

**The  
Tory Parliamentary  
Struggle to Preserve  
English National Identity  
1753–1858**



**Parts IV and V  
By  
Ferdinand Bardamu**

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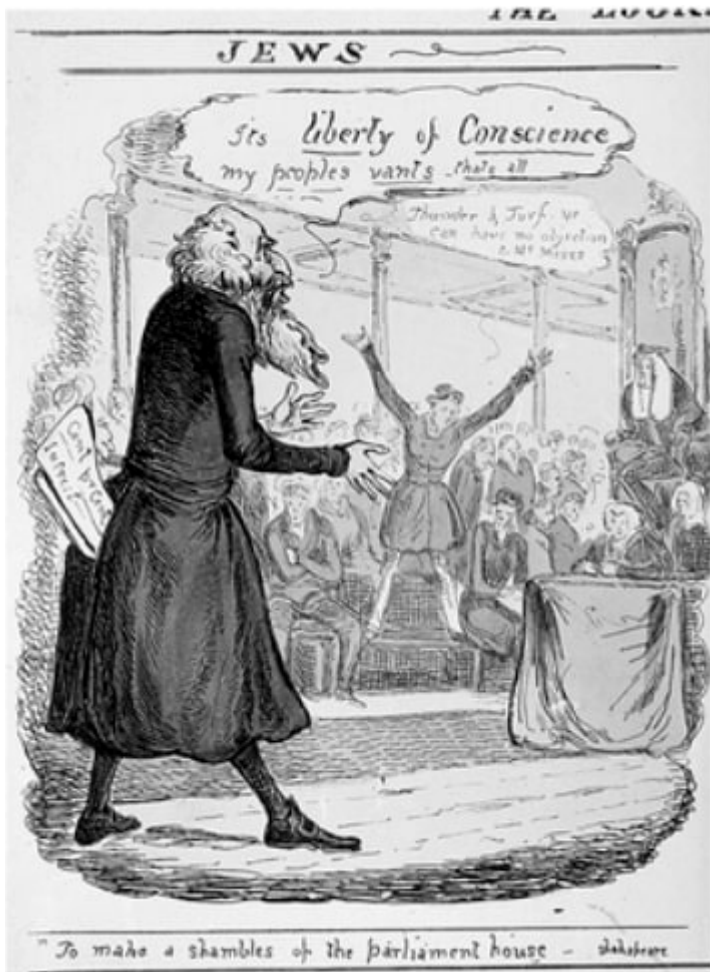
## **Part IV**

**The Collapse of the Anti-Jewish Party,  
1847–1858**

**T**HE AGITATION FOR JEWISH “EMANCIPATION” WOULD NOT BEGIN AGAIN IN EARNEST UNTIL THE WHIG MINISTRY OF LORD RUSSELL. There was no law against Jews taking up seats in Parliament; rather, they were effectively barred from taking office because of a technicality. In 1847, Lionel de Rothschild, Nathan’s son, was elected to the Commons. Unable to swear the Oath of Abjuration because of the words “upon the true faith of a Christian,” he could not take his seat. A Jewish Disabilities Removal Bill was again sent through the Commons in 1848.

This provoked significant opposition among High Tories because it placed Jews on an equal footing with Roman Catholics. It was passed in the Commons, but rejected in the Lords. Following the Whig failure to get the bill passed through the Lords, Rothschild vacated his seat. He was re-elected in 1850. In consequence, the Whigs introduced into the House of Commons an Oath of Abjuration Bill, which would allow Rothschild to swear a modified oath and take his seat. Although it was passed in the Commons, it was ultimately rejected by the Lords in 1851.

Lord Russell, now Foreign Secretary in Lord Aberdeen’s Conservative cabinet, passed another Jewish Disabilities Bill in 1853. This was steered through the Commons without issue, but Lord Shaftesbury had urged its rejection in the Lords, where it was voted down after a second reading.



## To Make A Shambles of The Parliament House

Russell tried to pass a bill modifying the Oath of Abjuration, but it also abolished the Catholic version of the oath. This provoked considerable opposition among members of the Commons and it was voted against by a majority of MPs. In 1856, during Lord Palmerston's Whig ministry, the MP for Manchester introduced a bill proposing the abolition of the Oath of Abjuration, but this measure was rejected after a second reading in the Lords. In 1857, Palmerston and Rothschild were returned to Parliament, with a large Whig majority. Palmerston passed an oaths bill in the Commons with the aim of substituting the Oath of Abjuration for another. This time, the Catholic version of the oath was left intact. This passed the Commons, but was rejected by the High Tories. Again Baron Rothschild again vacated his seat but was subsequently re-elected to the Commons. Lord Russell introduced another oaths bill, but before the second reading could be completed, Lord Palmerston's ministry had fallen and was replaced by Lord Derby's Conservative ministry in 1858. The Lords read the bill, then removed the clause affecting Jews, an amendment that was promptly rejected by the Commons.

Eager to break the stalemate between Houses, a committee was established by the Commons, with Baron Rothschild, much to the disgust of the Lords, appointed as a member. The committee's purpose was to provide reasoned objections to the Lords' stance on Jewish civil and legal disabilities. This would be submitted to the Lords for consideration. The Lords would then appoint a committee to come up with reasons in favour of maintaining the status quo, then submit these to the Commons for examination. During the committee stage, the High Tories, after decades of intra-Parliamentary squabbling, finally cracked. Much to their abhorrence, the Tories found themselves drawing up a compromise bill out of political expediency, even though the majority were still against Jews in parliamentary office. This was then sent to the Commons.

On the third reading of the Jewish Disabilities Bill (1858), Tory MP Samuel Warren protested, describing the measure as a "wholly unprecedented course—calculated to lower the Legislature in the estimation of the country." Forcing the Tories to embrace a bill they opposed on Christian principles would hurt the Conservative party. If Jews

The Struggle to Preserve English National Identity, 1753–1858, Parts IV and  
were allowed in Parliament, it would lead to the national repudiation of  
Christianity.

“The Jew must, therefore, in the whole tone of his thoughts, and in the  
whole series of his principles,” said Warren, “be so at variance with the  
principles and tone of thought of a Christian community, that he cannot  
safely be trusted with the discretionary power of making laws for that  
Christian community.”

He objected to the elitist nature of the campaign for Jewish relief:

**The admission of Jews into the Legislature is opposed to public opinion and the wishes of the people, which ought to be distinctly ascertained by means of a general election before taking a step so seriously affecting the constitution of the Legislature.—The Bill before the House is, in the above and other respects, without precedent in our legislation; opposed to the genius and spirit of the Constitution; offensive to the Jew; derogatory to the dignity of this House; provocative of disunion and collision between the two Houses; and violates equally the principles of both parties to this unhappy contest.{1]**

With the passage of the Jewish Relief Act of 1858, the Tories were forced to shed an integral part of their English ethnic identity. This is doubtless why the contest between both houses was a protracted one. The bill gave each House the ability to decide which oath they would use. It did not expressly give Jews the right to sit in Parliament, but they would be able to sit in the Commons upon alteration of the oath. The Tories would see to it, in determining what oath they would use, that the seats in the Lords would be reserved for Christians, a state of affairs that continued until 1885.





**One of the Benefits of the Jewish Emancipation (1849-1858).** An old Jew shows his wife a sucking pig and says\_ Dare mine dear, see vot I've pought you! tanks to de Paron Roast-child & de Pill.

## Part V

### The Destruction of English National Identity

In the History of the Jews in England, Jewish historian Cecil Roth wrote, with an air of triumph:—

“On Monday, 26 July 1858, Baron de Rothschild at last took his seat in the House. Two hundred years after Cromwell’s death the work that he had begun reached its culmination, and an English Jew was for the first time recognized as an equal citizen of his native land.”[2]

The High Tories were the racial consciousness of the English nation, the last bulwark of the nation’s racial defences against alien intruders. They were willing to fight tooth and nail for the preservation of England’s distinctive ethnic character. With the numbers and influence of the High Tories seriously diminished by late nineteenth century, who would stand for England?

The triumph of the Judeo-Liberal vision was possible for two reasons:—

(a) The millenarian beliefs of evangelical Christians. Millenarian beliefs among English Puritans introduced a world-denying and ascetic spirit into the English culture of the eighteenth and nineteenth centuries. These destructive tendencies exacerbated the Englishman’s weaknesses, especially his relative lack of ethnocentrism, his individualism, and his tendency to promiscuous altruism.

Christianity is not an intrinsically destructive force; from the Middle Ages to the nineteenth century, it functioned as an Anglo-Saxon ethnic identifier. On the other hand, its universalist tendencies could be exploited by hostile elites—Jews, Whigs, liberals etc.—to dissolve and replace English national identity with a raceless cosmopolitanism. For example, historians speculate that Cromwell had both economic and millenarian reasons for re-admitting the Jews in 1656, believing this would lead to mass conversion of Jewry, ushering in the Millennium. The Jew Bill of 1753 was interpreted within a similar eschatological framework of mass Jewish conversion and universal redemption. In the nineteenth century,

many Christians believed it was their duty to fight for Jewish relief because it would usher in the Second Coming. The Anglican evangelical Robert Grant, who tirelessly agitated for the removal of Jewish disabilities in the Commons during the 1830's, was an advocate of pro-Jewish millenarianism.

Perhaps our solution to this paradox is found in Oswald Spengler, who wrote: "It was not Christianity that transformed Faustian man, but Faustian man who transformed Christianity—and he not only made it a new religion but also gave it a new moral direction."

If the birth of Western civilization occurred in the late Middle Ages, as Spengler contended, then Faustian man inherited the Christianity of late antiquity and "made it a new religion," one that reflected Faustian man's affirmation of life and striving towards the infinite. Faustian man transformed an ascetic and syncretistic Middle Eastern cult into a militant faith that would alter the course of world history. The music, architecture and literature of the late medieval period, like the Scientific Enlightenment of the seventeenth and eighteenth centuries, all sought to expand Faustian man's consciousness.

Christianity, by accommodating itself to the Germanic warrior ethos, served as an ethnic marker that preserved English identity when faced with ethnic conquest and subversion by hostile invaders. In this Faustian regime, Europeans did not hesitate to drive out Jews and Saracens who threatened their survival as a race or the territorial integrity of their homeland. This warrior ethos permeated the medieval doctrines of the Christian church, i.e., the military orders, the code of chivalry, the rejection of infidels as sworn enemies of Christ, the glorification of the book of Revelation's warrior Christ, the importance of *jus ad bellum* etc.

Faustian Christianity concealed a double-edged sword. The world-denying and universalistic dogmas of the old Magian religion, never completely submerged by ethnocultural Germanization, could be recovered and used to de-emphasize the religion's significance as a Germanic ethnic marker. These dogmas, i.e. pacifism, universal love, the brotherhood of man, would be employed by hostile elites—Whigs, Jews, and liberals—to exploit European vulnerabilities. As a result, Europeans would no longer



be willing to fight for what their ancestors had handed down to them. Courage, bravery, honour, glory, wealth—these were the values of Faustian Christianity, of Columbus, the conquistadors, the English settlers in America. The Magian-like Christianity that now dominates the Western World is a complete reversal of these values, the last gasp of a dying civilization.

**(b)** Whiggism, which evolved into modern liberalism. This political philosophy, in its earliest form, stressed the economic benefits of Jewish immigration. It assumed a Benthamite utilitarian cast as time wore on. Liberals who fought alongside the Jews to sabotage English identity argued that maximizing Jewish happiness would increase the happiness of the greatest number. Although Bentham himself was not an egalitarian, many of the Jews' liberal champions were just as much concerned with liberty as they were with equality.

The diseases of liberalism and cosmopolitanism were already in existence by the mid-seventeenth century, albeit in an inchoate, nascent form. In the Whig-liberal narrative, the Jewish attack on English national identity was portrayed as the underdog's struggle for legal and civil equality in an oppressive society. The liberalism of the nineteenth century allowed Jews to establish a permanent foothold within the host society, with the aid of those Englishmen who had a diminished sense of racial consciousness. The Jews and their liberal regressive allies had succeeded against their "oppressors," but only at great cost to the survival of Western civilization, which had been infiltrated and weakened from within. The roots of modern Western degeneracy are found in the emergence of the more inclusive liberal world-views of the nineteenth century.

The Whiggish view of history—the belief in endless social progress—does not promote mutual co-operation in an ethnically heterogeneous living space, but inter-ethnic warfare. When two distinct ethnic groups with diametrically opposed interests are confined to a single geographical area, the racially healthy group will always take advantage of the racially unhealthy; if lack of good racial health is defined as widespread promiscuous altruism, i.e., Lockean individual rights, religious tolerance, universal suffrage, feminism etc., the group with the strongest ethnic identity will use these as weapons against the group being infiltrated and

subverted. By exploiting its weaknesses, such as the European's promiscuously altruistic attitude toward out-groups, the invading Jewish ethnic maximizes its own survival at the expense of the host.

The attempt to do away with English ethnicity in the early modern period was led by a Judeo-Whig-Liberal elite, in collusion with Anglican evangelicals. By the late twentieth century, it would become so powerful that race-conscious whites would find their civilization being taken away from them and given to racial aliens. The attempt to encourage ethno-racial amalgamation between Jews and Englishmen was an attempt to redefine English national identity to accommodate Jewish ethnic interests. The result was inter-ethnic warfare, followed by subversion of English national identity from within.

Once the Jewish influence had spread throughout the English body politic, English national identity would be further expanded to accommodate the peoples of the Third World, a development that will ultimately lead to the ethnic extinction of the English. The year 1948, the arrival of the HMT Empire Windrush on English shores (see Andrew Joyce's "The SS Empire Windrush: The Jewish Origins of Multicultural Britain"), was really the culmination of a series of events set in motion by Oliver Cromwell.

The parallel between Judeo-Whig-Liberal elite betrayal of the English public from 1753–1858 and Judeo-Liberal elite betrayal of the European public from 1948 to the present is striking. Cromwell invited Jewish foreigners to settle on English soil for economic reasons, just like the globalist elites, who invite Third-World immigrants to colonize Western countries so they can be economically exploited as a source of cheap labour. Jews were also re-admitted for millenarian reasons, with the Puritans believing that Jewish colonization of England was part of the divine plan, one that would usher in humanity's universal redemption; in the same vein, Third World immigrants are imported by neoliberal globalists to recreate heaven on earth, similar to the New Jerusalem of the English Puritans.

There are other similarities. The Jew Bill was the result of Jewish meddling in English affairs at the highest levels of government, with the collusion of the Whig elite. Similar events occurred in the United States during the

1960's, where Jewish involvement in the demographic transformation of the country, in collusion with liberal elites, has been among the most decisive factors.[3] That Jews have always been a weapon of Western elites eager to advance their narrow economic and ideological goals is an inescapable conclusion. The difference, of course, is that national populist resistance to Judeo-Whig-Liberal elite power in 1753 was able to exploit the patriotic sentiments of the Anglo-Saxon peasantry to devastating effect, temporarily thwarting Jewish infiltration of English society.

Self-identified Jews pushing for dissolution of English national identity while maintaining their ethnic identity as Jews, would be a recurring leitmotiv in the history of Jews in Europe and the New World. This aspect of Jewish behavior would figure prominently in the twentieth century and would be a major factor in the undoing of Western civilization in the Anglosphere.

Whether the integrity of one's racial identity can be preserved or not typically depends on the resolve of the elites, since a nation's world-view or "ruling ideology" is ultimately a reflection of elite power. If the elites value the survival of the people they rule, they will preserve their distinct ethno-racial character; if they do not, they will undermine it by importing racial aliens. This was the case in early Victorian England; public opinion was moulded by the millenarian evangelicalism and utilitarian liberalism of the Judeo-Liberal elite, placing the Lords at a strategic disadvantage because of the increased public pressure to resolve the intra-Parliamentary disputes in favour of the Jews and their allies. At some point in the late 1850's, resistance to Jewish interests became futile and High Toryism ceased to exist as a major force in English politics.

The victory of the Judeo-Liberal elite in 1858 spelled the death of English national identity. If the Jew could be an Englishman, anyone could be an Englishman. The effects of this decline have worsened considerably since Jewish "emancipation" and are now unstoppable, unless drastic measures are taken.



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[1] [Hansard](#)

[2] 1964, pg. 266

[3] Kevin MacDonald, *The Culture of Critique: Jewish Involvement in Twentieth-Century Intellectual and Political Movements* (Bloomington, IN: Author House, 2002; orig. (Westport, CT: Praeger, 1998).



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