

A Critique of Race-Mixing

By Andrew Ryan and Peter J. White

‘Some races are obviously superior to others. A more thorough adjustment to the conditions of existence has given them spirit, vitality, scope and a relative stability. It is therefore of the greatest importance not to obscure this superiority by intermarriage with inferior stock, and thus nullify the progress made by a painful evolution and a prolonged sifting of souls. Reason protests as much as instinct against any fusion, for instance, of white and black peoples. Mixture is in itself no evil if the two nations, being approximately equal, but having complementary gifts, can modify them without ultimate loss, and possibly to advantage. Indeed the so-called pure races, since their purity has gone with isolation and inexperience, have borne comparatively little spiritual fruit. Large contact and concentrated living bring out native genius, but mixture with an inferior stock can only tend to obliterate it. The Jews, the Greeks, the Romans, the English were never so great as when they confronted other nations... but this greatness falls whenever contact leads to amalgamation.’

-- George Santayana [1]

‘One world - one race: the deliberate encouragement of inter-racial marriage.’

-- Rabbi Abraham Feinberg.

‘A bastard [Hebrew Mamzer - mongrel] shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord.’

-- Deuteronomy 23: 2.

‘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, the 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.’

-- Wayne MacLeod, [2]

‘The mixing of very different races modifies their ancestral influences, but takes away at the same time their mental stability. A miscegenated people is ungovernable. The anarchy of the Latin American republic is the proof.’

-- Gustave le Bon [3]

On miscegenation and destruction of the race

The term "miscegenation" (from the Latin, *miscere*, to mix; and *genus*, for race) was coined by two Irishmen, George Wakeman and D.G. Croly in their anonymously written 1863 anti-integration satire, *Miscegenation: The Theory of the Blending of the Races*, [4] Today the growth in intermarriage is celebrated by multiculturalists as a progressive phenomena. The deceptiveness of multiculturalism is well illustrated by this, for if such a movement was sincerely about preserving 'diversity' it would view the aim of creating the UN raceless brown colored man with concern. But it does not. Indeed for today's intellectuals 'Mixed Race' has become chic with its own bizarre academic literature. [5] More orthodox authorities such as Nathan Glazer in *We are All Multiculturalists Now*, [6] trots out the old line that intermarriage will heal the racial divide and bring us together. The best refutation of this is given by the Jews. The intermarriage rate for American Jews has risen to over 50 per cent, but as Professor Paul Gottfried has said a high rate of Jewish intermarriage has not produced published evidence of greater Jewish goodwill toward the Christian 'other'. [7] There is, correspondingly, no reason to believe that Black/White intermarriage will heal any racial divide. All it is likely to do is to produce yet another antagonistic race, one, judging by the literature on mixed-racialism, facing confusion about its identity and resentment towards both races. So how does this solve the problem of racial conflict? It would seem that it merely proliferates the problem.

Alba points out that the intermarriage rate of Blacks and Whites in the United States is not as high as it is often thought, (or wished by the NOW types) to be:

'Virtually all marriages of Whites not of Hispanic background (99 per cent) are with other non-Hispanic Whites according to the census data. Especially rare are marriages between non-Hispanic Whites and Blacks, by far the largest group outside of the White population. In 1980, only 0.1 per cent of non-Hispanic Whites had married Blacks. Indeed, like Whites, Blacks tend to marry within their own racial group: among Blacks who are not of Hispanic background, only 2 per cent had married non-Blacks.' [8]

This analysis is based on the 1980 US Census, which showed slightly less than one million interracial couples. The 1990 US Census showed a slight increase to 1.1 million interracial couples. Adding marriages between Hispanics and members of other minority groups or non-Hispanic Whites are included, there were 2.3 million interracial and inter-group marriages in 1990 compared with 1.6 million in 1980.

Web will consider the Nordic response to this situation below. First, consider the Jewish communities' response to Jewish/Gentile intermarriage. Edgar Bronfman (Seagrams - Chair of the AJC) said in 1998 that the Jewish rate of intermarriage was not 50 per cent, but 70 per cent. Similar concerns alarm O.J. Simpson's lawyer Alan Dershowitz as expressed in his book *The Vanishing American Jew*. [9] The Jewish response by the faithful has been one of alarm. A full page advertisement on June 21, 1983 in the New York Times, described intermarriage as a 'plague' and an 'epidemic'. It is condemned as an "ill-conceived, ill-advised tragic step". We agree, and maintain that this is true for all

interracial marriages. They are not for the good of the races and racial harmony.

Against miscegenation

The evidence of the race-mixing issue is scattered and lacking in systematic coherence. The topic has been a sensitive one for a long time and thus has not been addressed with the methodological rigor devoted to say the study of racial variations in intelligence. Thus all claims that race mixing can result in 'hybrid (heterosic) vigor' are totally unsubstantiated for humans. Humans are too heterogenous (compared to plants and animals) for hybrid vigor to occur. In any case the offspring hybrids are usually characterized by marked declines in vigor - so this argument ultimately backfires on the multiculturalist. From time immemorial animal breeders desiring stamina and vigor have practiced inbreeding and careful selection. It would, to say the least be surprising for humans to be different, constituting a biological discontinuity.

In studies of IQ in mixed races adolescents (White European Americans X African Americans) indicates that the mixed racial individuals had a mean IQ between the means of the two parental populations (White IQ>Black IQ). This is as expected as talented ethnic groups such as the Icelanders, Chinese, Japanese and the Jews (until recently) have abstained from interracial matings. [10]

In any case the burden of proof should be upon the race-mixers to show that miscegenation is biologically beneficial - for it is they who wish to change the status quo.

Race-mixing may expose offspring to genetic diseases which are ethno-racially based. A discussion of the genetic diseases of Jews for example, is given in another paper. For Blacks, sickle-cell anemia is a blood disease mainly occurring in Blacks. In the UK, about 1 in 200 West Indians and 1 in 100 West Africans have the trait which may be passed on to children. The survival rate in under 5 year olds is poor. [11] Still, the racial nihilist can argue that this is a good reason for genetic testing and screening, so the argument will not be generally successful. It is however, one link in a chain which can be constructed.

Herbert Spencer [12] and the Harvard geneticist Edward East, a pioneer in hybrid corn research, thought that genetic crossing would disrupt the smooth operation of the physical and mental qualities which have been established in each race over hundreds of generations by natural selection. The politically correct biologist R. Grant Steen says that there is no evidence for this view. [13] However there is no evidence for the contrary multiracial view held by the likes of Steen, and it is difficult to see how positive proof of their position can be given. Carleton Coon has said:

'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, but 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 eye pieces 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 rates of different endocrines; in certain details of the nervous system; as for example, how far down in the lumber vertebrae the neural canal extends; and in the capacity of individuals to tolerate crowding and stress.’

[14]

Gayde Whitney (who accepts that there is some evidence for hybrid vigor in White X East Asians) also accepts that there are hybrid incompatibilities, genetic mixes that do not work well. [15] ‘Disharmonious combinations’ can be found between Blacks and Whites in a wide range of phenomena ranging from genetic disease transmission to possible birth delivery difficulties (especially a problem for Asian crosses with either Blacks or Whites - body and head size does matter). [16]

Others have viewed controlled inbreeding (the opposite of miscegenation) as having a positive eugenic effect. Outbreeding tends to hide and spread recessive defects (e.g., many genetic diseases); in this sense inbreeding can have a ‘cleansing’ effect on the gene pool. In the most extreme cases fruit flies have been inbred brother to sister for 75 generations and rats for 25 generations with no loss of fertility or vigor. Anthony Ludovici presents in *The Choice of a Mate*, [17] an interesting defense of incest and inbreeding, backing his theoretical arguments up with historical examples of societies where at least among the ruling class, incest was practiced with no ill effects (e.g., Ancient Egypt). Indeed, as far as the qualities needed for leadership, it seems to have produced human thoroughbreds. Inbreeding is only a disaster if the genes causing ‘disaster’ are present in the stock - and eugenics is thus necessary for racial purification. In modern times people in the Norfolk Islands married cousins so that everyone on the island was related - with no less fertility or vigor.

We do not of course support the practice of incest but only cite an extreme example in

refutation of the miscegenist.

Alan McGregor has given a theoretical argument for the evolutionary function of prejudice, which also runs counter to the cult of the 'mongrel' popularized by multiracialism. [18]

'Prejudice is viewed from a sociobiological perspective with the emotional tensions generated when diverse groups come into contact not merely due to different cultural systems but to sociobiological mechanisms serving an evolutionary function. The basic pattern of human behavior and human emotions had been determined by evolutionary forces long before people of diverse groups were forced to live together in multicultural/racial societies. In-group/out-group racial relationships contributed to an ethnic consciousness and a sense of racial distance that has tended to keep racially diverse populations genetically separate through hundreds of thousands of years of evolutionary development. Evolution is the process by which new forms of life arise on earth to replace less fit to survive in a state of competition. There are two trends - one of increasing morphological complexity of organisms over time e.g., from unicellular life forms to mammals. The second is a trend from primitive uniformity of life forms to rich diversity of diverse species, sub-species or races. Both trends depend upon the genetic isolation of discrete populations.

'If hybridization of evolutionary sub-species occur then the sub-species consequently loses "its novel and distinctive combination of genes by admixture with sibling populations, or by reabsorption of divergent sibling populations into the parental stock.'
[19]

The Jewish biologist T. Dobzhansky, in *Genetics and the Origin of Species*, has noted:

'If [the] differentiation is allowed to proceed unimpeded, most or all of the individuals of one race may come to possess certain genes which those of the other race do not. Finally, mechanisms preventing interbreeding of races may develop, splitting what used to be a single collective genotype into two or more separate ones. When such mechanisms have developed and the prevention of interbreeding is more or less complete, we are dealing with separate species. A race becomes more and more of a "concrete entity" as this process goes on; what is essential about races is not their state of being but that of becoming. But when the separation of races is complete, we are dealing with races no longer, for what have emerged are separate species. ... Races and species as discrete arrays of individuals may exist only so long as the genetic structures of their populations are preserved distinct by some mechanisms which prevent their interbreeding. Unlimited interbreeding of two or more initially different populations unavoidably results in an exchange of genes between them and a consequent fusing of the once distinct groups into a single greatly variable array. A number of mechanisms encountered in nature [ecological isolation, sexual isolation, hybrid sterility, and others] guard against such a fusion of the discrete arrays and the consequent decay of discontinuous variability. The origin and functioning of the isolating mechanisms constitute one of the most important

problems of the genetics of populations. [20]

‘Higher mobile animals living under natural conditions evolve a sense of territoriality which results in them becoming isolated or semi-isolated geographically in what is called demes. As well, ‘feral restraints’ are developed, an unwillingness to interbreed with members of other sub-species, thus preventing hybridization.

‘The feral restraints are of two types. The first are ‘built in’ constraints based upon physical sign stimuli such as distinctive shapes, colors, smells or patterns of movement common to animals of the same sub-species but not present in animals of different sub-species. These signs serve as a warning not to attempt sexual relationships. Secondly, acquired constraints exist among feral animals due to behavioral imprinting. These constraints can be broken down by domestication often resulting in behavior which is evolutionary deranged - such as mating with animals of other breeds.’

This if extensively practised, would lead to the end of racial diversification. McGregor comments:

‘Culture, particularly in urbanized societies may likewise pervert human instincts by suppressing natural feral constraints and encouraging abnormal patterns of behavior, leading to similar distortions of normal biological behavior, such as homosexuality and the quest for abnormal erotic experiences, including those associated with interracial sexual experimentation’. [21]

Evolution is not concerned with individual organisms but with phylogenetic continuum:

Individuals are merely links in the chain of the generations of breeding populations. McGregor notes that evolutionary competition is between rival sub-species. Darwin's *The Origin of Species by Means of Natural Selection*, is also subtitled *Or the Preservation of favored Races in the Struggle for Life*. Evolutionary struggle is most intense between sub-species or races, dependant on, and competing for, similar resources so that one species outbreeds and crowds out the other. McGregor says:

‘The genetic advancement of man arose as a result of on-going competition for survival between genetically different, non-interbreeding hominid populations, and was sustained not merely by geographical isolation but also by developing bonds of co-operation and love within the kindred, and of suspicion, fear, antagonism, and even warfare against such alien groups as might become competitors for the territorial and material resources necessary to sustain life’. [22]

Ethnocentrism also has an evolutionary basis McGregor argues:

‘In their earlier more feral existence at the level of the primate troop, the human band, and the human tribe, man's forebears consequently developed a capacity to distrust and repel those they perceived of as alien, as well as to love and to assist those whom they identified as allies. Every member of every human group has ever since experienced two different sets of reactions when dealing with others: one of loyalty towards members of

the in-group, the other of caution and competitiveness towards members of the out-group. Ludwig Gumplowitz referred to these two separate sets of behavior as syngenisism (attachment and loyalty) and ethnocentrism (suspicion of aliens). He further suggested that the pressure of competition from other groups tended to reinforce the feelings of loyalty and co-operation, heightening the consciousness of ethnocentrism and prejudice against 'outsiders'. These forces enhance the competitive viability of the group in its struggle to survive and to outbreed rival groups, and also serve to protect the ongoing process of homogenization within the group's own gene pool - a process which is itself dependant upon a high degree of genetic isolation'. [23]

The avoidance of race-mixing is a natural phenomenon, overcome only by extensive cultural brain-washing:

'These attitudes of in-group loyalty and out-group suspicion which appear to have evolved long before the evolution of primitive human bands and to have developed more consciously identifiable form at the level of tribal and national societies, reflect a clear-cut evolutionary purpose. Patterns of racial and ethnic prejudice, of in-group loyalty and out-group suspicion, have served an effective evolutionary purpose over the long history of primate and human biological evolution, both in enhancing the competitiveness of the individual breeding population and also in preserving the uniqueness of its distinctive genetic heritage by discouraging interbreeding with the members of disparate sub-species. The evolutionary message is clear. Human groups which lose their internal sense of identity and cohesion in respect to other groups eventually cease to exist as discrete realities. Amongst the higher more mobile forms of animal life, isolating mechanisms such as prejudice are necessary to preserve the genetic identity of races and sub-species (as emergent species) by inhibiting miscegenation and preventing what S. Wright (1956) has referred to as "the formatting unharmonious constellations of genes". A human population which practices endogamous marriage and strives to preserve the integrity of its gene pool should not be criticized as immoral. Such behavior implies that it is adhering to deeply rooted instincts essential to the evolutionary process, which process - from the point of view of purely logical, naturalistic thought - provides the only basis for any scientifically sound system of ethical philosophy'. [24]

McGregor's position seems to be supported by mathematical models which indicate that evolutionary change may occur other than by mutation of the gene pool, but rather by species under environmental stress rearranging their existing genes already in the population through selective interbreeding, to produce new sub-types. Miscegenation then is an anti-eugenic force. [25]

Miscegenation and the fall of empires

'The danger is from within and not from without. Neither the black nor the brown, nor the yellow, nor the red will conquer the white in battle. But if the valuable elements in the Nordic race mix with inferior strains or die out through race suicide, then the citadel of civilization will fall for mere lack of defenders'.

- Madison Grant. [26]

‘The mobs of great cities add, just so much to the support of pure government, as sores do to the strength of the human body. It is the manners and spirit of a people which preserve a republic in vigor. A degeneracy in these is a canker which soon eats to the heart of its laws and constitution’.

- Thomas Jefferson.

‘You can level human beings down. You cannot level them up.’

S.J. Holmes. [27]

It is the view of the Jewish writer Robert D. Kaplan, best known for his writings on the ‘coming anarchy’ and the breakdown of nations, that America's multiracialism is not a threat to its existence. He claims that intermarriage in LA is not creating a divided city; this is different from the LA which we know. [28] He recognizes that traditionally, nations fall, but hopes that America will not, becoming an ‘international civilization’.[29] Similar views are held by Michael Lind.[30] However there is an opposing racist view to this that sees multiculturalism/multiracialism as spelling the end of civilization, a prelude to its fall.[31]

Lothrop Stoddard observed that human history "is littered with the wrecks of dead civilizations and dotted with the graves of promising peoples stricken by an untimely end". [32] Civilization imposes a burden, it is a product of human creative energy, which in turn "springs from the creative urge of superior germplasm". Civilization is thus fundamentally conditioned by the limits of the creative capacities of the race.

Civilizations depend upon quality, the elites in society and this in turn depends upon inheritance:

"Environment may bring out all there is in a man but heredity predetermines what there is to bring". [34] Thus civilizations need not decay if an adequate supply of superior individuals can be produced.

This has not occurred for 3 reasons:

- The tendency to structural overloading
- The tendency to biological regression
- The tendency to atavistic revolt

Structural overloading means "the social environment has outrun inherited capacity". [35]

This means:

"The grim frequency of such declines throughout history seems to show that in every highly developed society the increasingly massive, complex superstructure of civilization tends to overload the human foundations." [36]

Complexity of society increases faster than the capacity for individuals to bear as brain capacity has not increased since early man. Structural overloading arises from this increasing complexity and from the influence of other civilizations.

Biological Regression - civilization tends to impair strong stocks "to unmake those very racial values which first enabled a people to undertake its civilizing task." [37]

The problem for the Western White Man is that 'barbarian stocks' such as the Negro threaten the race with 'pacific penetration' due to their fast breeding. Their existence "upset living standards, socially sterilizes the higher native stocks, and if (as usually happens in the long run) interbreeding occurs, the racial foundations of civilization are undermined, and the mongrelized population, unable to bear the burden, sinks to a lower plane". [38]

Civilization modified the natural process of selection for survival resulting in a change from a 'natural' to an artificial environment and the modification of natural selection by social selection. This enabled "weak, stupid and degenerative persons" to live and beget. The strong also lived but tended to have fewer children as the trappings of civilization - power, leisure, art and wealth - "tended to divert human energy from racial ends to individual and social ends". [39] Thus:

‘;Absorbed in personal and social matters, racial matters were neglected. Late marriage, fewer children, and celibacy combined to thin the ranks of the successful, diminish the number of superior strains, and thus gradually impoverish the race. [40]

‘.Numbers of the inferior meanwhile increased, surviving and multiplying protected from natural selection by civilization. Biological regression occurred: "Drained of its superiors, and saturated with dullards and degenerates, the stock could no longer support its civilization. And, the upper layers of the human foundation having withered away, the civilization either sank to a lower level or collapsed in utter ruin. The stock had regressed, 'gone back', and the civilization went back too." [41]

‘Atavistic Revolt occurs due to the role of 'inferiors' or the under-man "the man who measures under the standards of capacity and adaptability imposed by the social order in which he lives".[42] The social order oppresses the Under-Man and he in turn exhibits "instinctive opposition and dissent" - indeed, often "flaming hatred and rebellion". This is a revolt against civilization itself which is not reformed by diminishing social discontent, for within the breast of the Under-Man remains "a vast residue of unadaptable, depreciated humanity, essentially uncivilizable and incorrigibly hostile to civilization'. [43]

Continuing he says: "Every society engenders within itself hordes of savages and barbarians, ripe for revolt and ever ready to pour forth and destroy". [44] Normally they can be kept under control by prison and the rope, but when the decay of the human foundations of a civilization occurs, they cannot.

Leaders of the atavistic revolt are:

The 'border-liner' - fail in the stabilized order because of some fatal character or mental defect, but may possess brilliant talents to be used against society.

The 'disinherited' - is capable of success but are 'disinherited' by social injustice or individual wrong-doing.

'Misguided Superior' - a superior who goes over to the other side. He revolts because civilization is so far behind:

'Exasperated by its slow progress, shocked by its faults, and erroneously ascribing to mankind in general his own lofty impulses, the misguided superior dreams short cuts to the millennium and joins the forces of social revolt, not realizing that their ends are profoundly different even though their methods may be somewhat the same. The misguided superior is probably the most pathetic figure in human history. Flattered by designing scoundrels, used to sanctify sinister schemes, and pushed forward as a figurehead during the early stages of revolutionary agitation, the triumph of the revolution brings him to a tragic end. Horrified at sight of barbarism's unmasked face, he tries to stay its destructive course. In vain! The Under-man turns upon his former champion with a snarl and tramples him into the mud.' [45]

In social revolution, when social controls vanish, the Under-Man within all, rises to the surface and the reign of barbarisms dawns. This was well illustrated by the Soviet Union 'experiment'.

What historical evidence exists to support this position? Blondes are frequently referred to in Greco-Roman literary texts and visual arts. Historic Greek personages designated as blonds are: Alexander, Alcibiades, Anacreon, Dionysus I of Syracuse, Critias, Lysimachus and Pyrrhus. Romans: Cato the Elder, Sulla, Pompey, Mark Antony, Augustus, Caligula, Nero, Vitellius, Titus, Domitian, Trajan, Commodus, Caracalla, Gordianus I, II, III, Gallienus and his Salonius, Theodosius I and II, and Honorius. Many patrician family names designated blond or red hair: Flaviani, Fulvii, Rufini and Rutili. These are Nordic people, with a Mediterranean mix.

A. Jacob has suggested that the cases of ancient Greece and Rome confirm the racial theory of civilization decline. He has said:

'...people decline when they impose needless limitations upon themselves. Man, above all White Christian man, is a spirit, not a hopeless lump of liberal dough. The White race has always been hopelessly outnumbered, but it has never been conquered. On the contrary, it has conquered the world. Nor is there anything inevitable about the decline and disappearance of empires and nations. It is true that the ancient Greeks and Romans our preceptors in culture and civilization respectively, disappeared from the world. But that is precisely the point: they simply ceased to exist at all. They disappeared through assimilation with other people. To be sure, the ancient Greeks paved the way for their disappearance through their unrelenting fratricidal strife, exactly as we have been doing in the last two world wars; while Rome itself was simply inundated by multiracial

torrents springing from all parts of the empire and beyond; resulting eventually in a corrupt multiracial Senate; in the gradual amendment and ultimate abolishment of the laws and constitution of the Res Publica; in the official declaration of universal human equality (which in depriving the roman citizen of his privileges also deprived him of his sense of duty and responsibility) and finally in complete racial amalgamation. Rome, having been declared to exist everywhere, ceased to exist anywhere.

‘Nevertheless it was not inevitable, except after the process of racial assimilation had become too far advanced. Provided a nation retains its energy-material. Which is its people, intact and unimpaired (save perhaps for a limited and judicious infusion, at prolonged intervals, of good, related blood), it will always be capable of greatness. But those that are, though they may alternatively expand and contract, much like the breathing universe itself, need never resign themselves to oblivion provided they cleave to their distinctive identities.’ [46]

The destruction of ancient Greece by race-mixing has been recognized since the writings of Lycurgus who said: "Athens fell from want of Athenians." L.A. Waddell argued for this thesis in detail in his *The Makers of Civilization in Race and History*:

‘Civilization is fundamentally conditioned by superior quality of race, and that in the classical Greek period civilization reached its zenith under the Aryan or Nordic race... and that it waned and became practically extinct in later Greece with the weakening and practical extinction there of that racial element".[47] Likewise for ancient Rome. Tenney Frank said that an orientalizing of Rome's populace had occurred. Rome was engulfed by alien races by the beginning of the 3rd century AD. Cardacalla (211-217 AD reign) conferred Roman citizenship on all inhabitants of the Empire. The alien children were born in such numbers and soon had such a high proportion of the vote that the government and its policies changed.’

Frank says:

‘There is today a healthy activity in the study of the economic factors - unscientific finance, fiscal agriculture, inadequate support of industry and commerce, etc - that contributed to Rome's decline. But what lay behind and constantly reacted upon such causes of Rome's disintegration was after all, to a considerable extent, the fact that the people who built Rome had given way to a different race. The lack of energy and enterprise, the failure of foresight and common sense, the weakening of moral and political stamina, all were concomitant with the gradual diminution of the stock, which, during the earlier days, had displayed these qualities.’ [48]

Thus when Rome fell in 476AD it had 500,000 soldiers. It was destroyed by two German tribes with a total of 40,000 men.

The Negroes' contribution to Portugal from 1441, was primarily genetic. The first Black slaves were brought to Lisbon in 1441, and continued to be imported until 1550 when the

Negro population of Portugal was 10 per cent. There was no taboo or injunction against miscegenation so that the Negroes were completely absorbed into Portugal's gene pool. By the middle of the 16th century Portugal was the wealthiest, most powerful country in the world with a large empire and colonies. The Portuguese people were highly civilized, imaginative and intelligent. But the Portuguese of the 'age of discoveries' and the Portuguese of the 17th and later centuries were two different races. This decline corresponds perfectly with the genetic input which Portugal received from its Negro slaves. No other answer put forward using economic variables explains the 'crash of culture' that occurred. No other country in Europe that dealt in slaves took them into their nation for the purposes of integration.

Nordicide

Although the figures for interracial marriage may seem prima-facie 'good news' for White racialists, this ignores the particular danger which such statistics have for defenders of the Nordic (Northern European) type. The statistic ignores the marriage of Nordics with other 'Whites' such as Southern Italians, Oriental Greeks and Arabs. Such mating obliterates the fine-grained recessive gene qualities of Nordics (fair hair, blue eyes, light skin, etc.) as surely as mating with a Black or Asian. Thus, the pinnacles of Nordic beauty - White or ultra-blond hair - has now virtually disappeared from Western populations, to be seen mainly in young Nordic children before their hair darkens. The few women, and men, with such hair, are explicitly targeted for passive genocide by out-breeding, with those that are dark. Red hair seems to be the next Nordic quality for genetic elimination. In particular it is a matter of common knowledge that colored males looking for a trophy wife typically choose the blue-eyed blond-haired all American girl. Here is Benjamin Ginsberg [49] quoting from C. Bruck's *The Predator's Ball*, [50] about the 1985 Drexel Burham High Yield Bond Conference where the Jewish financiers gets the blond American girl:

'The sorts of beautiful women that the financiers must have dreamed about in high school but were unable to attract. No explanation is given for this youthful failure but the reader can easily surmise that the Jewish financiers could only attract the blond Gentile women of their dreams when their bank accounts had grown large enough to overcome their more undesirable Jewish characteristics. Students of popular culture might also note that the behavior and instincts attributed to these blond gentile women have changed markedly over the past century. Whereas in nineteenth-century works describing Jewish avarice the blond heroine was usually repulsed by her Jewish suitor despite his wealth - remember the lovely Estelle Washington - her late twentieth-century sister seems to be more readily available.' [51]

All of which shows how deeply the culture of greed has penetrated into our collective unconsciousness. Yet for the ancient Nordics, racial purity was regarded as sacred. A Nordic woman bearing the child of a foreigner faced punishment by death, for women were the repositories of the racial spirit or soul and miscegenation meant racial death.

Roman historians such as Tacitus observed that the Germanic women would sooner perish than be taken captive by Roman or foreign soldiers. Tacitus in *Germania* said "I accept the view that the peoples of Germania have never been tainted by intermarriage with other peoples, and stand out as a nation, peculiar, pure and unique of its kind".[52] Thus our ancient forebears rightfully looked upon race-mixing as the most serious of crimes, being a crime not only against the individual but of the race as a whole. As Jacobs notes:

‘We happen to know that the ancient Nordics regarded their racial purity as something sacred. It was a crime punishable with death for a Nordic woman to bear the child of a foreigner. Women, to the Nordics, were the source of life and the repositories of the racial ‘spirit’. If a woman were to suffer pollution from foreign seed the entire tribe's harmonious relationship with its natural-cum-supernatural environment would be disturbed and seriously endangered. The secret springs of the tribe, having been polluted, would wither and die. In short, foreign admixture meant death to the race.’

[53]

More recently Sarich and Miele, although multiracialists themselves, have given a concise summary of the racist solidarist perspective:-

‘Intermarriage is an act of race war. Every ovum that is impregnated by the sperm of a member of a different race is one less of that precious commodity to be impregnated by a member of its own race and thereby ensure its survival. With contempt for his/her race the miscegenating individual seeks to end his/her racial family line. This is worse than murder: it is genocide. [55] It is time to return to the racial philosophy of the ancient Germans.’ [56]

Notes

1. G. Santayana, *The Life of Reason*, (Scribner's, New York, 1922), vol.2, pp.166-167.
2. W. McLeod, *The Importance of Race in Civilization*, (Noontide Press, Los Angeles, 1968), pp.17-18.
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