

proportionately more deserving than whites. Only 33 percent of the children enrolled in Head Start, for example, are white.

However, when it comes to growing fat on government handouts, Puerto Ricans take top honors. Although only 2.9 percent of white people are on welfare, 23 percent of the population of Puerto Rico are on the dole. Although ten percent of Americans are on Medicaid (a racial breakdown is not available), 36 percent of Puerto Ricans are on it. Finally, though nine percent of the country gets food

stamps, 42 percent of Puerto Ricans do. There are so many food stamps floating around the island that they are practically a second currency. Even prostitutes accept them.

White people are, indeed, a rum lot. Not only are they being displaced by non-whites, their freely-elected government hastens the process by raising their taxes so that yet more non-whites can have illegitimate children who will eat free school lunches and live on food stamps. The end may not yet be in sight, but it is not hard to imagine how it will look. ●



Accepts food stamps.

Which Way, Western Man?

Wilmot Robertson, *The Ethnostate*, Howard Allen Enterprises, 1992, 233 pp., \$12.00 (paperback)

A new form of political organization may be needed to save Western Civilization.

reviewed by Thomas Jackson

It is widely recognized that America is in decline, but very few authors recognize the extent to which the loss of will among whites is central to that decline. Massive non-white immigration, schools that teach minority ethnic pride rather than facts, the refusal to recognize racial differences, constant attacks on Western civilization, racial hiring quotas—all are enormously damaging to our country and all continue only because whites let them continue.

Wilmot Robertson once believed that these corrosive forces could be brought under control and that the United States could regain the racial and cultural coherence that made it great. No longer. In *The Ethnostate*, he outlines a new form of statecraft that might emerge from the wreckage of 21st-century America. He argues that huge, multi-racial conglomerates are probably doomed, and that just as the Soviet empire has broken up along ethnic lines, so could Canada and the United States. In Mr. Robertson's view, small, streamlined, homogeneous "ethnostates" are not only the last hope for keeping Western civilization alive in an increasingly non-white, anti-white world, they are also the best

proving grounds for evolutionary improvement.



For Mr. Robertson, the goal of mankind should be not only the preservation of cultural variety but continual evolutionary advance. As he points out, there is a span of only 50,000 years between Neanderthal man and Isaac Newton. If the sun continues to burn for millions of years, there is no reason why our distant descendants should not be as different from us as we are from apes. Evolution requires genetic diversity and true diversity arises only in isolation. Therefore, any open-borders or one-world scheme will eventually lead to cultural and genetic uniformity, which would be both an esthetic and an evolutionary disaster.

If homogeneous ethnostates come into existence, their first duty would be to guard their unique genetic heritages against dilution and to improve upon them in every possible way. Such states would have the

firmest possible foundations because they would "rest on the hard rock of genes and culture instead of the quicksands of proletarian myths, egalitarian fantasies and retouched history."

15 Million People

The maximum size of Mr. Robertson's ethnostate would be perhaps that of Portugal, with a population no larger than about 15 million people. Scores of ethnostates could be scattered not only across America and Europe but around the globe. In the United States, where cities have become very mixed, neighborhoods could have firm boundaries and as much local autonomy as possible.

Political entities on such a small scale could be exceedingly homogeneous, and many strong arguments can be made for homogeneity. The most obvious is that race, religion, language, and culture are the natural fault lines along which peoples divide. Just as Japan benefits immeasurably because its people are similar to each other, ethnostates everywhere would enjoy a unity of purpose that is impossible in a pluralistic state.

Many of the advantages of the ethnostate are nothing more than the absence of the terrible conflicts that weaken the United States. A mono-racial society would have no need for the tremendous apparatus of race relations officials who make up one of

our few remaining growth industries. It would not have to cope with the frustrations that result when differently endowed groups face the daily consequences of those differences. Its citizens would not have conflicting foreign loyalties that hamstring its foreign policy. It would have an authentic history rather than the formless mush or ethnic cheerleading that now pass for American history. It could honestly discuss eugenics without raising racial animosity. It would not have a justice system riven by racial loyalties or standards of physical beauty that inevitably value one race over another.

As Mr. Robertson points out, ethnostates could also be seedbeds for a blossoming of culture. Elizabethan England, Renaissance Florence, and

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Germany at the time of Goethe were exceedingly homogeneous, as were Japan and China in their periods of greatest cultural creativity. When it need not please every taste, art can be free and strong. Without morality art can degenerate into pornography, but in a coherent society without competing religions and moralities, the sense of duty or honor can likewise be strong.

Mr. Robertson points out that Government and the laws could be minimal in an ethnostate. People of the same stock and of similar expectations turn to custom and good manners to regulate their affairs. It is only in a society of competing customs and decaying manners that laws must intrude into every corner of life. A piling up of laws is a kind of moral prosthesis, and a sure sign that a society has lost its moral center.

For racial minorities as well, there would be great advantages in having their own ethnostates. They would no longer have to live by the standards of others, and could concentrate on their own progress rather than blame their failures on "racism." Although some clear-thinking non-whites might

realistically fear that their groups were incapable of maintaining civilized societies, others would prefer to be masters in their own homes rather than servants in the mansions of others.

All of these advantages of homogeneity are easily understood by anyone who has observed the United States. Mr. Robertson's economic prescriptions for the ethnostate are more unfamiliar. It is true that just as different peoples build different cultures, so would they build different economies. No model of central planning or free enterprise should be universal. However, Mr. Robertson suggests that for ethnostates to preserve their uniqueness, they should have as little foreign trade as possible. Striving for self-sufficiency makes a people well rounded.

However, if the world were to split up into ethnostates no larger than Holland, autarky would impoverish them. As Mr. Robertson points out, cultural coherence and genetic diversity are more important than material wealth, but Holland's domestic market would not support an automobile industry or even a basic electronics industry. Without foreign trade, most ethnostates would be very poor.

The Road to Dispossession

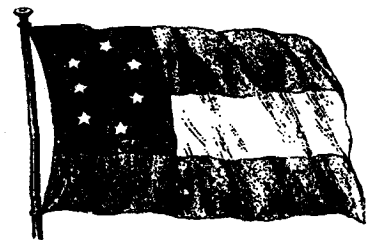
For the time being, however, what are the forces that keep whites in the United States and, to a lesser degree, those in Western Europe on the road to dispossession? One of the most obvious is widespread refusal to recognize that the races of man are not equivalent. Different races make cultures in their own images as much as they are made by their cultures. As long as whites are browbeaten into believing that race does not matter, they will continue to cooperate in their own marginalization.

Another potent factor is the widespread belief that homogeneous states would inevitably make war on each other. It is commonly thought that internal frictions are preferable to the immensely greater frictions of war and that the more nations resemble each other the less likely they are to fight. Mr. Robertson counters this view by saying that if any ethnically pure state made war on another it

would be tantamount to genocide and that genocide is so terrible a crime no national leader would dare be charged with it.

Mr. Robertson's more convincing argument is the one that justified the independent French nuclear force: A small nation can deter aggression from much more powerful nations as long as it can destroy the aggressor's major cities with a few nuclear missiles. Whatever the merits of either of these arguments, if ethnostates were all that stood between whites and extinction of their culture, any but the most demoralized whites would choose the ethnostate even if it did increase the chances of war.

Another force that is pushing whites aside is their own altruism. No



other race welcomes impoverished, diseased aliens into its midst or sends its soldiers around the world to feed people who cannot feed themselves. In Mr. Robertson's view, this is partly the result of the excesses of Christianity, a religion, he says, which "can easily become an altruistic Trojan Horse." Although altruism is a noble thing, he argues that it should remain within the ethnostate: "It should not be extended to fishing the muddy waters of other people's problems."

Another reason why the dismemberment of the United States seems far-fetched is that political doctrine always lags behind reality. As Mr. Robertson points out, the Constitution and Bill of Rights were written by Englishmen for Englishmen in a sparsely populated nation of farmers. These documents were products not only of their time but of the race and culture of their authors. How can we pretend that such documents still apply to a disorderly urban mix like New York City? Doctrine eventually catches up with reality, but if it lags too far, the adjustment may be violent, as the French kings, the Russian Czar,

and the Shah of Iran all discovered. Mr. Robertson calls the veneration of dead ideas a kind of ideological necrophilia.

Though it is not yet the ally of Western civilization, the environmental movement soon could be. Anyone who is passionately concerned about the Snail Darter or the Spotted Owl should surely be concerned about the survival of the different races of his own kind. Eventually, it should dawn on environmentalists how absurd it is to do battle in the name of the human habitat but to say nothing about who will live in it. *The Ethnostate* is in many ways an extension of "green" thinking in that it proposes to allot to the different tribes of man an environment appropriate to each, so that each may

prosper and none may interfere with its neighbors.

Although events in the former Soviet Union should be a lesson to us all, Mr. Robertson has no illusions that Europe or North America will divide neatly into ethnostates. He does not rule out the possibility that when non-whites become majorities in the United States they could do what the black Haitians did after their rebellion against the French: hunt down and exterminate all the whites who were left alive. *The Ethnostate* is remarkable and thought provoking, but it is an essay on what would be desirable, not necessarily what is probable.

It may be that whites do not have the will to save themselves. It may be that both in America and in Europe, they will let a flood of aliens push them

aside and let their homelands be transformed into northern colonies of the third world. For Mr. Robertson, what may happen is less important than what we believe in and what we fight for. This is the frame of mind he proposes for whites who see the dangers that lie ahead: "I'm right, so I will go ahead, come what may. If no one listens, so what? . . . Yes, my ship of state, my West, may be going down, but if she goes, I'm going to make sure that at least one member of the crew is still hoisting sail as she sinks." •

The Ethnostate is available from Howard Allen Enterprises, Box 76, Cape Canaveral, FL 32920. The price is \$12.00 plus \$1.50 for postage and handling.

O Tempora, O Mores!

The Language of Learning

One out of every eight students in New York City public schools either gets bilingual instruction or is taught English as a foreign language. Ever since 1974, when orders went out to teach all subjects—including math and physics—in foreign students' native tongues, New York has been desperate for "bilingual" teachers. Since these teachers are hired under special order, they need not meet the same qualifications as other teachers, and are hired under a program that is not subject to ordinary budgetary constraints.

Among the different ethnic groups there are sharply different levels of enthusiasm for instruction in languages other than English. Hispanic and Haitian parents, for example, show little interest in integrating into American society and are pleased that their children are taught in Spanish or Haitian Creole. Those most adamantly opposed to "bilingual" education are Russians and Chinese, who insist on instruction in English. At Public School 247 in the Bronx, Chinese and Russian parents were so unalterably

opposed to "bilingual" education for their children that the school's principal finally disbanded classes school regulations had required that he establish.

One group of New York City school children fall into a sort of language limbo. They are from the "English-speaking Caribbean," which includes such places as Jamaica, St. Vincent, and Grenada. These children think they speak English but they do not. There is no "bilingual" education for them, and most do not take English as a foreign language. They go to ordinary classes, where they stumble around with constructions like "I tell she," or "Him say this." The Caribbean is a little unclear on plurals, and children are likely to talk about "two house" or "de house-dem."

Many Caribbean phrases are well-nigh unintelligible. Here are some sample sentences in Jamaican Creole with English translations:

Jien mada ben sik wan mont abak.

Jane's mother fell ill last month.

Di daangki hiez kech de haas anda him nuoz.

The ears of the donkey are larger than those of the horse.

Hag a mash up me yam grong.
Pigs are destroying my yam field.
Mi lib rait a di kraas ruod.
I live at the cross roads.

The school district is likely to solve this problem in its usual way. It is considering establishing a program to be called "American Language for Speakers of Other Englishes."

De Gustibus . . .

When West African slaves came to America they brought with them their habit of eating dirt. In the southern United States, dirt eating is still



surprisingly common. A survey taken in 1971 in Holmes County (MS) found that one in four adult women sometimes ate dirt, and the practice is known throughout the South. For unknown reasons, in the United States it is only black women who seem to eat