

American Renaissance

There is not a truth existing which I fear, or would wish unknown to the whole world.

—Thomas Jefferson

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Separation: Is There an Alternative?

What must be done to preserve Western Civilization.

by Rabbi Mayer Schiller

If current trends continue, some time in the middle of the next century the majority of this nation's inhabitants will be nonwhites. As has been shown repeatedly in the pages of *American Renaissance*, the presence of large numbers of nonwhites irrevocably changes the character of a school, neighborhood, city or state. Most whites find these changes so disagreeable that they simply move away. However, they can do this only because there are still many areas of the country that are overwhelmingly white. What will happen if whites become a minority?

Even before whites are reduced to a minority, the shift towards a largely nonwhite population will be felt in all areas of life. Taxes, crime, and disease will rise. "Reverse discrimination" will become the norm. Ever larger parts of the country will be essentially off limits to whites, even as government resorts to ever more draconian measures to enforce integration. Legislatures and schools dominated by nonwhites will rewrite our history, belittle our heritage, overturn our monuments, and abandon the cultural norms of our civilization. This is the great crisis of our times.¹

As the demographic tide shifts, it will be futile to defend "the canon" of Western literature or, in the South, to try to keep the Confederate flag flying over state houses. A faculty that is largely black and Hispanic will not teach Melville; nor will nonwhite legislators assemble beneath a banner they

see as a symbol of white consciousness.

Although they indicate a mood of uneasiness in the country, Republican political victories will do nothing but reduce taxes in the short run — if that.



In the long run, Republicans show no desire to stop the change in America's population. Of course, this great change renders mainstream political activity as we now know it virtually irrelevant, but to speak about race openly is to be banished from public discourse as a "racist."

On one point I do not wish to be misunderstood. Obviously, large

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numbers of blacks and Hispanics are not violent, of low IQ, or disinclined to work. The question is not whether all members of a racial group behave in a certain way, but whether enough do so to make the societies they create undesirable for whites. To answer this question in the affirmative is not, as leftist moralists would have us believe,

an ethical flaw. At the simplest level, it is no more than the desire to secure an orderly and safe life for oneself and one's descendants.

Will Nonwhites Change?

The prevailing wisdom is that demographic change is not a problem because, with enough time and effort, nonwhites will become more like whites. Liberals, despite the clear evidence of the past forty years, still insist that if we give more money to minorities, discriminate against a few more whites, and suppress the cultural and historical memories of Euro-Americans, the races can be made interchangeable.

"Respectable" conservatives seem to think that the solution is to abolish welfare and establish more "enterprise zones," where minorities can start businesses. The free market will then prevail and Republicans can find out whether shopping malls really do transform the soul of a people. (Perhaps they do, but certainly not for the better.)

It may be that the Christian Right and the "paleo-conservatives" have the least fanciful plan for minorities: A revival of religion, values, and manners from pre-1960s America — that is, from before the triumph of liberal decadence — will improve minority behavior. This is not completely wrong-headed. If our schools still used McGuffey Readers and taught virtue and discipline as they used to, all Americans would be very different.

However, there are three practical considerations that render this dream illusory. First, there is virtually no chance that inner-city schools will adopt the beliefs and practices of Mid-

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Letters from Readers

Sir—In your reply to my article in the January issue, I was disconcerted to find myself described as “in important respects . . . a racist” — especially since the last third of my talk had been an explicit rejection of racialism. You say that “to acknowledge [i] a preference for one’s own kind and to observe [ii] that nonwhites, in sufficient numbers, transform society in unacceptable ways are clear expressions of racial consciousness.”

At the risk of spurning what I know was intended as praise, let me state for the record: (i) the “kind” I happen to prefer is not in the first place determined by race; and (ii) the observation about “nonwhites” is not mine. What I did observe in my talk was rather different: Many of those to whom *AR* appeals are first-hand witnesses of social and cultural collapse, and their experience has linked this collapse to the presence of *blacks* — not just “nonwhites” — in sufficient numbers. The point was: These are not racials filled with “white pride,” but simply people who have come, often bitterly, to fear and dislike blacks. Since *AR* seems to justify these feelings, *that* is why it is open to the charge of animus.

For the rest, your readers can decide for themselves.

Fr. Ronald K. Tacelli, S.J.

Sir — Father Tacelli asks for help in responding to the argument that knowledge of racial differences may lead to Hitlerian eugenics policies. I would suggest that truth is a tool, and like any tool, it has the potential for misuse. This does not mean we should suppress the truth; we do not deny

knowledge of fire in order to prevent arson.

Fr. Tacelli also expresses misgivings about racial consciousness for fear of the unsavory audience such a philosophy attracts. This appears to be an inverted *ad hominem* argument. Just as an idea cannot be judged by its source, neither can it be judged by its audience. An idea stands or falls on its own merits, like a work of art. A painting becomes no less beautiful if its painter cuts off an ear, or if it is appreciated by Nazis. I would respectfully remind Fr. Tacelli that Christianity attracts its share of squirrels; we don’t discount it for that.

We cannot build a society on lies, however well-intentioned. Ugly truths are comely when compared to pretty lies.

Name Withheld, Fla.

Sir — With regard to Fr. Tacelli’s article, the awakening of our consciousness and identity are vital for our survival. At the same time, we need transcendent moral, spiritual, and ethical values and an emphasis on the interdependence of individual and community.

I believe that the universalist-egalitarian aspect of Christianity is devastating to us, but it is important to retain the essential aspects of our Judeo-Christian heritage as a connection with the past. We therefore need a church to affirm, support, and encourage our group. What about a Caucasian Orthodox Church? It sounds funny, but only until you think of Greek Orthodox, Armenian Orthodox, Russian Orthodox, Korean Christian churches, etc.

Kelly Richards, Salt Lake City, Ut.

Sir — I appreciated your reply to Fr. Tacelli. I would add only that the S.J. boys were not too squeamish about hurting people during the Counter Reformation.

James DeWitt, Opelika, Al.

Sir — Though Fr. Tacelli made many excellent points about morality, I think Mr. Taylor’s responses improved most of them. It seems symbolic of Fr. Tacelli’s approach that in commenting on the decay of the outdoor statues at Oxford he implies that no one seems to know why they are being eroded by “a kind of stone-ravaging leprosy.” The explanation is simple: The atmosphere is loaded with sulfurous acids produced by the “dark Satanic mills” William Blake complained of in 1809.

That a cleric educated in the humanities should appear to be unaware of this is symptomatic of the gulf between the humanities and the sciences. Perhaps it is only historical accident that created this gulf, and has thereby produced a humanistic elite that thinks “liberalism” means the denial of racial differences.

Mr. Taylor repudiates this connection, pointing out that Europeans can serenely accept the fact that, statistically speaking, whites are inferior to Orientals in terms of IQ. Why, then, cannot blacks accept what time and fate has given them? In any case, the average individual, of whatever race, has to accept the fact that there are hundreds of millions of people who are superior to himself. Every individual must live with his deficiencies.

In the long run it is *possible* that a determined race can substitute will for fate. Which genetic variants survive in greater numbers is determined by selection, and human beings can consciously influence selection, if they have the will to do so. The willing may be unconscious of its most important consequences.

To cite an illustration: If society pays for the birth and rearing of all children—even paying for fertility treatments for those who are unemployed and relatively less competent at urban living—then we can expect that groups that are parasitic on society will become steadily more

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American Renaissance

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dle America of the 1950s. Indeed, there is little reason to think that whites themselves have much interest in the ways of their ancestors. Second, how quickly could this revolution in values come about? What is the chance of a spiritual and moral reawakening in Harlem before nonwhites become a majority? Third, even if a return to traditional values radically reduced crime and poverty

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among nonwhites, it would not bridge the IQ gap. America would still face the prospect of entering the 21st century as a nation in which many people were incapable of functioning in a modern society.

At an even more fundamental level, are the symbols, myths, songs, memories, manners, and dreams of white America relevant to large numbers of blacks and Hispanics? *Should* they be? If not, we are back where we started; as the number of whites dwindles, Western Civilization disappears with them.

Minority Conservatives

It is important to note that there are black and Hispanic conservatives who are struggling to persuade their people to behave responsibly. They deserve the support of all fair-minded people. Their writings and movements should interest AR readers be-

cause they raise the question that all who believe in racial differences – be they genetic or deeply cultural – must answer honestly: How are we to approach those minorities who live and advocate lives of civility, who even acknowledge the European nature of our nation and live in deference to it?

We should support minority efforts at self-help. We should welcome black and Hispanic spokesmen who advocate self-reliance, religion, and the virtues of our civilization. Much could be accomplished if theirs were the dominant minority voices.

But even in the unlikely event of a triumph by minority conservatives, our attitude towards them should be no different from that toward Asian immigrants (who often show lower levels of crime and poverty than whites). We can welcome a small number of people of different races into this nation if they embrace our civilization, but we cannot allow the nation to lose its European identity. No people is obligated to abandon its national identity – in which race plays a significant part.

Any large group of nonwhites, no matter how well-intentioned, will eventually change our society in permanent ways. A nation dominated by blacks, Asians, or Hispanics, or one that is a majority-less farrago of races cannot help but be different from one that is dominated by whites. We have every right to prefer to live in a society of our own making, and we should not be compelled to open our nation and culture to the changes that large-scale racial incursion inevitably bring. For this reason, long-run demographic

change demands a solution beyond anything that can be offered by minority conservatives.

Emigration or Separation?

What, then, are whites to do?

One undesirable possibility would be to abandon an increasingly third-world United States and return, *en masse* to Europe. This would assume that Europe had solved its own racial problems by strictly limiting nonwhite immigration. But would Europe want another 100 million citizens? In the waning days of white rule, the governments of Rhodesia and South Africa tried to prevent mass exodus by making it illegal to take assets out of the country. A black-Hispanic American government would probably do the same thing, turning most whites into penniless refugees.



Another possibility, which is nothing more than an extension of what most whites do now, is enclave existence. Today, whites pay a substantial premium to live in their own neighborhoods, free of blacks and Hispanics. They are also willing to pay for private schools for their children, in addition to the taxes they pay for public schools. For most whites, this is an acceptable exchange.

However, as the population shifts, as crime increases, and the government resorts to ever more ingenious methods of forced integration, enclaves will become precarious refuges. In South Africa, ever since the breakdown of apartheid, white neighborhoods have started hiring private security patrols. This is already happening in some American suburbs, and may become the norm in the future. Whites will develop various ways to barricade their neighborhoods against the "rising tide of color," but will a nonwhite government allow whites to live separately and to protect themselves by private means? It is more likely that government will force "low-income housing" into all white areas; even if it does not, whites in

their enclaves will still face oppressive taxation and systematic "affirmative" persecution.

What then remains? Separation. Whites should enter into serious dialogue with black and Hispanic nationalists who seek to establish racially based nations within the territory of the United States.

Opposition to this idea is most likely to come from whites. Many blacks and Hispanics already have a firmly developed racial consciousness, whether instinctual or sophisticated. Many have no interest in the study or practice of European culture, and this is neither wrong nor surprising. What remains to be achieved is a large-scale awakening of racial consciousness among whites, without which no serious dialogue can begin about the mechanics of separation.

Those who are daunted by the prospect of separation should once again consider the alternatives. Current trends will ineluctably reduce whites to minority status, and there is every sign that hostility to whites and to their culture only grows as non-whites gain numbers and influence. Aside from emigration, the probable outcomes are some kind of violent resolution of racial conflicts or the reduction of whites to a persecuted minority in an increasingly lawless, third-world society. The former would be horrible for all people and the latter would be intolerable for the people whose ancestors built this nation.

At present, the idea of dividing the nation into racial zones seems impossible. (For fairness sake, in the interests of those who wish to continue the grand experiment, there could be a multiracial area. It would be interesting to see how many white liberals would want to live there.) However, there are still large parts of the country that are predominantly white. They could secede. This seems a wild prospect today, but as we move into the next century the burden of racial redistribution of wealth will become increasingly unbearable, and the spectacle of city after city following the path of Detroit and Washington will continue. Who is to say what the citizens of Montana or North Dakota may decide to do?

Indeed, it need not be whole states that secede. Groups of counties could

declare independence from Washington. If these efforts were coordinated to occur at the same time their effect could be very powerful. How would the central government react? Given the size of the country and the notorious mismanagement of third world governments, it may not matter how it reacts.

Of course, none of this can happen without profound change in the hearts of whites and this does not now seem likely. Nevertheless, there is simmering unrest in the land. Given clear thinking and courageous leaders we may be able to move beyond the clichés that now govern us.

Cultural Secession Comes First

In order to lay the groundwork for political separation there must first be a recognition that the present government, media, schools and courts are at war with the beliefs and values of this civilization — indeed, with its very identity. Many Americans already feel this way, though not many have an articulate sense of the racial dimension of the problem. Some see the problem primarily in religious or cultural terms. They are nevertheless allies of any American who wishes for the survival of Western Civilization on this continent.

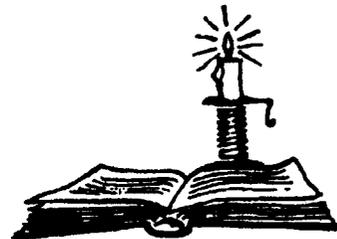
Taken all together, Americans who feel that the nation derailed after the 1950s are a significant percentage. They may even be a majority. Only for so long will they fail to see the racial aspect of the crisis. They may soon awake — but for now they sleep.

Furthermore, so much of our civilization's crisis goes beyond race. As Fr. Tacelli wondered in the previous issue of *American Renaissance*, even if whites were to separate from nonwhites would their culture then consist of the likes of Madonna?

In fact, our unwillingness to defend racial identity is linked to a severing of ties to our total civilizational identity as it manifests itself in religion, culture, family, and the norms and manners that Russell Kirk aptly termed, "the unbought graces of life." These graces once imbued us with a sense of honor, dignity, courtesy, and piety. As these were abandoned in post World War II America, we lost a clear sense of who we are and how we should live.

It was this breakdown that led to a weakening of racial awareness.

Until Western Man recovers his ability courageously to assert his own identity, with all that this affirmation would entail, there will be no racial defense. This will involve a personal, familial and eventually communal immersion in the faiths, culture, rituals and manners of the West. It will demand that we shun the vast cultural apparatus of our decadent times in all its manifestations. The first stage of a counter-revolution then, is to believe, live, and teach as men of the West.



As one who has long felt a deep attachment to the various forms of Western faith, culture, and race, the need for a program of peaceful, dignified racial separation seems axiomatic. At the very least one must secede personally from the current chaos of mind and soul, while encouraging communal and eventually political secession as well.²

A Mature Racial Awareness

Moreover, any serious attempt at Euro-American advocacy must be divorced from the thuggish image so dear to the media. We must constantly affirm the moral foundations of racialism and emphasize that all races have the same right to self-determination.

It is vitally necessary that Euro-Americans leave behind the hierarchical racial forms of the past. Neither colonialism, segregation, apartheid or repatriation to Liberia are in our future. Whether these systems were evil, as the common wisdom has it, or merely attempts to cope with racial realities is now an academic question.

We must convey the message in word and deed that it is not those who seek the survival of all races who are "haters." The haters are, instead, the multiracialists who would deny men the consolation and joy of freely expressing their racial and cultural identities. They are working to destroy

those identities, physically and spiritually.

Separation is the only way to preserve the uniqueness of all races. Blacks and Hispanics would be free to govern, educate, and live according to their own standards rather than those of another race. They might also be more capable of lifting themselves up once the psychological crutch of "white racism" were removed.

Finally, if whites are to have a future, it lies only in the direction of

amicable disengagement. This may seem fanciful today, but events will ensure that it is the only path to dignified survival.

¹Religious men may believe that the great crisis of Western Man is his loss of faith. This is true insofar as loss of faith affects our prospects for Eternity and undermines morality. However, the decline of civility, the eclipse of white culture, and the dwindling numbers of Euro-Americans represent

threats that, unlike loss of faith, cannot be reversed through repentance.

²I am, nevertheless, haunted by the image of nonwhite conservatives. I feel constrained to add that racial separation need not be absolute, but might allow exceptions according to exacting standards. ●

Rabbi Schiller is the author of The (Guilty) Conscience of a Conservative. He teaches Bible and Talmud in New York City.

Separation for Preservation

Another perspective on the need for separation.

by Richard McCulloch

Since it began publication, *American Renaissance* has provided ample documentation to show that a multiracial society is detrimental to the interests of European-Americans. But it has not discussed the gravest cause for concern – the fact that in the long term a European population cannot survive in a multiracial society. Nor has it discussed the possible alternatives to the current multiracial trend. There could be many possible solutions for the minor problems of multiracialism, but there is only one effective solution for the major problem – the racial destruction of the European elements caused by intermixture and replacement – and that solution is separation.

Separation might not be necessary to solve the problems of crime, delinquency, economic inefficiency, cultural and educational decline, etc., but it is necessary for racial preservation. The reason may not be self-evident, and therefore requires some explanation.

It was reproductive isolation that brought about the existence of different races. When different populations are isolated they cannot interbreed, and consequently they evolve in different directions, developing their own unique ensemble of genetic traits. Over the course of many generations this results in the evolution of different races (and, if the process eventually

results in an inability to interbreed, the evolution of different species).

Reproductive isolation requires the absence of physical contact between diverging populations. As a practical matter, this requires geographic separation. If reproductive isolation is lost, the different races will intermix and blend into one race, destroying



their racially unique traits. It is a simple matter of either-or: Either there is reproductive isolation or there is racial destruction. Biologists are aware of this rule, and some have been bold enough to confirm its application to human populations, but sociologists have generally evaded or denied the implications.

Given the findings of sociobiology, it should now be a fundamental axiom of sociology that when different human races inhabit the same territory they will eventually be reduced to one race through a gradual process of intermixture and/or replacement. The more extensive the contact and interaction between the races the more rapid the process of interbreeding will tend to be, but whatever the rate – slow or fast – it will occur. This fact is either not known or evaded by far too many people, permitting multiracial

conditions to proceed towards their inevitable consequences without those consequences being recognized and addressed.

Thus, too many people falsely believe that the different races can continue to exist in a multiracial society without significant intermixture, but intermixture is an unavoidable consequence of multiracial conditions. The blame for these destructive consequences should be placed on all those who promote multiracialism and oppose isolation. This is true even for people who ostensibly oppose racial intermixture, for if they support multiracialism – or oppose separation, which amounts to the same thing – they are supporting intermixture.

The presence of significant numbers of unassimilable racial elements (those that cannot be assimilated in significant numbers without noticeably changing the racial traits of a population) effectively prevents a country from being a secure homeland where a race can be preserved. To admit unassimilable elements into a nation is to accept them into the nation's gene pool, to accept intermixture and/or replacement, and to accept the transformation of the population away from the indigenous type and toward the unassimilable types.

This is especially true for the European races, and most of all for the Northern European race, the founding and still the majority American racial type. Due to the recessiveness of its genetic traits and its low birthrate (possibly aggravated by an adverse reaction to multiracial conditions) it