

National Alliance for the Mentally Ill painted Goldstein as a "victim" as well—of his own mind. A press release reminded the media that "the treatment success rate for schizophrenia is 60 percent higher" than the success rate for heart disease. Hendershott remarks dryly that the analysis is flawed because "when treatment fails for heart patients, no one dies except the heart patient."

The Goldstein case is important because it points to a very American "backdoor way" that citizens have found "of reestablishing such behavior as deviant": sue the bastards. The dead girl's mother, noting that Goldstein had a history of violent, incoherent behavior, sued seven different medical institutions to the tune of \$70 million for putting him back out on the streets. (It also seems to force open the front door as well: seeing the real possibility of hospitals falling over like bowling pins to future lawsuits, the New York State legislature finally passed a law giving the courts the teeth to require involuntary institutionalization of mentally ill individuals who will not take their medication.)

## A REDEFINITION OF DEVIANCE WAS IMPOSED ON AN UNWITTING CITIZENRY BY THE COURTS, BUREAUCRATS, POLITICIANS, AND A WHOLE GENERATION OF REFORM-MINDED PROFESSIONALS.

If *The Politics of Deviance* has one debilitating flaw, it is the failure to show the extent to which a redefinition of deviance was at first externally imposed on an unwitting citizenry by the courts, bureaucrats, politicians, and a whole generation of reform-minded professionals. Bums did not become "homeless persons," more to be studied than pitied because Joe Taxpayer suddenly saw the error of his ways. "Homeless advocates" and "mental health professionals"—often with vested financial interests—drummed it into our heads and cluster-mailed newspapers that didn't play ball. Likewise, rape did not suddenly cease to be something that was uniquely heinous—often punishable by the death penalty. It was instead watered

down by campus feminists, who cried "date rape" in instances where the term did not apply.

Then again, the omission may have been intentional. Hendershott documents several instances of resistance to what we might call the deviance of politics—misguided attempts to override older, judgmental mores by bureaucrats and experts—but there are also a surprising number of ways in which "the people" have gone along with the redefinition.

Though she is skeptical of the War on Drugs and other quixotic attempts at substance prohibition, Hendershott warns that medicalizing it could be worse. Framing addiction as a disease to be treated (e.g., therapy, methadone, needle exchanges) rather than as a deviant behavior to be overcome might be foolhardy, but that seems to be the consensus we are drifting toward. For addicts, it removes the responsibility of overcoming the abuse. More importantly, guilt-stricken parents and relatives—surely a much more substantial portion of the population—also get a pass. Similarly, assisted suicide offers family mem-

bers a cheap way to put their parents out of their misery without the bother of taking care of them in their final, painful, and often expensive months.

*The Politics of Deviance* will probably be criticized for not providing a solution to the current state of things, but its clearheaded analysis is more valuable than any other half-dozen soon-to-be-remaindered wonkish attempts to set society straight. As the literature of one of the judgmental holdouts explains, the first step to recovery is admitting that you have a problem. ■

Jeremy Lott is production director of the Report and co-author (with Rev. Dr. Lawrence VanBeek) of the forthcoming book, *The Case for Enoch*.

[*The Culture of Critique*, Kevin MacDonald, 1stBooks, 466 pages]

## The Marx of the Anti-Semites

By John Derbyshire

ONE EVENING EARLY on in my career as an opinion journalist in the USA, I found myself in a roomful of mainstream conservative types standing around in groups and gossiping. Because I was new to the scene, many of the names they were tossing about were unknown to me, so I could not take much part in the conversation. Then I caught one name that I recognized. I had just recently read and admired a piece published in *Chronicles* under that name. I gathered from the conversation that the owner of the name had once been a regular contributor to much more widely read conservative publications, the kind that have salaried congressional correspondents and full-service LexisNexis accounts, but that he was welcome at those august portals no longer. In all innocence, I asked why this was so. "Oh," explained one of my companions, "he got the Jew thing." The others in our group all nodded their understanding. Apparently no further explanation was required. *The Jew thing*. It was said in the kind of tone you might use of an automobile with a cracked engine block, or a house with subsiding foundations. *Nothing to be done with him, poor fellow. No use to anybody now. Got the Jew thing. They shoot horses, don't they?*

Plainly, getting the Jew thing was a sort of occupational hazard of conservative journalism in the United States, an exceptionally lethal one, which the career-wise writer should strive to avoid. I resolved that I would do my best, so far as personal integrity allowed, not to get the Jew thing. I had better make it clear to the reader that at

the time of writing, I have not yet got the Jew thing—that I am in fact a philo-Semite and a well-wisher of Israel, for reasons I have explained in various places, none of them difficult for the nimble web surfer to find.

If, however, you have got the Jew thing, or if, for reasons unfathomable to me, you would like to get it, Kevin MacDonald is your man. MacDonald is a tenured professor of psychology at California State University in Long Beach. He is best known for his three books about the Jews, developing the idea that Judaism has for 2,000 years or so been a “group evolutionary strategy.” The subject of this review is a re-issue, in soft cover, of the third and most controversial of these books, *The Culture of Critique*, first published in 1998. Its subtitle is, “An evolutionary analysis of Jewish involvement in twentieth-century intellectual and political movements.” The re-issue differs from the original mainly by the addition of a 66-page preface, which covers some more recent developments in the field and offers responses to some of the criticisms that appeared when the book was first published. The number of footnotes has also been increased from 135 to 181, and they have all been moved from the chapter-ends to the back of the book. A small

amount of extra material has been added to the text. So far as I could tell from a cursory comparison of the two editions, nothing has been subtracted.

The main thrust of this book’s argument is that Jewish or Jewish-dominated organizations and movements engaged in a deliberate campaign to delegitimize the Gentile culture of their host nations—most particularly the USA—through the twentieth century and that this cam-

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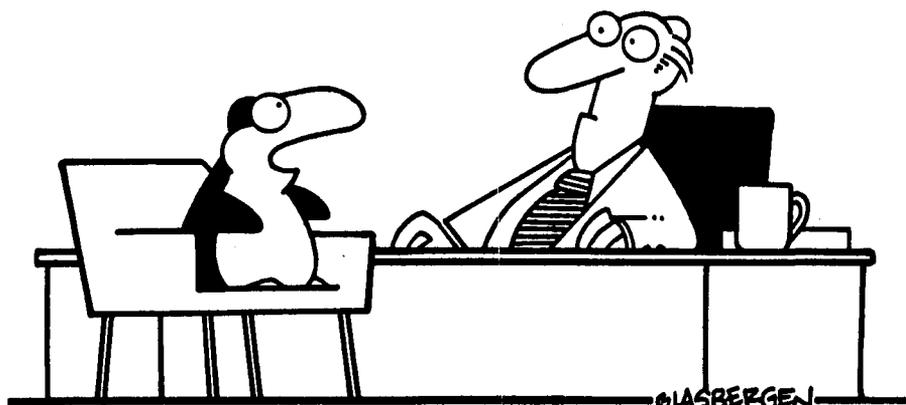
paign is one aspect of a long-term survival strategy for the Jews as an ethnicity. In MacDonald’s own words, “[T]he rise of Jewish power and the disestablishment of the specifically European nature of the U.S. are the real topics of *CofC*.” He illustrates his thesis by a close analysis of six distinct intellectual and political phenomena: the anti-Darwinian movement in the social sciences (most particularly the no-such-thing-as-race school of anthropology associated with Franz Boas), the prominence of Jews in left-wing politics, the

psychoanalytic movement, the Frankfurt School of social science (which sought to explain social problems in terms of individual psychopathology), the “New York intellectuals” centered on *Partisan Review* during the 1940s and 1950s, and Jewish involvement in shaping U.S. immigration policy.

MacDonald writes from the point of view of evolutionary psychology—a term that many writers would put in quotes, as

the epistemological status of this field is still a subject of debate. I have a few doubts of my own on this score and sometimes wonder whether evolutionary psychology may eventually turn out to be one of those odd fads that the human sciences, especially in the USA, are susceptible to. The twentieth century saw quite a menagerie of these fads: Behaviorism, Sheldonian personality-typing by body shape (ectomorph, mesomorph, and endomorph), the parapsychological researches of Dr. J.B. Rhine, the sexology of Alfred Kinsey, and so on. I think that the evolutionary psychologists are probably on to something, but some of their more extreme claims seem to me to be improbable and unpleasantly nihilistic. Here, for example, is Kevin MacDonald in a previous book: “The human mind was not designed to seek truth but rather to attain evolutionary goals.” This trembles on the edge of deconstructionist words-have-no-meaning relativism, of the kind that philosopher David Stove called “puppetry theory,” and that MacDonald himself debunks very forcefully in Chapter 5 of *The Culture of Critique*. After all, if it is so, should we not suppose that evolutionary psychologists are pursuing their own “group evolutionary strategy”? And that, in criticizing them, I am pursuing mine? And that there is, therefore, no point at all in my writing, or your reading, any further?

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To be fair to Kevin MacDonald, not all of his writing is as silly as that. *The Culture of Critique* includes many good things. There is a spirited defense of the scientific method, for example. One of the sub-themes of the book is that Jews are awfully good at creating pseudosciences—elaborate, plausible, and intellectually very challenging systems that do not, in fact, have any truth content—and that this peculiar talent must be connected somehow with the custom, persisted in through long pre-Enlightenment centuries, of immersing young men in the study of a vast body of argumentative writing, with status in the community—and marriage options, and breeding opportunities—awarded to those who have best mastered this mass of meaningless esoterica. (This is not an original observation, and the author does not claim it as such. In fact he quotes historian Paul Johnson to the same effect, and earlier comments along these lines were made by Arthur Koestler and Karl Popper.) MacDonald is very scathing about these circular and self-referential thought-systems, especially in the case of psychoanalysis and the “pathologization of Gentile culture” promoted by the Frankfurt School. Here he was precisely on my wavelength, and I found myself cheering him on. Whatever you may think of MacDonald and his theories, there is no doubt he believes himself to be doing careful objective science. The same could, of course, be said of Sheldon, Rhine, Kinsey, et al.

It is good to be reminded, too, with forceful supporting data, that the 1924 restrictions on immigration to the U.S. were not driven by any belief on the part of the restrictionists in their own racial superiority but by a desire to stabilize the nation’s ethnic balance, which is by no means the same thing. (In fact, as MacDonald points out, one of the worries of the restrictionists was that more clever and energetic races like the Japanese would, if allowed to enter, have negative effects on social harmony.) MacDonald’s chapter on “Jewish involvement in shaping U.S. immigration policy” is a detailed survey of a top-

ic I have not seen discussed elsewhere. If the Jews learned anything from the 20th century, it was surely the peril inherent in being the only identifiable minority in a society that is otherwise ethnically homogeneous. That thoughtful Jewish-Americans should seek to avoid this fate is understandable. That their agitation was the main determinant of postwar U.S. immigration policy seems to me more doubtful. And if it is true, we must believe that 97 percent of the U.S. population ended up dancing to the tune of the other three percent. If that is true, the only thing to say is the one Shakespeare’s Bianca would have said: “The more fool they.”

Similarly with MacDonald’s discussion of Jewish involvement in the Bolshevik takeover of the Russian Empire and the many horrors that ensued. This was until recently another taboo topic, though the aged Alexander Solzhenitsyn, presumably feeling he has nothing much to lose, has recently taken a crack at it. I believe MacDonald was driven by necessity here. Having posited that Jews are out to “destroy” (this is his own word) Gentile society, he was open

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to the riposte that if, after 2,000 years of trying, the Jews had failed to accomplish this objective in even one instance, Gentiles don’t actually have much to worry about. So: the Jews destroyed Russia. Though MacDonald’s discussion of this topic is interesting and illuminating, it left me unconvinced. As he says, “The issue of the Jewish identification of Bolsheviks who were Jews by birth is complex.” Paul Johnson gives only 15-20 percent of the delegates at early Party congresses as Jewish. If the other 80-85 percent were permitting themselves to be manipulated by such a small minority, then we are back with Bianca.

Since the notion of “group evolutionary strategy” is central to MacDonald’s case, I wish he had been better able to convince me of its validity. For instance, I happen to be fairly well acquainted with the culture and history of China, a nation that, like the diaspora Jews, awarded high social status and enhanced mating opportunities to young men who had shown mastery of great masses of content-free written material. Anyone who has read stories from the premodern period of China’s history knows that the guy who gets the girl—who ends up, in fact, with a bevy of “secondary wives” who are thereby denied to less intellectual males—is the one who has aced the Imperial examinations and been rewarded with a District Magistrate position. This went on for two thousand years. Today’s Chinese even, like Ashkenazi Jews, display an average intelligence higher by several points than the white-Gentile mean. So: was Confucianism a “group evolutionary strategy”? If so, then plainly the Chinese of China were, in MacDonald’s jargon, the “ingroup”. But then ... what was the “outgroup”?

The more I think about the term “group evolutionary strategy,” in fact, the more I wonder if it is not complete nonsense. From an evolutionary point of view, would not the optimum strategy for almost any European Jew at almost any point from AD 79 to AD 1800 or so have been conversion to Christianity? Rather than learning to argue fine points of theology, would not a better strategy have been to learn, say, fencing or Latin? Sure, the Jews held together as a group across 2,000 years. The gypsies held together pretty well, too, across many centuries, yet their “group evolutionary strategy” was the opposite of the Jews’ at almost every

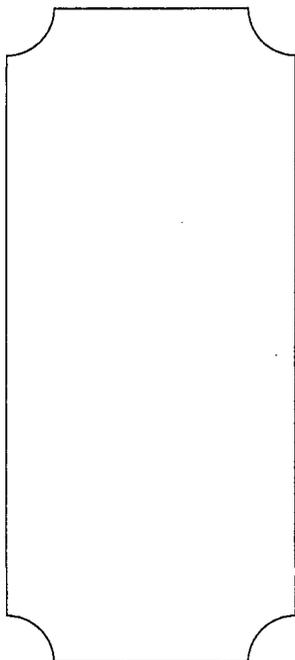
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point. And the Jewish over-representation in important power centers of Gentile host societies became possible only after Jewish emancipation—which, like abolition of the slave trade, was an entirely white-Gentile project! Did the genes of 12th-century Jews “know” emancipation was going to happen 700 years on? How? If they did not, what was the point of their “evolutionary strategy”? There is a whiff of teleology about this whole business.

Kevin MacDonald is working in an important field. There is no disputing that we need to understand much more than we now do about how common-ancestry groups react with each other. Group conflicts are a key problem for multiracial and multicultural societies. Up till about 1960, the U.S. coped with these problems by a frank assertion of white-Gentile ethnic dominance, very much as Israel copes with them today by asserting Jewish ethnic dominance. This proved to be quite a stable arrangement, as social arrangements go. It was obviously objectionable to some American Jews, and it is not surprising that they played an enthusiastic part in undermining it; but they were not the sole, nor even the prime, movers in its downfall. It was replaced, from the 1960s on, by a different arrangement, characterized by racial guilt, shame, apology, and recompense, accompanied by heroic efforts at social engineering (“affirmative action”). This system, I think it is becoming clear, has proved less stable than what went before and has probably now reached the point where it cannot be sustained much longer. What will replace it? What will the new arrangement be?

At times of flux like this, there are naturally people whose preference is for a return to the older dispensation. It is obvious that Kevin MacDonald is one of these people. If this is not so, he has some heavy explaining to do about phrases like “the ethnic interests of white Americans to develop an ethnically and culturally homogeneous society.” Personally, I think he’s dreaming. The older dispensation was not as bad as lib-

eral commentators and story-tellers would have us believe, but it is gone forever and will not return. For America, the toothpaste is out of the tube.

And on the point of Israel having something very much like the old American dispensation, I am unimpressed by MacDonald’s oft-repeated argument—it is a favorite with both Israelophobes and anti-Semites—that it is hypocritical for Jews to promote multiculturalism in the U.S. while wishing to maintain Jewish ethnic dominance in Israel. Unless you think that ethnic dominance, under appropriate restraining laws, is immoral *per se*—and I don’t, and Kevin MacDonald plainly doesn’t either—it can be the foundation of a stable and successful nation. A nation that can establish it and maintain it would be wise to do so. The USA was not able to maintain it because too many Americans—far more than three percent—came to think it violated Constitutional principles. Israel, however, was founded on different principles, and there seems to be no large popular feeling in that country for dismantling Jewish-ethnic dominance, as there was in Lyndon Johnson’s America for dismantling European dominance. The Israelis, most of them, are happy with Jewish-ethnic dominance and intend to keep it going. Good luck to them.

The aspect of Macdonald’s thesis that I find least digestible is his underlying assumption that group conflict is a zero-sum game rooted in an evolutionary tussle over finite resources. This is not even true on an international scale, as the growing wealth of the whole world during this past few decades has shown. On the scale of a single nation, it is absurd. These Jewish-inspired pseudoscientific phenomena that *The Culture of Critique* is concerned with—Boasian anthropology, psychoanalysis, the Frankfurt School, and so on—were they a net negative for America? Yes, I agree with MacDonald, they were. Now conduct the following thought experiment. Suppose the great post-1881 immigration of Ashkenazi Jews had never occurred. Suppose the Jewish popula-

tion of the U.S. in 2003 were not the two to four percent (depending on your definitions) that it is, but the 0.3 percent it was at the start of the Civil War. Would anything have been lost? Would America be richer or poorer? Would our cultural and intellectual life be busier or duller?

It seems incontrovertible to me that a great deal would have been lost: entrepreneurs, jurists, philanthropists, entertainers, publishers, and legions upon legions of scholars: not mere psychoanalysts and "critical theorists," but physicists, mathematicians, medical researchers, historians, economists—even, as MacDonald notes honestly in his new preface, evolutionary psychologists! The first American song whose words I knew was "White Christmas," written by a first-generation Ashkenazi Jewish immigrant. The first boss I ever had in this country was a Jew who had served honorably in the U.S. Marine Corps. Perhaps it is true, as MacDonald claims, that "most of those prosecuted for spying for the Soviet Union [i.e., in the 1940s and 1950s] were Jews." It is also true, however, that much of the secret research they betrayed to their country's enemies was the work of Jewish scientists. The Rosenbergs sold the Bomb to the Soviets; but without Jewish physicists, there would have been no Bomb to sell. Last spring I attended a conference of mathematicians attempting to crack a particularly intractable problem in analytic number theory. A high proportion of the 200-some attendees were Jews, including at least two from Israel. Sowers of discord there have certainly been, but on balance I cannot see how anyone could deny that this country is enormously better off for the contributions of Jews. Similarly for every other nation that has liberated the energies and intelligence of Jewish citizens. Was Hungary better off, or worse off, after the 1867 *Ausgleich*? Was Spain better off, or worse off, before the 1492 expulsions? "To ask the question is to answer it."

Now, Kevin MacDonald might argue that he, as a social scientist, is not obliged to provide any such balance in

his works, any more than a clinical pathologist writing about disease should be expected to include an acknowledgment that most of his readers will be healthy for most of their lives. I agree. A scientist, even a social scientist, need not present any facts other than those he has uncovered by diligent inquiry in his particular narrow field. He is under no obligation, as a scientist, to soothe the feelings of those whose sensibilities might be offended by his discoveries. Given the highly combustible nature of MacDonald's material, however, *it wouldn't have hurt* to point out the huge, indisputably net-positive, contributions of Jews to America, right at the beginning of his book and again at the end. MacDonald has in any case been fairly free in *CofC* with his own opinions on such matters as U.S. support for Israel, immigration policy, and so on. He is entitled to those opinions, but having included them in this book, his claim to dwell only in the aery realm of cold scientific objectivity does not sound very convincing.

This is, after all, in the dictionary definition of the term, an anti-Semitic book. Its entire argument is that the

Jews, collectively, are up to no good. This may of course be true, and MacDonald is entitled to say that the issue of whether his results are anti-Semitic is nugatory, from a social-science point of view, by comparison with the issue of their truth content. I agree with that, too: but given the well-known history of this topic, it seems singularly obtuse of MacDonald not to try to calm the troubled waters his work is bound to stir up. From my own indirect, and rather scanty, knowledge of the man, I would put this down to a personality combination of prickliness and unworldliness, but I am not sure I could persuade less charitable souls that my interpretation is the correct one, and that there is not malice lurking behind MacDonald's elaborate sociological jargon. ■

John Derbyshire (<http://www.olimu.com>) is a Contributing Editor of National Review and a twice-weekly columnist for National Review Online. His book *Prime Obsession, an account of the Riemann Hypothesis*, will be published April 18 by National Academies Press.



"What some people fail to grasp, Larry, is the difference between 'thinking outside the box' and just being a weirdo."

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# The United States of Everywhere

Until the collapse of communism, there was no fiercer defender of America and her values than yours truly. In 1975, I was given a 15-month prison sentence by a

Greek kangaroo court for having exposed Yannis Horn, then publisher of the *Athens Daily News*, for receiving KGB gold and Judas-like exposing Richard Welch as a CIA operative in Athens. As a result, Welch was murdered by the Nov. 17 terrorists just before Christmas, and I left for London until an appeals court threw out the decision. Horn is now in that sauna-like place below, the Nov. 17 murderers have been rounded up (it took the Greeks 25 years to manage it), and I seem to be making a habit of receiving threats of prison time for writing the truth.

The article exposing Yannis Horn appeared both in *National Review* and on the op-ed page of the *New York Times*. That cooked my goose in the birthplace of selective democracy. The *New York Times* was revered in Greece because of its anti-American stance during the Vietnam War as well as for its virulent anti-Nixon-Agnew posturing during Watergate. To expose the infiltration of the Greek press by the KGB in the sacrosanct pages of the *Times* was worse than a crime. It was treason.

The Greeks are the most anti-American folk in Europe, and I'm sad to say we were the only ones to boo the victims of 9/11 when asked to stand for a minute of silence before a football game. Be that as it may, Greek-Americans are among the most patriotic, law-abiding, and hard-working U.S. citizens, sending lotsa moolah back home and spending generously when they visit the

mother country. But like me, they are at a loss when faced with the anti-Americanism of the locals. On a recent visit, sitting in a taverna, sipping ouzo, and discussing politics, I brought up the subject. "What about the Marshall Plan, the years of military and economic help, and the hundreds of social programs financed by Uncle Sam?" I asked. My friends did not want to know. It is all part of a master plan to run the world was the answer.

Greeks being Greeks, we almost came to blows, then forgot all about it after the second bottle of ouzo. But the problem did not go away. And from what I gathered, it is a problem because

## RESPONSIBLE PEOPLE ARE SUBSCRIBING TO THE NOTION THAT UNCLE SAM IS A WORSE THREAT THAN SADDAM.

of the excessive economic and political power exercised by Uncle Sam. This, needless to say, is nothing new. Everyone wants to shoot down the Super Bowl winner, and America has been winning the Super Bowl rather regularly. Then I asked myself what, if anything, I had against Uncle Sam. He had, after all, given my father the opportunity to rebuild his fortune which was lost during the war, had treated my foreign family like long-lost sons, and had stood firm against the evil empire that threatened to swallow us up *à la* the rest of Eastern Europe.

The answer was simple: what rubbed

me the wrong way was America's evident contempt for other people's traditions, its air of self-righteousness, its know-it-all-ism.

U.S. efforts to open markets for genetically modified food products give foreigners yet another platform to yell bully. The French lead the way. There is, to be sure, a certain snobbishness involved. American culture is identified with hamburgers, blue jeans, and fast food, while France is known for luxury items—haute couture and champagne. When Rome's Café de Paris, made famous in the film "La Dolce Vita," became a fast-food joint, Romans were outraged. Instead of blaming market forces, they blamed the phillistine Yankees. A running joke in Athens is the American tourist in the Acropolis who yells in wonder, "Look, Ma, from here I can see the Hilton."

Then there are movies and music. By controlling the pipelines of communication with one another, as well as shaping the cultural content contained within those channels, American companies affect people everywhere. It is unprecedented. Traditional music and dance are a no-no with the young; Hollywood garbage and rap are God. Mind you, it is not Uncle Sam's fault, but good old capitalism's. Still the good uncle takes the fall. The once colorful locals—Greek fishermen, Italian Lotharios, French folk singers—now stay home and watch *Friends* and *Jerry Springer* on TV. It's called the "American century."