

American Renaissance

Samuel Taylor, Editor
Thomas Jackson, Assistant Editor
William Robertson Boggs, Contributing Editor
Marian Evans, Contributing Editor

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Continued from page 1

praisal. What any racialism does is immediately take those visceral reactions, make sense of them, codify them, make a veritable rosary, an unthinking incantation of them. I know what it is like to give way to a sense of repugnance. Some deep-seated appetite in one's nature answers to it. It cries out for an answer.

Racialism organizes much of this feeling (mostly fear and guilt), makes of it a construct energized by the viscera but justified by the mind. This is

your Mephistophelian business with *AR*. It is persuasive. I feel myself lured by it but that doesn't make it right. It is the easy way out. It is the reptile leading the better angels of our nature.

I wholly approve of the war on cant and duplicity. We all have to fight it for our selves and for our souls. But I guess it has seeped into me that I shouldn't give money to promote ideas that have at best no future, at worst could help recapitulate the greatest horrors of the past. Ultimately I worry that *AR* attacks that which can give a

human life its highest form of understanding. Times have changed. What Jefferson said then and what he might say now are unlikely to be mutually recognizable. You are talking last year's language and peddling a dangerous nostalgia.

Which is why I will not renew my subscription when it expires. ●



Malcolm Meldahl attended high school with the editor of AR and the two have been friends ever since. Mr. Meldahl lives on Cape Cod with his wife and two sons.

A Reply

by Samuel Taylor

Naturally, it is disappointing that an old friend should read *AR* for three full years and remain unconvinced by it. Even so, you gave it the benefit of the doubt for a long time, longer than any friend or editor could have asked.

Of the many objections you raise, there is only one that really matters. It is the view that for whites to think in racial terms is inherently *evil* and can only be the result of *animus*, or "hatred" as the press invariably calls it. Racial consciousness among whites has been forced underground because so many people have been taught to think this way. I must say that it is painful that you should think this of me. It is irritating to be thought evil by strangers; it is dispiriting to be thought evil by one's friends.

By your own admission, though, much of what *AR* says is persuasive.

Am I wrong to suspect that if you no longer thought it immoral, your other objections would drop away? You are rejecting a view that, as you concede, promotes your own interests and that may even express your own instincts. Nevertheless, you are willing to forego an advantage *because you think it wrong* — an admirable position to take.

The scruples you express are, I believe, one of the hallmarks of our people. I think that to an unusual degree, whites must believe that what they do as a group is not just expedient but moral. That is one of our great strengths, and the last thing I would ask is that you set aside your scruples. My task is to convince you, and others who share your instincts for fairness and generosity, that it is not merely natural but *right* for whites to assert their own interests. Only then will they use their distinctive qualities to defend their race and culture rather

than, as they do now, permit their own dispossession in the name of those qualities.

Lesser Objections

Before considering this all-important question I will reply to the objections I think less important. The first two are parts of the same argument: It does no good to promote the *AR* view of the world because that world will never be.

"Historical processes," you say, "have already overrun the racialist's hour." A moment's reflection should convince you that this is not so. Racialism now marches from strength to strength — but for everyone but whites. In the United States, blacks, Hispanics, and even Asians are banding together along racially exclusive lines as never before to extract privileges from the beleaguered white

man. For millions of non-whites, race is central to their identities and informs everything they think and do. Indeed, every corner of every continent is exploding with assertions of peoplehood—sometimes violent—that reflect not just race but human differences of all kinds.

The current racial regimen is one of unilateral disarmament. Whites can be bullied and intimidated by non-whites precisely because non-whites have such clear understandings of their racial interests. For blacks, especially, race comes before anything else. This is why a man so corrupt and incompetent as Marion Barry, the former mayor of Washington, DC, is still a hero to so many blacks. It is why the thugs who nearly killed Reginald Denny at the start of the Los Angeles riots are lionized as “The L.A. Four.”

What you meant to say is that there is no hope for the *white* racist. To that I would say only that ten years ago no one expected the Soviet Union to disappear, Germany to be reunited, or Yugoslavia to be torn apart. History is far from over. French royalty was at the height of its glory when it was struck down by revolution. Who can say that the current “tyrannies of liberalism” as even you call them are not at flood tide and may soon recede? In Europe, the racist right influences national policy. Is such a development unthinkable in the United States?

In any case, if you are a man willing to forego advantage in the name of what is right, surely you can understand persistence in a cause simply because *it is right*. There may never be world peace or a cure for cancer or an America as it should be, but people devote their lives to these things be-



cause it is right to do so and because much good can be accomplished short of total success.

Religious Possibilities

Unless I have misunderstood it, your religious objection—that racialism has no “religious possibilities”—is the weakest of all. I do not claim that the defense of race and culture is a religious task, but I see it as far more spiritually uplifting than its opposite. The horrors of multi-racialism crush the spirit. Where are the religious possibilities in the racial mix to be found in Detroit, Camden, Miami, or South-Central Los Angeles? Godhead may or may not be found in devotion to one’s people, but there is the very devil to be found in every American city that has been transformed from white to non-white.

Our country has made a kind of secular religion out of the belief that pouring the wealth of whites into cities wrecked by non-whites will somehow bring back clean streets and polite neighbors. The real work that goes into this task is grim and spirit-killing; I do not believe that it is, for anyone, “the end of all our exploring” that you seek.

To turn your religious argument on its head, there are many things you care about passionately—poetry, integrity, beauty, work well done—that you do not, as far as I know, think of as having religious possibilities. Why must racialism have such possibilities to be dear to your heart?

Questions of Biology

I am surprised that you write as if an interest in the scientific study of racial differences is only a cover for vulgar feelings of repugnance. Whatever disagreements we may have, I would have thought you would refrain from claiming to know my motives better than I know them myself. Any number of people—and I count myself among them—have approached the questions of race and IQ from a desire to learn the truth. And the truth, by the way, includes the likelihood that North Asians are more intelligent, on average, than whites. Let the chips fall where they may.

You remind me of the Victorian lady who said, when first hearing of



Darwin’s theory of evolution: “I pray that it is not true, but if it is true, I pray that it will not become widely known.” The link between race and IQ is almost certainly true, and it is becoming widely known. *AR* has taken up this question at some length, so I will not cover old ground. I will say only that one of the greatest challenges our nation faces—and one utterly unacknowledged—is the desperate need to devise a humane system that recognizes the differences in abilities of the races.

The current pretense of equality only creates injustice, bitterness and a relentless destruction of standards. It guarantees that every attempt to solve racial problems will only make them worse. If all one did with one’s life were to publicize the truth about race and intelligence, it would be a great service to justice and progress.

Thus it is not the racist who strings his views into “a veritable rosary, an unthinking incantation” as you so gracefully put it. It is the egalitarian who lets his predispositions blind him to the facts. There are no racist or even conservative mantras to numb the brain like “All men are created equal,” “We are a nation of immigrants,” or “Diversity is our strength.” Liberals will chant these slogans right up to the edge of the precipice. These, Malcolm, are your rosary, to which you might add another bead, “White racial consciousness is evil.”

We come, therefore, to the heart of the issue. Is it moral for whites to defend their race and culture? ●

This reply will conclude in the next issue.

Dissenting Voices II

Can a black person be a "white racist?"

by Marian Evans

Today, when there is so much resentment expressed by blacks for whites, it can be a revelation to meet a black who speaks of whites with genuine affection.

I recently had a frank, four-hour conversation with a middle-aged black woman, whom I will call Miss Channing. She has medium-brown skin and pleasant features, and was reared in a middle-class household. She claims some French and American Indian ancestry from her mother, and an unknown black-white mixture from her father.

When we met I was immediately struck by her consistent use of the word "Negro." "Black," she explained, "was forced on us by dark-skinned Negroes who were jealous of light-skinned Negroes." She herself finds nothing attractive, much less beautiful, about blackness. She said that no one, not even the most strident Afro-centrist, thinks that "those big Negroid features" are appealing. She pointed out that all the models in advertisements in *Ebony* and *Essence* have light skins and sharp features. As she put it, "none of them look like they just stepped out of the jungle."

She noted that even frankly anti-white movie producers work the same preference into their casting decisions. Female leads are the light-skinned mixed-bloods who are the only blacks whom even other blacks find genuinely attractive.

Miss Channing is single. She says that most black men are worthless and that ever since she could remember, she has been attracted to white men. She believes that the great tragedy of her life was to have been an adolescent when inter-racial dating was not considered acceptable. She says she knows many black women younger than herself who have lost all patience with black men and she confidently predicts a marked rise in the number

of black women who date and marry white men.

Miss Channing is adamantly opposed to non-white immigrants, whom she calls "pre-moderns." She fears that current policies will flood whites in a sea of third-worlders who will "turn the country into a banana republic." At one point she put her hand on my arm and said, "You



people [whites] have to do something about this. You can't let it happen."

She has no compunction about saying that it is not only the country that must be kept from going non-white. She quoted a black friend as asking, "Why is it that whenever we finally get into any place that we have been kept out of all these years, the first thing we do is pervert it?" She believes that whites (and the better class of blacks) have every reason to resist integration because once the percentage of blacks reaches a certain level, standards cannot be maintained.

Miss Channing became aware of the research on race and intelligence only recently. It does not make her happy to think that Africans probably are, on average, less intelligent than people of other races, but she is

"You people [whites] have to do something about this. You can't let it happen."

prepared to accept the verdict of the data—as long as whites are willing to judge her as an individual rather than simply as a "Negro."

She observed that an understanding of racial differences and the genetic basis for intelligence has solved a rid-

dle that had long puzzled her: Why have light-skinned blacks always been the most successful? She has recently been persuaded that although greater social acceptance may play a role in their advancement, the decisive advantage for light-skinned blacks is white genes.

Like her intellectual idols—Thomas Sowell and Walter Williams—Miss Channing believes that liberal interference by means of affirmative action and welfare has been a disaster for blacks. She thinks black underclass men are the nation's worst scourge and even wonders if black men may not be genetically inferior to black women.

She cannot understand why whites have permitted the liberal/socialist destruction of American institutions. She scarcely recognizes in today's whites the same race that founded the United States and made it great. "What happened to you," she says, "is that the non-whites and the pre-moderns ganged up on you."

Miss Channing says that she knows many blacks who feel as she does and that their number is growing. She says that since whites are so afraid to talk about race and other taboo subjects, conservative blacks will have to do it for them. "Negroes have been a huge problem in this country," she says; "Maybe by speaking out we can become part of the solution." Her personal vision of salvation would be marriage to a white man and children who also married whites. She would be perfectly happy to have grandchildren who looked white.

What does one make of Miss Channing? It is not unusual for people to prefer one part of their family tree over another. Whites who are "part Irish" or "part Italian" often take pride in what they think of as their ethnic heritage. A woman with no more Confederate than Union ancestors may well think of herself as a staunch Confederate.

Race is somehow different. Virtually all whites are glad that they are