

Miscegenation An Abomination



**By
Willie Martin**

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Parts 1 through 6

By Willie Martin

Chapter I

Mixing Of The Races Is An Abomination To Almighty God

THE VERY TITLE OF THIS MESSAGE WILL RAISE HACKLES and send "shock waves," through the liberal and anti-Christ elements of America, both religious and political. It will elicit the epithet of "racist" even though the facts presented are as well documented as any fact in history.

With the able help of Dr. William Stough, 210 Hermitage Drive, Knoxville, Tennessee 37920, the late Pastor Sheldon Emry and Lt. Col. Gordon "Jack" Mohr, AUS Ret., from whom we have obtained much of this material, we hope to prove to you from scriptural and historical sources that "miscegenation," (A Latin word that was first used in 1863, which means sexual relations between White and Black) is contrary to the expressed will of Almighty God, and has caused disaster down through the ages, in spite of what churchmen such as the Jew Billy Graham say to the contrary.

One of the most pressing problems facing America in these early days of the 21st century, is that of inter-racial marriage, especially between the Black and White races.

Our primary interest in this article is not what men say, but what does God's Word say about this practice, which history proves is disastrous. (We say this, advisedly, because every single civilization which has practiced "miscegenation," has ended as rotten hulks on the garbage heap of history). This is something which cannot be honestly denied!

With the tremendous influx of alien elements into the United States and Canada over the last fifty years (Both legal and illegal), especially from Asia, Africa and Hispanic nations, we have seen a dramatic change in the very essence which once made up the Christian Israel Nations of Canada and the United States.

Has the influx of an alien element into American life, had anything to do with the present liberal thinking of so-called Christians who accept the God prohibited act of Miscegenation (Race-Mixing)?" There is no doubt about this! Many of the Judeo-Christian leaders, especially of the so-called Judeo-Christian churches, have placed their seal of approval on an act which God has condemned in His Word, from the very beginning. Who are we to believe and follow: human leaders in their observed fallibility, or God's Word which is eternally true?

Many who have encouraged this vast foreign invasion, have said that it strengthens our country and they rightfully point out that bot hour countries were settled by immigrants. This is of course true, as history proves. During one fifty year period during the Nineteenth Century, the greatest immigration of all history took place, as over 50-million immigrants came to America's shores. (When we say "America," we are referring to both Canada and the United States, for we are all, in reality Americans).

Closer observation will show that at least 90% of these people came from the White Christian Nations we call Christendom. They had been raised on the Christian philosophy, and although they did not all speak the same language, their heart's language was the same. They essentially believed in the One God Jehovah, Creator of Heaven and Earth, in the Kingship of His Son Jesus Christ their Savior, and in the necessity for mankind to obey God's Law, if they were to live a happy, prosperous life. They came from countries where the One God was revered; and where a special day of worship had been set aside to honour Him; where the laws and Constitutions of their parent nations, had been built on the foundation of God's Ten Commandments. These nations in whose blood was ingrained the Israelite desire for "freedom." Where the family was honored; where

women were placed on a special pedestal, where the work ethic was in effect.

Where men and women believed the Biblical admonition: "He who does not work, neither shall he eat." (Sometimes called the "Word Ethic"); where children believed in honoring their parents; where a man's word was his "bond."

Most of these people were white, the seed of Abraham in the new wilderness spoken of by the prophet in 2 Samuel 7:10 and 1 Chronicles 17:9. They were the "true seed" of Israel who had gone into Assyrian captivity for their disobedience to their God; who had lost their identity (The Jews have never lost their identity, because they would not allow the world to lost sight of them); who were labelled as "Gentiles; but who in this new land were now known as "sons of the living God." (Christians, Hosea 1:10)

They had been divorced by God, but now could be reconciled to Him through the death and resurrection of their husband, Jesus the Christ. Through this act, they could once again be legally remarried. (See Romans Chapter 2)

Now in America, the words of Hosea 1:10 have come to pass: "And it shall come to pass, that in the place where it was said unto them, ye are not My people (Remember the Judeo-Christian church world calls us Gentiles), there it shall be said unto them, Ye are the sons of the living God (Christians)."

So the heart's language of this vast immigration throng was the same as that of the Israelites who had settled North America in the late 1600's and early 1700. These 19th century immigrants (Many of whom were slaves but) were easily assimilated into the framework of American society and became the people who contributed to making America great.

Beginning about the time of the Great Social Experiments of the Jewish President Franklin Delano Roosevelt, in the 1930's, the floodgates were opened to alien immigrants from Asia, South and Central America, and

Africa. A Jewess named Emma Lazarus, wrote the words, later engraved on the foundation of the Statue of Liberty: "Give me you poor, your tired, your huddled masses; yearning to breath free." And they came, the refuse from all countries, lured not so much by freedom, as by a "free handout," given tot hem by "brainwashed" White Israelite Christians, who did not realize, nor do they yet realize, they were destroying themselves in the process.

The enemies of God and His people, "True Israel," were quick to recognize this as further goal in their avowed purpose to destroy White Civilization. A goal they have envisioned from the "dusty halls of Babylon."

Under liberal Democratic Party leadership, which soon learned that the votes of the illiterate immigrants would keep them in power, government policy was put into effect, not for the welfare of Christian America and its people, but for the politicians in Washington, D.C. Since that time, as the floodgates have been opened by traitorous leaders in Washington, the United States has been inundated by the criminal and garbage element of the world They have turned this Christian Constitutional Republic into a Jewish Socialist Welfare State, called a Democracy, which is fast falling under the power of the One Worlders of the New World Order. Which is exposing that the world is being control by the Zionist murdering dogs.

The people in government who have encouraged this alien invasion, have done everything in their power to emasculate our immigration Services and the Border Patrol which is supposed to guard our borders. A constant lesson of history has always been "When a nation can no longer control it's borders, it is on the way out."



Chapter II

Miscegenation An Abomination

Our danger from internal sources hostile to our civilization was the subject of a warning by General MacArthur in his speech before the Massachusetts Legislature on July 25, 1951: "This evil force, with neither spiritual base

nor moral standard, rallies the abnormal and sub-normal elements among our citizenry and applies internal pressure against all things we hold decent and all things that we hold right; the type of pressure which has caused many Christian nations abroad to fall and their own cherished freedoms to languish in the shackles of complete suppression.

As it has happened there it can happen here. Our need for patriotic fervor and religious devotion was never more impelling. There can be no compromise with atheistic communism; no half way in the preservation of freedom and religion. It must be all or nothing. We must unite in the high purpose that the liberties etched upon the design of our life by our forefathers be unimpaired and that we maintain the moral courage and spiritual leadership to preserve inviolate that bulwark of all freedom, our Christian faith." We must (iii) effect a genuine clean-up of our government removing not only all those who can be proved to be traitors, but also all those whose policies have for stupidity or bad judgment been inimical to the interests of our country.

After reading this, there is no way, that any patriotic American can not see that every single Jew who has ever been elected into office has been a traitor. As you can see by the following they have used deceit, treachery and out right lies to further their own ends. And for the most part most of the non-Jews elected as Senators or Representatives have not opposed them, in fact, they have cow towed to them and are therefore guilty of treason also.

Jewish involvement in shaping American immigration policy, 1881-1965: A Historical Review, by Kevin MacDonald Department of Psychology California State University-Long Beach Long Beach, CA 90840-0901 Population and Environment, in press.

ABSTRACT: THIS PAPER DISCUSSES JEWISH INVOLVEMENT IN SHAPING UNITED STATES IMMIGRATION POLICY. IN ADDITION TO A PERIODIC INTEREST IN FOSTERING THE IMMIGRATION OF CO-RELIGIONISTS—JEWS HAVE AN INTEREST IN OPPOSING THE ESTABLISHMENT OF ETHNICALLY AND CULTURALLY HOMOGENEOUS

SOCIETIES IN WHICH THEY RESIDE AS MINORITIES. JEWS HAVE BEEN AT THE FOREFRONT IN SUPPORTING MOVEMENTS AIMED AT ALTERING THE ETHNIC STATUS QUO IN THE UNITED STATES IN FAVOUR OF IMMIGRATION OF NON-EUROPEAN PEOPLES. These activities have involved leadership in Congress, organizing and funding anti-restrictionist groups composed of Jews and gentiles, and originating intellectual movements opposed to evolutionary and biological perspectives in the social sciences.

INTRODUCTION: Ethnic conflict is of obvious importance for understanding critical aspects of American history, and not only for understanding Black/White ethnic conflict or the fate of Native Americans. Immigration policy is a paradigmatic example of conflict of interest between ethnic groups because **IMMIGRATION POLICY INFLUENCES THE FUTURE DEMOGRAPHIC COMPOSITION OF THE NATION.** Ethnic groups unable to influence immigration policy in their own interests will eventually be displaced or reduced in relative numbers by groups able to accomplish this goal.

This paper discusses ethnic conflict between Jews and gentiles in the area of immigration policy. Immigration policy is, however, only one aspect of conflicts of interest between Jews and gentiles in America. The skirmishes between Jews and the gentile power structure beginning in the late nineteenth century always had strong overtones of anti-Semitism. These battles involved issues of Jewish upward mobility, quotas on Jewish representation in elite schools beginning in the nineteenth century and peaking in the 1920's and 1930's, the anti-Communist crusades in the post-World War II era, as well as the very powerful concern with the cultural influences of the major media extending from Henry Ford's writings in the 1920's to the Hollywood inquisitions of the McCarthy era and into the contemporary era.

That anti-Semitism was involved in these issues can be seen from the fact that historians of Judaism (e.g., Sachar 1992, p. 620) feel compelled to include accounts of these events as important to the history of Jews in America, by the anti-Semitic pronouncements of many of the gentile participants, and by the self-conscious understanding of Jewish

participants and observers. The Jewish involvement in influencing immigration policy in the United States is especially noteworthy as an aspect of ethnic conflict. Jewish involvement has had certain unique qualities that have distinguished Jewish interests from the interests of other groups favouring liberal immigration policies.

Anti-Semitism: The word anti-Semitism was an invention; H. H. Beamish, in a New York address, October 30 - November 1, 1937: "In 1848 the word 'anti-Semitic' was invented by the Jews to prevent the use of the word 'Jew.' The right word for them is 'Jew'"

Throughout much of this period, one Jewish interest in liberal immigration policies stemmed from a desire to provide a sanctuary for Jews fleeing from anti-Semitic persecutions in Europe and elsewhere. Anti-Semitic persecutions have been a recurrent phenomenon in the modern world beginning with the Czarist persecutions in 1881, and continuing into the post-World War II era in the Soviet Union and Eastern Europe. As a result, liberal immigration has been a Jewish interest because survival often dictated that Jews seek refuge in other lands (Cohen 1972, p. 341). For a similar reason, Jews have consistently advocated an internationalist foreign policy for the United States because antuaz internationally-minded America was likely to be more sensitive to the problems of foreign Jewries (Cohen 1972, p. 342).

However, in addition to a persistent concern that America be a safe haven for Jews fleeing outbreaks of anti-Semitism in foreign countries, there is evidence that Jews, much more than any other European-derived ethnic group in America, have viewed liberal immigration policies as a mechanism of ensuring that America would be a pluralistic rather than a unitary, homogeneous society (e.g., Cohen 1972). **PLURALISM SERVES BOTH INTERNAL (within-group) AND EXTERNAL (between-group) JEWISH INTERESTS. PLURALISM SERVES INTERNAL JEWISH INTERESTS BECAUSE IT LEGITIMATES THE INTERNAL JEWISH INTEREST IN RATIONALIZING AND OPENLY ADVOCATING AN INTEREST IN JEWISH GROUP COMMITMENT AND NON-ASSIMILATION,** what Howard Sachar (1992, p. 427) terms its function in legitimising the preservation of a

minority culture in the midst of a majority's host society. The development of an ethnic, political, or religious mono-culture implies that Judaism can survive only by engaging in a sort of semi-crypsis.

As Irving Louis Horowitz (1993, 86) notes regarding the long-term consequences of Jewish life under Communism, Jews suffer, their numbers decline, and emigration becomes a survival solution when the state demands integration into a national mainstream, a religious universal defined by a state religion or a near-state religion. Both Neusner (1987) and Ellman (1987) suggest that the increased sense of ethnic consciousness seen in Jewish circles recently has been influenced by this general movement within American society toward the legitimisation of minority group ethnocentrism. More importantly, ethnic and religious pluralism serves external Jewish interests because Jews become just one of many ethnic groups.

This results in the diffusion of political and cultural influence among the various ethnic and religious groups, and it becomes difficult or impossible to develop unified, cohesive groups of gentiles united in their opposition to Judaism. Historically, major anti-Semitic movements have tended to erupt in societies that have been, apart from the Jews, religiously and/or ethnically homogeneous (MacDonald, 1994; 1998).



Chapter III

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Conversely, one reason for the relative lack of anti-Semitism in America compared to Europe was that Jews did not stand out as a solitary group of [religious] non-conformists (Higham 1984, p. 156). It follows also that ethnically and religiously pluralistic societies are more likely to satisfy Jewish interests than are societies characterized by ethnic and religious homogeneity among gentiles. Beginning with Horace Kallen, Jewish intellectuals have been at the forefront in developing models of the United States as a culturally and ethnically pluralistic society. Reflecting the

utility of cultural pluralism in serving internal Jewish group interests in maintaining cultural separatism, Kallen personally combined his ideology of cultural pluralism with a deep immersion in Jewish history and internationally-minded America was likely to be more sensitive to the problems of foreign Jewries (Cohen 1972, p. 342).

More importantly, ethnic and religious pluralism serves external Jewish interests because Jews become just one of many ethnic groups. This results in the diffusion of political and cultural influence among the various ethnic and religious groups, and it becomes difficult or impossible to develop unified, cohesive groups of gentiles united in their opposition to Judaism. Historically, major anti-Semitic movements have tended to erupt in societies that have been, apart from the Jews, religiously and/or ethnically homogeneous (MacDonald, 1994; 1998). Conversely, one reason for the relative lack of anti-Semitism in America compared to Europe was that Jews did not stand out as a solitary group of [religious] non-conformists (Higham 1984, p. 156). It follows also that ethnically and religiously pluralistic societies are more likely to satisfy Jewish interests than are societies characterized by ethnic and religious homogeneity among gentiles.

Beginning with Horace Kallen, Jewish intellectuals have been at the forefront in developing models of the United States as a culturally and ethnically pluralistic society. Reflecting the utility of cultural pluralism in serving internal Jewish group interests in maintaining cultural separatism, Kallen personally combined his ideology of cultural pluralism with a deep immersion in Jewish history and literature, a commitment to Zionism, and political activity on behalf of Jews in Eastern Europe (Sachar 1992, p. 425ff; Frommer 1978). Kallen (1915; 1924) developed a polycentric ideal for American ethnic relationships. Kallen defined ethnicity as deriving from one's biological endowment, implying that Jews should be able to remain a genetically and culturally cohesive group while nevertheless participating in American democratic institutions.

This conception that the United States should be organized as a set of separate ethnic/cultural groups was accompanied by an ideology that relationships between groups would be cooperative and benign: Kallen

lifted his eyes above the strife that swirled around him to an ideal realm where diversity and harmony coexist (Higham 1984, p. 209). Similarly in Germany, the Jewish leader Moritz Lazarus argued in opposition to the views of the German intellectual Heinrich Treitschke that the continued separateness of diverse ethnic groups contributed to the richness of German culture (Schorsch 1972, p. 63).

LAZARUS ALSO DEVELOPED THE DOCTRINE OF DUAL LOYALTY WHICH BECAME A CORNERSTONE OF THE ZIONIST MOVEMENT. Kallen wrote his 1915 essay partly in reaction to the ideas of Edward A. Ross (1914). Ross was a Darwinian sociologist who believed that the existence of clearly demarcated groups would tend to result in between-group competition for resources. Higham's comment is interesting because it shows that Kallen's romantic views of group co-existence were contradicted by the reality of between-group competition in his own day. Indeed, it is noteworthy that Kallen was a prominent leader of the American Jewish Congress (AJ Congress). During the 1920's and 1930's the AJ Congress championed group economic and political rights for Jews in Eastern Europe at a time when there was widespread ethnic tensions and persecution of Jews, and despite the fears of many that such rights would merely exacerbate current tensions.

The AJ Congress demanded that Jews be allowed proportional political representation as well as the ability to organize their own communities and preserve an autonomous Jewish national culture. The treaties with Eastern European countries and Turkey included provisions that the state provide instruction in minority languages and that Jews have the right to refuse to attend courts or other public functions on the Sabbath (Frommer 1978, p. 162).

Kallen's idea of cultural pluralism as a model for America was popularised among gentile intellectuals by John Dewey (Higham 1984, p. 209), who in turn was promoted by Jewish intellectuals: If lapsed Congregationalists like Dewey did not need immigrants to inspire them to press against the boundaries of even the most liberal of Protestant sensibilities, Dewey's kind were resoundingly encouraged in that direction by the Jewish intellectuals they encountered in urban academic and literary communities (Hollinger, 1996, p. 24).

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Chapter IV

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Kallen's ideas have been very influential in producing Jewish self-conceptualisations of their status in America. This influence was apparent as early as 1915 among American Zionists, such as Louis D. Brandeis. Brandeis viewed America as composed of different nationalities whose free development would spiritually enrich the United States and would make it a democracy par excellence (Gal 1989, p. 70). These views became a hallmark of mainstream American Zionism, secular and religious alike (Gal 1989, p. 70).

But Kallen's influence extended really to all educated Jews: Legitimising the preservation of a minority culture in the midst of a majority's host society, pluralism functioned as intellectual anchorage for an educated Jewish second generation, sustained its cohesiveness and its most tenacious communal endeavours through the rigors of the Depression and revived anti-Semitism, through the shock of Nazism and the Holocaust, until the emergence of Zionism in the post-World War II years swept through American Jewry with a climactic redemptionist fervour of its own. (Sachar 1992, p. 427)

Explicit statements linking immigration policy to a Jewish interest in cultural pluralism can be found among prominent Jewish social scientists and political activists. In his review of Kallen's (1956) *Cultural Pluralism and the American Idea* appearing in *Congress Weekly* (published by the AJ Congress), Joseph L. Blau (1958, p. 15) noted that Kallen's view is needed to serve the cause of minority groups and minority cultures in this nation without a permanent majority the implication being that Kallen's ideology of multi-culturalism opposes the interests of any ethnic group in dominating America.

The well-known author and prominent Zionist Maurice Samuel (1924, p. 215) writing partly as a negative reaction to the immigration law of 1924, wrote that If, then, the struggle between us [i.e., Jews and gentiles] is ever to be lifted beyond the physical, your democracies will have to alter their demands for racial, spiritual and cultural homogeneity with the State. But it would be foolish to regard this as a possibility, for the tendency of this civilization is in the opposite direction. There is a steady approach toward the identification of government with race, instead of with the political State.

Samuel deplored the 1924 legislation and in the following quote he develops the view that the American state as having no ethnic implications. We have just witnessed, in America, the repetition, in the peculiar form adapted to this country, of the evil farce to which the experience of many centuries has not yet accustomed us. If America had any meaning at all, it lay in the peculiar attempt to rise above the trend of our present civilization the identification of race with State—America was therefore the New World in this vital respect that the State was purely an ideal, and nationality was identical only with acceptance of the ideal.

But it seems now that the entire point of view was a mistaken one, that America was incapable of rising above her origins, and the semblance of an ideal-nationalism was only a stage in the proper development of the universal gentile spirit—To-day, with race triumphant over ideal, anti-Semitism uncovers its fangs, and to the heartless refusal of the most elementary human right, the right of asylum, is added cowardly insult. We are not only excluded, but we are told, in the unmistakable language

of the immigration laws, that we are an inferior people. Without the moral courage to stand up squarely to its evil instincts, the country prepared itself, through its journalists, by a long draught of vilification of the Jew, and, when sufficiently inspired by the popular and scientific potions, committed the act. (pp. 218-220)

A congruent opinion is expressed by prominent Jewish social scientist and political activist Earl Raab (Raab is associated with the Anti-Defamation League of B'nai B'rith (ADL), and is executive director emeritus of the Perlmutter Institute for Jewish Advocacy at Brandeis University. He is also a columnist for the San Francisco Jewish Bulletin. Among other works, he is co-author, with Seymour Lipset of *The Politics of Unreason: Right Wing-Extremism in America, 1790-1970* (Lipset & Raab 1970), a volume in a series of books on anti-Semitism in the United States sponsored by the ADL) who remarks very positively on the success of American immigration policy in altering the ethnic composition of the United States since 1965.

Raab notes that the Jewish community has taken a leadership role in changing the Northwestern European bias of American immigration policy (1993a, p. 17), and he has also maintained that one factor inhibiting anti-Semitism in the contemporary United States is that (a)n increasing ethnic heterogeneity, as a result of immigration, has made it even more difficult for a political party or mass movement of bigotry to develop (1995, p. 91).

Or more colourfully: The Census Bureau has just reported that about half of the American population will soon be non-white or non-European. And they will all be American citizens. We have tipped beyond the point where a Nazi-Aryan party will be able to prevail in this country. We [i.e., Jews] have been nourishing the American climate of opposition to bigotry for about half a century. That climate has not yet been perfected, but the heterogeneous nature of our population tends to make it irreversible and makes our constitutional constraints against bigotry more practical than ever. (Raab 1993b, p. 23). (In Australia, Miriam Faine, an editorial committee member of the Australian Jewish Democrat stated that the strengthening of multi-cultural or diverse Australia is also our most

effective insurance policy against anti-Semitism. The day Australia has a Chinese Australian Governor General I would feel more confident of my freedom to live as a Jewish Australian (in McCormack 1994, p. 11)).

Indeed, the primary objective of Jewish political activity after 1945 was—to prevent the emergence of an anti-Semitic reactionary mass movement in the United States (Svonkin 1997, 8). Charles Silberman (1985, 350) notes that American Jews are committed to cultural tolerance because of their belief one firmly rooted in history that Jews are safe only in a society acceptant of a wide range of attitudes and behaviours, as well as a diversity of religious and ethnic groups.

It is this belief, for example, not approval of homosexuality, that leads an overwhelming majority of American Jews to endorse gay rights and to take a liberal stance on most other so-called social issues. (Moreover, **A DEEP CONCERN THAT AN ETHNICALLY AND CULTURALLY HOMOGENEOUS AMERICA WOULD COMPROMISE JEWISH INTERESTS** can be seen in Silberman's comments on the attraction of Jews to the Democratic party—with its traditional hospitality to non-WASP ethnic groups—A distinguished economist who strongly disagreed with Mondale's economic policies voted for him nonetheless. I watched the conventions on television, he explained, and the Republicans did not look like my kind of people. That same reaction led many Jews to vote for Carter in 1980 despite their dislike of him; I rather live in a country governed by the faces I saw at the Democratic convention than by those I saw at the Republican contention a well-known author told me (pp. 347-348)).

Silberman's comment that Jewish attitudes are firmly rooted in history is quite reasonable: There has indeed been a only with acceptance of the ideal. But it seems now that the entire point of view was a mistaken one, that America was incapable of rising above her origins, and the semblance of an ideal-nationalism was only a stage in the proper development of the universal gentile spirit—To-day, with race triumphant over ideal, anti-Semitism uncovers its fangs, and to the heartless refusal of the most elementary human right, the right of asylum, is added cowardly insult. We are not only excluded, but we are told, in the unmistakable language

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Chapter V

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and behaviours, as well as a diversity of religious and ethnic groups. It is this belief, for example, not approval of homosexuality, that leads an overwhelming majority of American Jews to endorse gay rights' and to take a liberal stance on most other so-called social issues. Silberman's comment that Jewish attitudes are firmly rooted in history is quite reasonable: There has indeed been a tendency for Jews to be persecuted by a culturally and/or ethnically homogeneous majority that come to view Jews as a negatively evaluated outcrop.

Writing in 1914, the sociologist Edward A. Ross had a clear sense that liberal immigration policy was exclusively a Jewish issue. Ross provides the following quote from **PROMINENT AUTHOR AND ZIONIST PIONEER ISRAEL ZANGWILL AS CLEARLY ARTICULATING THE IDEA THAT AMERICA IS AN IDEAL PLACE TO ACHIEVE JEWISH INTERESTS. AMERICA HAS AMPLE ROOM FOR ALL THE SIX MILLIONS OF THE PALE** [i.e., the Pale of Settlement, home to most of Russia's Jews]; any one of her fifty states could absorb them. And next to being in a country of their own, there could be no better fate for them than to be together in a land of civil and religious liberty, of whose Constitution Christianity forms no part and where their collective votes would practically guarantee them against future persecution (Israel Zangwill, in Ross 1914, p. 144).

JEW'S THEREFORE HAVE A POWERFUL INTEREST IN IMMIGRATION POLICY; HENCE THE ENDEAVOUR OF THE JEW'S TO CONTROL THE IMMIGRATION POLICY OF THE UNITED STATES. Although theirs is but a seventh of our net immigration, they led the fight on the Immigration Commission's bill. The power of the million Jews in the Metropolis lined up the Congressional delegation from New York in solid opposition to the literacy test.

The systematic campaign in newspapers and magazines to break down all arguments for restriction and to calm nativist fears is waged by and for one race. Hebrew money is behind the National Liberal Immigration League and its numerous publications. From the paper before the commercial body or the scientific association to the heavy treatise produced with the aid of the Baron de Hirsch Fund, the literature that

proves the blessings of immigration to all classes in America emanates from subtle Hebrew brains (Ross 1914, pp. 144-145).

Ross (1914, p. 150) also reported that immigration officials had become very sore over **THE INCESSANT FIRE OF FALSE ACCUSATIONS TO WHICH THEY ARE SUBJECTED BY THE JEWISH PRESS AND SOCIETIES. UNITED STATES SENATORS COMPLAIN THAT DURING THE CLOSE OF THE STRUGGLE OVER THE IMMIGRATION BILL THEY WERE OVERWHELMED WITH A TORRENT OF CROOKED STATISTICS AND MISREPRESENTATIONS OF JEWS FIGHTING THE LITERACY TEST.**

Similarly during the 1924 congressional hearings on immigration, the most prominent group of witnesses against the bill were representatives of southeastern European immigrants, particularly **JEWISH LEADERS (Divine 1957, 16). Neuringer (1971, p. 164) NOTES THAT JEWISH OPPOSITION TO THE 1921 AND 1924 LEGISLATION WAS MOTIVATED LESS BY A DESIRE FOR HIGHER LEVELS OF JEWISH IMMIGRATION THAN BY OPPOSITION TO THE IMPLICIT THEORY THAT AMERICA SHOULD BE DOMINATED BY INDIVIDUALS WITH NORTHERN AND WESTERN EUROPEAN ANCESTRY. THE JEWISH INTEREST WAS THUS TO OPPOSE THE ETHNIC INTERESTS OF THE PEOPLES OF NORTHWESTERN EUROPE IN MAINTAINING AN ETHNIC STATUS QUO OR INCREASING THEIR PERCENTAGE OF THE POPULATION.**

However, even prior to this period Jewish organizations were adamantly opposed to any restrictions on immigration based on race or ethnicity, indicating that they had a very different view of the ideal racial/ethnic composition of the United States than did the non-Jewish European-derived peoples. Thus in 1882 the Jewish press was unanimous in its condemnation of the Chinese Exclusion Act (Neuringer 1971, p. 23) even though this act had no direct bearing on Jewish immigration. In the early twentieth century the **A J COMMITTEE AT TIMES ACTIVELY FOUGHT AGAINST ANY BILL THAT RESTRICTED**

IMMIGRATION TO WHITE PERSONS OR NON-ASIANS, and only refrained from active opposition if it judged that **A J COMMITTEE** support would threaten the immigration of Jews (Cohen 1972, p. 47; Goldstein 1990, p. 250).

Beginning in the **1920's JEWS WHOSE BACKGROUNDS DERIVED FROM EASTERN EUROPE PLAYED A VERY PROMINENT AND DISPROPORTIONATE ROLE IN THE CPUSA (Klehr, 1978, p. 37ff). MERELY CITING PERCENTAGES OF JEWISH LEADERS PROBABLY DOES NOT ADEQUATELY INDICATE THE EXTEND OF JEWISH INFLUENCE IN THE CPUSA, SINCE ACTIVE EFFORTS WERE MADE TO RECRUIT GENTILES AS A SORT OF WINDOW DRESSING TO CONCEAL THE EXTENT OF JEWISH INFLUENCE IN THE MOVEMENT (Klehr, 1978, p. 40; Rothman & Lichter, 1982, p. 99).**

Klehr (1978, p. 40) estimates that **FROM 1921 to 1961, JEWS CONSTITUTED 33.5% OF THE CENTRAL COMMITTEE MEMBERS AND THE REPRESENTATION OF JEWS WAS OFTEN ABOVE 40% (Klehr, 1978, p. 46). In the 1920s A MAJORITY OF THE MEMBERS OF THE SOCIALIST PARTY WERE IMMIGRANTS AND THAT AN OVERWHELMING (Glazer 1961, 38, 40) PERCENTAGE OF THE CPUSA CONSISTED OF RECENT IMMIGRANTS, A SUBSTANTIAL PERCENTAGE OF WHOM WERE JEWS.** In Philadelphia in the 1930'S, fully 72.2% of the CP members were the children of Jewish immigrants who came to the United States in the late nineteenth and early twentieth century (Lyons 1982, 71).

As late as 1929, 90% of the members of the Communist Party in Philadelphia were foreign born and in June of 1933 the national organization of the CPUSA was still 70% foreign born (Lyons 1982, 72-73). **JEWS WERE THE ONLY NATIVE-BORN ETHNIC GROUP FROM WHICH THE PARTY WAS ABLE TO RECRUIT. GLAZER (1969; p. 129) STATES that at least HALF OF THE CPUSA MEMBERSHIP OF AROUND 50,000 WERE JEWS INTO THE 1950's AND THAT THERE WAS A VERY HIGH RATE OF**

TURNOVER, SO THAT PERHAPS 10 TIMES THAT NUMBER OF INDIVIDUALS WERE INVOLVED IN THE PARTY AND THERE WERE AN EQUAL OR LARGER NUMBER WHO WERE SOCIALISTS OF ONE KIND OR ANOTHER. Writing of the 1920's, Buhle (1980, p. 89) notes that most of those favourable to the party and the Freiheit simply did not join no more than a few thousand out of a following of a hundred times that large.



Chapter VI

Miscegenation An Abomination

THE JEWISH CONCERN TO ALTER THE ETHNIC BALANCE OF THE UNITED STATES IS APPARENT IN THE DEBATES OVER IMMIGRATION LEGISLATION during the post World War II era. In 1948 the **AJ COMMITTEE** submitted a statement to the Senate subcommittee which simultaneously denied the importance of the material interests of the United States as well as affirmed its commitment to immigration of all races: Americanism is not to be measured by conformity to law, or zeal for education, or literacy, or any of these qualities in which immigrants may excel the native-born. Americanism is the spirit behind the welcome that America has traditionally extended to people of all races, all religions, all nationalities (in Cohen 1972, p. 369).

In 1945 Representative Emanuel Celler introduced a bill ending Chinese exclusion by establishing token quotas for Chinese, and in 1948 the **AJ COMMITTEE** condemned racial quotas on Asians (Divine, 1957, p. 155). On the other hand, **JEWISH GROUPS HAD AN ATTITUDE OF INDIFFERENCE OR EVEN HOSTILITY TOWARD IMMIGRATION OF NON-JEWS FROM EUROPE** (including Southern Europe) in the post-World War II era (Neuringer, 1971, pp. 356, 367-369, 383). Thus Jewish spokesmen did not testify at all during the first set of hearings on emergency legislation which allowed immigration of a limited number of German, Italian, Greek, and Dutch immigrants, escapees from Communism, and a small number of Poles, Orientals, and Arabs.

JEWISH ANTI-RESTRICTIONIST ACTIVITY, 1953-1965: During this period, the Congress Weekly regularly noted the role of Jewish organizations as the vanguard of liberalized immigration laws: For example, in its editorial of Feb. 20, 1956 (p. 3), it congratulated President Eisenhower for his unequivocal opposition to the quota system which, more than any other feature of our immigration policy, has excited the most widespread and most intense aversion among Americans. In advancing this proposal for new guidelines and standards in determining admissions, President Eisenhower has courageously taken a stand in advance of even many advocates of a liberal immigration policy and embraced a position which had at first been urged by the American Jewish Congress and other Jewish agencies.

REFLECTING THE LONG JEWISH OPPOSITION TO THE IDEA THAT IMMIGRATION POLICY SHOULD BE IN THE NATIONAL INTEREST, THE ECONOMIC WELFARE OF AMERICAN CITIZENS WAS IRRELEVANT; securing high levels of immigration had become an end in itself. The 1965 law is having the effect that it seems reasonable to suppose had been intended by its Jewish advocates all along: the Census Bureau projects that by the year 2050, European-derived peoples will no longer be a majority of the population of America. Moreover, multi-culturalism has already become a powerful ideological and political reality (Brimelow, 1995). Although the proponents of the 1965 legislation continued to insist that the bill would not affect the ethnic balance of the United States or even impact its culture, it is difficult to believe that at least some of the proponents were unaware of the eventual implications.

OPPONENTS, CERTAINLY, WERE QUITE CLEAR THAT IT WOULD INDEED AFFECT THE ETHNIC BALANCE OF THE UNITED STATES. Given the intense involvement of organizations such as the **AJ COMMITTEE** in the details of immigration legislation and their very negative attitudes toward the North-Western European bias of pre-1965 United States immigration policy and very negative attitudes toward the idea of an ethnic status quo embodied, e.g., in the PCIN document Whom We Shall Welcome, it appears unlikely to suppose that

these organizations were unaware of the inaccuracy of the projections of the effects of this legislation that were made by its supporters.

CONCLUSION

The defeats of 1924 and 1952 did not prevent the ultimate victory of the Jewish interest in combating the cultural, political, and demographic dominance of the European-derived peoples of the United States. What is truly remarkable is the tenacity with which Jewish ethnic interests were pursued for a period of close to 100 years. Also remarkable was the ability to frame the argument of immigration-restrictionists in terms of racial superiority in the period from 1924- 1965 rather than in such positive terms as the ethnic interests of the peoples of northern and western Europe in maintaining a status quo as of 1924.

During the period between 1924 and 1965 Jewish interests were largely thwarted, but this did not prevent the ultimate triumph of the Jewish perspective on immigration. In a very real sense the result of the immigration changes fostered by Jewish intellectual and political activity have constituted a long term victory over the political, demographic, and cultural representation of the common people of the South and West (Higham 1984, 49) whose congressional delegates were in the forefront of the restrictionist forces. Former Secretary of the Navy James Webb (1995) notes that it is the descendants of those WASPS who settled the West and South who by and large did the most to lay out the infrastructure of this country, quite often suffering educational and professional regression as they tamed the wilderness, built the towns, roads and schools, and initiated a democratic way of life that later white cultures were able to take advantage of without paying the price of pioneering.

Because of differing talents and abilities and differing parenting styles between ethnic groups, there would be a need to have different criteria for qualifying and retaining jobs depending on ethnic group membership. (Moreover, achieving parity between Jews and other ethnic groups would entail a very high level of discrimination against individual Jews for admission to universities or employment opportunities, and would even entail a large taxation on Jews in order to prevent the present Jewish

advantage in the possession of wealth, since at present Jews are vastly over-represented among the wealthy and the successful in the United States (e.g., Ginsberg, 1994; Lipsett & Raab, 1995). Beginning in the 1920s, studies have repeatedly shown that Ashkenazi Jews have a full-scale IQ of approximately 117 and a verbal IQ in the range of 125 (see MacDonald, 1994 for a review). By 1988, Jews constituted about 40% of admissions to Ivy League colleges and Jewish income was at least double that of gentiles (Shapiro (1992, p. 116). **SHAPIRO also SHOWS THAT JEWS ARE OVER REPRESENTED BY AT LEAST A FACTOR OF NINE ON INDEXES OF WEALTH, BUT THAT THIS IS A CONSERVATIVE ESTIMATE BECAUSE MUCH JEWISH WEALTH IS IN REAL ESTATE WHICH IS DIFFICULT TO DETERMINE AND EASY TO HIDE.**

Contrary to policies they advocate for the United States, American Jews have had no interest at all in proposing that immigration to Israel should be similarly multi-ethnic or that Israel should have an immigration policy that would threaten the hegemony of Jews in Israel. Indeed, **THE VERY DEEP ETHNIC CONFLICT WITHIN ISRAEL IS AN EXCELLENT EXAMPLE OF THE FAILURE OF MULTI-CULTURALISM.** Similarly, while Jews have been on the forefront of movements to separate church and state in the United States and often protested lack of religious freedom in the Soviet Union, the control of religious affairs by the Orthodox in Israel has received only belated and half-hearted opposition by American Jewish organizations (Cohen, 1972, 317) and has not prevented the all-out support of Israel by American Jews, despite the fact that Israel's policy regarding immigration is quite the opposite of that of Western democracies.

At present the interests of non-European-derived peoples to expand demographically and politically in the United States are widely perceived as a moral imperative, while the attempts of the European-derived peoples to retain demographic, political, and cultural control are represented as racist and patently immoral. From the perspective of these European-derived peoples, the prescribed morality entails altruism and self-sacrifice, and it is unlikely to be viable in the long run. "The fight against Germany has now been waged for months by every Jewish community, on every

conference, in all labour unions and by every single Jew in the world. There are reasons for the assumption that our share in this fight is of general importance. We shall start a spiritual and material war of the whole world against Germany. Germany is striving to become once again a great nation, and to recover her lost territories as well as her colonies. But our Jewish interests call for the complete destruction of Germany..." (Valadimir Jabotinsky, in Mascha Rjetch, January, 1934)



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