose features are today paramount

in the Meridionali of the Mezzo Giorno. 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 also were the people who formed the backbone of the legions, whose numbers now had to be filled by foreigners. A lethal blow against the Germanic nobility was dealt by civil war, when Sulla had many members of this class executed. Then too, as in our day, the upper classes bred slowly, a fact which Augustus deplored in public speeches, while condemning celibacy and offering rewards for large families, and felt obliged to pass laws favouring marriage. The Mediterranean, which formerly was fringed with many nationalities, became a Roman lake, where nationalism was obliterated by universalism, all freemen gaining citizenship in the empire in 212 A.D. Rome itself became a racial mosaic, where Syrians, Greeks, Jews, Iberians, Gauls, Phoenecians, Egyptians, etc., people from every corner of the empire, rubbed shoulders with the debased yeomanry in the streets. Notwithstanding the better families that came from the colonies, this was largely the mixed blood that begat the shiftless population supported by the state, that scrambled for the distribution of free grain, wine and meat, that prided itself in the enjoyment of chariot races and bloody spectacles. Dandies and ladies of fashion came into vogue. Greek Culture became incomprehensible, except for its pleasures. At the destruction of Corinth, Roman soldiers shook dice over a masterpiece of Greek painting, which was torn down and spread on the ground; when Greek instrumental music was performed at a public entertainment, the audience shouted to the musicians to begin a boxing-match.

"... if we except the inimitable Lucian, this age of indolence passed away without having produced a single writer of original genius, or who excelled in the arts of elegant composition. The authority of Plato and Aristotle, of Zeno and Epicurus, still reigned in the schools; and their systems, transmitted with blind deference from one generation of disciples to another, precluded every generous attempt to exercise the powers, or enlarge the limits, of the human mind. The beauties of the poets and orators, instead of kindling a fire like their own, inspired only cold and servile imitations; ... The name of Poet was almost forgotten, that of orator was usurped by the sophists. A cloud of critics, of compliers, of commentators, darkened the face of learning, and the decline of genius was soon followed by the corruption of taste ... This diminutive stature of mankind ... was daily sinking below the old standard, and the Roman world was indeed peopled by a race of pygmies;" (9a)

For 50 years after 235 A.D., there was no public order; turbulancy, murder and theft were everywhere apparent, life and property nowhere safe. In 80 years the Mediterranean world had 90 rulers, each a bandit military chieftan, 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 Pharoah had been for Egypt, a Sun-god, and was called the Invincible Sun.

As if to demonstrate the importance of race to Culture, the ancient states that retained their youthfulness the longest were those that were predominantly Indo-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 blond Macedonians entered the scene, conquering Greece and then Persia. The dream of Alexander the Great 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 the modern age. Macedonian predominance had the shortest reign of any, leaving the still pure Latin strain to dominate Classical history. Finally, this too ended under an age of universalism.

With the growing financial problems of the Roman Empire, promoted in part by the replacement of the old nobility by "equites", or a moneyed class that thrived on speculation and corrupt officials, Virgil commented that a new race must fall from heaven if the plight of the republic 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. Down they stormed, just as the Greeks, Persians and Indian Aryans in earlier ages, yielding to their love of fighting, which often led them on adventurous exploits, 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, which are most common in southern Europe, 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, in contrast to the swarthy Iberian complexion.

Is it not significant that the torch of learning and progress of the Classical World was passed on to crude invading relatives of the same race that initiated that Culture, instead of the refined peoples already living under its influence? And is it not also important to acknowledge that the more undertaking peoples of these same regions in modern times are also those 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 played the major role, that is, the part more thoroughly inhabited by people with a Germanic heritage, the southern part remaining heavily impregnated with a mongrel Semite mixture. The northern section, today experiencing a heavy migration of southern workers, was no less as prosperous during the 14th and 15th centuries, when the bustling cities of Florence, Genoa, Venice, Pisa, etc., gave birth to the Renaissance, and to such names as Michelangelo, Raphael, Leonardo da Vinci, Galileo, Dante, Savonarola, Titian, Petrarch, Christopher Columbus, etc., all of whom displayed the racial characteristics of the North.

Thus it appears that if statistics are to be consulted in this question of race and its importance to civilization, the racist is definitely not without support. Not only were each of the foregoing Cultures begun and advanced by one racial type, they all deteriorated after that blood had become either exterminated or adulterated. When we recognize the fact that the Greeks and Romans were people the same as that modern ethnic type which today is the most technically and culturally advanced in the world, when we realize how their art, science, engineering and law gradually ceased to have meaning with their extinction as a race, when we open our eyes to the fact of cultural and material supremacy of white nations over the half-white nations of the world today, and the mass depression of the latter, we can judge how utterly fantastic are the assertions of idealists such as James Baldwin, who can write:

[indent]"... if we (Americans), who can scarcely be considered a white nation, persist in thinking of ourselves as one, we condemn ourselves, with the truly white nations, to sterility and decay ..."!! (2a)

Yet just the recognition of Indian, Persian, Classical and Western histories having their roots in a

common blood origin might be considered meager by a person of strong racial sentiment. This point need not be elaborated further, however. For the argument of race relationship to Culture, it is sufficient to know that the named ancient civilization builders were of the same lineage as the modern Dutch, Swedes, British, etc., and that the end of their great respective worlds was concurrent with a loss of racial pride.

II

RACE IS A REALITY

The liberal intellectual is not wholly to blame for his misunderstanding of racism, and his often emotional denunciation of anything that appears so chauvinistic, for after-all, in this cosmopolitan era, he himself more often than not has associated with people of a different ethnic background than his own, whom he recognizes as having nothing more than a superficial difference from his own kin. If he is a university student or graduate he is apt to be even fanatical in his scorn of racism, since here, in the seats of higher learning, must be positioned minds of great scope and understanding, which have no patience with out-dated brute concepts. And, of course, if one is particularly interested in the subject, there is an array of literature and opinions presented in everything from the press to scholarly thick volumes, to confirm the notion that racism is primitive, unsophisticated, and has no place in the modern world. I shall hereby disprove these notions, and show that they are based on nothing more than emotional sentimentalism, supported by distorted facts, that have no meaning to a logical mind. In so doing we need have no fear of being cast in bad company, since Lincoln, Madison, Jefferson, Monroe, Jackson, Grant, Clay, Webster, Douglas, even the composer, Wagner, are some of the men who took similar stands.

The most glaring departure which all persons affected by the idealistic, humanitarian conceptions of brotherhood make from the instincts of the man in the street, is that of condoning mixed-marriages, since to these far sighted intellectuals, racial suicide is not committed. The America of the future, they believe, belongs to the new breed of men which will arise from the glorious intermixture of ethnic odds and ends thrown together from every corner of the earth, blinding themselves to the evidence that this HAS BEEN the general course of events throughout the world, in Latin America, the Mediterranean and Near East regions, in southern Asia, and nowhere is the plight of their precious humanity so desperate as in these same areas. On the other hand, the peoples which have saved themselves from extreme out-breeding — the Germanic Caucasian, the Chinese, the Japanese — are similarly the ones which aspire to greatness. One would think that just a general consideration of ethnic patterns and their related social conditions in the modern world would suggest unfavourable consequences of mixed-breeding. Any supposedly intelligent person who is awake to historical events, and to situations as they exist today, and still supports the hybrid race theory is simply a man who is either dishonest and untrustworthy, or in his naivete has no talent for facts.

Such a person, if we may pick an individual to exemplify our case, is undoubtedly the author, Ashley-Montagu, [Marion Francis Ashley-Moutagu is the professional alias for one Israel Ehrenberg.—Ed.] whose works have become esteemed amongst many educated quarters. In his book, "Man's Most Dangerous Myth", Mr. Montagu displays a depth of knowledge in the study

of race, and his literary talents are responsible for 26 various intellectual works, including "The Humanization of Man", "Man in Process", "Human Heredity", "The Direction of Human Development", "The Natural Superiority of Women", "The Biosocial Nature of Man", etc. By all standards, Ashley-Montagu stands as a pillar of the humanizing concept of brotherhood, and displays it well in "Man's Most Dangerous Myth", since few books are as misleading, self-contradictory, and in summary amount to such a fabulous lie. As he quotes Pourchet:

"Everything leads us to believe that miscegenation was a valuable contributing factor in the formation of the Brazilian creating the ideal type of modern man for the tropics, the European with Negro or Indian blood to revive his energy."

When Pourchet was in Brazil, as this writer was, he must have been mentally affected by the heat, for I can safely assure everyone that anything of lasting importance in that country has been accomplished by people of unmixed European descent, who possess the finest homes and clubs, run the industry and are heavily represented in the military. Foreign dominance is great in Brazil and is resented by the people.

The value of Pourchet's observation can be taken from a simple ethnographical description of the whole country. If one travels 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, he is presented with a changing pattern of race. The states of Para, Maranhao and Piaui in the northeast are inhabited mainly by Amerinds, with varying inter-mixtures of Portuguese-Negro blood that becomes stronger as one moves south to Bahia. In Bahia, Negroes are found in the largest number. From there, continuing southward, Negroid mixtures decline, until in the South the population is predominantly German-Italian-Iberian. A similar look at the civilization pattern of Brazil reveals a close relationship with this ethnic situation. The worst conditions are in the North, whereas it is the South that largely carries on the economic progress of the country.

If Pourchet was thinking of agriculture, he conveniently overlooked the industrious Japanese settlement in Sao Paulo, in whose absence the rich land, capable of yielding 2 crops per year, would not know even the growth of tomatoes. Brazilians themselves recognize their shortcomings, captured in a joke of the country that laments to every land God gave a disadvantage — to Russia He gave severe winters, to the U.S. He gave hurricanes, to Japan He gave earthquakes, and to Brazil He gave Brazilians.

The U.N.E.S.C.O. statement on race, as might be expected, is another source of Mr. Montagu's support:

"There is no evidence that race mixture produces disadvantageous results from a biological point of view. The social results of race mixture whether for good or ill, can generally be traced to social factors." (1b)

As in the field of international relations, the United Nations Organization is likewise of dubious value in its pronouncements on race. Whenever reality does not uphold one's theoretical views, rationalization takes over, and the U.N. is conspicuous as one of man's pious failures. A great defect of human nature appears to be in its willful interpretation of the world in terms agreeable to preconceived feelings, instead of from a diligent search for facts. Hubbard, in "The Hybrid Race Doctrine", successfully tears this veil of deception from us:

"... the Barbadian Negro displays mental stability and strength of character in marked contrast to the hybrid Negroes of neighbouring islands. Due to population growth and lack of local job opportunities many young Negro men of Barbados have emigrated to other islands of the West Indies and to North and South America. These Barbadians have always been in demand, particularly in past years in the Venezuelan oil fields, where this writer (Hubbard) has had occasion to employ some of them along with hybrid Negroes from Trinidad, and to compare their relative behavior under adverse conditions. On such occasions as a storm at sea or a brush with Motilone Indians in the jungle, it was invariably the Barbadian Negroes who displayed the greater stamina and courage. Their outstanding qualities, in addition to superior physical strength, are relative immunity to disease, cleanliness, temperance, honesty, reliability and common sense." (12a)

While in Trinidad, Hubbard asked the chief of police why pure Negroes figured so heavily on his force:

"He explained that although there were no racial qualifications, Mulattoes rarely passed the rigorous physical examination and, moreover, had been found less dependable than the Blacks. At police headquarters in Port of Spain many light-skinned Negroes were employed in office work for which no comparable physical standards were imposed. In discussing the racial situation of the island the chief of police stated that statistically, the light-skinned Negroes, *even though they enjoyed a superior social status*, showed a notably greater tendency toward crime than did any of the purer racial elements." (12b)

"If space permitted, a large volume of data could be assembled from the Caribbean area to contrast the results of segregation and integration, and to provide convincing proof of racial deterioration resulting from miscegenation ... Here are represented the three principal branches of Homo Sapiens in all stages from substantial racial purity to advanced hybridization. This unsurpassed setting for studying the results of hybridization, situated at our doorstep, has been strangely neglected by most American anthropologists, and significantly ignored by fanatical advocates of miscegenation." (12a)

Dr. Krogman, professor of anthropology at the University of Pennsylvania, is the object of Hubbard's discourse, and is apparently just such a fanatical advocate of miscegenation. In the local press this man stated:

"World history shows that hybrid races often are more vigorous than either of the people from which they came."! (12c)

Having followed a good portion of world history ourselves in the past chapter, we may safely assume that Dr. Krogman's skull must be as empty as the ones he professionally studies. What is presented in many authoritative texts as race mixture is only the mixture of distant ethnic strains of the same race; for instance in the case of Britain, where Kelt, Dane, Saxon and Norman mixed, or in Europe as a whole where the various Germanic elements came together, as in the modern United States. Whereas these peoples were all of the same race, the Nordic Caucasian, it is simple logic to conclude that there could be no *racial* mixture.

The one important argument in favor of miscegenation is that of hybrid vigor displayed in the

first generation of mixed blood, which is usually taller and more robust than either parent, but even this should be a secondary consideration when the same result is achieved with an inter-crossing of distant relatives of the same race. Since hybrid vigor is most markedly characteristic of first generation hybrid only, followed by a general decline thereafter, the destruction of two unrelated races is a high price to pay for this temporary effect. But such a thought does not deter Dr. Krogman from making the statement:

"After integration, the next great step will be intermarriage. The current program of integration in the United States will speed mixing of races." (12c)

What is the finality behind this encouragement? It cannot be for the betterment of America's social standards, since the country is already the most prosperous in the world, far more so than the nations of homogenized racial mixtures. If the world's population of 3 1/4 billion people were compressed to 1,000 people, only 60 would be Americans. These 60 would receive half of the total income of the world, and own fifteen times as much goods as the other 940 combined. The Americans would use twelve times as much electricity; twenty-two times as much coal, and fifty times as much general equipment as the remaining 940 persons. Except for 200 others among the 1,000, all the rest would be ignorant, poor, hungry and sick, with a life expectancy of less than 40 years. Half of them would not be able to read or write.

If race-mixers wish to improve upon Western Man, they must indeed have great confidence in their theories. Knowledge and observation based on mathematics, the systematic forms of thought, of Roman Law, the methods of experiment and the laboratory, rational chemistry and science, spacial perspective in painting, printed literature, the Press, the State with a written constitution, the concept of the citizen, free labor, the orchestra with sonatas and symphonies — were all unknown to the world before the emergence of the Occident, not to mention the strides in invention and discovery, transport improvements, electrical communications, medical advances, world exploration, etc., promoted by the same racial type, that is "like unto itself only." If ever Dr. Krogman's hopes should be fulfilled, Western progress would undoubtedly pass into history, and its racial basis would again become a 'myth' for some clever Montagu to ridicule.

It is questionable how much Ashley-Montagu understood about the racist viewpoint before he began to criticize it. He writes:

"With respect to race-mixture, the evidence points unequivocally to the fact that this has been going on from the earliest times. Indeed, one of the chief processes of race-formation and race-extinction or absorption is by means of hybridization between races or ethnic groups." (1c)

This he offers as a contradiction to people concerned with racial purity. Actually, it is no such contradiction at all. Houston Stewart Chamberlain, the man whose thoughts formed the theoretical backbone of National Socialist racial policy in Germany, in his work, "The Foundations of the Nineteenth Century", writes:

"The origin of extraordinary races is, without exception, preceded by a mixture of blood."

He gives examples of the English thoroughbred and Newfoundland dog as products of two

distant races of horse and canine, and goes on to say:

"The laws of life are great, simple laws, embracing and moulding everything that lives; we have no reason to look upon the human race as an exception. There has never been so thorough and successful a mixture as in Greece. The individual Teutonic tribes are like purely brutal forces of nature, till they begin to mingle with one another." (4)

Montagu asserts that what is important in hybridization are the elements that compose it, for one cannot derive more out of a mixture than is put into it. On this Chamberlain comments:

"The first and fundamental condition (of race formation) is undoubtedly the presence of excellent material. Where there is nothing, the king has no rights." (4)

On these points there is virtually no disagreement between the humanist and the racist, yet Mr. Montagu agrees that Chamberlain's views are "the capulous eructations of a drunken cobbler", and calls his work a stupendous miracle of nonsense. If such remarks have to be made against a talented author, one at least owes him an understanding.

The point of divergence between the two opinions on race-mixing, however, comes over its process of occurrence. To the humanist it makes little difference if two populations are suddenly homogenized, with the disastrous results already commented on. The formation of ethnic groups to the racist, on the other hand, is a controlled process:

"Only quite definite, limited mixtures of blood contribute towards the ennoblement of a race, or, it may be, the origin of a new one. The mixture of blood must be strictly limited as regards time, and it must, in addition, be appropriate, not all and any crossings, but only definite ones can form the basis of ennoblement. The influx of blood must take place as quickly as possible and then cease; continued crossing ruins the strongest race. To take an extreme example, the most famous pack of greyhounds in England was crossed once only with bulldogs, whereby it gained in courage and endurance, but further experiments prove that when such a crossing is continued, the characters of both races disappear and quite characterless mongrels remain behind. *Crossing obliterates characters.*

"The crossing of two very different types contributes to the formation of a noble race only when it takes place very seldom and is followed by strict inbreeding; in all other cases crossing is a success only when it takes place between those closely related ... We see the English race arising out of a mutual fusion of separated but closely related Teutonic tribes, the Norman invasion provides in this case the last brilliant touch." (4)

The formation of all great peoples resulting from ethnic fusion, be they Romans, Japanese, or whatever, has been one where continued inbreeding has taken place, giving rise to "extravagant" qualities. Indeed, the very concept of NATION serves this purpose. Nevertheless, this whole process of nation building means nothing to our 'one-worlder'; to him it is all just another manner of mongrelization, and it is in this careless ideal where he departs from scientific discussion, shown by the writings of many eminent thinkers:

"The most general conclusion is that evolution depends on a certain balance among its factors. There must be gene mutation, "but an excessive rate gives an array of freaks, not

evolution; there must be selection, but too severe a process destroys the field of variability, and thus the basis of further advance; prevalence of local inbreeding within a species has extremely important evolutionary consequences, but too close inbreeding leads merely to extinction. A certain amount of crossbreeding is favorable, but not too much. In this dependence on balance the species is like a living organism. At all levels of organization life depends on the maintenance of a certain balance among its factors." (1d)

"It is free intercrossing which chiefly gives uniformity, both under nature and under domestication, to the individuals of the same species or variety ..." (8)

"Sterile hybrids like the mule were known from antiquity, and tiger-lion mixtures have been produced in zoos, but hybridization, it was found, is not a common or important mechanism of evolutionary change in the higher animals, as it is in plants. Furthermore, as each species is in genetic equilibrium with its environments, the addition of new genes from an animal with a different kind of equilibrium could be expected to produce offspring less viable than either parent." (5a)

The reason, perhaps, for the lack of recognition of history's mistakes concerning indiscriminate race-mixing, is that the humanists, affected -as they 'are with the one-world concepts of brotherhood and human fraternity, fail to see that there are essential differences between racial groups. Once again we shall quote Ashley-Montagu:

[indent]"It will be observed ... that so called 'racial' differences simply represent more or less temporary or episodic expressions in the relative frequencies of genes in different parts of the species population, and rejects altogether the all-or-none conception of 'race' as a static immutable process of fixed differences. It denies the unwarranted assumption that there exist hard and fast genetic boundaries between any groups of mankind and asserts the common genetic unity of all groups." (1e)

A more informative work than that of Ashley-Montagu is Coon's "The Origin of Races", since this was a book composed from the actual first-hand study of races, living and dead, and is therefore not the product of mere brotherhood theorizing.

[indent]"Genes that form part of a cell nucleus possess an internal equilibrium as a group, just as do the members of social institutions. Genes in a population are in equilibrium if the population is living a healthy life as a corporate entity. Racial intermixture can upset the genetic as well as the social equilibrium of a group, and so, newly introduced genes tend to disappear or be reduced to a minimum percentage unless they possess a selective advantage over their local counterparts.

"... were it not for the mechanisms cited above, men would not be black, white, yellow, or brown. We would all be a light khaki, for there has been enough gene flow over the last half million years to have homogenized us all had that been the evolutionary scheme of things, and had it not been advantageous to each of the biographical races for it to retain, for the most part, the adaptive elements in its genetic status quo.

"The status quo entails not only the variations in bones and teeth that are evident in fossil man, and those of the surface features of living men, like skin, hair, lips and ears, by which we can distinguish races almost at a glance, but also subtler differences seen only on the dissecting table or through the eyepieces of microscopes. Races differ in the extent and manner in which the fine

subcutaneous muscles of the lips and cheeks have become differentiated from the parent mammalian muscle body; in the chemical composition of hair and of bodily secretions, including milk; in the ways in which different muscles are attached to bones; in the sizes and probable secretion rates of different endocrines; in certain details of the nervous system; as for example, how far down in the lumbar vertebrae the neural canal extends; and in the capacity of individuals to tolerate crowding and stress." (5b)

Ashley Montagu would like us to believe that:

"... innate determined mental differences between the varieties of man have thus far not been demonstrable. It may be that some differences do exist, but if they do they have so far successfully eluded every attempt to prove their existence." (1f)

In a series of tests made in Jamaica, by Negro, White and Mulatto examiners, and reported by C. B. Davenport and Morris Steggerda, Blacks ranked below Whites in planned composition, as discovered by the form-board test of Knox. A person (of any race) who does poorly in this test, is generally found to be "... poor at planning, carries mental pictures poorly, and profits little by experience." "Similarly, the Blacks ranked below Whites in ability to criticize absurd statements and to make practical judgments as are called for in Army Alpha Test No. 3." However, Negroes were found to be better than North Europeans in arithmetic and numerical series, in carrying out orders, and in sensory equipment. This latter quality would explain the recognized musical vivacity of the race, strangely one field where there is no complaint of discrimination. In putting together the parts of a manikin, the proportion of failures amongst Negroes was 3.1%, amongst Whites, 2.1%; in copying geometric figures the proportion of failures was 3% for Negroes and 0% for Whites. In Army Alpha Test IV (opposites and similars), 23% of Blacks got 3.7 or fewer correct, while none of the Whites did so poorly. In Test V (pied sentences), 26% of Blacks and 13% of Whites got 3 out of 24 questions right. In Test VII (analogies), 30% of the Blacks and 21% of the Whites got less than 10% of the questions correct. In the manikin test, the proportion of failures amongst hybrids was 9.6%; in copying geometric figures, 5%; in opposites and similars 41% got only 3.7 or fewer correct; in pied sentences 30% got fewer than 3 out of 24 questions right; in analogies 45% got less than 10% of the questions correct; in each case significantly lower than either Blacks or Whites. The report observed that "... there was among them a greater number of persons than in either Blacks or Whites, who were muddle-headed." (6)

Besides intelligence and special aptitudes carried by a race, the factor of temperament has also a fundamental relationship to culture and civilization. A people with the propensity to be easy mannered, who lack aggressiveness, who are given to animated extroversion, will very doubtfully produce the same progressive standards as another featuring a more pensive, nervous, forceful disposition. That temperament is likewise biologically endowed, we have the evidence given by Coon:

"As everyone who has bred or even worked with dogs knows, different breeds vary greatly in temperament. A terrier behaves differently from a bulldog, and setters and retrievers have special behaviour patterns of their own. We know by experience that these specific breed temperaments are inherited, because the breeds were selected on that basis. Elaborate experiments have shown that learning has little to do with them, except insofar as capacities to learn certain aspects of behavior are inherited. Furthermore ... differences

in temperament between breeds are accompanied by differences in size, form, and histological structure of the endocrines, particularly the pituitary, thyroid, parathyroids, and adrenals.

"Human beings also vary in temperament. It is a common observation among anthropologists who have worked in many parts of the world in intimate contact with people of different races that racial differences in temperament also exist and can be predicted. Races also differ in the size and weight of endocrine glands, and in the substances carried in the urine ... (those) who believe in the current dogma that all behavioral differences are due to man's unique capacity for learning may find this unpalatable, but the burden of proof is on them. If such differences are not related to the endocrine system, then man is indeed a unique animal." (5c)

Coon's work postulates a theory suggesting that the differences between human races may be far deeper than even hitherto suspected, that is, as being merely the result of people drifting away from a common origin, through the natural processes of genetic drift (random variations in gene frequencies), mutation, natural, social and sexual selection, inbreeding and outbreeding. After much examination, Coon came to the conclusion that modern races are actually older than the present human species, that they evolved separately from a less sapient state. All human-beings today belong to the species *Homo Sapien*, and this species, it is universally agreed, is the biological heir of the species *Homo Erectus*. It was *Homo Erectus*, Coon argues, that was spread throughout the Old World (Asia, Africa, Europe), and from the various branches of this species grew the races as they are today, through the process of evolutionary parallelism. Also, besides Coon, two other men came to the same conclusion as he, independently of him and of each other — Frank Livingstone, of the University of Michigan, and Loring Brace, of the University of California. But these facts, plus the evidence that monkeys in South America and the Old World evolved separately into four-footed limb crawlers, branch-swingers and tail swingers through evolutionary parallelism, that even at a much earlier time four different types of reptiles evolved independently into mammals, the exhaustive material covered by the author in pursuing his thesis — the evidence from Java, *Pithecanthropus*, Solo Man's and Wadjak Man's mandibles, brain case, dentition and thighbone remains in relations to modern Australoids; the same in relation to the Mongoloids and their suspected development from *Sinanthropus Pekinensis*, with a host of intermediary findings from Ting-tsun, Changyang, Mapa, Kwangtung; the knowledgeable study on Europe and Africa; the facial flatness of modern men and their suspected predecessors as a criterion of race, and the same of dental anatomy; all this means nothing to 'intellects' like Ashley-Montagu, who dismisses the entire laborious study as another ingenious means for clinging to set prejudices. One wonders who is prejudiced, unreasonable and myopic, especially after Mr. Montagu belittles the European nose and dental structure.

On the subject of prejudice, Ashley-Montagu "reveals" that this is merely a modern phenomenon produced by the slave trade, with no counterpart in ancient history; that the race problem is purely social:

"... when ... all the necessary conditions entering into the cause of 'race' prejudice have been specified, it remains certain that one of the most important factors involved in those conditions is the economic factor. Our economic system, with all the frictions, frustrations, misery, and war which it brings, is a basic cause of racism and 'race'

situations." (lg)

If the American free-enterprise system is unsatisfactory to Mr. Montagu, perhaps he would find the supposedly equalitarian Communist system more to his liking. Yet even in Russia, where individualism is discouraged, the same racial frictions have been experienced by African students to that country. It has been reported that a mixed couple will draw the attention and scorn of Russians more easily than in the U.S. As for race consciousness being prevalent only in modern times, racial differences were painted on the walls of European caves 20,000 years ago. We have already made mention of 'varna', or 'colour', being the instigating factor in the Indian caste system. The artistic representations in Egyptian records, from 3,000 B.C., give evidence of racial consciousness. Ancient Egypt once had an immigration post at its southern boundry to prevent the influx of Negroes. An inscription in stone, standing by the banks of the Nile, proclaims in hieroglyphics:

"From this spot to eternity, no Negro may sail down the Nile."

The opinion is often heard from well meaning people that children have no apprehensions over integration, and get along well with ethnically diverse peers. Let us remember that childhood is a period of innocence, and if not channeled a youth would like nothing better than to befriend every stray dog. Reliable judgment is made by adults, not children. Hate is unquestionably detestful, either to learn or experience; so are fear and pain, but no-one can deny that these are necessary sensations of the animal make-up, and have been instituted by nature for the survival of her formations.

Plato in "The Republic," had no hesitancy in laying down the principal of race purity as the first concern of statesmanship.

III

BIOTYPE - THE ESSENTIAL PROMOTER (OR RETARDER)

Closely related to the arguments presented in favor of miscegenation are the suggested cultural benefits derived from a mingling of peoples. Our modern civilization, for example, is the result of inventions and discoveries made the world over — writing, the wheel, various foods, construction methods and materials, etc. — an argument that carries considerable weight which no-one wishes to dispute. However, and this is the controversial point, neither knowledge nor wealth make a Culture. Culture is primarily artistic, that is born from the soul of a people, who may utilize many tools in the pursuit of their achievements. Needless to say, the better the tools the higher the Culture, but in all cases of Western history the discoveries of ancient or contemporary peoples that aided Western Civilization were attained by Europeans themselves, never were they the result of culture mixing. The Greeks copied the alphabet of Phoenician merchants, the Crusaders were enthralled by what they saw in the Orient, the Polos introduced gunpowder, the compass, and spaghetti to the Occident, and so on. Spain may be offered as a contradiction to the general rule, but even here Moorish Culture was adopted after the conquest and expulsion of the Moors. A mixing of Cultures presents nothing to the world, and is a destructive, disruptive process that takes place in the cosmopolitan, stone necropoli that are

characteristic of Cultures on the wane. A consideration of today's flesh-pots will convince even the Most naive that their tendency is to speed up the dissolution of moral, ethical and traditional principles that form the foundations of great Cultures.

"Christianity," says Ashley-Montagu, "is only one of the countless examples of the profound truth that culture 'diversity is the essential nurture of the spirit of man, the seedbed of our human future.'" (1h)

Through the 'Christian' Church, Europe has indeed inherited much of Oriental tradition. This "essential nurture" includes the worship of a virgin mother, derived from the worship of the Egyptian Isis primarily, but was also known by other eastern nations as Rhea, the goddess "Mother" and ""queen of heaven"; it includes veneration of the Son, whom amongst classical writers was known as Bacchus, "the Lamented One", or in Babylon as El-Bar, "God the Son"; the cross, or Egyptian Tau; the Trinity, or triune emblem of the supreme Assyrian divinity showing the unity of Father, Seed and Spirit; the celebration of Easter, associated with the mystic Babylonian egg of Astarte; the observation of Lent; the array of religious objects — the rosary; candles, the bones and teeth of saints, the same as can be found in many pagan religions to this day; plus most of the ridiculous fables, superstitions and priestcraft used by this religion to shackle human freedom; all have been the "essential nurture" bequeathed to European Man by the "cultural diversity" of that racial salad, the Roman Empire. (1l)

Would not Europe have been richer if it had retained its old Nordic trust in the importance of the individual conscience, without the burden of 'sin' as taught by the Church, with all its implications of submissiveness? Did not Europe spring forth into the light of progress only after it had largely thrown off the Oriental Mystery through the action of the Germanic Reformation? What great height above the world must be the intellectual ivory tower of an author who can write:

[indent] ""The cross-fertilization of contrasting cultures is the maker of our human power'." (1h)

There is a wealth of evidence spread around the globe, from Polynesia to the Arctic, showing the largely detrimental consequences of Christian Civilization's influence upon the native populations of those lands. Of our great inheritance from the Classical World, every thing we admire and hold of value was the work of pure Greek and Roman genius, of men in whose veins flowed the blood of Europe, regardless of ideas and inspirations from foreign lands. Impoverished, decadent Latin America has been the scene of contact between various Amerindian Cultures with European and Negro, without these people becoming notable benefactors to the world. Enough of these unreal, virtuous sermons on brotherhood utopianism!

It is quite obvious to everyone that the cultural scale of people differs the world over, some have a space technology while others still languish in the stone-age of primeval times. Now the face-saving technique employed by the apologists for preliterate peoples is essentially environmentalistic, that their condition is due, they claim, to geography, history, or social circumstances. Never would they admit the heretical assumption of biological factors, although the world has yet to see baboons erect a civilization.

First of all, let it be remembered that civilization has been indigenous to almost every type of

geography and climate the earth has to offer. A hot climate that induces lassitude has often been cited as a major contribution to backwardness. It is a factor in the loss of individual initiative, especially of foreigners, and is a good example of an opinion supported by an hypothesis instead of historical knowledge, since the earliest civilizations began in just such regions — in Egypt, in Iraq where the temperature can soar to 120° F. in the shade, in hot and humid Central America and Cambodia. A number of underdeveloped modern nations, fitting the 'too warm to work theory', produce some of the world's best players in so strenuous a sport as Soccer. There are limitations to the type of environment that would support a grass-roots Culture, naturally, but the evidence is clear that given a mind and hand, under reasonable circumstances the enterprising human spirit, where it exists, is capable of improvising miracles.

To back up this statement we can give numerous examples. Iceland is an island of volcanoes, earthquakes, rugged terrain, harsh winters, little mineral wealth, floods, muddy torrential rivers, stunted forests, and a climate that does not easily support crops. Disaster has been common to the island in the form of volcanic eruptions that spill lava and vomit ashes to cover crops, kill cattle, horses and sheep, and severe cold that has the same effect. Any people living under these conditions, it would seem, would have every justification for being underdeveloped. Yet despite these conditions, plus the comparative isolation of the Icelanders, being separated from Europe for 1,000 years, and not in the line of main ocean routes, as well as having their ancestors, the Vikings, arrive at the island as pagans and illiterate, these people at no period of history could be termed backward in any sense.

Icelandic poetry and literature have always been esteemed. There are 20 societies that issue publications on literature, linguistics, general science, history, natural history, archaeology, religion, engineering, agriculture, fishing and other subjects. Education has always been emphasized, with children taught in the home, everyone for centuries being able to read and write. The island now supports a normal college, a school of navigation, 2 agricultural schools, and 3 medical societies. There are scientific societies and a national picture gallery. As further evidence of this people's calibre, mismanagement and dishonesty are not prevalent amongst government officials. (13a)

The American Mormons offer another example of enterprise under harsh conditions. No place on earth would seem less likely to bring forth a flourishing, clean city than the Salt-Lake region of Utah. Driving through this district, the appearance of the land is one of pure desolation, having so much salt that the country seems to be covered by snow, a feature that discourages plant growth, besides the area being naturally arid.

"In his own mind Brigham Young had settled upon a desolated section of the West known as the Salt Lake Basin for his destination. Four years earlier Senator George H. McDuffie, of South Carolina, had told the Senate that he would not 'give a pinch of snuff for the whole territory. I wish to God we did not own it.' Even the writings of John Charles Fremont and other explorers, whom Young studied, described an unpromising land that was populated by sage and salt grass, cottonwood and willow trees, a few streams and lakes." (18a)

Then to emphasize the hardships encountered by the first settlers:

"At day-break Pratt ordered the earth plowed. But the sun-baked ground was hard as flint, and plow points broke on it. Hastily Pratt had a stream damned, allowed the diverted water to soak the earth, and then planted the first Mormon crop over several acres." (18b)

Here is an example of man's enterprise with nothing more than the raw power of his own two hands. Transplant a settlement of "underprivileged" Negroes in a similar region and they would immediately become the object of pity and public support.

Again there is the example of the Indian Parsis. The Parsis are a remnant of the old Zoroastrian religious sect of Persia, whence these people came. Driven from their homeland by the Moslems, refusing to give up their religion, they arrived in India around 785 A.D., where they were allowed to settle. They became peaceful farmers and were noted for their irrigation practices. They married amongst themselves and became the same as any other Indian caste, living under the same environment, social conditions and climate as the majority on that sub-continent. Yet although their number is approximately only 100,000, they have produced some of India's most eminent men. With the arrival of the British, who introduced commerce and manufacturing into the country, the Parsis appreciated the situation significantly, although, like other Indians, their agricultural life had given them little preparation for the new enterprises. Besides being successful professional men, a large number take interest in science and literature, and on the whole live clean, moral lives, crime amongst them being rare. (13b)

Because intellect and enterprise are evident in some racial groups there is no reason for supposing it must be evident in all. The native Australian Aborigines still hunt and live the way they did in by-gone ages, regardless of their years of contact with civilization's advantages, such as rifles. It is commonly asserted that the Negro race has "not had a chance," having been isolated from civilized contact and exploited by Caucasians. Slavery and prejudice, undoubtedly, are an impediment to a people's progress, but it is not realized as much as it should be that nowhere does this race multiply or is better off than in countries ruled by Whites. Ethiopia has had political freedom for 1,000 years, yet still remains a country of cattle grazers. One of the policies most criticised by people the world over, from government officials to college students, and widely circulated by the Press, is that of apartheid in South Africa. In 1965, over 6,500 non-white undergraduates studied in this republic's universities. There are over 2,800 university graduates among the Bantu alone. In 16 years South African universities produced more Black graduates than 9 other African countries in 50 years. Every Black child is within walking distance of a primary school. Africa's largest hospital, at Barawanath, treats Negroes almost exclusively. It has 2,000 inpatients and 2,000 outpatients every day, serves 10,000 meals daily, and performs 1,800 operations every month. In fact, conditions are 'so bad' for Blacks in South Africa that the country has a problem with illegal entry. It has now about one million foreign workers.

There can be no doubt that the only civilizing influence in Africa today has come from Europeans, whose civilization the African has been in contact with for more than 300 years. This is a simple fact that cannot be altered by wishy-washy theorizing, or diluted with charges of narrow-minded bigotry. Wherever the European has retreated, the jungle has advanced, as the condition of Stanleyville in 1968 will testify. Collapsing economies, government instability, declining standards of education, living and health have characterized the self-ruled nations of

that continent with their transition to independence. Tribal warfare has ensued, with the loss of 8,000 lives in one country, 40,000 in another, and these accompanied with all manner of barbarous atrocity. Yet Africa, in all the ages of recorded history, has not been shut off from the refined, technical Cultures of humanity. The influences of the ancient Middle East filtered into Ethiopia and the Sudan, and the Arabs later brought their learning and religion into deeper regions. Africa has had as much contact, if not more, with the civilized Cultures of Asia as did Europe, if this is an observation of any importance, since the Chinese evolved an independent Culture without any relationship at all to these ancient lands. The test of race is in the accomplishments of a people left to their own resources, without direction or environmental influences offered by a foreign race. By stating these facts we are not seeking to belittle anyone, we are not denying the recognized talent of many gifted Negroes; we are merely departing from sentimentalism and reaching for the realm of hard reality. Our argument is simply to demonstrate that because some peoples and races possess a high degree of creative ability, we cannot dogmatically ascertain that all peoples and races are likewise endowed.

Perhaps the extreme point of ludicrousness that the purely environmentalist approach can take is found in the science of modern Sociology. In "Invitation to Sociology", by Peter Berger, a small book "addressed to laymen ... students and sociologists who are concerned over the larger implications and dimensions of their discipline", we have another subtle conveyor of intellectual poison:

"A more adequate representation of social reality now would be the puppet theater, with the curtain rising on the little puppets jumping about on the ends of their invisible strings, cheerfully acting out the little parts that have been assigned to them in the tragicomedy to be enacted." (3c)

This book, by the way, which graciously assigns us the role of mere puppets, is subtitled, "A Humanistic Perspective." Apparently any doctrine that equalizes humanity is humanistic, regardless of how levelling are its pronouncements. However, the reader is requested not to sink into immediate despair from his hopelessly shackled role, as the author later explains:

"Unlike puppets, we have the possibility of stopping in our movements, looking up and perceiving the machinery by which we have been moved."

What utter degradation of the human spirit! What a fantastic denial of creative genius! To this man the individual means nothing, he is a zombie. Everything is the result of impersonal forces that channel human beings and their society into various artistic expressions, thoughts and enterprises :

"... fierce warriors appear because there are armies to be sent out, pious men because there are churches to be built, scholars because there are universities to be staffed, and murderers because there are killings to be performed. It is not correct to say that each society gets the men it deserves. Rather, each society produces the men it needs." (3b)

Might one not ask who needed Newton or Galileo, or beautiful masterpieces, or indeed, who needs civilization at all? The airplane is an invention much in use today, having received a boost in its development during the First World War, previously being considered a toy; but did the Wright Brothers, Santos Dumont, or the flight experimenters of the 19th century have this

sanguinary utilization as their motivating impulse? What inventive dullard cannot understand how the impulse came from the soul of their intellect? If society produces the inventors it needs, and Europe of the 15th century did not need the airplane, how can Leonardo da Vinci's curiosity over the flight of birds be explained, and his attempts at a flying machine? If Europe needed Abbelard, Bacon, Copernicus, Darwin, why were these men ostracised, and even persecuted? If America needed Goddard, why did his liquid-fuel rocket take so long to be recognized? It is the need that is artificially contrived, as anyone who watches modern television commercials would know. Once a particular artistic, religious, scientific or materialistic age has dawned upon the world, with its special values, the individuals may arise to satisfy its needs. If they do not (and they are not obliged to), then that society must cease growing, and when an organism stops growing it starts dying.

The extent that 'roles' are played by people is determined by the strength of the desire to identify with the group, whether it be amongst coal miners or ballet dancers, and this again is largely determined by temperament and ability. A person who takes little interest in the values suggested by his peers will become estranged from the group in proportion to the strength of his own feelings. The role theory can explain the behaviour of individuals acting with individuals or groups of individuals, that is all — anyone who wishes to apply it to explain historical triumphs, to deny spiritual creativity and reduce the human being to the level of a smart animal, the slave of society, to explain the purchase of a painting as the gratification of ego, is himself a spiritual vacuum, entirely void of artistic insight and talent. What a paradox it is that these are the men who claim to be humanists.

But does Berger stop here? By no means! Even the biological drive of sex has to be explained away in the light of preconceived opinions of oneself. After all, if one aspect of human living can be credited to the action of the organism, that is a weak-link in the environmentalist argument:

"And the assumption that the initiative in the establishment of this wondrous arrangement (love making) should be in the hands of the male, with the female graciously succumbing to the impetuous onslaught of his wooing, goes back right to prehistoric times when savage warriors first descended on some peaceful matriarchal hamlet and dragged away its screaming daughters to their marital cots." (3c)

"A male ... must learn to be aggressive, to have ambitions, to compete with others ..." (3d) is a statement that may provoke a smile by many mothers who distain over the laundry of a young boy made by rough-and-tumble tactics in the street or baseball field.

Not to appear too much of a fool, however, some device must be used to reveal that the author has knowingly supplanted recognized arguments, and thereby indicate all the more that he knows what he is talking about:

"The sociologist stands on its head the commonsense idea that certain institutions arise because there are certain persons around." (3b)

We should be thankful that Berger at least admits his contradiction of commonsense. Once an intellect embarks on the environmentalist path to explain history's surge, he must run the gauntlet, there is no retreat from absurdity. "He who rides a tiger cannot dismount", is apparently a proverb that is no less true for environmentalists as it is for liars and racketeers.

The same line of thought is pursued by Ashley-Montagu:

"Culture, the culture of any group, is more or less determined by accidental factors, which the group, as a group, has usually done little to bring about." (1j)

"It is only under certain culturally stimulating conditions which are for the most part accidentally determined, that any group will ever advance to a state of high culture ... In the absence of such conditions no human group will ever advance beyond the state of culture determined by the totality of conditions operative upon it." (1k)

Besides wondering what 'culturally stimulating conditions' could ever develop high opera from a race featuring the raspy voice of the pure Negro, we again perceive the lack of appreciation for the artistic nature of civilized Cultures. There is no doubt that many utilities, which human beings use in modern times, have been the product of chance observation or discovery. There is no reason to believe that it was any different in primitive society either, as, we can imagine, with the invention of the boomerang. But it is not difficult to see the difference between an accumulation of pragmatic knowledge used in the daily needs of our worldly lives, and the ethical striving for beauty and function, whether this becomes evident in a sonata or in the graceful lines of a strato-cruiser. Here again we may say that needs are artificially contrived, for just as a sculptor wants the best marble, a photographer would like the best equipment, and this gives rise to the modern concept of progress — a diligent search for material improvement. It is preposterous to claim that the great technical strides of the past century have all been "determined by accidental factors." From time immemorial apples have fallen on people's heads, without a Newton to logically derive the Law of Gravity. The vulcanization of rubber was discovered by accident, a fact that should not blind us to the necessity of there having been a Goodyear for this accident to happen. It may be argued that if Goodyear had not discovered the process, someone else would have, indicating an inevitability — one requiring a certain era. Many scientific discoveries go into the making of another — a concession that does not discredit the necessity of having people like Goodyear and Newton for those discoveries. Of course, it is difficult to discern just what the environmentalist means by "culturally stimulating conditions," as these are rarely specified convincingly, and the phrase seems to be a mental concoction invented for its appeal to a hazy understanding. Cultural progress is artistic, and how do external conditions promote art? It may be that Mr. Montagu had Western Civilization in mind, and the rapid advances that Western People have made in recent times. Several influences in the advent of industrialization, for instance, appear beyond the scope of human control: natural resources, overseas markets, reservoir of cheap labor, and craftsmen. The first of these is accidental, a people are fortunate if they have iron and coal within their national confines. On the other hand, a good percentage of considered poor nations have an abundance of natural wealth, which forms one of their main exports. Heavily industrialized Germany must import iron ore, and Italy, the country that mothered the Renaissance, imports practically all raw materials. Overseas markets grow competitively, or are the residue of colonialism. This is not accidental, it is the consequence of national vitality. If there is anything which underdeveloped nations have it is a reservoir of cheap labor. The abundance of craftsmen again is the badge of national acumen and farsighted educational policy. Thus, impersonal influences have not exactly had a free hand in the making of Western industrialism.

The conflict between the environmentalist and the eugenicist on social betterment is not so much a difference of understanding, but of degree of understanding. The eugenicist argues that as the calibre of inhabitants declines, so will the worth of their society. The sociologist has data showing that training is the deciding social ingredient; a man of lesser native potential, if he has the educational background, can perform better than an uneducated genius. Hence a number of training programs have been instituted to raise the standard of living of millions of people, and consequently improve the general condition of society. Now, if we are content with explaining the status-quo, the pragmatic, worldly installation of sidewalks and sewers, the raising of the gross national product, then we can be satisfied with this concept of progress. If our definition goes beyond this, and we wish to understand the reason for revolutionary principles, 'break-throughs', space exploration, and those daring exploits that sometimes dramatically place human existence on a new level, it is clear that our emphasis must be taken off training and placed upon genius as our milestone of progress. The truth lies between the two, society needs both institutional training and the man who can take a piece of glass and invent the telescope.

"What is past is prologue"; history is the caldron which can steel or melt any sociological pronouncement. As for the argument constantly presented in this work, that the *surge* of society is fundamentally dependent upon eugenic factors, we have the support of a broad understanding of history.

Contrary to what might be expected, the early stages of what is destined to be a civilized Culture are not distinguished by marked material advances; these, in fact, plus the hedonist luxury that inevitably follows leisure and the 'good life', are characteristic of a Culture in its ultimate phases. All social organisms that we call civilizations, and give the names Egyptian, Islamic, Western, etc., have been initiated by new concepts of religion, art, philosophy, style, science, moral codes, traditions and legislations, where the individual and his aesthetic outlook are emphasized. In every way these are ages of original creation, of personal worth and artistic beauty. They are the decisive epochs laying the foundations for the Civilization. Following thereafter are the ages of practical engineering, road-building, commerce and law, spread over extensive areas, giving peace, security and prosperity to large populations. Here we have the period most readily associated with the modern concept of civilization, since it is related with sophistication and materialism. The mark of this era is its effective mass organization and efficiency, at the cost of individualism. Thus the overall picture shows philosophers and artists emerging during the initial stages of civilization, while wealth and technical knowledge are what characterize the second, utilitarian stages, that are actually the prelude to decline. If the theories of rationalists were true, this aspect would certainly be reversed. Significantly, the Culture dies in a tyranny of conformism, when the light of genius has been extinguished and all that are left are the schools that then ape the hollow shell of a once creative world. This process of change from prototype to stereotype is seen most dramatically in the unbalancing of power from Greece to Rome, from Europe to America. Both Greece and Europe were born from the migrations and invasions of barbarians endowed with originality, whose refined art and science, motivated by extreme religiosity, became metamorphosed into a practical concept of progress with the building of aqueducts and skyscrapers. We today stand in this 'Roman' period of Americanization, where emphasis is placed upon the attainment of worldly wealth and well-being of the masses, a period without true idealisms, resulting more or less in a conformist 'nation of sheep', that has imported many of its famous pure thinkers. American genius is employed mainly in the creation of new

engineering designs and devices, instead of the spiritual realizations of a by-gone age. It is none the less artistic, however, for the bringing into being of a new type engine or mathematical concept is as much the fruit of a creative temperament as the clever maneuvering of a paint brush. Many scientifically competent people are painters or musicians, da Vinci perhaps being the prime example.

It is a mistake to conclude that cleverness alone is the hallmark of progress. Considering the ancient Carthaginians, we find a people so skilled in trade and commerce that even after their conquest by the Romans, Marcus Parcius Cato could distribute magnificent figs amongst the Roman Senate to emphasize the threat of Carthaginian competition. Yet it "... appears to be the only case where barbarians created a world city which was barbaric and remained barbaric, and never showed the faintest indication of cultural development." (16) The city was merely an establishment of bandit capitalists and merchants, who made fortunes for themselves, but developed nothing — no philosophy, art nor science. Wealth alone does not constitute progress. Our prisons are filled with clever individuals — perverts and parasites — who can explain the intricacies of living off society. Intellect is analytical, it dissects, divides, whereas the temperament that is also artistic instinctively constructs. The most relevant argument against modern art is that it is precisely what it claims to be — solely an appeal to the senses with disregard for constructive form. As such, art has ceased to be creative, and therefore can no longer be considered true art.

If the great possessions which characterize the modern world are the donations of genius, in what would result our civilization if its present reservoir of genius dried up, or was not permitted expression? Can anyone actually believe that it would remain buoyed up by the theories of sociologists? Looking back on older civilizations that experienced a somewhat similar occurrence, we see that their greatest achievements became submerged in a sea of mediocrity and materialism, when spiritual values became supplanted by sensual ones. When a population of high genetic calibre becomes homogenized with peoples of no outstanding accomplishments, the dynamism displayed invariably becomes diminished. When a crisis strikes that Culture, it is a death-knell, although that crisis need not be any more severe than the myriad of former crises which the Culture had weathered. At this point Toynbee's suggestion of a society eventually breaking down from some failure to meet a challenge becomes relevant. In former eras when the Culture was threatened, great personalities would almost inevitably emerge to meet the challenge, supported by an anxious people who deemed they had something worth striving for. Even if they failed, there usually remained a fighting spirit and a mystic conviction that they would eventually overcome the tragedy. But with a decline of ethnic calibre, the incidence of genius diminishes, there are fewer individuals capable of giving the Culture impetus, while those who could either have no appeal to the chaotic mediocrity, or the forces of corruption are too great to permit their resurgence. There can be little rational opposition to commonsense opinion that progress is fueled by intelligence, and the more intellectual and vigorous the people the greater is their society.

IV

THE MEANING OF RACE

The differences of people were exaggerated in years past because of the extent which they were separated, each proclaiming different worlds. The modern age has placed all people in close contact, having the opposite psychological effect — that of a feeling of similarity, regardless of physical appearance. On the issue of racial variety it is wise to consider that modern travel facilities have only existed for a micro-second of man's time, and that in the realm of human relations, the feelings of the past century would be more closely in harmony with the facts of human variety development.

Every educated and fair-minded person keenly feels the baseness and stupidity of ignoramuses who display beligerence towards an individual because of race. A bigoted restaurant owner would refuse a meal to a Black man, and in the same hour give a dish of scraps to a stray dog or cat in his back alley. How many intelligent people have been insulted by 'white-trash', on the sole basis of skin colour? These difficult situations arise because of lack of a true concept of race, and what it signifies. It leads to a man being 'stamped' the minute he is born, a stamp which can be unjustly beneficial as well as harmful. People born into the old aristocracies bore social prestige throughout their lives, regardless of how mediocre they were as individuals. This illogical tendency to identify, instead of judging a person on his own merits alone, is one of the more unfortunate qualities of human nature. By the same token, the appearance of cultivated personages belonging to a depressed racial segment is enough to convince the liberally inclined that the entire segment is similarly endowed. These old patterns of thought would be better classified along with phrenology and physiognomy than with racism.

The best definition of race has been given by Ashley-Montagu himself:

"At its best the term 'race' may, in genetic terms, be redefined as a group of individuals of whom an appreciable majority, taken at a particular time level, is characterized by the possession through a common heredity of a certain number of genes phenotypically (that is, on the basis of certain visible or measurable characters) selected as marking 'racial' boundaries between them and other groups of individuals of the same species population not characterized by so high a degree of frequency of these particular genes." (1m)

After offering this explanation, he proceeds to criticize it, in true liberal fashion:

[indent]"While on theoretical grounds we may be interested in the gene frequency distribution of such potentialities in *populations*, we are in actual practice concerned with the expression of the potentialities of the *individual*. As human beings we are not, and should not, be concerned with groups, but with human beings, with persons." (1n)

If we want to study individuals, we study individuals; if we want to study groups, we study groups, and our efforts must be directed towards a statistical understanding of its various representatives, just as a person is the sum of his individual traits. Furthermore, Mr. Montagu departs from his procedure used in a former work, "The Natural Superiority of Women", which is largely a statistical comparison of both sexes. Obviously, if a procedure is correct in one instance there is no reason for assuming it should be incorrect for another instance of kind. As a further indication of validity, this concept of race has the support of anthropology:

"As early as Darwin ... it was recognized that a species is not just the specimen that

happened to be killed or unearthed first, and others later found to resemble it, but a population ... As time went on, it became clear that a species is a breeding unit or population, which has a gene pool of its own ..." (5a)

Although dealing with species and not races, the implication is clear that any group must be judged as a group. Houston S. Chamberlain was not unaware of this:

"Beyond the individuality of the person there is the individuality of the whole people. I cannot tell simply from the race of an individual what he will do in a definite case; but I can, with great certainty prophesy how a large number of Italians, as a collective body, or an equal number of Norwegians will act in a definite case." (4)

In fact, this same point of view has always been the contention of the racist, that is, of the thinker who neither allows his judgment to be clouded by emotional prejudice, nor swept away in a flight of saintly equalitarianism. De-Gobineau expressed the concept most clearly:

"I will not wait for the friends of equality to show me such and such passages in books written by missionaries or sea-captains, who declare that some Yolof is a fine carpenter, some Hottentot a good servant, that some Kaffir dances and plays the violin, and some Bambara knows arithmetic.

"I am ready to admit without proof all the marvels of this kind that anyone can tell me, even about the most degraded savages. I have already denied that even the lowest tribes are absolutely stupid. I actually go further than my opponents, as I have no doubt that a fair number of negro chiefs are superior, in the wealth of their ideas, the synthetic power of their minds, and strength of their capacity for action, to the level usually reached by our peasants, or even by the average specimens of our half-educated middle class. But, I say again, I do not take my stand on the narrow ground of individual capacity. It seems to me unworthy of science to cling to such futile arguments ... Let us leave these puerilities, and compare together, not men, but groups." (10)

The physiological peculiarities between differing peoples are easily recognized, and just as environmental circumstances have led to adaptations in the physique, such as heavy pigmentation for protection against ultra-violet rays, or the Mongolian fold with a padding of fat around the eyes for protection against wintry Siberian winds, there is every reason for believing that historical processes can be, and are, responsible for the collection into definite groups, superior or inferior, mental and psychological traits. To make this point clearer, let us take it out of the realm of human life, and apply the selective processes that are responsible for the differences between human groups to the lesser world of insects.

It is now generally known that the old-fashioned insecticides, such as D.D.T., are not as effective as they once were. Why should this be when the chemical itself has not lost any of its former strength? During the years when the insecticide was first applied, millions of, say, mosquitoes, fell victim to it, but in regions where it was used there were undoubtedly insects stronger than others and more resistant to the poison. A process of natural selection took place, leaving those minute numbers of insects with the greatest resistance. These would interbreed, and through gene combinations, offspring would hatch with either lesser, equal or greater resistance than the parents. Again the weaker would fall, leaving a portion of the strongest to carry on. Eventually a

'race' of mosquitoes would develop that was no more susceptible to D.D.T. than to rain-drops. The same thing has happened with disease germs, and the decreasing effectiveness of penicillin.

This process of natural selection has been largely responsible for the development of all forms of life since the earth was first inhabited with living creatures, and is none the less true for Homo Sapiens. To believe that each and every population, or 'genetic pool', would be the same as any other, regardless of unequal degrees of selective forces, is simply irrational.

One promoter of human evolution is migration. To demonstrate, most people in large American cities are familiar with turbaned East Indians that can occasionally be seen here. Knowing that India is a land of castes scaled from very rich to depressingly poor, we can safely suspect that the East Indians seen in America cannot be of the poorer, since the crossing from one country to the other involves a considerable sum of money. If these superior castes emigrated in sufficient numbers to form a separate republic, the new nation would be decidedly richer than the original. Since family status, on the average, is proportional to intellectual quality, a genetic dislocation would likewise occur. Besides being more wealthy, per capita, the new nation would also be more intellectual.

Migration is a selective factor with animals as well, primarily with large herds of grazing animals such as elk, that always have predators in their rear. The weak and enfeebled animals that cannot keep up with the main herd are eliminated, protecting the herd from a survival of poor genetic qualities. The longer and more arduous is a people's migration, the greater will be the selective process. The remnant that terminates the journey will be percentagewise more vigorous than the larger group that began, whose less determined and constitutionally weaker individuals gave up or were killed by the rigors of the task.

The history of the Parsis, whom we have already mentioned, is an adequate example. During the 7th century, the religion of Islam inundated Middle Eastern countries, Persia included. The predominant religion of Persia before this occurrence was Zoroastrianism, to which courage must have been needed to remain faithful towards after the Moslem conquest. Rather than submit to the new beliefs, a small number of Zoroastrians, chiefly from the higher classes, settled in Kohistan where they remained for about a century. Still persecuted by the Arabs they moved to the southern end of the Persian Gulf, where harassment continued, finally ending with their emigration to India, where they remain to this day. Besides the intellectual selection of a remnant of people bent on the preservation of their own beliefs, as well as possessing the acumen to escape persecution, the physical selection of migration under hardship was a further endowment on the survivors. As a result, the Parsis in India are the most competent and able people of the country, recognized for their industry and leadership. (13b)

Much of the same force was operative upon the early migrants to the New World. The Puritans were dominated by revolutionary religious convictions for which a thinking mind is a prerequisite. To accept a new belief, and stick to it in the face of opposition, requires an above mediocre intellect. Also, the 'low-brow' do not take voluntarily to disciplinary ideals. Then much courage was needed to embark upon a voyage across a vast ocean, to encounter savages and a forested coast with wild animals, all for an abstract ideal of liberty and the desire to build a new society. The rigorous conditions of the first settlements, the lack of food and cold winters,

produced a further selection on the newcomers. Today, there are many old Puritan names amongst the lists of Who's Who and Prominent Americans. (13c) If people of lesser calibre attempted the same undertaking and failed, the old, standard theories of discouraging, unstimulating conditions would undoubtedly be voiced by environmentalists to explain their failures.

Immigration has continued to bring selected stock to this continent — people who are interested in leading decent, productive lives, but who are dissatisfied with conditions in their homelands. Britain's concern over the 'brain-drain' exemplifies this development, and the tyranny of Communism has forced the expulsion of many competent people from Eastern Europe, who generally find their way to America.

There is, furthermore, evidence that a body of migrants may differ on a physical and temperamental basis as well, from people not showing this historical disposition. Shapiro measured about 2,600 Japanese, and by comparing each person's measurements with his height, obtained 21 indices which give a picture of constitutional physique. The subjects thus measured belonged to three closely related groups: (1) Japanese immigrants to Hawaii; (2) their near relatives of similar age still living in Japan; and (3) their Hawaiian-born children. Shapiro's analysis shows that the first two groups differ systematically in size and bodily proportions. The migrants are taller than their stay-at-home relatives. In proportion to their height the men show greater width of shoulder, length of arm, length and breadth of hip, depth of chest, width of nose, and so forth. The migrant women differ from their relatives at home in much the same way as the men but to a lesser extent and with some differences. When the migrants are divided into three groups according to their original homes in Japan, a curious fact emerges. The three migrant groups are more alike than are the corresponding groups of relatives in Japan. Moreover, the bodily type most common among the migrants is more abundant among the home-stayers around Niigata on the cool northwestern coast of central Japan than among those in Fukuoka and Hiroshima in the warm Southwest close to Korea. Inasmuch as the Japanese during past centuries have migrated northward, the people of Niigata represent a greater migration than the other two groups. Thus three stages are evident: first, the normal southern type; second, northward migrants of long ago who differ from the southerners in certain respects, and third, recent migrants to Hawaii who differ from their home-staying relatives in these same respects, but more markedly, and also in others. Thus Shapiro concludes that Japanese with a certain type of physical build are temperamentally more inclined to migrate than those with a different build. (13d) If these migrants formed a nation by themselves, we can see how their nation would differ from that of the parent people.

Although in recent times the ease of modern travel, plus the desire to share in the materialistic pleasures of the flesh-pot society offered by large cities, has also been in favor of the unsuccessful, of people who have little to uproot in their lands of origin, and are drawn by the line of an easy life, the idea is clear that a large population of selected migrants would attain a higher achievement plateau than of people who had not undergone such a free transfer. The forefathers of the present coloured generation in America were merely transplanted from Africa, torn from their homelands and brought submissively to a new country for use as slaves. Intellectualism was not a sought-after quality for a southern slave. It was a task of the slave runner to see that the more highly spirited members of his charge did not commit suicide. If there

was any selection of these migrants it was on the basis of a strong back and good teeth, in the manner of choosing a horse. Such a 'genetic pool' placed amongst free migrants certainly could not aspire to standard results in intellectual fields. A further disaster to the American 'Negro' has been his mixing with lower White elements, as much genetic trash has seeped into their plasma through the actions of "barnyard Romeos". There is only a small percentage of 'Negroes' on this continent who cannot claim this mixture, evident from the lighter skin colour of the majority of these people in comparison with true Africans. Discrimination alone cannot be blamed for the "plight" of the American "Negro." The number of successful "Negroes" in law, business and engineering, far from being a positive argument in their favor, is negative since they have all been influenced by the same discrimination and all have grown from the same slavery. There is the opinion that discrimination is the result of ignorance and lack of contact on the part of Whites. On the contrary, where the "Negro" population is the smallest there is a notable tendency toward charity and attempted understanding by white people, but this drops decidedly whenever contact is increased.

The Jews and Armenians are two other peoples who have suffered from discrimination and even persecution, but neither of these two groups have the crime rate, poverty and dependence upon relief as the American 'Negro'. Persecution can be considered another factor trimming off extensive mediocrity in a group, as only the more cunning can devise methods and attitudes to placate their enemies, or know how and when to escape violence. Jews have been disliked from the beginning of the diaspora to the present, and many instances can be cited where they have had adverse experiences — during Trajan's War against Jerusalem, the Spanish Inquisition, their expulsion from England under Edward I, 19th century pogroms in Eastern Europe, and under National Socialist Germany. With all these instances is associated migration, furnishing another selective circumstance upon these people. It is quite conceivable that as a result we have proportionally large Jewish representation in colleges, politics and literature, as well as their proverbial disposition for business, commerce and banking. During 1895-96, approximately 200,000 Armenians were slaughtered by the Turks, hundreds of thousands more robbed of every possession, with their dwellings razed by fire. Still the Armenians are not noted for poor living habits and conditions.

The 'Negroes', although having suffered extensively, have never fallen victim to a planned, organized massacre. They can at least receive welfare benefits, and many slum clearances have been initiated in their interest. But characteristically, new tenements erected for their habitation have become desecrated, even to the extent of filling bathtubs with coal and excreting in elevators. There is no minimizing the negative results which the large community of so-called 'Negroes' (the "new" race as they are sometimes referred to) in the United States has had on that country. There is first the large amount of petty crime, drug addiction and venereal disease which is widely recognized, also the cost of welfare upon the economy. Race is largely responsible for the rapid spread of blight and decay in central cities. Harlem was once a fashionable district. A decline in neighbourhood standards naturally leads to a flight of the White middle class, and the tax base that provided for the cities' upkeep. And it is here, in the central cities, where are found the museums, art galleries, theatres, orchestra halls, civic centers — all the cultural institutions adored by Western Man for centuries. Related as well to this migration away from the ghetto districts is the expense of super highways (\$1 million per mile), subway tunnels, and suburban governments. Then there is the proliferation of chants and rhythms that have replaced Germanic

masterpieces. With all this as their background, there is little wonder why the 'Negroes' wish to identify themselves more and more with White America, to have emphasis taken off race and placed upon a wonderful 'humanity'. The champions of their cause rationalize these shortcomings, inevitably pinning the blame on the 'Negroes' history and lack of opportunity, exclaiming that increasing effort must be undertaken by the white man, that he must fix the plumbing, plaster the walls, drive the rats from the basement, furnish 'Negro' education, provide 'Negro' employment and services, donate more funds, etc. Surely this way of reasoning is entirely void of imagination, initiative and creative thought on the part of the people most concerned.

It is interesting to note that the earliest civilized Cultures of the world arose on the fringes of desert areas, usually following a conquest of sedentary people possessing the basic arts of agriculture, by wild, nomadic types. In contrast to the farmer who changes his life routine only in accordance with the seasons, the nomad's life is one of constant personal challenge; his existence depends more on his own actions than on the arbitrary spill of rain. In addition, strict codes must be employed amongst a group to fend off or attack enemies and settlements, with prestige and rewards, usually women, going to the most agile and courageous. It is the custom amongst many such nomads to banish their weaker, non-reliable members from the tribe. As a result, the stronger and intelligent procreate, while the inferior tend to become proportionally fewer, creating over an extended period, a 'race' of strong, intelligent beings. If anyone disputes this reasoning, let him ponder the empire of Genghis Khan.

Unlike modern war which is a negative factor in human selection, since 'humane' considerations dictate that the healthiest males must face combat and chance death, leaving the feeble to survive and procreate, barbaric warfare has a more positive biological influence. Bravery is one of the virtues most esteemed by socially primitive peoples, but fear is privately recognized by the bravest man, who is not a fool. The fierce warrior is one who has confidence that his strength and cunning are at least equal to his opponent's. Physical strength is usually associated with bravery. Hence superior qualities are rewarded, while the superficially brave are more likely eliminated through the dire events they manufacture. Similarly, cowardice is the quality most despised and ostracised. In barbaric society accustomed to conflict, war is the most manly of professions, all males being considered privileged to carry weapons. In a battle it would obviously be the physically weak, fools, stupid and less dexterous that would have the chances of survival stacked against them, leaving a larger number of women to the survivors. Many such societies are polygamous.

In Homer's Iliad, a statement is made by Ajax "to urge the Argives into furious battle", that portrays the survival advantage of bravery in war:

"My friends, be men, set honor in your hearts and think, of your repute with one another in the mighty strife. For of men who value honor, more are saved than slain, whereas for them that flee there is neither glory nor escape."

The fact has been lamented that the early Germanic tribes displayed such belligerence towards each other, yet this may have been one of the influences leading to their later predominance on the pages of history. The pangs of war are common with the emergence of great peoples.

Climatic conditions could still be another advantage given to promoting evolutionary changes. It is theorized, on a general basis, that animals of all species have reached a higher evolutionary plateau in cold climates than in warm ones, whereas the variety of species is greater in the tropics. Obviously, life is more difficult in lands where long winter months have to be prepared for. The covering of the human female body against the cold may have its consequences too, since then sexual selection must be made by facial beauty alone, which is the more charming when given expression by a gently alert mind.

By means of the above challenging events, therefore, plus undoubtedly many more, we may conclude that it is entirely possible to have inferior elements weeded out of a population just as surely as if selection had taken place in a laboratory, or breeding farm; and the more arduous the struggle, the more drastic the selection. Migration, nomadism, persecution and barbarian warfare have not been experienced by all peoples with equal intensity; some populations have never undergone migration, nor nomadism, some are sedentary and peaceful, while others have had their whole tribes subjected to total war. Since these selective forces have played unequally upon various segments of the human family, can there be any doubt that the races ensuing from these forces are also unequal?

The greatest competition amongst animals has taken place on large land masses; islands and remote places giving a relatively sheltered existence to their inhabitants. Consequently, the more advanced mammals are found primarily on large continents, while large reptiles and marsupials inhabit regions such as the Galapagos Islands and Australia, which have offered a more secluded life. The largest land mass on the globe is the so-called 'world-island', the conjunction of Asia and Europe, Europe being essentially an extension of Asia, geographically. We can expect that the severest competition amongst the human species would also have occurred on this continent, and it is interesting to note that the only two races of man that have attained the level of civilization by their own hand, namely the Caucasian and Mongol, are inhabitants of this same 'world-island'. It is of further interest that the Caucasian, the race which first began the arts of civilization and carried them through to the present day, and whose present civilization is fast becoming global, had its origin in the very heart of this land mass.

There are several reasons why the Caucasian Race may have played such a significant part in mankind's history as a result of this position. First of all, it was between two other races and favourably located to receive genetic qualities from both, to be processed through generations of inbreeding. Then the climate at the end of the last Glacial Age was optimum. Although now largely dry, arid grassland, during this stage there was enough moisture to support a lush vegetation, and we must assume, a reasonably large population. Then conditions very gradually changed for the worse; the land dried up, food became scarcer, and competition keener, putting selective forces into exaggerated effect. As a result, Europe became overrun by successive migrants, a tendency that was evident in the most remote periods, when Neanderthal Man

roamed the landscape. Up to the point where the land could support only the meagerest population, competition for survival must have driven the first migrants away from this area, having the result of leaving a hub of the most fit, surrounded by inferiors. Finally, even they were induced to move, leaving the ancient territory for wolves and future strains of Mongoloids to inhabit. The last of the migrant peoples to emerge from the Eurasiatic land-mass, we know, were also nomadic, being the first people in history to employ the horse for riding and drawing wheeled carts, and whose relics, unearthed in recent times, show their ancient, gifted traits. Like the southern Semites and eastern Mongols who likewise issued from a nomadic existence to conquer and found civilized societies, these were the Indo-Europeans referred to in the first chapter of this work, who spread far and wide in their quest for new land. Besides the previous selective stage of nomadism, and the anterior millenniums of Caucasoid evolution in this competitive area, the Indo-Europeans had now the further influence of migration acting upon their heredity. Add to this the fact that they always were war-loving, another factor having the tendency to weed out inferiors, and we can see that it is not by coincidence that this race has been the most progressive in the arts of civilization. No other human is the apex of such racial history.

In contrast to the modern Caucasian we have the Australoid, whose representatives inhabit Australia and the more inaccessible parts of Indonesia. After having their progenitors filter into these parts during the Glacial Age, when the lower sea-level permitted a land-bridge, members of this race have been separated from competitive areas, and their secluded life today is more or less the same as it has always been. As hunters, they live off insects and rodents; their wars are mainly shouting bouts that sometimes end with the wounding of a single individual. Their only contact with other peoples before the coming of Europeans has been with Papuans and Melanesians, who have a higher culture but which became extinct in Australia with the supremacy of the Wadjak racial type. We see the results of this scarce competition, in the Australoid's physiological appearance and culture — many present the brow-ridges and sloping foreheads of ancient man, their brain-case is the smallest amongst humans, their faces and teeth are large, while their culture is of the Stone-Age, the now extinct Tasmanians not knowing even the use of fire. Practically their only innovation resulting from civilized contact is the chipping of glass from bottles into arrowheads, instead of these being continuously made from flints. Where opportunities to adopt advancements are not perceived, there is hardly a better indication of brain-power shortage.

It should now be clear to all except the most emotionally committed, that the phrase, "all men are created equal", when applied in more than the purely legal sense, becomes merely a cheap, unintelligent expression of pious do-gooders. Just as individuals differ intellectually and temperamentally, so can whole populations, through the processes of selection and historical circumstances working upon the biological organism. Once this selection has taken place, and definite, standard qualities emerge amongst an ethnic group through inbreeding, the

indiscriminate reshuffling of characteristics and the addition of new ones through outbreeding is not necessarily a beneficial occurrence.

The importance of race may now be considered in the segregation of genes (micro-chemical units of the egg and sperm plasma that determine characteristics) into pools to enable a higher percentage of chance in the production of gifted beings. Many characteristics that are considered either racial or individual are not determined by one gene alone. Artistic talent, that phenomenon already given such importance in the appearance of civilized Cultures, is the result of many genes in combination. If a people with a high incidence of artistic talent were in existence, the proper genetic combinations for genius would not necessarily be the mark of each succeeding generation, but those chances would remain in the pool awaiting each birth. Many prominent artists have had parents, brothers and sisters with no appreciable talent, although these unquestionably carried the talent latently. Jose Iturbi, Grace Moore, Martinelli, Rubenstein, Seidel — all came from families where neither parent was musical. In fact, in some cases, the general conditions of the home were anything but suggestive for musical development. Toscanini's father was a tailor and his mother was a simple housewife; no musical ability was ever expressed in any member of his family; parents, grandparents, aunts, uncles, included. Young Arturo's ability, however, was early appreciated, and when 9 years of age, he attended the local conservatory. When 14, he was conducting the school orchestra in his own compositions, and made his debut as conductor when 19 years old. (15) Obviously this gifted person required a special combination of genes that were carried by each parent, a combination that became manifest only in a rare individual. This example is pertinent to the study of race, since the higher the percentage of favourable qualities scattered in a population, the greater the chance of extraordinary persons, regardless of the immediate parents' observable traits. Of course this reasoning on chance genetic combinations does not apply only to musical ability, it applies to genius in all fields, upon which lie the efforts of human striving.

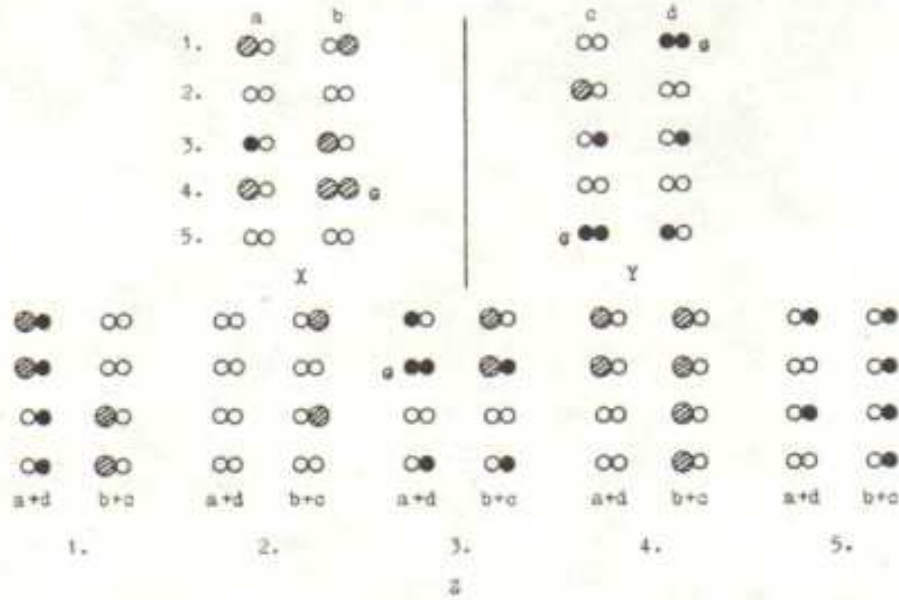


Diagram showing diminutive number of beneficial genetic combinations thru race mixing. The symbol &&&& represents a person, where we let && represent a gene for financial aptitude, && a gene for musical ability, and && for anything else. X and Y represent races, where X shows a greater percentage of && genes, and Y a greater percentage of && genes. Since genius depends upon a proper combination of related genes, only &&&& or &&&& represent genius; all other combinations, &&&&, &&&&, &&&& being common. By sexual reproduction there are 4 possible combinations of && &&. They are: 1&3, 1&4, 2&3, 2&4. Figure Z represents a hybrid mixture of X and Y, showing all 4 combinations of 10 crosses. In X race, out of 10 persons there is 1 financial genius; in Y race out of 10 persons there are 2 musical geniuses; in Z hybrid group, out of 40 persons there is only 1 musical genius and no financial genius. Although uncommon persons require the chance combination of more than 2 genes, and the incidence of genius is much less than shown in X and Y, the above diagram illustrates how mongrelization means generalization, with less chance of producing outstanding individuals. By inbreeding, the ratio of genius to possible combinations would be 14 geniuses for 180 combinations in X, and 19 geniuses for 180 combinations in Y, whereas by crossing X and Y we get 13 geniuses for 400 combinations.

Although great races possess a diversity of qualities, simple homogenization of two distinct, alien peoples is not the path towards betterment of the human species.

The racist, Earnest Sevier Cox, expressed much the same idea when he wrote:

"While all white men do not evince capacity to inaugurate new movements, and some do not appear ready to appreciate or sustain new contributions, there is inherent within the white race a genius for inventions and for the application of inventions. Each white individual does not manifest creative capacity, but there is bound up with the race, transmissible by the laws governing heredity, the potentiality of creative genius." (7)

The high incidence of desirable characteristics amongst a gifted people would remain only as

long as the people interbred. Easily perceived is what happens with a flood of foreign elements, that is: of complete mongrelization. The secondary addition need not be inferior, merely different by not possessing qualities that fit. The genes that before needed related genes for the birth of individuals with great, specific abilities, that a people may be renowned for, now have their chances for such combinations reduced, there now being a larger percentage of unrelated genes, hence the greater chance of mediocre combinations (see diagram). Mongrelization, in a genetic sense, is the cancellation of racial combinations - CROSSING OBLITERATES CHARACTERS. A small dosage of foreign blood would not reduce, significantly, the chances of great combinations, and would benefit the 'genetic pool' by the addition of new qualities. This is the main value of controlled race-mixing — making available to future generations a greater reservoir of characteristics. All 'humanists' readily agree on this principle, who in self-contradiction do not believe in fundamental racial differences. The racist view postulates the slow absorption of alien genes by a large population in the sense which Chamberlain suggested; a process that does not destroy a strong racial type. This is dealing only with two races more or less on equal footing, where over-all beneficial, though diverse, qualities are concerned. There can be no benefit derived from the absorption of an inferior race, on any grounds, by a specialized one, since the addition of genetic material of no great quality into superior life-plasma would have the simple action of limiting the incidence of the more desired gene combinations.

Unless the importance of race once again becomes a concern, Western Civilization is doomed to as complete an extinction as any other. The Semitic nomads who established empires, we find mingling with their conquered, whose ancestors were in part the outcasts and rejects of the warrior tribes. The same with the Mongols who were promised the world by their greatest leader, if they would but obey their blood. Genghis Khan wrote rules of conduct for his dynasty to follow after his death, stressing segregational policies, all to no avail; in a few generations the Mongol Empire crumbled to pieces. No less is true with the great Indo-European cultures established in times past, and certainly none the less with our present Western Culture, whose representative nations we see succumbing to alien masses.

The degeneration of Romance peoples has been in progress for centuries. In Italy this has been largely the result of fusion with the mongrel immigrants resulting from the Roman Imperium, and civil war that systemically destroyed whole families of nobility. As it was the Germanic element that supported enlightenment, this was the portion that suffered most under the extermination policies of the Dominicans. The history of Spain and Portugal is much the same. The West Goths had a strong feeling of race, that became lost with enforced fusion with Iberian, Roman, Carthaginian relics, as well as with Jews, Arabs and Africans. During Medieval times war was restricted to the military class, which meant Goths and Swabians. From Asturias, reinforced with Franks and Kelts, they warred against the Moors, having their ranks thinned by the conflict. By 1441 Negro slaves started being imported into both Spain and Portugal, who melted into the population. The Inquisition took its toll in these two countries as well, at the rate of 1,000 independent religious thinkers killed annually.

France is a good example of how religious intolerance has diminished Germanic numbers, since it was this blood that mainly composed the unsuccessful Huguenot Rebellion. Then, too, during the French Revolution it was enough for a suspect to have fair hair to relate him with the hated

aristocracy. But it was the Napoleonic Wars that really put under way the degermanization of that country. Millions of its best inhabitants were killed, while with the wars of this century, mainly Nordic elements from the northern provinces filled the first ranks in combat. To make good the population losses, succeeding governments have encouraged the immigration of Mediterraneans. Southern Italians, Algerians, Armenians, and even Negroes now fill the countryside, to such an extent that in some places it is difficult to find a French name, not to mention a genuine Frenchman. How vain are the cries and attempts of DeGaulle, who himself is part German, towards a resurgence of "le grandeur"?!

Britain also has not escaped a significant loss of her Germanic numbers through modern war, while the aboriginal Mediterranean-Alpine segment asserts itself in the larger cities. The large influx of Pakistani, Indians and West Indians has created serious social problems. The true dimensions of Britain's immigration policy can be seen in figures alone. In 1945 there were virtually no colored people in Britain, whereas in 1966, in the short duration of 21 years, there were 2 1/2 millions. Many members of the old aristocracy have intermarried with moneyed Jewish families to help relieve the imposition of duties and taxes on landholders, thereby racially renouncing all claims to nobility. A list of 87 names, including dukes, barons, earls, viscounts, lords and sirs, and their female counterparts, can be given of the British aristocracy that have Jewish blood. Another 40 names are of those who have Jewish spouses, and another 43 who have Jewish inlaws. This is the class which Britain has traditionally relied upon for her leadership and patriotic endeavors.

Germany and Austria in World War I had a total of 2,973,700 men in arms killed, while German manhood was diminished by 2,850,000 lives with World War II. The needless bombing of civilians under the Lindeman Plan was an atrocious policy that gave no practical benefit to the Allies, as was the infamous Morgenthau Plan, that proposed the starvation of 30 millions during peacetime, with the intention of turning Germany into a cow-pasture. The machinations of other sadists actually advocated, under the Kaufman Plan and the slogan, "Germany must perish", the compulsory sterilization of every German citizen. With all the fly-infested shanty-towns of the earth, allied bombs had to drop upon the artistic capital of Saxony, Dresden, where 135,000 people perished, more than in either Hiroshima (80,000) or Nagasaki (75,000), on Feb. 13, 1945, when the war was within months of termination. Besides fire bombs that sucked oxygen out of air-raid shelters, carbon-monoxide resulting from the fire storm made certain the killing of men, women and children who should escape the shattering explosions. It hardly needs pointing out that as a railway center, Dresden could not be destroyed with carbon-monoxide. It is probable that the railway was destroyed only because it could not logically remain when the city was in flame and ruin. Under Communist domination German civilians in eastern Europe were expelled from their old homelands. Of these, 2,923,700 lost their lives in the process: 105,200 from Danzig; 66,100 from Memelland and the Baltic Republics; 2,006,200 from East Prussia; 293,300 from Poland; and 452,900 from Czechoslovakia; all during peacetime. Besides having much of its Nordic composition mixed with Alpines and eastern peoples, Germany has allowed the immigration of tens of thousands of Mediterraneans and Turks, as laborers. There has also been the considerable amount of 50,000 Mulattoes injected into the population by occupation forces.

In the U.S., new immigration legislation has thrown the doors open to the world, with rejection of the 'national origins' policy. Considering the already cosmopolitan nature of American cities,

the scraping of this policy, indeed, leaves no doubt concerning the future of Germanic blood in America. 'Negro' and Puerto Rican schools have doubled in New York City since 1957, and for a good reason — colored students now are a majority in New York. They represent 50.2% of the whole student population, a total of 544,227 in 1967. They had not been expected to reach this majority until 1970. In Manhattan the ratio is 3:1 in their favor. In 1947, 20 years earlier, 31.7% of the student population was 'Negro' and Puerto Rican. Add to these figures the Mediterraneans and other mixed races that swell New York, and we are presented with the repetitious picture of a proud and prosperous city reduced to begging exterior sustenance to keep from degenerating into a depression belt, that is, in fact, becoming increasingly characteristic of New York today. Chicago, in 1960, revealed through a census a Black population of 838,000, or 23%. Migration from the South is no longer the main reason for this high percentage. In the 1940's, birth increases accounted for 20% of the growth, but now accounts for 53%. The very heart of the world's foremost Western nation, Washington D.C., has a population that was 58.2% nonwhite in 1964. Its school population was 87.6% Black in 1964, comprising a jump of 48.5% in 24 years. For years Washington has been a haven for 'Negroes' fleeing segregation in the South, and is now rewarded with a crime rate that rose 83% in 7 years, welfare costs that exceed \$11 million a year, with 10,000 people on relief despite a low unemployment rate, the highest rate of illegitimacy of any American city, and the highest rate of gonorrhoea.

The birth increases of the darker races, whether Negroid, 'Latin' or Oriental, are today all higher than that of the north-European. Over 9 years, 1957 to 1966, the decline in births in the U.S. has been 24%, a trend that is notably strongest amongst white women. With this condition, constantly made easier and popular by birth control measures; the unmitigating current of alien blood flowing into Western lands in general, promoted by the sell-out of politicians to moneyed powers; plus the doctrines sanctifying mixed-marriage, it would not be too radical to assert that the entire Indo-European Family is in danger of disappearing. Anyone who thinks this is a fantasy is not considering history, nor has he a proper global estimation of present white numbers. In the words of the Negro, James Baldwin:

"... it is now absolutely clear that white people are a minority in the world — so severe a minority that they now look rather more like an invention ..." (2b)

Just the presence of alien masses, without blood fusion, is enough to hazard a nation's character and strength. The produce and art of a nation, in the final analysis, must present itself to the people that form its market, and adapt itself to the tastes of that market. If the populace, or a reasonable portion of it, becomes indolent to the finer values of national life, those values must suffer. Not the least of their influences is the pressure felt by Culture-distorters in politics. Allied with the national liberal representatives, the results can be catastrophic. In Britain, the weight of votes from masses of colored immigrants serves to accentuate the already evident contraction of that country's foreign endeavors, for instance, in the case of Rhodesia and South Africa, whose trade and friendship are to Britain's benefit, but are strained by 'internationally' inclined political interests, especially of the socialist Labor Party. Since the alien strata is more socialist inclined, a greater degree of support is given to the Labor Party by this sector, with government restrictions and strangulation policies towards capital. It may be said that the British Empire was, indeed, truly unique. Like all empires it was built by force, but like no other empire it was literally given away, and not lost also by force. It may be that Britain over-committed herself in world affairs and the financial burden was too much of a strain to maintain an empire, yet the certainty of the

matter is that empires are built to increase wealth, and Britain's liberal tendencies certainly played their part in the decline of Indo-European supremacy, seen in her insistence on majority rule for Rhodesia. Portugal is no wealthy nation by any standards, an observation seemingly in contradiction to its maintaining, under a right-wing, conservative government, sizable colonial possessions in Angola and Mozambique. Also dealing with the prejudicial nature of aliens is their disposition towards the whole spectrum of Culture-degenerate ideals. Liberalism and humanism always find their greatest support amongst these groups. An interesting study is the comparison of political trends in the U.S. and the close similarity they bear with the racial patterns of the country. The Jews are most notably of these predications, in everything from Communism to 'humane' abortion laws. Very often the foreign elements are the most vociferous exponents of universalizing trends, and in this way the rate of cosmopolitanizing snowballs geometrically. The Jewess, Emma Lazarus, remarkably portrays the 'humane' way to destroy a nation, in her poem inscribed on the Statue of Liberty. It is the strong, the vigorous, the intelligent individualists who are the nation builders, that should be beckoned to a new land, but the call from America is:

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost, to me,
I lift my lamp beside the golden door!

Communism is anathema to any western nation, and the involvement of Jews in this peril has been evident from its conception. Of the 556 important functionaries of the Bolshevik government in Russia during 1918-1919, only 17 were Russians. Besides Armenians, Letts, Georgians, etc. — there were 457 Jews. 265 Jews involved in the overthrow of a pro-democratic government in Russia, after the Czar's abdication, are believed to have been from America. The Bolshevik Revolution was financed in large part by Jewish banking concerns — Kuhn, Loeb and Co., Westphalean-Rhineland Syndicate, Speyer and Co. of London, the Parisian banking house of Lazare Brothers, etc. The members of the American Politbureau have been almost all Jews: For example some are: Jacob Stachel, Gill Green (Gilbert Greenberg), Carl Winter (Philip Carl Weinberg), John Gates (Israel Regenstreif), and so on. Likewise many Communist spies have been of Jewish background: Klaus Fuchs, the Rosenbergs, Emmanuel Bloch, David Greenglass, Harry Gold, Bruno Pontecorvo, David Boehm, etc. This involvement of Jews in the Communist conspiracy is an aspect that should not be so easily pushed aside by respectable leadership.

The reasons for the present dangers facing the Nordic Caucasian can be traced directly to the lack of racial pride amongst Western Peoples. While we experience hatred, envy, fear, jealousy, contempt of each other, we ignore or aid peoples whose sole, destined ambition is to bring about the collapse and disintegration of everything Western. Liberalism, humanism, pacifism, are proclaimed the God-saving ideals of the world — and they are, of the predominant fellah-world, of the non-enterprising, the non-competitive, the mediocre, of the helpless masses. While we mourn the alleged loss of 6 million Jews, we give little thought to the many more millions of hardworking Europeans who lost their lives in war. When Southeast Asia is desecrated there are exhibitions of peacemarchers protesting the loss of Oriental lives, but there was not a ripple of humane indignation when funeral pyres had to be lit to dispose of thousands of dead German civilians. Americans and British constantly criticize exaggerated war-crimes of their European

kindred, 23 years after National Socialism has been destroyed, while truly heinous and inhuman crimes have been committed, and continue to be committed, by a Communist Asia, the sworn peril of the West, whose crimes are not so impressed upon us. The figure of 6 million Jews is known to all, but how many Westerners give attention to the 74 million Gentile lives lost under Communism? Are 6 million Jews more worthy of our notice than 74 million Gentiles? The European empires have literally dried up from the globe, giving precedence to new, non-western empires in the making, yet still we hammer upon white Rhodesians and South Africans, for their realistic attitude towards black nationalism. Modern Westerners have almost forsaken the traditions and arts of their past, while adopting the lesser cultures of predominant mankind. Every land the Indo-European now inhabits he took after a struggle, even Europe itself, but his modern descendents reverse this process through insane immigration leniencies. All this, and more, is the result of a lack of true nationalism based on racial pride.

The concept of nation serves none other than the purpose of distinction of one's own people and heritage. A nation is a political unit acting for the containment and preservation of qualities identified within. It is more than geography, politics, legislation and economics.

"The firm national union is the surest protection against going astray: it signifies common memory, common hope, common intellectual nourishment; it fixes firmly the existing bond of blood and impels us to make it ever stronger." (4)

The Egypt of today is not the Egypt of the Pharaohs. They are two different Egypts, therefore two different nations occupying the same soil with the same name. They are different nations because they are of two different races, with different traditions, laws, languages, religions, customs, legislations, etc., the products of entirely two different Cultures. Here we observe that what is of real importance also, is the particular Culture of which a nation is an expression. If several nations are essentially all expressions of the same civilization, they possess a degree of identification within their Cultural boundaries. Europe, today, is at least trying to forget its petty national differences, and suggestions have been made for political as well as economic integration. Empire, not nationalism, is what this developing era will bring to the Western World; it will be the ultimate expression of our civilization, as it has been of all others. This is our natural destiny, therefore any influence that seeks to thwart this phase, by encouraging old-fashioned, virulent nationalism amongst Western Peoples, is in effect, an attempt towards Culture-distortion. The true Western Man will be a 'Culturist', not a nationalist.

Modern nationalism is a farce, when used to separate an Englishman from a Dutchman, Dane or German. Just how myopic this regionalism is can be seen with the separation of Germanic America into two states. Here is a 3,000 mile undefended border, arbitrarily established on so artificial a 'boundary' as the 49th parallel. Not only are the two peoples on each side of this 'boundary' of the same blood, they speak a common language, have common traditions, religion and ideals. The only dissimilarity is in their forms of government, but government only distinguishes a state, it can never make a NATION. The destructiveness of modern nationalism to Western Culture is evident when Canadians are seen reluctant to sell such a necessity as water to the U.S., so essential for future Western industrialism, while approving wheat sales to China and Russia. Canadian politicians shrink in distaste with the apprehension of 'foreign' industrial control, regardless of the fact that this 'foreign' control has enabled the payment of public debts, given birth to new jobs, enabled bigger profits for business and variety of goods for the

consumer. Canada as a separate political identity becomes even more ludicrous when we learn that it was promoted by Loyalists, a band of unimaginative traditionalists who wished to remain subservient to a now fossilized crown. There unquestionably are some differences between Canadians and Americans, just as there are differences between regions within these two countries. These differences do not justify local nationalities. A nation that is built upon petty egoism or group mania deserves merely the status of a 'banana republic'. The union of Germanic America would present tremendous opportunities for development and be a factor in the strengthening of the whole Western World.

A co-operative attitude of unity must eventually take place amongst all Western Peoples for the naked purpose of survival. In this age of anti-Westernism the ideal of common brotherhood must take root amongst Americans, Scandinavians, South Africans, Australians, or whatever. With the decline of former Indo-European civilization there was always a reservoir of common blood to take up where another left off. This is no longer true. The Germanic Peoples are the last of the line; there are no more 'barbarians' to overwhelm a stagnant Culture and create anew. Perhaps, however, this situation bears the logic of Providence, since ancient Cultures *needed* the toiling masses, whether aboriginal or imported, for the menial tasks of life, thereby freeing conquering man for higher thoughts and deeds. These Cultures promoted science and technology, that we inherited, before sinking into the sand they built upon. Although Germanic Man is the last of the conquering races, he no longer needs the institution of slavery for cultural advancement; machines have taken over slave functions. It is no coincidence that the most slave-mastering race in the past is also the one that today seeks most to promote its technical possessions.

Perhaps this entire topic of race bears harsh overtones that are not customarily heard in polite conversation, amongst people who are fearful of appearing offensive. Then there are others for whom the realistic facts of the world are intolerable, and must direct their thoughts in accordance with a benevolent idealism. Far too often opinions about ethnic acceptance are formed on so superficial a basis as whether or not the people in question are amiable. Let us consider that some of the simplest, childlike and most likeable people are also the most backward.

Many consider amiability, rather than pervasiveness, to be the criterion for racial calibre; but amiability has no bearing on the essence and decadence of civilization.

There is not a single instance where history has rewarded people with wealth, prestige and power because they were well liked; it has invariably been the aggressive nations that have been the promoters of society. A whole new rational approach must be taken by the general public, dealing essentially with the importance of humanity's cultural progress, not comely personalisms. Since humanity as an entity in itself is technologically retarded, man's progress must be seen in a better understanding of race, and its significance.

V

THE IMPORTANCE OF RELIGION TO A CIVILIZED CULTURE

What we have treated thus far is the relationship of race to *progress*, of advanced biotype as the

essential raw material from which have been forged the dominant nations of history. As yet not considered is the aspect of Cultural growth, a description of which is important if the whole picture of a civilization is to be correctly understood, as the growth of a society follows a pattern, and is not a haphazard sequence of unrelated events. Civilization is more than the consequence of man's striving; it is another of nature's expressions. When a creative people enter the stage of history, and begin a period of development, what develops has no choice but to follow organic laws, the same as any other of nature's formations. Birth, maturity and death are the ingredients of anything subject to growth. We have no reason to expect a growing society to be excluded from this same pattern. Such a growing society we call a civilized Culture, and indeed, all past Cultures have experienced stages that we may relate to organic laws of development.

The high Cultures here recognized in world history are ten: Sumerian, Egyptian, Indian, Chinese, Islamic, Andean, Mexican, Mycenaean, Classical and Western. Each of these Cultures has been distinct and separate from the other, as each has followed the same defined paths sociologically, a repetitious cycle that has given the impression of 'history repeating itself'. Civilization, of course, cannot be compared to an actual living form of life; what is insinuated is the concept of culture-society maturing from barbarity, and as it grows, following biological laws as does any organism. The idea of history repeating itself is true only in the manner that a developing tree repeats the life-cycle of another tree.

In this light it is a mistake to uphold Western Culture as an extension of the Classical, regardless of both having the same geographical and racial background. Modern Europe merely borrowed the accomplishments of ancient Europe, as it did from Asia, but in its world-outlook it has a mind and soul of its own. To demonstrate the distinction between two Cultures, as well as exemplify the growth pattern of civilization, we may compare the development of Classical and Western Cultures:

When the Greeks invaded their peninsula, they found an old civilization, the Mycenaean, which they conquered and destroyed. Right from the beginning this is analogous with the Germanic conquest of decadent Rome. Greece then entered a 'Dark Age' of religiosity, followed centuries later by a rationalistic 'Age of Reason', when her philosophers appeared. At an early stage, Greece was threatened by a powerful Asia, represented by the Persians, just as Europe was by the Huns and Turks. The small land became balkanized into feuding city-states, that spread colonies throughout the Mediterranean. Extreme individualism was the mark of this period, with the result of producing some of the most masterful pieces of art and thought ever conceived. Greek achievement became the envy of the world, and was soon to be stamped upon Asia under Alexander the Great. In every respect, with the inclination towards the thinking individualist, the magnificence of Greek art, the eventual decline of monarchies, in the rise of nationalism and colonialism, and the subjugation of Asia, we can see a parallel with Europe 2,000 years later. Enterprising Corinth even experienced a kind of 'industrial revolution', like England, and opulent Syracuse was not unlike colonial Latin America. The Hellenistic Age of peace and refinement followed, comparable to the Victorian Era of Europe. The Peloponnesian 'World Wars' drew a reluctant Rome into predominance, and she, as did America, then took up where the cultural homeland left off. Rome's contribution to the Classical World was not that of philosophy, art and science. Pragmatism, engineering, law — and imperialism, then became the standards of civilization, that are just as evident in America today. A period of conflict forced Rome to

expand eastward, towards rebellious Parthians and Maccabean Jews, who rebelled against European supremacy, just as Russia and China have done in the 20th century. The world then, as now, was divided between East and West. This conflict took place on the social and economic fronts as well as the political and military, and numbers of discontented Italians joined Asia in the fight against the capitalism represented by Rome. Intellectuals, as well, despised the mundane Romanization of the world, just as Americanization is frowned upon by many. But neither East nor West gained conquest over the other. What eventually occurred was the slow deterioration of Classical Civilization. The invasions of northern barbarians marked an entirely new epoch in world history.

History cannot be considered linear, that is, of an unbroken chain of development from Neolithic Times to the present. History is composed of various Cultures, each distinct and separate, each with its own spiritual outlook, that bears no relationship with any other. A study of the phenomenon of civilization must be made with this understanding. In challenging contradiction to the purely materialistic, rational approach to history, is the concept of civilization possessing a personality, embodied in each distinct Culture. The 'linear' view is the natural result of minds that categorically deny racism, for history, to such men, must be explained solely in terms of impersonal forces, that make possible through 'accidents', or logical chance, the growth of society. Wealth, geography and egoism they would tell us, are the prime ingredients of culture. Even Benjamin Franklin, when praising the refinement of the French upper classes, remarked that this artistry was made possible through wealth, and that America, before achieving anything the equal, must first concentrate on material gain. America, since then, has become wealthy beyond Franklin's dreams, but American culture is today the scourge of the world. It would be far more worthy of a powerful nation to produce inspiring pieces of art and music rather than the homely barbarities now in vogue. Clearly something is missing. What has changed is the 'spirit' of the age; Western Civilization has grown 200 years older since Franklin's day. Regardless of expanding economies and philanthropic millionaires, *cost* is what dictates every endeavour. Quantity has supplanted quality, all in the scheme of 'progress'.

This entire approach towards a Culture lies within the psychological. When we speak of the 'spirit' of an age, we are not referring to intrinsic values, but to the values that solely exist in the minds of a human population. These psychological values are the determining factors of a Culture's stages, that can be easily demonstrated: for instance, with a piece of paper, 6 inches by 3 inches. Its value, intrinsically, is very small. If the American government prints \$100 on its face, its value skyrockets, yet it is still the same worthless piece of paper we had before. What has changed is its psychological value, since the human mind deals in symbols. If for some reason this value were *declared* non-existent (an event entirely possible through our phony banking system), the American economy would collapse. Thus we see the importance of psychological values to civilization. The whole aspect of a Culture has its basis purely in the mind, and when referring to the youthfulness or aging of a Culture, we are in actuality speaking of the change in psychological values from one age to another.

From where, then, comes the genesis of a living Culture, the soul needed to carry through its life-mission? If we look at the birth periods of great civilizations, we find that they all were born in an age of religion. When we consider these beginning stages we do not find the materialism, worldly comfort, and standardized, sterile knowledge characteristic of declining societies; nay,

the people who initiate the Culture are far above such earthly inclinations. These are times of intense religiosity, that is always characteristic of a young civilization, when pyramids, temples, Acropolis and cathedrals are built. Considering the first civilized people, the Sumerians, we find that the first cities were conceived as the estate of the gods, whose inhabitants served these gods, and thought themselves and their cities entirely dependant upon those gods. What ancient city did not have its house of worship the most imposing structure within its walls? None of the more magnificent and durable creations of past Cultures, for which they are most remembered, whether monuments, art or philosophy, would have been realized if they had not been essentially religious undertakings. Egyptian paintings and sculpture, giving modern archaeologists such a vivid description of early life in that land, were developed to adorn the temples and final resting place of the god-king. Look at the great massive efforts made at Tikal or Chichen Itza in Central America, or at Angkor Wat in Indo-China, and see how religiously dominated were their constructors. The tales of Homer inspired the early Greeks towards personal excellence, brought on the Olympic Games, and created new artistic styles in architecture, painting and music. The best remembered of such religious epochs is that of the 'Middle Ages', when Gothic cathedrals grew upon the landscape and much care was placed in the realization of objects for religious adoration, resulting in the masterpieces of the Renaissance—the Pieta by Michelangelo, the Last Supper by da Vinci, the Jurisprudence by Raphael, etc. Even science owes its existence to basically religious individuals. At the beginning of Western learning, science and religion were complementary sides of one universal truth; it was inconceivable that they should be in conflict. Sir Isaac Newton was primarily a philosopher, interested in Biblical prophecy. Then there is the example of America, of a whole nation, hewn from the forest by people whose motivation was the desire to practice their religion, and build a society in accordance with their ideals. Also, the phenomenal expansion of Capitalism was promoted by the Calvinist movement. Then we may ask where the Arab World would have been without Islam, or the Jews without Judaism. Religion and Culture are inseparable beyond all doubt. In fact, so closely related are the two, that a Culture may be considered a stage of development *unrelated* to the *needs* of the barbarian.

From the initial foundings of a Culture, the spiritual worth of humanity slides downhill. All civilized Cultures, whether Indian, Moslem, Classical or Western, have experienced an age of skepticism following a former era of profound belief. All civilizations have had great influence upon the intellectual development of man, evidenced from calendars, mathematics, writing, inventions, etc., accomplished by early peoples. The city itself is a mental stimulus, as it brings personal confidence and introduces more chance of easy transference of ideas than a rural community. Finally, the old religions have generally become popular during ages of want and poverty, when people adhere credulously to some hope of comfort. For obvious reasons, therefore, the growing refinement of civilized man inevitably places him in conflict with the mystical and irrational beliefs of his forefathers. The American Quakers, after becoming rich and prosperous, abandoned their former religious zeal. John Wesley observed that where wealth increased, religion decreased in equal proportion; and also John Calvin noted that the poor were more obedient to God than the rich. How many modern clergymen, today, preach 'fire and brimstone' lectures to congregations that arrive in brilliant new automobiles? The afflictions that plagued Rome in its last stages of empire were blamed, by the remaining believers, on the lack of faith in the old gods. Although an entirely mystical assertion, it was ironically half correct. There is no intellectual rebellion in the destruction of a great religion, it is not destroyed in a period of atheism, but only by a passive reaction of indifference, whose soil is fertilized by rationalism and

a general state of well-being, that silently undermine ethical principles, while at the same time the religious institutions become hierarchical and contract into their traditions.

Thus the period is reached, at some time or other in the life of a Culture, when religion no longer possesses its former fanatical vitality. Since religion, up to this point, was so important to the Culture, it is reasonable to expect a crisis, and it is now that the Culture matures into the latter part of its development, that is, the change from the aesthetic—from individual emphasis to social emphasis, from pure thought to pragmatic utilization, from prototype to stereotype. Here we are dealing with a pure fact, demonstrated by every civilization, a fact that appears after every age of rationalism. To the progress of the Culture, the new irreligion means very little, for as already discussed, advancement is made by genius and racial background. The difference is in the type of progress. In this whole question of civilization we are dealing with psychological values, and in an age of rationalism, these are certainly altered from the former age of credulous belief.

The importance of religion to civilization has been sensed by a number of historians, but it should here be made clear that this importance is in no way connected with the moral implications of the religion. Morals and religion are coincidental, since both are advanced by superior souls. The religions of early civilizations in the Middle East, Carthage and Central America were, in fact, absolutely immoral, if we take the carnage of human sacrifice as an immorality. The licentiousness of ancient Babylonian religious tradition was scorned by the Hebrews, as it was by the Greek historian, Herodotus. Yet Babylon, at this very period, was a dynamic focus of civilization. The Western World grew out of Christianity, which is a moral religion, but the humble serfs of the Middle Ages knew precious little of the teachings of Christ, regardless. The prime motivating factor of religion, in the sense where civilization is concerned, is its furnishing of an *idealism*, in firing the individual with dedication towards an all important cause. In other words, man becomes secondary, his life and possessions are in the service of something above himself, that to us means a high Culture. Thus, entire populations become dedicated to an idea, and so we see massive efforts made in the expression of this idea, and in stone, absorbing much manpower, in spite of the meager homes and possessions of the people. To a materialist this is madness, but a civilized culture, like all the more important manifestations of life, is not logical. In our present rational age of self-satisfaction it may be difficult to understand how a people could be given entirely to a belief placed above personal considerations, as during the 'Dark Ages'. In modern society such an individual, who has a cause to promote, is looked upon with apprehension. Considering India, we see the real strength which ideas can hold over the person. There, mothers and children have been reported starving, while cattle stalked nearby. Their religion forbids them to harm cattle, so they starve; the idea is stronger than the sense of self-preservation, or maternal instinct. Then, monks and nuns in our own lands place aside all worldliness for the sake of devotion. No such idealism is evident in what we might term barbaric religion. A barbaric religion is one where the gods, not man, are secondary, who have to be placated to avoid a curse, or encourage fertility or the growth of crops, who are worshiped through fear, not devotion. A barbaric religion is never proselytizing, it never seeks converts. In fact, an approximate distinction can be drawn between barbaric religions and those of civilization, as in the former the gods serve man, whereas in the latter, man serves the gods.

The psychological implication of a life-purpose devotion is a separation from the self. People imbued with an ideology are self-sacrificing, and look upon personal gratifications as something ignoble, upon materialistic preoccupation as a foolish concern. Any effort promoted solely by egoistic motivation cannot be identified with the 'cause', and is therefore secondary, or even a work of the Devil. All striving is 'for the greater glory of God', and any windfall, victory or promotion is 'by Divine Will'. By identifying themselves with a collective body devoted to a holy cause, people share in the aspirations of that body, and find a common brotherhood, promoting individual pride, hope, confidence and worth, They therefore have a sense of belonging and purpose, with the result of freeing the individual and making him a man amongst men, not merely part of a mass. The rest depends on the race. A portion of these men set out to explore the universe, to exercise their imagination in flights of fantasy, to beautify for its own pure sake. These are the challenges of such a society, and this is the type of society that marks the healthy, vigorous stage of a young Culture, distinguished by its individualism. Where there is an ideal-concept, the ego becomes diminished; where there is a life-purpose, there is aesthetic motivation; where there is a sense of belonging, there is masculine hardihood, with little desire for security. The people of an early Culture are chivalrous, noble-minded, devoted — hardly the psychological values manifested by die egomaniacs of a materialistic era.

As any form of mysticism inevitably must in a developing society, the religions heretofore adopted or developed by precivilized people have all lost their inspiration. This loss does not occur in one generation; the Culture-crisis develops because of the renewal of generations, where the older fails to arouse the younger with its own convictions. Thus a new stage is set in the life of the Culture, one of externalization.

Of what consists the life of man when he has been deprived of his life-purpose idealism? The one main way that he can fill this vacuum is with himself. Thus, in contrast to an age where people were psychologically orientated with an ethical striving, the undermining of religious sentiment leads to a new age where the 'happiness' of the person becomes paramount. The lack of religious devotion leads to a 'man-centered' society, and as we shall see, a man-centered Culture eventually leads to that Culture's decay. From the standpoint of the individual, personal well-being is entirely logical and justified; but it is no ideology, it cannot give spiritual interpretation, it cannot inspire true creativeness, and so the Culture changes from one of great music, painting, philosophy, ideas, to one of pragmatism, of concern for the masses. Paradoxically, where before there was a sense of belonging and union under a spiritual banner, there was individualism; now when there is no common bondage and an atomized society, there is a drift towards conformism and collective undertakings. Everything becomes geared for *use* by people, to promote their 'happiness'. This is the same life-value of barbarians; not that civilized man becomes barbaric, he simply becomes, generation by generation, *less cultured* — less sacrificing, less noble, less altruistic. What he has now are his desires and his intelligence, that both impel a vast expansion of trade, fabulous feats of engineering, an increase in wealth, and consequently, a growth in population. Outwardly, people become sophisticated; inwardly, they become egoists, but as egoists they differ from barbarians in their domesticated tameness, resulting from a refined mode of living.

It may be asked, how is it, if religion, the soul of a living Culture, be lost through first rationalism amongst the culture-carrying strata, and materialism amongst the people, that this

materialism should appear within a spiritually-minded population? For one thing, there need be no conflict between material gain and religious principles. Protestantism, and especially Calvinism, actually promoted wealth. Secondly, the age of civilization, as distinguished from the age of culture, has its source *not* on the home soil of the Culture. Usually, on the fringes of the Culture exists a people already possessing the practical world-outlook, as were the American Puritans from the beginning of the first colonies. The Roman religion was also puritanical, in contrast to Greek belief. Similarly, the economic powers of Ch'in and Akkad became the dominant states of China and Sumeria respectively. The 'world' empire of the Incas absorbed Andean Culture as did that of the Aztecs with the culture of the Mayans and Toltecs. It is in the growth of these powers that the Culture attains its highest degree of civilization, and also developing from them, the disease that destroys the Culture.

Again we may emphasize that it is the psychological, value-giving importance of religion, and not its moral importance, that is the underlying benefit of religion to a dynamic society. When a creative race loses its ideal-devotion, and becomes irreligious, the primary goals of the people become egoistic, with their then having centuries of scientific development, evolved by the culture stage of civilization, to utilize in the pursuit of mass life-satisfaction. The result of a self-centered outlook is inevitably to make a society prone to corruption, with everyone seeking the most for the least. However, this can hardly be considered a period of decadence simply because the goals of the people have shifted from moral emphasis. The American West was filled with gun-slingers, thieves and rustlers, gambling casinos and gold-diggers, yet it has furnished America with one of her richest periods of folklore, and accomplished more in 50 years than Mexico in centuries with the same territory. History is the record of works, moral or immoral, famous or infamous, whereas with decadence, history stops; there are no grand exploits, no astounding deeds committed to any standard, and the people once again live their monotonous lives from one century to another. Such is the distinction between mere corruption and the nihilism marking the end of civilization. Without religion a race may be vigorous, creative, expansive, imaginative, as were the Vikings, but it has not the life-purpose devotion necessary for a Culture, that becomes manifest in every aspect of that Culture. This does not mean that progressive races only have a monopoly on ideal-devotion. The Nepalese possess a dominant type religion, as do Hindus and many southern Asians, with the consequent culture-orientation of these peoples. Filipinos are as devoted Catholics as were Medieval Europeans. Even Haitian Voodooism might be considered with the same aspect of being a religious cause, regardless of the modest cultural strides of that languid republic.

Given a civilized, creative population, there is no reason why it could not continue advancing, in discovery, invention, social development, and becoming ever wealthier. Although increasingly cultureless, people still possess rational knowledge transmitted over the centuries, and a faith in accomplishment. But destructive psychological values are at work, emanating from the soullessness of the Culture. When people are man-centered, and have obtained sedentary refinements, they have more forbearance and respect for the purely human values. With the ideals of materialism prevalent in society, it is generally accepted that everyone should share in the 'good life', simply because of their human similarity with those who can. The new importance of 'man' is a sure sign that the old religious motivations have become debilitated. Because humanism, pacificism, equalitarianism, liberalism, communism, universalism, all stem basically from the same man-centeredness of a high Culture that has lost its soul, they can all be classified,

from the point-of-view of history, as decadent ideals. A new era then emerges upon the Culture, one of decline, characterized by a revolt of exterior forces upon its weakness. Inside the Culture, the rot of the people becomes evident, as now, with the socialization of a 'mass' society, biologically selective forces are eliminated. The whole tendency of history, from this point on, is to balance numbers in favor of mediocrity. It is well known that in every land the less desirable are the more prolific. It is unavoidable that a materialistically-minded society should give itself to the interests of the masses, and thereby lessen the survival disadvantages of the culturally unfit. The contemporary growth of population with the externalization of a high Culture is a growth that also favors the mediocre, in fact, new emphasis on the more worldly aspects of life would be a development decidedly in their favor. The social phenomenon of the 'beatnik', 'hippie', pleasure-conscious generation of modern young Americans being the product of middle-class homes is disturbing to many observers, since it is this segment which has traditionally given the country its most eminent leaders. This has raised speculation that perhaps the genetic quality of the American middle-class has declined. Whereas in former years a man had to have true initiative to be classified as affluent, the expansion of American wealth has generally raised the overall standard of living of every class, pushing those of former inferior status into higher brackets. The genetic quality of the middle-class has declined, owing to the failure of the former members to procreate proportionally.

One distinguishing feature of any Culture-bearer is responsibility to the family. This responsibility dictates that the offspring must have the best preparation for securing a decent living in later years, a preparation that is jeopardized by the number of brothers and sisters depending on the income of the family. The irresponsible are not so concerned over this aspect of parenthood, and most often leave numerous offspring to forage for themselves. 'Man-centered' environmentalists then assume that the responsibility should lie with society, resulting in socialist measures employed to sustain elements that are inimical to the health of the Culture. Everyone is 'equal', and protective measures are extended to the unworthy, the moronic, the criminal. The same 'man-centeredness' is displayed to foreign populations, who now are willing to swarm into the Culture-area, because of the greater productivity and better life of those nations. The more laborers, the cheaper the labor, and everything is geared to productivity, to produce ever more quantity. Avaricious Capitalism becomes evident as an enemy to the Culture-bearing strata of Western Society when it recruits the cheaper labor of the dark races, endangering the livelihood of the White. Related with an age of materialism, the civilization stage is an age of war, when nations foreign to the dominating Culture feel its psychic weakness, and seek to destroy its influence. Combined with the especially modern method of selecting the militarily fit for active duty, this age of warfare adds a further drain on a nation's genetic resources. The concept of 'limited' war displays the real moral nullity of a society that sends its manhood to make risks and sacrifices which it itself is not prepared to make. The risk of a few lives for many is perhaps justifiable, but it casts a pallid view over the character of those many, or in this case, of society. Either the full might and protection of a nation should be thrown behind its soldiers, or that nation has no moral right to engage in war. Such a statement may appear foolhardy in an era of atomic destruction, yet evidence will bear out the strength of courageous, moral policies. Fortitude pays dividends.

The essentially prejudicial character of the 'civilization-state' becomes evident, as these are the

states which embody in its greater entirety, the age of materialism, of the 'mass' society of humane recognition — all the qualities most characteristic of advanced civilization. We should not let the slavery maintained by the Roman World blind us to the evidence of humane trends in that society, showing social maturity. In what other environment could the refinement of Roman Law be developed, where it was ... "better that a guilty man go free than an innocent man be convicted"? This is not the thinking of inclement, barbaric times. Besides, Classical slavery bore no relationship to race enslavement. The slaves of those times were primarily war captives. A slave could earn his freedom and enjoy equal rights of citizenship, and thousands did. Many were superior to the Romans in learning and vocation. The orgiastic slaying of gladiators and Christians was not the product of the true Roman mind, but of the later hordes of bastardized mongrels. Also, the 'total' wars waged by Rome against cities such as Carthage may give a wrong impression of Roman ruthlessness. To draw a parallel, a paradox of modern times is that in spite of our intellectual denunciation of war and genuine desire for peace, it is a time of horror-weapons and 'all-out' war. Due to the conquests of Hannibal, Rome obtained a dreadful fear and suspicion of foreign powers. Its empire was involuntary, just as America felt herself obliged to enter into world dominance for the sake of her own survival. Although Classical Civilization had reached its maturity, it was still a crude world, and Rome responded accordingly. Nevertheless, conquered nations did not fare badly:

"One should not think of the Roman Empire as ruled exclusively for the benefit of Rome. That was true of its very beginning, of the age of conquest and transition before Julius Caesar, when Rome shifted uncertainly from one extreme to the other, from irresponsible isolationism to ruthless imperialism. But it was no longer true when Rome came of age. Roman imperialism became generous. When in 12 B.C. an earthquake devastated Asia Minor, for instance, Roman public opinion was so aroused with pity that charitable assistance was immediately extended to the victims and all their taxes remitted for decades. Humanitarianism had made such progress that the old days of plundering imperialism were completely forgotten." (14a)

Let no-one suppose that, sociologically, the Roman Age was in any ways different from the American, or that Western Civilization is immune to degeneration because of the great material and technical advances we see. Commercial and financial expansion of Classical Culture became truly colossal as well:

"(Rome presented) ... an unrivaled record of order, peace, prosperity, organization, and efficient construction of roads, bridges, aqueducts, circuses, public baths, and good sewers. The Roman Age was one of maximum security, of free trade throughout the civilized world, of a transportation system that was unmatched with its sixteen broad highways converging in Rome to the Golden Milestone and its fifty thousand miles of good roads crisscrossing the civilized world ... The Mediterranean was circled with good harbors and lighthouses, covered with multitudes of ships plying between three continents on regular lines of sailing. Grain elevators and warehouses dotted the landscape. It was the triumph of a world-wide free-trading commercial organ-nation that could handle commercial transactions stretching from Portugal to the Caucasus, from Scotland to the Indian Ocean." (14b)

"In their wealthy dress, their table, their houses and their furniture, the favourites of

fortune united every refinement of conveniency, of elegance, and of splendor, whatever could sooth their pride or gratify their sensuality ..." (9b)

"... the vast extent of ground which had been usurped by his (Nero's) selfish luxury was more nobly filled under the succeeding reigns by the Coliseum, the baths of Titus, the Claudian portico, and the temples dedicated to the god-ness of peace, and to the genius of Rome ... All the other quarters of the capital, and all the provinces of the empire, were embellished by the same liberal spirit of public magnificence, and were filled with amphitheatres, theatres, temples, porticos, triumphal arches, baths, and aqueducts. Many were the cities of Gaul: Marseilles, Aries, Nismes, Narbonne, Thoulouse, Bourdeaux, Autum, Vienna, Lyons, Lnagres, and Treves, whose ancient condition might sustain an equal, and perhaps advantageous comparison with their present state ..." (9c)

What a grandiose age! If we could transpose ourselves back into those times, and see the teeming harbours of the Mediterranean, enriching the empire with an unbelievable quantity of goods; if we could see the sophistication and pursuit of material well-being by the respectable populace, and the resulting progress upon every land; and the concern for peace, security and riches, all presided over by an international government, Rome, that outlawed conflict, that fused nations and nationalities into one human union; any modern, rational humanist would, without the least hesitation, conclude that here was a period when mankind achieved nobility. Are these not the same goals that our 'humanist one-worlder' is advocating today?

"By the time of Trajan, the Roman Empire had become a commonwealth, a world-wide 'res-republica' run for the benefit of all civilized beings, often by non-Romans." (14a)

"But the obedience of the Roman world was uniform, voluntary and permanent. The vanquished nations, blended into one great people, resigned the hope, nay even the wish, of resuming their independence, and scarcely considered their own existence as distinct from the existence of Rome." (9d)

Here we have a clear-cut example of ripened universalism and materialism in the extreme. Reflecting upon the eventual fate of the Roman Imperium, it would be untruthful to say that these devotions were of any natural benefit in strengthening that great world, and utterly ridiculous to assert their fundamental importance as pillars of society, the prime essential of present human progress. Yet this is what, in effect, we are being told, while at the same time receiving a diminutive view of race and its importance in history. All that remains to be said in this regard is the oft repeated statement that, "those who do not learn from the mistakes of history are destined to repeat them."

A Culture, initiated, developed and expanded by a people is the expression of that people. Surrounding circumstances can play a part in moulding that expression, and even in discouraging it, as with the Eskimo, but it stands to reason that regardless of where a people's, or a person's, initiative has been hindered, where there is a display of practical and intellectual ability, it cannot originate from incompetence. This being so, the next logical conclusion is that a growth of incompetence within a progressive society will prove a liability, eventually leading to that society's stagnation.

"... not race merely, but breed within the race may produce civilization, and that culture

may perish with the breed that produces it." (7b)

"Civilized man, with his increasing power over nature, 'invokes these powers for the preservation and maintenance of many of the inferior and all the defective members of his species! The inferior freely multiply, and the defective, if their defects be not so grave as to lead to their detention in prisons or asylums, multiply also without restraint. Heredity being strict in its action, the consequences are in civilized countries much what they would be in the kennels of the dog breeder who continued to preserve all his puppies, good and bad; the proportion of defectives increases." (7b)

Once it is agreed that the dynamic state of an evolving community is endangered by an overgrowth of the culturally undesirable, the prejudicial nature of a large influx of people of the same inferior calibre should not be difficult to perceive. Whether the quality of a nation declines because of a growth of poorer genetic characters, or because this character is induced by immigration, makes little difference. It is entirely naive to expect people of a specific racial background, that has never produced creative works, to change under a different climate, landscape and social conditions. Their history, or lack of it, is a fact that should enlighten us about their present social status. A similar unpromising impression is offered by 'races' that today and in past centuries have not only failed to bring forth genius, but in ages past have actually been the inhabitants of great societies at their decline. Quite definitely, the intermixture of such genetic quality with a modern culture-bearing population would be an event entirely to the disadvantage of the latter, and of civilization.

Up to the point where historians have recognized Cultures as entities in themselves, whose development follows definable paths, there has been an aura of fatalism concerning the decline of civilized societies, as if their death were as natural as that of a plant. Perhaps this conclusion was drawn because Spenglerian historians did indeed consider civilization to be a form of life, whereas with a racial explanation we must see that such fatalism is invalid. Social decline need not be the destined fate of a Culture, if we recognize the essential ingredient of human value in producing civilization, with the threat to culture-progress posed by race deterioration or destruction, in an idealless age of egoism. The real instigating factor of social decadence must be seen in the 'man-centeredness' of people who have lost all ethical fulfillment, all spiritual elevation, and become content with the psychological values of the grave. The humanist is one of these, since by his very nature he must lend support to Culture-degenerate expressions, to the sterile virtues of a world grown old, that makes him a catalyst of destruction rather than the high-minded agent of progress he likes to consider himself. What is suggested is by no means meant to be anti-humanitarian or an attack on the Golden Rule, but simply the realization that the end of human striving is a high price to pay for the 'ideal of mankind'.

A true rejuvenation of Western society must entail new religious motivations, that bear no similarity with the absurdities of Oriental practice. The blame for irreligion cannot be placed on the people who reject what they feel is a lack of common sense, and subject the dogma to rationalization. The religions' of all Cultures have grown from former eras of mysticism, and became founded upon beliefs that could not easily be supported in a period of enlightenment. To generate a lasting civilization, therefore, it is first necessary to forge a rational religion. There is little hope of arresting social disintegration, or of rebuilding past glories of a once great nation, once the old blood has been weakened. The significance of religion is that even if the

Culture-distorting tendencies of undesirables is recognized, as long as the greater Culture-bearing strata of civilization remains 'man-centered' in psychology, the old degenerate ideals will remain, and there will be no true immunity developed against social decadence.

The essentials of a religion that we are here concerned about is not the aim of this writing, but we can at least make this much plain: *not* meant is simply a purification, or re-interpretation of already existing dogmas, giving birth to another mere splinter sect. Western Man has a character of his own, that should be allowed expression, without having to adopt the materialistic, submissive world-outlook of Asia. We are accustomed to think of our western religion as being of divine deliverance, made possible through a religiously gifted, 'chosen' Asiatic people. Actually, what the Indo-European inherited in moral value from the East was really his own in the beginning, since many beliefs of the Judaeo-Christian Religion were absorbed from the Persians during the 6th century B.C., under the Zoroastrian King, Cyrus. The old Aryan religion of Zoroastrianism included many beliefs that are familiar to us today: the birth of the prophet, Zoroaster, was foretold centuries before his coming, he was prophesied as a World Saviour, born from a 15 year old virgin, he was saved in infancy from a wicked ruler, tempted, performed miracles, and began to preach at 30. His teachings included the association of light with Good and darkness with Evil, angels, and a final judgement. But along with ethical purpose inherent in Christianity, the West has had the soul of the East superimposed upon it, by fire and sword. Westerners are taught from infancy to strive for an eternal paradise that they can touch, feel, see, smell, that gratifies the senses; they are taught the Semitic concept of sin, with its consequential neurosis and belly-crawling fear, and instructed that everyone, every joyous regenerating cycle of human life, is conceived from sin; they are taught, on bended knee, humility, servility, and submission to offense. It was through this type of religious teaching and its adoption by the Vikings, that this great age in Scandinavian history came to an end. As a political institution, the Church has done much, historically, to cripple Western advancement, while its missionary 'civilization propaganda' has strengthened the non-Western proletariat of the world. Today the Church is the most 'man-centered' of any western institution, and naturally is in the front ranks of those who support the weak and wish to mongrelize the human species.

Like the religions of every great Culture, Western 'Christianity' has passed its fulfillment; now it is in its final death pangs, hanging over the abyss of destruction by a thin thread of respectability, while pious gentlemen attempt to rationalize its idiosyncrasies. This inevitable end need not include moral teachings, for morals and religion are two different entities. The moral concepts of a belief may be lasting, whereas if the belief itself no longer entails *faith*, when people can no longer place their hope in an ideal that has become less than real to them — this is the death of a religion, regardless of how noble. Religion (as distinguished from spiritualism or metaphysics) is the hope of salvation through fidelity to a belief. Without reward there is no religion.

It should be obvious that the spreading of an ethical principle is possible only amongst minds capable of hearing it. Not all peoples are the same in their abilities to accept and retain a high idealism, not to speak of developing one. To preach virtuous phrases amongst New Guinean savages, whose interests lie predominantly within the animal sphere, is a wasted effort; the thoughts of neither Socrates nor Confucius would be in their intellectual or practical interests, and would be forgotten within decades or generations if not reinforced, that is, if ever learned. The acceptability of vulgar religions is made possible through rites and ceremonies, with little

appeal to ideology, whereas we find that the higher we go on the ethnic scale, the less the part played by ceremonial elaborateness, and the more dominant the function of idealism. We may observe this within Christianity alone, where the older Roman Catholicism is much more conscious of ceremony than Protestant Churches, and the even more modern divisions of ultra-Protestant sects are still less concerned than the latter. One may also observe the close relationship which Catholicism and Protestantism bear along racial lines, whether in Europe or America. The Reformation was largely a rebellion of the Germanic spirit against the fetters of a decayed Afro-Syro-Semite world, represented by Rome:

"Rome, the capital of a great monarchy, was incessantly filled with subjects and strangers from every part of the world, who all introduced and enjoyed the favourite superstitions of their native country." (9e)

The pure religions of the Indo-Europeans, when not experiencing exterior influences, have been metaphysically inclined, without the degrading submissiveness, the cabalism and fearful array of beasts and demons that seem part and parcel of Oriental tradition. The Greek gods and goddesses, like the old Germanic gods, were simply mythical supermen and women, with many human weaknesses.

It should be realized that people of elevated intellect do not have the same religious inclinations as people not so endowed. Whereas the follower is content to accept by prestigious impressiveness, the man of keener acumen has more tendency towards individualism in his personal thought. He is a person who does not hamper his intellectual freedom with a profusion of ritualistic obligations, who has the power to discern right from wrong, and the choice to follow whatever path he may, determined by conscience, not regulations. Personal freedom, combined with self-discipline, is the cornerstone of his morality. What a contrast to the mind-shackling religions of the East.

There is no difficulty in perceiving that the intellectual and temperamental traits of a populace are of some importance in determining its basic philosophical outlook. Catholicism and Protestantism are not the only examples; Buddhism is another. In spite of Buddhism beginning in India, and the advances it made in that country at the time of its commencement, it is not a significant religion in India today. Instead it has spread northward, to be practiced by Tibetans, Chinese and Burmese. The physical type of the Indians and Mongols is essentially different; one has a predominantly 'ectomorphic' population, that is, the slender, non-muscular type with long necks and extremities, while the other is mainly 'endomorph', or large bodied, small-boned, short and chunky. (17) With each body-type has been found associate temperaments — 'cerebrotonic' and 'visceratonic' — the former involving restraint, inhibition, timidity, repression of desire for food; the other, 'visceratonic' temperament, displaying an inclination for relaxation, affection, conviviality and connoisseurship of food. The virtues of Buddhism are of quiet contemplation, which would appeal more to the 'visceratonic' temperament. The statues of Buddha always portray him as a typical 'endomorph'. Of course, populations are not pure and exact in these traits, but again we must concern ourselves with characteristics that predominate.

The placid philosophical outlook of 'Christianity' is not one that fits the Germanic 'mesomorphic' physique, featuring prominent bones and squared, muscular features, associated with a 'somatotonic' temperament to which 'action and power define life's primary purpose'. The ideals

of 'Christianity' are those of the 'ectomorph'; Christ is everywhere pictured with this body-type. It is conceivable that the most devoted of early Christians, lacking any knowledge of the Saviour's appearance, used self-projection in accordance with their emotional needs. Although 'Christianity' preaches the values of peacefulness and kindly purposes, Europe has adhered to these virtues with difficulty, and has preferred a war-like history. The 20th century 'Nazi' movement, that encouraged vigor and activity, is an example of an ideology more suited to the north-European temperament.

Knowing the racial foundations of religious movements, there is no great surprise in learning that whenever a noble religion did attempt to raise its head amongst the fear-inspiring cabalism of the Orient, there is good suggestion of foreign infusion behind its origin. Gautama Buddha was born from an old Aryan family, whose teachings became corrupted by unworthy followers. His father was a kshatriya chief, the 'kshatriyas' being originally warriors who held the highest caste. Mahavira, the teacher of Jainism, also came from this caste. The crucifixion of Christ is a dramatic example of the difficulty that a religion based on ideals has to arise amongst people given to slavish, ceremonial obedience, that orthodox Jewery expresses to this day. So rebellious and freedom giving were Christ's teachings and actions, as for instance his deliberate breaking of the sabbath day, with the remark: "The sabbath was made for man, and not man for the sabbath" (Mark II, 27), that some writers have found it difficult to believe that he was racially Jewish. His whole religious outlook was different from that of the Jews, and it was not until the Reformation in Europe that this spirit was regiven expression. Compare Christ's teachings of love for God, man and nature, with the mentality displayed in the Old Testament, where Jehovah is represented as saying: "And I will give them one heart, and one way, that they may fear me forever ..." (Jer. 22, 39) "... but I will put my fear in their hearts, that they shall not depart from me." (Jer. 23, 40)

If the picture presented by history is not one of a 'linear' progression, neither is it a picture, exactly, of repetitious cycles, with each Culture living and dying without passing on its accomplishments to the future. On the contrary, a helix is a better representation of human progress, constantly spiraling upward. Regardless of the evidence suggesting our matured position in the life-span of Western Civilization, and the decline that even now is upon us, we today could be standing on the threshold of a truly wonderful, enduring civilization. Since the ethnic base of such an hypothetical Culture would by necessity be superb, and much superior even to the races of the world that have hitherto fostered remarkable societies, the religious motivations underlying its cultural expressions could by no means bear similarities with old-style religions, in the sense that people are used to thinking of religion. A religion of the future must be completely idealistic, not mystical; it must be realistic and even political in its salvation, and perhaps completely unrecognizable to modern man as a religion.

No people have had the opportunity of influencing their destiny to the degree that modern man now has the capacity of doing, because he has an advantage over the peoples of past Cultures by learning from their examples. He can learn the facts concerning the evolution and devolution of civilized societies, plus he has in his possession mass educational systems — the school and press, radio, T.V., cinema, communications. The true intelligentsia of our age knows the folly of allowing these systems to fall into the hands of 'Culture distorters', and the prejudicial nature of alien masses in a social body. Above all, he admits the importance of genetic value in advancing

human progress, instead of seeking to smooth over peoples' nihilism, where it exists, with an apologetic benevolence for mankind. The sciences of eugenics, genetics, anthropology and general biology are available in modern times, as well as medical advances dealing with birth-control measures, that can be of use in controlling the numbers of the culturally unfit, if not actually improving upon the genetic basis of civilization. By an intelligent use of information, a form of government ruling over the entire Culture would be improvised by necessity, assuming more than simply the duty of supervision over economic, juridical and military affairs, but also those duties emanating from a responsibility in guaranteeing the life of the Culture. In the final analysis, the human species must come to understand that its greatest value does not lie in its mere presence, in the fact that it exists as the finest example of Creation upon this earth. On the contrary, we must recognize that our value is not in what we are, but in what we can be, in the competitive nature of man's striving and achievement, that sometimes, as in the case of racism, places us in direct opposition to the goals of an idealistic 'one-worldism'.

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