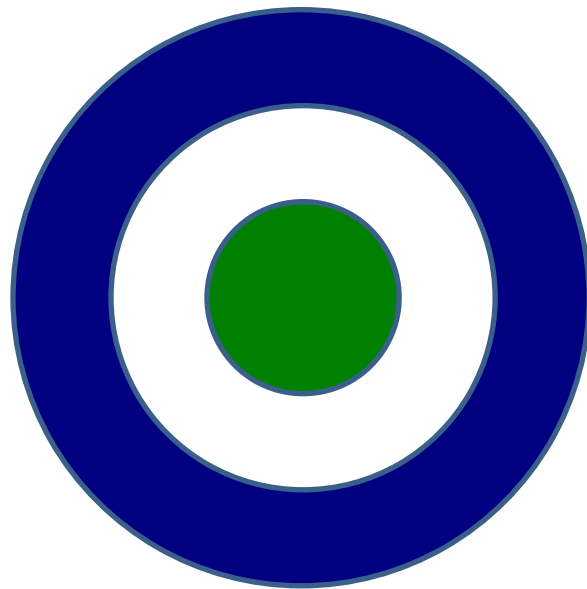


# **THE NORTHWEST IMPERATIVE**



**CHARLES KNIGHT**

# **The Northwest Imperative**

Charles Knight

Hazar Press

The Northwest Imperative  
Charles Knight

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To Richard G. Butler and Harold A. Covington

We must secure the existence of our people and  
a future for White children.

David E. Lane

# Contents

<a href="#">Preface</a>	viii
<a href="#">Introduction</a>	1
<b><u>Part I</u></b>	
<b><u>The Existential Crisis</u></b>	
<a href="#">1. The Demographic Threat</a>	5
<a href="#">2. The Islamic Threat</a>	8
<a href="#">3. The Hispanic Threat</a>	16
<a href="#">4. The African Threat</a>	23
<a href="#">5. The Inevitable Racial Conflict</a>	38
<b><u>Part II</u></b>	
<b><u>The Essential Crisis</u></b>	
<a href="#">6. The Eternal Struggle</a>	45
<a href="#">7. The Real American Story</a>	59
<a href="#">8. The Jewish Threat</a>	76
<a href="#">9. The American Problem</a>	101
<a href="#">10. The Christian Question</a>	156
<b><u>Part III</u></b>	
<b><u>Blood, Soil, and Honor</u></b>	
<a href="#">11. Blood</a>	162
<a href="#">12. Soil</a>	165
<a href="#">13. Honor</a>	166
<a href="#">14. Natural Morality</a>	169
<b><u>Part IV</u></b>	
<b><u>The Northwest Project</u></b>	
<a href="#">15. Migration</a>	172
<a href="#">16. Community Building</a>	175
<a href="#">17. Educational Activity</a>	179
<a href="#">18. Political Activity</a>	187
<b><u>Part V</u></b>	
<b><u>Quaternary Culture</u></b>	
<a href="#">19. Nation-state</a>	200
<a href="#">20. Science</a>	207
<a href="#">21. Eugenics</a>	212
<a href="#">22. Natural Order</a>	217

<a href="#">Conclusion</a>	221
<a href="#">Recommended Reading</a>	223
<a href="#">Notes</a>	225

## PREFACE

Besides the defeat of Hillary Clinton, the most consequential outcome of the presidency of Donald J. Trump was his triggering of the Left to drop the mask of sanity and reveal its fanatical hatred of White America. Not only did the Left constantly demonstrate its hatred of the alleged “white supremacist” in the White House, it also revealed its hatred for all White Americans and their culture and its desire to replace Whites with non-whites. This hatred was on full display during the riots of 2020 when the historic American nation died – symbolized by the orgy of icon-smashing of statues of American heroes.

After four years of mentally-deranged, hate-filled resistance to the Trump administration, the Left has been radicalized. The whole Left has been awakened by the “Great Awakening.” The Left is now the radical Left. In 2020, the radical Left captured the Democratic Party and all the major American institutions.

In a rigged election, the White House was also captured by the radical Left. In his inaugural address on January 20, 2021, President Joe Biden declared war on “political extremism,” “white supremacy,” and “domestic terrorism” in order to root out systemic racism and “deliver racial justice.” Using the so-called “insurrection” at the United States Capitol on January 6 as justification, his radical Leftist regime has launched a new domestic “War on Terror” against anybody who objects to or resists the anti-White totalitarian agenda of the radical Left.

This book’s message of White racial salvation, therefore, is not only necessary but timely.

For Blood, Soil, and Honor

Charles Knight  
October 22, 2021



# INTRODUCTION

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A specter is haunting the White race – the prospect of extinction. The White race is dying; it faces actual physical extinction in the not-too-distant future because White people are not replacing themselves and their homelands are being overrun by hostile non-whites. The hour is late. It is time for every White man and woman of good stock and moral character to become aware of this impending tragedy, recognize their genetic interests, take their own side, and join the struggle to save their race from extinction.

This book is solely concerned about the welfare of the White race, which is defined herein as anybody with wholly European ancestry. More precisely, the White race consists of the Europid subraces (using John R. Baker's taxonomy in his 1974 book *Race*) that originated on the European continent, no matter where they live today. It does not include the peoples of northern Africa or southwestern Asia, nor does the White race include Jews – a genetically-distinct ethnic group.

While the term “White race” describes a biological group and its subgroups, the White race can also be divided into groups whose members share both genetic and cultural heritages. These groups may be called ethnicities (or ethnic groups) or nations depending upon the degree of group awareness among the members. Ethnicities and nations usually live, or traditionally have lived, in a particular territory of their own that they consider their homeland.

Critical to White racial salvation – the freedom and survival of the White race – are White homelands. White homelands are those territories on the European continent in which European nations live, or have traditionally lived, and call their own and those territories outside Europe in which Europeans settled and ruled as the ethno-cultural core in new homelands until fairly recently. The White homelands include the national territories of Europe and the United States of America, Canada, Australia, and New Zealand.

The European diaspora since the fifteenth century carried European civilization with it. The terms “European societies” and “European culture,” therefore, include European settler societies such as the United States, Canada, Australia, and New Zealand and the culture of these societies. In this book, “European,” “Western,” and White are synonymous (unless the context indicates otherwise) but “Western” is usually used to describe Europe and its settler societies instead of “European” to avoid confusion.

Europe is the genetic and cultural cradle of Western civilization, which began with the secondary cultures called Minoan and Hellenic and continued with the tertiary cultures called Greek Christian and Latin Christian. We are living in the transitional epoch to a fourth stage of culture called quaternary – a scientific era dominated by nation-states and powered by industrialism. The development of a world-wide quaternary culture and society is indispensable for the salvation of the White race and the evolutionary advancement of humanity.

The creation of a White quaternary culture and society, however, has been obstructed by a problem within the Western world. This book explains the problem and offers a solution in order to begin the Quaternary Era.

\* \* \*

The book has five parts. Parts I and II present the problem. Parts III, IV, and V present the solution to the problem.

The problem is a dying White race and has two components. There is the existential crisis itself – the prospect of the physical extinction of the White race – and there is the essential crisis – the cultural cause of the existential crisis.

Part I sets forth the existential crisis. The White race is dying because of below-replacement fertility levels that have resulted in a shrinking global White population both in real numbers and in relative terms as a proportion of the world's population. This demographic threat to our race is exacerbated by three other existential threats: the Islamic threat, primarily in Europe for now but eventually in other White homelands as well; the Hispanic threat in the United States; and the African threat in all White homelands where sub-Saharan Africans are present. These three major threats are exacerbating the demographic threat by causing the replacement of dwindling White populations in their own homelands by more fertile and hostile non-whites. If our race fails to prevail in the inevitable racial conflict, White extinction is the ultimate outcome.

Part II sets forth the essential crisis. The essential crisis causing the existential crisis described in part I is a consequence of the Great Civil War of the West (1914-1945) and Jewish subversion of the Western world. This tragic civil war seriously weakened nationalism, the doctrinal basis of the nation-state, and thus made the Western world more vulnerable to Jewish subversion. Due to the uniqueness of American national identity and history, the United States has been especially vulnerable to Jewish subversion, which resulted in the countercultural revolution that began in the 1960s, the triumph of the intellectual Left, and the rise of a Jewish-dominated hostile elite.

The radical cultural transformations of the countercultural revolution subverted the United States, historically a White Christian nation-state, and converted it into an anti-White, anti-Christian anti-nation. The countercultural revolution is a culture war and White Christian Americans have lost the battles on all five fronts: (1) the secularization of American public life; (2) the “sexual revolution”; (3) the so-called black “civil rights” movement; (4) the triumph of cultural pluralism; and (5) the changes in U.S. immigration law that shifted immigration from Europe to Latin America, Asia, and Africa. The result is a Judaized culture and society ruled by a hostile elite that continues to wage war against White Americans and their traditional Anglo-Protestant culture.

Since Christianity is not the solution to the essential crisis of the White race, a new solution to the existential and essential crises must be developed and implemented. Parts III, IV, and V provide that solution – a program for White racial revival. This genetic and cultural revival consists of a new natural morality and the creation of a nation-state for every White nation within the framework of a world-wide quaternary society.

Part III creates a new natural morality based on the principles of “Blood, Soil, and Honor.” This natural morality is a Nietzschean “revaluation of all values” because it is a master morality that revalues the slave morality of Christianity and its secular successors. This revaluation is necessary for a White racial revival because a moral revolution is a prerequisite to a political revolution.

In Europe, the White racial revival requires nationalist movements to reclaim and retake their homelands from all non-white invaders and colonists. The same is required in Canada, Australia, and New Zealand except for some accommodation for the aboriginal relict populations. Because of the unique conditions in the United States, the White racial revival there requires first the creation of a sovereign White homeland in the Pacific Northwest.

Part IV explains the principles of the “Northwest Project” – the cultural project to create a sovereign White homeland in the Pacific Northwest of the United States. The principles are migration, community building, educational activity, and political activity. Only in a sovereign White homeland will we be able to fulfill the Fourteen Words of David Lane: “We must secure the existence of our people and a future for White children.”

Part V expounds two elements of quaternary culture – the nation-state and science – and two doctrines – eugenics and universal nationalism – that are fundamental to the development of a world-wide quaternary culture and society. Only within such a system of nation-states is the salvation of the White race and the evolutionary advancement of humanity possible.

This program for White racial revival is imperative. The White race faces the abyss of biological oblivion. White extinction is simple math. There are more White deaths than White births every day. Moreover, the few Whites that are being born are coming into an increasingly hostile world. The time to act is now.

## Part I

# THE EXISTENTIAL CRISIS

---

The White race is in an existential crisis. If current demographic, migration, and political trends continue, the White race is in danger of actual physical extinction in the next couple hundred years. Based on current fertility rates alone, the White race is a dying population that will eventually become extinct even if it lived in total isolation from the rest of the world's population. Our race's demise, however, will come much sooner because for over a half century the world's White homelands have been subjected to a continuous invasion and settlement by more fertile non-whites, some armed with a militantly political religion or a hostile political agenda, who are replacing the native White inhabitants. Tragically, there are no White homelands anywhere in the world that are free of non-white invasion. We are losing our living space – a requirement for racial freedom and survival. The inevitable result of current demographic, migration, and political trends will be ever-increasing racial conflict and the further loss of White freedom. If we fail to prevail in this conflict, the ultimate outcome will be the extinction of our irreplaceable race.

After the demographic threat to the White race is explained in chapter 1, the following three chapters address separately the major existential threats posed by the presence of non-whites in White homelands, namely, Muslims in Europe, Hispanics in the United States of America, and Africans in both Europe and the United States. Finally, chapter 5 predicts that the inevitable result of this greater racial diversity in White homelands will be greater racial conflict and less White freedom.

## Chapter 1

### THE DEMOGRAPHIC THREAT

---

The demographic threat to the White race is a dying global White population due to below-replacement fertility levels.<sup>1</sup> Because of lower fertility rates relative to non-whites, Whites are also being outnumbered by non-whites worldwide in greater numbers each year. In 1900, the mostly White inhabited areas of Europe, Northern America, and Oceania<sup>2</sup> contained 30 percent of the world's population. Fifty years later, that percentage had only dropped one percentage point, to 29 percent.<sup>3</sup> By 2017, however, the White proportion of the world's population decreased by half, to 15 percent, and is projected to decrease further to almost 14 percent by 2030, to about 12 percent by 2050, and to under 11 percent by 2100.<sup>4</sup> The threat is even more ominous than these proportions indicate because these projections include the increasing number of more fertile non-white inhabitants already in White homelands<sup>5</sup> and the continuous arrival of new non-white invaders.<sup>6</sup>

According to official United Nations (UN) population estimates and projections,<sup>7</sup> the world population in mid-2017 was 7.6 billion and is projected to increase to 8.6 billion by 2030, to 9.8 billion by 2050, and to 11.2 billion by 2100. More than half of the 2.2 billion increase between 2017 and 2050 is expected to occur in Africa, which has the highest rate of population growth among the world's major areas. The population of Africa is projected to grow by 1.3 billion, followed in second place by Asia with an expected increase of 750 million people. By 2050, 54 percent of the world's projected population will live in Asia, while 26 percent will live in Africa. By the end of the century, those proportions change to 43 percent for Asia and 40 percent for Africa because of Africa's continued substantial population growth after 2050.

In sharp contrast, the total population of White homelands is projected to only slightly increase during the twenty-first century, while the population of Europe is actually expected to decrease. From 1.144 billion people in 2017, the combined population of Europe, Northern America, and Oceania is projected to increase to 1.182 billion by 2030, to 1.208 billion by 2050, and to 1.224 billion by 2100. At the same time, however, the population of Europe is expected to *decrease* from 742 million in 2017 to 739 million by 2030, to 716 million by 2050, and to 653 million by 2100. In this projection, Europe is the only major area with a smaller population in 2050 than in 2017.

The increase of 80 million people from 2017 to 2100 in Europe, Northern America, and Oceania would actually be a decrease if the projection did not include the net migration to these areas from Africa, Asia, and Latin America and the Caribbean, which is projected to average about 2.28 million persons annually from 2015 to 2050 (for a total of almost 80 million) and 1.66 million persons annually from 2050 to 2100 (for another total of almost 83 million).<sup>8</sup> Without net migration, therefore, the total population of Europe, Northern America, and Oceania would actually *decrease* by 83 million (80 million projected increase in population minus 163 million migrants) instead of increase by the projected 80 million (mostly non-whites) by 2100.

The demographic threat to Europe is particularly dire. Between 2015 and 2050, the UN projects that there will be 57 million more deaths than births in Europe, while 32 million non-whites from Africa, Asia, and Latin America and the Caribbean are expected to arrive in Europe. This sharp drop of 57 million in the still mostly White European population and the simultaneous rise in the number

of non-whites in Europe by 32 million starkly demonstrates how non-whites are physically replacing Whites in the genetic and cultural cradle of Western civilization.<sup>9</sup> This replacement is obvious when visiting London, Paris, or Brussels, all of which have large non-white populations.<sup>10</sup> Another example is Antwerp, Belgium's most populous city. In 2019, for the first time, the majority of the city's residents are of immigrant origin, mostly from Morocco and Turkey.<sup>11</sup>

The "Great Replacement"<sup>12</sup> is real.<sup>13</sup> The UN's response to this intentional replacement of Whites with non-whites in White homelands through mass migration is to encourage and facilitate the process. In its 2001 report *Replacement Migration: Is It a Solution to Declining and Ageing Populations?*, the UN advocates "replacement migration" as a solution to declining and ageing populations in Europe as well as in Japan and the Republic of Korea. Replacement migration refers to "the international migration that a country would need to offset population decline and population ageing resulting from low fertility and mortality rates."<sup>14</sup> The UN is implementing the Great Replacement through its 2018 international agreements called the "Global Compact for Safe, Orderly and Regular Migration" and the "Global Compact on Refugees."<sup>15</sup>

The problem of a dwindling White population is aggravated by population ageing. Caused by increasing longevity and declining fertility, population ageing is a process whereby the proportion of older persons in the population increases and that of younger persons decreases. As of 2017, Europe had the greatest percentage (25 percent) of its population aged 60 or over in recorded history. According to UN projections, that proportion is expected to reach 35 percent by 2050 and 36 percent by 2100. Similar population ageing is projected to occur in Northern America and Oceania.

Another indicator of the age of a population is its median age, the age at which half the population is older and half is younger. In 2015, Europe had the oldest population with a median age of 42 years. That age is projected to increase to 47 years by 2050 and to 48 years by 2100. The older a population becomes, the harder it becomes to stop or reverse the ageing process. An ageing population is a dying population.

The primary cause of population ageing in White homelands is below-replacement fertility levels (below 2.1 children per woman).<sup>16</sup> Although many White countries experienced a "baby-boom" during the 1950s and 1960s, fertility levels in these countries have generally decreased since the early 1970s to below-replacement level. In 2010-15, total fertility (average number of children per woman) for the United States was 1.88, for Canada 1.61, for Australia 1.89, and for New Zealand 2.04. By 2017, fertility in all European countries had fallen to below-replacement level, and in the majority of them fertility had been below-replacement level for several decades. Eight of them (Bosnia and Herzegovina, Greece, Hungary, Republic of Moldova, Poland, Portugal, Slovakia, and Spain) have reached historically unprecedented low fertility levels (below 1.4 children per woman). Only four European countries (Albania, Cyprus, Iceland, and Montenegro) had above-replacement fertility, albeit barely, during any five-year period since 1990-95.<sup>17</sup>

Although the UN estimates that total fertility in Europe will increase between 2010-15 and 2045-50 from 1.62 to 1.78 children per woman (largely due to the higher fertility of the growing non-white population in Europe), this improvement is still below-replacement level and therefore will not prevent a decrease in population. The populations of 27 European countries are projected to decrease between 2015 and 2050. The populations of nine of them (Bulgaria, Croatia, Latvia, Lithuania, Poland, Republic of Moldova, Romania, Serbia, and Ukraine) are projected to decrease by more than 15 percent by 2050. Other European countries whose population is projected to decrease by 2050 include Belarus, Czech Republic, Estonia, Germany, Greece, Hungary, Italy, Portugal, the Russian Federation, Slovakia, Slovenia, and Spain.<sup>18</sup>

Because of very low fertility levels over the long-term, an increasing number of White populations have reached or will soon reach the demographic point of no return, which is when the population of fertile females falls below the point where population recovery can be reasonably

expected. There simply will not be enough females entering their child-bearing years to reverse the ageing of the population and the consequent decrease in the size of the population.

Some demographers describe this demographic point of no return as the “low fertility trap.” If total fertility decreases to below 1.5 children per woman for a significant length of time, it is likely that the population will fall into this “low fertility trap” from which it is unlikely to emerge because of three mutually-reinforcing mechanisms: (1) negative population growth momentum; (2) declines in ideal family size as a result of observing low actual fertility in the previous generation; and (3) increasing aspirations combined with declining expected income of young couples. For these demographic, sociological, and economic reasons, these demographers predict that the fertility level in Europe will continue to decline.<sup>19</sup>

The UN’s latest long-range population projection consists of five scenarios with different assumptions about the fertility level, but all scenarios assume a continuously rising life expectancy and no international migration beyond 2050. In the constant-fertility scenario in which the fertility level for Europe remains at its 1995-2000 below-replacement level of 1.419 children per woman, the population of Europe is projected to drop to only 89-95 million by 2300, down from 728 million in 2000. About half of the countries in Europe are expected to lose 95 percent or more of their population by 2300, while countries like the Russian Federation and Italy would be reduced to only 1 percent of their present-day population. According to the report, these consequences of fertility never rising above current levels appear “sufficiently grotesque as to make this seem improbable.”<sup>20</sup> This conclusion, however, reflects the fallacy of *argumentum ad consequentiam* (“argument to the consequences”). In other words, just because the consequences are “grotesque,” that does not necessarily mean they are “improbable.”

In fact, the global White population, both in real numbers and in relative terms as a proportion of the world’s population, is rapidly shrinking. As mentioned earlier, the global White population was 29 percent in 1950, decreased to 15 percent in 2017, and is projected to decrease further to under 11 percent by 2100. These projected proportions, however, *over* count the global White population because they include the more fertile non-white inhabitants already in the White homelands and the continuous arrival of new non-white invaders.<sup>21</sup> The actual global White population will be much lower than these projections indicate and will be on track to fulfill the “grotesque” projections cited in the previous paragraph.

This demographic threat is exacerbated by the White race’s lack of effective resistance to the non-white invasion of its homelands. As we shall see in the next three chapters, Whites are being replaced in their own homelands because of the massive non-white invasion of and settlement in these White homelands and the higher fertility rates of these non-whites than the native White inhabitants. Although the many non-Muslim, non-white invaders of Europe pose serious threats to Europe’s native peoples, it is the invading Muslims who pose the greatest immediate threat to White racial survival on that continent because of the political nature of Islam.

## Chapter 2

### THE ISLAMIC THREAT

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Forces motivated by Islam – the historic enemy of Christendom – have posed a major existential threat to the White race three times in history.<sup>22</sup> The first threat (633-732) was stopped with victories over Muslim forces at Constantinople in 718 and at Tours in 732. The second threat (1354-1683) was stopped with victories at sea near Lepanto in 1571 and on land at Vienna in 1683.<sup>23</sup> The third major Islamic threat to the White race is the worldwide Islamist insurgency that began around the middle of the twentieth century.<sup>24</sup> In addition to acts of terrorism and other forms of violence and intimidation, this current threat includes the growing number of Muslims in White homelands, especially in Europe.<sup>25</sup> As a Trojan horse<sup>26</sup> for the world-wide Islamist insurgency, the Muslim communities in White homelands pose a direct threat to White racial freedom<sup>27</sup> and hence White racial survival because of the militantly political nature of Islam and the race-replacement nature of Muslim colonization.

The ultimate goal of this worldwide Islamist insurgency is the creation of the global caliphate – a universal Islamic empire. An individual Islamic state, i.e., a state governed by sharia (Islamic law), is merely a building block of the global caliphate. The Islamic doctrine of jihad is the means to achieve this goal.<sup>28</sup>

Jihad is an indispensable part of sharia, which is a comprehensive normative code for all human behavior that Muslims must follow in order to obey the will of their god Allah as revealed to their prophet Muhammad and compiled in the Quran. As true Muslims, Islamists believe that sharia is the one-and-only guide for religious, political, social, and personal life.

According to Muslim tradition, the world is divided into the dar al-Islam (“House of Islam”), in which Muslims rule and sharia prevails, and the dar al-harb (“House of War”), in which non-Muslims rule. In accordance with sharia and inspired by the idea of Islamic supremacy, Muslims have an unlimited religious obligation to wage jihad against all infidels in the House of War until they either adopt the Muslim faith or submit to Muslim rule as dhimmis (non-Muslims, usually Jews or Christians, in an inferior status who agree to obey specific rules and pay special taxes) and thereby bringing them into the House of Islam. For those infidels who do not convert to Islam or submit as slave-like dhimmis, the only option is death.<sup>29</sup> Offensive jihad, enmity for infidels, and dhimmitude (non-Muslim appeasement of Muslims) are all based in sharia.<sup>30</sup>

Although masquerading as a religion, Islam is a political project with the goal of global hegemony in the form of the global caliphate. Islamists use their religion as a means to achieve a political end – political power. To achieve political power, Islamists are waging, in addition to violent jihad, a stealth jihad or “civilization jihad”<sup>31</sup> in which Muslim communities in Muslim-minority countries are necessary weapons.

These Muslim communities serve as Trojan horses in the stealth jihad, i.e., the Islamization of the host society by other than violent means. The Trojan horse metaphor is applicable because



Muslim communities are used by Islamists to subvert and defeat the host society from within through deception. Although nonviolent itself, stealth jihad sets the conditions for violent jihad once Muslim forces have gathered sufficient strength. The larger the size of the Trojan horse, the more successful the stealth jihad and subsequent violent jihad are likely to be.

The stealth jihad in Europe is well underway. Muslims are steadily replacing European natives in their own homelands because for over half century the Muslim population in Europe has been increasing due to the continuous arrival of new Muslim invaders and higher fertility rates, while the population of the European natives has been decreasing both in real and relative terms.

There were virtually no Muslims in Western Europe in 1950. By 2010, there were almost 20 million Muslims, including 4.72 million in France, 3.3 million in Germany, and 2.97 million in the United Kingdom. Between mid-2010 and mid-2016, an estimated 7 million non-whites invaded Europe, 3.7 million of whom were Muslims, raising the number of Muslims in Europe by 6.3 million (including natural increase), from 19.5 million in 2010 to 25.8 million in 2016.

Even if no so-called “migrants” arrive in Europe after mid-2016, the Muslim population of Europe would increase by 10 million, to 35.8 million by 2050, while the non-Muslim population would decrease by 49.2 million, from 495.1 million in 2016 to 445.9 million in 2050, because the total fertility rate for Muslims in Europe is 2.6 children per woman, while the fertility rate for non-Muslims is 1.6 children per woman.<sup>32</sup> As a sign of the times, variations of the name Muhammad have been the most popular name for baby boys in England and Wales for several years now<sup>33</sup> and recently became the most popular in Berlin.<sup>34</sup>

Because of their role in the stealth jihad, Muslim “migrants” are more appropriately called colonists because they do not come to White homelands to assimilate.<sup>35</sup> They come to colonize in order to dominate and eventually replace the host society’s native population and its culture. They bring Islam with them and expect host societies to accommodate their alien faith and customs and to accord them special rights and privileges. Their loyalty to Islam and their home country always overrides any loyalty to their host country or society. They physically and culturally self-segregate into their own exclusive enclaves, many of which are now routinely referred to as “no-go” zones for non-Muslims.<sup>36</sup>

When Muslim colonists despise integration, refuse assimilation, and continue to practice their alien faith and customs, it is done as a political tactic even though it is expressed religiously. Every mosque, every Islamic school, every halal shop, every burka and hijab, and every practice of sharia is regarded by these colonists as a step toward their ultimate goal of the submission of the host society. Islamists regard Muslim communities as bridgeheads for further Islamization of a city, region, or country. The strategy is set forth in the book *Muslim Communities in Non-Muslim States* (1980), published by the Saudi-funded Islamic Council of Europe. The book describes the ultimate aim of Muslims in Europe: to become the majority and impose sharia upon European countries.<sup>37</sup> There are already well over a hundred sharia courts operating in Europe, eighty-five of them in the United Kingdom,<sup>38</sup> most notably, the Islamic Sharia Council<sup>39</sup> and the Muslim Arbitration Tribunal.<sup>40</sup> There are even sharia police patrols in such places as East London and Wuppertal, Germany.<sup>41</sup>

Most Muslim colonists in Europe want to practice sharia, which requires imposing it upon their host countries. According to a 2014 study of Turkish and Moroccan Muslims (the two most important Muslim groups in Western Europe) in Austria, Belgium, France, Germany, the Netherlands, and Sweden, 65 percent of Muslims polled say that rules of the Quran (i.e., sharia) are more important to them than the laws of the country in which they live, 75 percent think there is only one interpretation of the Quran possible, which is binding for every Muslim, and almost 60 percent agree that Muslims should return to the roots of Islam. Agreement to all three statements was found among 44 percent, which makes them consistent fundamentalists or Islamists.<sup>42</sup>

Furthermore, overwhelming majorities of Muslims in the non-European origin countries (mainly Afghanistan, Iraq, and Syria but also Bangladesh, Eritrea, Gambia, Iran, Nigeria, Pakistan, and Somalia) of the Muslim invaders during the 2014-16 “migrant crisis” want sharia to be the official law of the land.<sup>43</sup> No doubt, they bring this desire with them to Europe.

Under sharia, apostates (converts from Islam to other religions) and blasphemers are executed, adulterous women and homosexuals are stoned to death, fornicators and consumers of alcohol are subject to lashing, thieves have their arms amputated, and women are required on pain of beating or worse to conform to a severe dress code. Other misogynist behavior commanded or condoned by sharia include polygamy, underage and forced marriage, “honor” killing, female genital mutilation, spousal abuse, including marital rape, and sexual slavery for infidels. The status of women is probably the most profound single difference between Islamic and Christian societies.<sup>44</sup>

Because sharia is a comprehensive normative code for *all* human behavior, a state governed by sharia is a totalitarian theocracy with Allah as the sole source of sovereignty, legitimacy, and the law, and the ruler as the representative and instrument of Allah. The concept of separation between religion and the state, or between the religious and the secular, is completely alien to Islam. Modern examples are post-revolutionary Iran, Taliban-ruled Afghanistan, and the Islamic State of Iraq and the Levant, better known in the United States as the Islamic State of Iraq and Syria (ISIS). A broader definition of an Islamic state would include present-day Mauritania, Oman, Pakistan, Saudi Arabia, and Yemen.

Islam is incompatible with Western concepts of democracy, freedom, and tolerance because Islam does not consider secular governments to be legitimate, does not protect dissenting opinions, does not respect freedom of speech or religion, does not recognize the honor and dignity of women, and does not respect individual rights. In a case arising out of Turkey, the European Court of Human Rights declared that “sharia is incompatible with the fundamental principles of democracy,” as set forth in the European Convention for the Protection of Human Rights and Fundamental Freedoms, because

Principles such as pluralism in the political sphere or the constant evolution of public freedoms have no place in it [i.e., Islam]. . . . It is difficult to declare one’s respect for democracy and human rights while at the same time supporting a regime based on sharia, which clearly diverges from Convention values, particularly with regard to its criminal law and criminal procedure, its rules on the legal status of women and the way it intervenes in all spheres of private and public life in accordance with religious precepts.<sup>45</sup>

One particularly clear-cut incompatibility of sharia with the Western concept of freedom of religion is sharia’s requirement that apostates be killed. Rejection of voluntarism in religion disqualifies Islam from the protected status of a religion. Indeed, this death-sentence requirement reclassifies Islam from a religion to a totalitarian political ideology.<sup>46</sup>

Another fundamental incompatibility of Islam with Western culture is the reaction of Muslims when the core Western value of freedom of speech is pitted against the traditional views of Muslims concerning Islam and its prophet Muhammad. Witness the hysterical and violent Muslim overreactions to the 1988 publication of the novel *The Satanic Verses* by British citizen Salman Rushdie,<sup>47</sup> the 2004 release of the Dutch film *Submission*,<sup>48</sup> the 2005 publication of cartoons of Muhammad by the Danish newspaper *Jyllands-Posten*,<sup>49</sup> and the 2008 release of the Dutch film *Fitna*.<sup>50</sup> As a result of these and similar events, there is a de facto blasphemy law protecting Islam from criticism, arising from the proven willingness of Muslim fanatics to commit violence against anyone who discusses Islam in a disapproving manner.<sup>51</sup>

In addition to the threat from Muslim fanatics, this de facto blasphemy law is enforced by the use of the invective “Islamophobia.” This neologism was invented by Muslims to shield Islam from criticism by creating fear among those accused of Islamophobia and coercing them to comply with one of the main tenets of sharia: nobody is allowed to criticize Islam or its prophet Muhammad.<sup>52</sup>

A consequence of the overwhelming pressure to appease Muslims caused by the de facto blasphemy law and the weaponized use of Islamophobia has been the great erosion of freedom of speech in Europe through the criminalization of so-called “hate speech.”<sup>53</sup> That, however, is not enough for Islamists. There is an on-going campaign by national and international Islamic organizations to pressure European politicians into criminalizing any critique of Islam.<sup>54</sup>

As the Muslim population grows, its reaction to any kind of exercise of freedom of speech criticizing Islam will become greater in both scope and severity, including increasingly outrageous acts of violence. A result is the continued dwindling of the right of free speech and other traditional Western rights along with the ability of Europeans to defend their homelands from the stealth jihad and the Muslim colonists in their midst. It is probable that, at least in some European countries, the native inhabitants have already lost their ability to defend themselves. There are signs that they have already become dhimmis.

The child sexual exploitation scandal in Rotherham, England, offers a powerful example. It is a case of systemic institutional failure to protect White children from Muslim sexual predators. An official inquiry<sup>55</sup> in 2014 revealed that, from 1997 to 2013, Muslim gangs sexually exploited at least 1,400 children (mostly White schoolgirls) between ages 11 and 16 through abduction, intimidation, plying with drugs and alcohol, beatings, torture, rape, gang rape, trafficking, and prostitution.<sup>56</sup> In spite of the growing evidence of a serious problem, the town council and police did nothing about it for over a decade, largely out of fear of being labelled a “racist” or “Islamophobe” for identifying the perpetrators as mostly Pakistani men. A proper investigation was obstructed by political correctness.<sup>57</sup>

The sexual exploitation of White schoolgirls by Muslim gangs continues to this day.<sup>58</sup> The problem extends across the United Kingdom with as many as 100,000 victims over the past 20 years.<sup>59</sup> Muslim gangs have also been operating in the Netherlands since at least 2001<sup>60</sup> and in Finland.<sup>61</sup>

As the size of the Muslim population in Europe increases each year, there is every reason to believe that the activities of these gangs will also increase because there are “*prima facie* reasons for considering Islamic doctrine to be at the root of this problem, both in Britain and in the Netherlands.”<sup>62</sup> Slave-taking and slave-trading pervades Islamic history.<sup>63</sup> Sharia sanctions the morality and legality of slavery, which was an all-pervasive feature of Islamic society from the time of Muhammad until the 1960s and 1970s. In fact, slavery still exists today in Muslim countries like Mauritania and the Sudan. Also, from 2014 onward, there were reports of jihadist groups in Iraq, Syria, and Nigeria taking non-Muslim girls and women as sex slaves and justifying their actions by reference to sharia.<sup>64</sup> The “grooming gang” problem, therefore, is rooted in Islamic culture, just like the sexual harassment and violence committed by Muslim men against European women.<sup>65</sup>

The rape epidemic of European women by Muslim men is another example of European dhimmitude. Throughout the first decade of the twenty-first century, the widespread occurrence of sexual assaults on European women by Muslims had been an open secret but, once again, cowardice in the face of accusations of racism or Islamophobia prevented authorities and the public from admitting to a problem that had spread across the continent. The more Muslims a country accepts, the greater the problem becomes.

In Germany and elsewhere, the number of sexual assaults rapidly rose with the huge number of Muslims invading the country in 2014 and 2015.<sup>66</sup> Even then, both authorities and the media covered up the stories because of fears of an anti-immigration backlash. Not until the assaults

occurred on such a large scale that they could no longer be ignored did authorities and the media become more honest with the public. In Germany, that event occurred on New Year's Eve 2015, when over 2,000 Muslim men sexually assaulted and robbed about 1,200 women in Cologne, Hamburg, and other cities across the country. Rapes and sexual assaults by Muslims throughout Germany continued literally every day in 2016.<sup>67</sup>

A comparable situation occurred in Sweden, which was similarly invaded by Muslim "rapefugees." By 2015, Sweden had the highest level of rapes per capita of any country in the world after Lesotho.<sup>68</sup> Since its parliament decided to change the formerly homogeneous Sweden into a multiracial country in 1975, violent crime has increased by 300 percent and rapes by 1,472 percent, from 421 in 1975 to 6,620 rapes in 2014. The number of gang rapes also spectacularly increased between 1995 and 2006 as the Muslim invasion accelerated. In 2002, 85 percent of those sentenced to at least two years in prison for rape were either foreign-born or second-generation migrants.<sup>69</sup>

Not only do Muslim communities produce criminals, they are also breeding grounds for jihadists. When these communities grow, terrorism grows as well. That is the reason why the Western European country with the highest percentage Muslim population – France – has suffered the largest number of Islamist terrorist attacks, whereas a country like Slovakia, for example, with very few Muslims has suffered no such attacks.<sup>70</sup>

The major Islamist terrorist attacks in Europe during this century include: Madrid train bombings on 11 March 2004 (192 dead and 2,050 injured); Beslan school hostage crisis in Russia on 1-3 September 2004 (385 dead, including 186 children, and 783 injured); murder of Theo van Gogh, Dutch filmmaker and newspaper columnist, for producing a film, *Submission*, about the mistreatment of women in Islamic societies, on 2 November 2004; London suicide bombings on public transport system on 7 July 2005 (52 dead and 784 injured); Moscow Metro bombings on 29 March 2010 (40 dead and 102 injured); Toulouse and Montauban shootings in France on 11-22 March 2012 (seven dead and five injured); Paris attacks, including on the *Charlie Hebdo* newspaper headquarters, on 7-9 January 2015 (17 dead and 22 injured); Paris and Saint-Denis attacks on 13 November 2015 (137 dead and 368 injured); Bastille Day attack in Nice, France, on 14 July 2016 (87 dead and 434 injured); Berlin Christmas Market attack on 19 December 2016 (12 dead and 56 injured); Westminster attack in London on 22 March 2017 (six dead and 49 injured); Stockholm attack on 7 April 2017 (five dead and 15 injured); Manchester Arena suicide bombing on 22 May 2017 (22 dead and 129 injured); London Bridge attack on 3 June 2017 (11 dead and 48 injured); and Barcelona attack on 17-18 August 2017 (15 dead and 120 injured).<sup>71</sup>

Many of the perpetrators of these attacks and hundreds of other terrorist acts in Europe were citizens of their host countries. Second- and third-generation Muslims, most of whom do not assimilate, are just as susceptible to radicalization as the first generation, maybe more so, because of higher levels of resentment and hatred of their host society. Even some who appear to be completely assimilated – growing up, going to school, and working in Europe – can be radicalized enough to carry out terrorist acts against their fellow citizens. Regardless of how long they have lived in their host society, significant parts of Europe's Muslim communities view their host societies as the enemy.<sup>72</sup>

Although the jihadists are the most lethal threat in the short term, Muslim communities as a whole pose the greater long-term threat because of their rapidly increasing size. The larger the size of the Muslim community (i.e., the Trojan horse), the larger the number of potential passive and active supporters of the worldwide Islamist insurgency. Over 4,000 Muslims (a majority from either Belgium, France, Germany, or the United Kingdom), both male and female, ostensibly living peacefully in Europe traveled to Syria beginning in 2012 to fight for or support the Islamic State of Iraq and the Levant (ISIL). As of early 2016, 30 percent had returned to Europe.<sup>73</sup> With the defeat of the territorial caliphate in 2019, many more no doubt have returned.

These former ISIL fighters and supporters are prime targets for the many Islamist groups who are actively seeking recruits in Europe's Muslim communities. Among these groups are the Muslim Brotherhood, the world's most influential Islamist organization, and its national affiliates: Muslim Association of Britain, Union des Organisations Islamiques de France (Union of French Islamic Organizations), Islamische Gemeinschaft in Deutschland (Islamic Community in Germany) and Ligue Islamique Interculturelle de Belgique (Intercultural Islamic League of Belgium). The umbrella organization for these large, national Brotherhood-affiliated groups is the Brussels-based Federation of Islamic Organizations in Europe.

Hizb ut-Tahrir, an offshoot of the Muslim Brotherhood, is an Islamist organization with a strong presence in Denmark, Germany, and the United Kingdom despite being banned in Germany since 2003. Another Islamist organization, Tablighi Jama'at, is theologically close to the Deobandi school of Sunni Islam, which produced the Afghan Taliban movement, and has a significant presence in Western Europe, particularly in France, Spain, and the United Kingdom.

Another Islamist organization is the Pakistan-based Jama'at-i Islami, one of the most influential Islamist political movements in South Asia and among South Asian Muslims in Europe. It is particularly strong in the United Kingdom where its affiliates – the UK Islamic Mission, the Islamic Foundation, and the Islamic Forum – are based.<sup>74</sup>

The radicalization of Muslims in Europe is promoted by Saudi Arabia, which uses its petrodollars to build mosques, Islamic centers, and schools and to fund charitable foundations, all in order to spread its militant form of Islamism called Wahhabism.<sup>75</sup> The Muslim World League and the World Assembly of Muslim Youth are Saudi-funded groups that promote Wahhabism in Europe.<sup>76</sup> As an example of Saudi priorities, when Europe's migrant crisis was at its height in 2015, instead of welcoming Syrian refugees into Saudi Arabia, the Saudi government offered to build 200 new mosques in Germany.<sup>77</sup>

In addition to crime and terrorism, Muslim communities in Europe cause another problem: civil unrest. The larger the size of the Muslim community, the higher the probability of civil unrest, because of the many young, alienated, and unassimilated Muslims in these communities who despise their host societies. For example, Muslims were mostly responsible for the riots that occurred throughout French suburbs in October and November 2005 and then again in July 2009, as well as for riots in Villiers-le-Bel in November 2007 and in Trappes in July 2013. In the United Kingdom, Muslims rioted in Oldham in May 2001, in Burnley and Harehills in June 2001, and in Bradford in July 2001. In Sweden, Muslims rioted in Malmö in December 2008, in Rinkeby in June 2010, in Husby in May 2013, and across Sweden from March to June 2016. In Belgium, Muslims rioted in Brussels in September 2006.

The typical response by the European host country and society to any type of Muslim violence, whether crime, terrorism, or civil unrest, has been appeasement, concession, and surrender. This dhimmitude only emboldens the Islamists to demand more concessions. The larger the Muslim community, the more extreme the concessions that are demanded and usually won. These concessions bring the Islamists closer to their goal: the submission of the host society to its Muslim conquerors.

As the number of Muslims in Europe increases, both in real and relative terms, the Islamic threat becomes more serious<sup>78</sup> because it becomes more difficult to fight the worldwide Islamist insurgency, both politically and militarily, when the already large, culturally confident, politically assertive, and militant Muslim population in Europe grows even larger and becomes even more confident, assertive, and militant in the pursuit of its goals. Even before they are a majority, Muslims will dominate European politics because of the traitorous dhimmitude of European political elites, who consistently fail to offer any resistance.

The potential number of Muslims invading Europe and other White homelands will greatly expand in the foreseeable future because of the growing global Muslim population. According to a 2011 report, the number of Muslims is expected to vastly increase both in real numbers and in relative terms as a proportion of the world's population from 2010 to 2030. The world's Muslim population is projected to increase from 1.6 billion in 2010 to 2.2 billion by 2030, an increase of about 35 percent, which is about twice the rate of the world's non-Muslim population. As a proportion of the world's population, the Muslim population is projected to increase to 26.4 percent by 2030. It was 19.9 percent in 1990.

More significantly, both the number and the relative proportion of Muslims in White homelands, especially in Europe, are projected to increase from 2010 to 2030 because of the higher fertility rates of the Muslim communities already in those countries and the continued Muslim invasion of these countries. The Muslim share of Europe's population was 4.1 percent in 1990 and 6 percent in 2010. It is projected to increase by nearly one-third to 8 percent by 2030. In actual numbers, Europe's Muslim population was 29.6 million in 1990 and 44.1 million in 2010. It is projected to increase to exceed 58 million by 2030.<sup>79</sup>

In a more recent 2015 report, the number of Muslims in Europe is projected to increase by 63 percent, growing from over 43 million, or 5.9 percent of Europe's population in 2010, to almost 71 million or 10.2 percent by 2050. Even without any new Muslim invaders after 2010, the projected proportion of Muslims in Europe is 8.4 percent by 2050.<sup>80</sup>

These projections from the 2011 and 2015 reports do not, of course, include the 2014-15 "migrant crisis." In the 2017 report cited earlier, the record invasion of Europe by 7 million non-whites between mid-2010 and mid-2016 is examined to estimate the current and to project the future number of Muslims in Europe. The Western European countries with at least a 5 percent Muslim population in 2016 include France (5.72 million or 8.8 percent), Sweden (810,000 or 8 percent), Belgium (870,000 or 7.6 percent), Netherlands (1.21 million or 7.1 percent), Austria (600,000 or 6.9 percent), United Kingdom (4.13 million or 6.3 percent), Germany (4.95 million or 6.1 percent), Switzerland (510,000 or 6.1 percent), Norway (300,000 or 5.7 percent), and Denmark (310,000 or 5.4 percent). Assuming that all "refugee" flows stopped in mid-2016 but the recent levels of "regular" migration to Europe continue, the projected Muslim population in 2050 of three major Western European countries are: France (12.63 million or 17.4 percent); United Kingdom (13.06 million or 16.7 percent); and Germany (8.48 million or 10.8 percent).<sup>81</sup>

These demographic trends favor the Islamists and their goal of Muslim domination of the European continent. Of all White homelands, Europe is the continent where the Islamization project is the most advanced. In many ways, Europe has already been transformed into a cultural and political appendage of the Muslim world called "Eurabia."<sup>82</sup> Its capital is "Londonistan."<sup>83</sup> In May 2016, London elected its first Muslim mayor who is also the first Muslim mayor of any major European capital.<sup>84</sup>

The choice facing the White race, especially Europeans, is as simple as that set forth in a 2006 speech by the former Libyan leader Mu'ammarr Al-Qadhafi in which he said,

We have 50 million Muslims in Europe. There are signs that Allah will grant Islam victory in Europe – without swords, without guns, without conquests. The 50 million Muslims of Europe will turn it into a Muslim continent within a few decades. . . . Europe is in a predicament, and so is America. They should agree to become Islamic in the course of time, or else declare war on the Muslims.<sup>85</sup>

Although the Muslim population in North America will eventually pose the same existential threat to White Americans and Canadians,<sup>86</sup> as Qadhafi recognized, the invading Hispanic

population poses the greater immediate threat in the United States because of its larger size and faster growth.

## Chapter 3

### THE HISPANIC THREAT

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The Hispanic<sup>87</sup> threat to the White race is the growing Hispanic population's detrimental impact on the American non-Hispanic White (hereinafter White) population,<sup>88</sup> especially its political impact.<sup>89</sup> As the number of Hispanics increases and the number of Whites decreases, the Hispanic threat becomes more serious because the current political dispossession of the White population<sup>90</sup> becomes more difficult to reverse.<sup>91</sup> The Hispanic population in the United States will nearly double in size from 57.5 million, or 17.8 percent of the total population, in 2016 to 111 million, or 27.5 percent, in 2060, while the White population will decrease in size by 19 million during that same period and fall below 50 percent of the total population by 2045.<sup>92</sup> This growing, mostly-Mexican Hispanic population, many with a hostile political agenda because of the historical rivalry between the United States and Mexico, is a critical roadblock to the American White population's ability to regain control of its destiny and thus secure its racial survival. Moreover, the unique nature of Mexican immigration<sup>93</sup> aggravates this existential threat.

The Immigration and Nationality Act of 1965 abolished the national origins quota system that had governed U.S. immigration policy since the early 1920s.<sup>94</sup> This radical change resulted in a shift away from the traditional source countries for new immigrants. Unlike earlier when the majority of immigrants came from Europe, most of the immigrants who arrived after 1970 came from Latin America and Asia. Because of the preference for family reunification in the 1965 Act, which results in "chain migration," immigration from Latin America and Asia has been the major force changing the racial and ethnic composition of the U.S. population since 1970.

The shift in immigration source countries is reflected in the foreign-born population (anyone who was not a U.S. citizen at birth) in the United States. In 1960, 84 percent of the foreign-born population were born in Europe or Canada, while 9.5 percent were from Latin America, 3.8 percent from Asia, and 2.7 percent from other areas. At 68 percent, the European- and Canadian-born immigrant population was still a majority in 1970. Ten years later, however, only 42 percent were born in Europe or Canada, while 47 percent were born in Latin America or Asia. In 2015, 77.9 percent of the foreign-born population in the United States were born in either Latin America or Asia – 26.8 percent from Mexico, 24.2 percent from the rest of Latin America, and 26.9 percent from Asia. Only 13.5 percent were born in Europe or Canada.<sup>95</sup>

Not only has the change in immigration source countries made a qualitative change in the racial and ethnic composition of the U.S. population, but there has been a quantitative change as well. In 1960, only 9.7 million immigrants (i.e., foreign born) lived in the United States, accounting for just 5.4 percent of the population. From 1960 to 2015, the number of immigrants living in the country increased fourfold to 43.2 million or 13.4 percent of the population.<sup>96</sup> The foreign-born population is projected to increase from 44 million, or 14 percent, in 2016 to 69 million, or 17 percent, in 2060, exceeding a historic high of almost 15 percent in 1890.<sup>97</sup>



These demographic changes have detrimentally impacted White Americans and will continue to do so in the foreseeable future. The 2020 U.S. census<sup>98</sup> revealed that the U.S. White population decreased both in real and relative terms in the 2010s. For the first time in census history, the number of Whites<sup>99</sup> declined. It dropped from 196.8 million in 2010 to 191.7 million in 2020 (a loss of over 5 million people or -2.6 percent).<sup>100</sup> This natural decrease (more deaths than births) of the White population began in 2016 when more Whites died than were born in the United States for the first time in the country's history. The same year also saw the first year in which White deaths outnumbered White births in a majority of U.S. states.<sup>101</sup> The 2020 census also showed that the number of Whites declined in 35 states, 61 of the 100 largest metropolitan areas, 196 of the 319 cities over 100,000 population, and 2,458 of the country's 3,100-plus counties.<sup>102</sup>

In relative terms, the proportion of Whites in the United States fell from 63.7 percent in 2010 to 57.8 percent in 2020 – a drop of almost six points in 10 years.<sup>103</sup> This decline continues a decades-long trend. In 1970, 83 percent of the total population was White. It decreased to 76 percent in 1990<sup>104</sup> and then to less than 64 percent in 2010, a drop of 12 percentage points in 20 years.<sup>105</sup> At this rate of decline (six points every 10 years since 1990), the White population will be less than 50 percent of the U.S. population in the 2030s – much earlier than the projection noted below.

In the 2010s, the White proportion of the population declined in all 50 states, 381 of the country's 384 metropolitan areas, and 2,982 of its 3,140 counties. California, New Mexico, and 27 of the 100 largest metropolitan areas now have minority-White populations. These metropolitan areas include Atlanta, Georgia; Austin and Dallas, Texas; New Orleans, Louisiana; Orlando, Florida; and Sacramento, California.<sup>106</sup>

This downward trend seems irreversible because fewer White children are being born in the United States each year. Starting in 2013, there have been more non-white babies born each year than White babies. In 2015, 49.7 percent of children under age five were White.<sup>107</sup> In 2018, 49.9 percent of children under age 15 were White.<sup>108</sup> In 2020, only 47.3 percent of all children (i.e., under age 18) were White. Moreover, the actual number of White children declined in all states except North Dakota and Utah in the 2010s.<sup>109</sup>

The White population is projected to constitute less than half of the total U.S. population by 2045. That is the point at which the United States becomes a “majority-minority” country. While the total population is projected to increase by over 80.5 million, from 323 million in 2016 to 403.5 million in 2060, the actual number of Whites is projected to decrease by over 19 million, or 10 percent, from 198 million to 179 million. That is a proportional decrease from 61 percent in 2016 to 44 percent in 2060. Among children, only 36.5 percent are projected to be White – a portent of continued White demographic decline.<sup>110</sup>

Although other non-whites are also increasing their numbers, the racial replacement of White Americans is largely due to Hispanics. The Hispanic population has been steadily rising over the past half century as a result of one of the largest mass migrations in modern history and is projected to continue to rise rapidly in the future. In 1960, there were 6.3 million Hispanics in the country, accounting for 3.5 percent of the total population. From 1960 to 2015, the Hispanic population increased nearly ninefold to 56.5 million or 17.6 percent of the population. Reflecting the recent arrival of many Hispanics, the size of the foreign-born Hispanic population has increased even more, growing nearly 20 times from one million in 1960 to 19.4 million in 2015.<sup>111</sup>

More than half of the increase in the U.S. population between 2000 and 2020 was due to the rapid rise in the number of Hispanics. In 2000, there were 35.3 million Hispanics in the United States, accounting for 12.5 percent of the population, which made Hispanics the largest minority racial or ethnic group in the country. Twenty years later, there were 26.8 million more Hispanics for a total of 62.1 million or 18.7 percent of the population. In 2020, non-Hispanic blacks – the next largest minority group – were 12.1 percent of the population.<sup>112</sup> Because of the ubiquity of blacks in

American popular culture and the cultural self-segregation of Hispanics, most Americans have not yet become fully aware that Hispanics have outnumbered blacks in the country for 20 years.

Due to higher fertility rates among Hispanics already in the country and the continuous invasion from Latin America, the Hispanic population of the United States is expected to increase to 111 million in 2060 to constitute 27.5 percent of the total population. In that same year, 32 percent of all children are projected to be Hispanic.<sup>113</sup>

This racial transformation of the U.S. population is reflected in the growing number of majority-minority states. In 2020, there were six majority-minority states: Hawaii (majority-minority since statehood in 1959), New Mexico (majority-minority in 1994), California (2000), Texas (2004), Nevada (2020), and Maryland (2020). Hawaii had the highest proportion minority (78.4 percent), followed by California (65.3 percent), New Mexico (63.5 percent), Texas (60.3 percent), Nevada (54.1 percent), and Maryland (52.8 percent). The District of Columbia was also majority-minority with 62 percent minority.<sup>114</sup>

The number of majority-minority states will continue to grow in the future. In the 2020s, four more states are expected to become majority-minority: Arizona, Florida, Georgia, and New Jersey. In the 2030s, Alaska, Louisiana, and New York are expected to join this group, followed by Connecticut, Delaware, Illinois, Mississippi, Oklahoma, and Virginia in the 2040s. In the 2050s, Colorado, North Carolina, and Washington are expected to become majority-minority. By 2060, the number of majority-minority states is expected to be 22, including seven of the currently largest states and 11 of the top 15. These 22 states will account for about two-thirds of the country's population.<sup>115</sup>

Long before 2060, however, White Americans will be effectively prevented from regaining control of their destiny on a national scale. The geographically dispersed and politically divided White population will more likely be politically powerless even before the 2040s when Whites are projected to be less than 50 percent of the total population and there are an expected 19 majority-minority states. Since block voting is the norm for all races except Whites, population numbers mean political power. A record 32 million Hispanics were projected to be eligible to vote in 2020, up from 27.3 million in 2016. Accounting for over 13 percent of eligible voters in the 2020 election, Hispanics would have been the largest non-white racial or ethnic minority group in the electorate for the first time.<sup>116</sup> As such, the Hispanic population plays a critical role in blocking the country's White population from securing its racial survival.

Although other Hispanics add to its numbers and complexity<sup>117</sup> and make it a more serious existential threat, the Hispanic threat to the White population in the United States is predominately a Mexican threat because of the unique nature of Mexican immigration. It is unique for nine reasons.<sup>118</sup>

The first reason for the uniqueness of Mexican immigration is that the United States and Mexico share a two-thousand-mile border that historically has been poorly guarded and that separates a First World country and a Third World country with the largest income gap between any two large contiguous countries in the world. Opportunity and incentive have driven millions of Mexicans northward in the past half century.

Second, Hispanics, most of whom have Mexican origins, constitute the largest non-white racial or ethnic group in the United States. Numerically and proportionally (63 percent of all Hispanics), the Mexican population has always been the largest Hispanic group in the country. The number of Hispanics from Mexico increased by 54 percent or 11.2 million, from 20.6 million in 2000 to 31.8 million in 2010, accounting for about three-quarters of the 15.2 million increase in the Hispanic population over the decade.<sup>119</sup> Also, in 2010, more foreign born came from Mexico, 11.7 million or 29 percent of the foreign-born total, than from any other country.<sup>120</sup> An estimated 36 million Hispanics of Mexican origin lived in the country in 2015.<sup>121</sup>

The continued growth of the Mexican population is feeding the Mexican invasion of the United States. In 1950, the Mexican population was only 28 million. That number increased to 129 million in 2017 and is projected to increase to 148 million by 2030 and to 164 million by 2050.<sup>122</sup> In 2001, the Mexican government's National Population Council predicted that total Mexican migration, legal and illegal, to the United States will average 400,000 to 515,000 a year until 2030, when its projection stops.<sup>123</sup>

Third, the illegal alien population in the United States is overwhelmingly Hispanic, a majority of whom come from Mexico. According to U.S. government estimates, there were 8.46 million illegal aliens in the country in 2000, about 4.68 million or 55 percent of whom were from Mexico. The number of illegal aliens continued to climb during the new century with 11.59 million in 2010 and 11.96 million in 2015. Mexico continued to be the leading source of illegal aliens. In 2015, there were 6.58 million illegal aliens from Mexico, representing 55 percent of the total. The next leading source countries were El Salvador (750,000) and Guatemala (620,000).<sup>124</sup>

According to the Pew Research Center, there was an estimated 8.6 million illegal aliens in the United States in 2000. That number peaked in 2007 at 12.2 million. In 2016, the number declined to about 10.7 million. Half of the illegal aliens were from Mexico – 6.9 million in 2007 and then 5.4 million in 2016.<sup>125</sup>

While the establishment consensus estimates the total number of illegal aliens to be about 11 or 12 million, the more reasonable and probable number is between 22.1 million<sup>126</sup> and 30 million, as of 2015.<sup>127</sup> Given the unique nature of Mexican immigration, the Mexican proportion of the more likely number of 30 million is probably higher than 70 percent.

Fourth, the largest concentrations of Hispanics, especially Mexicans, in the United States are in the Southwest. In 2011, more than half (52 percent) of Mexican-origin Hispanics lived in the West, mostly in California (36 percent), and more than one-third (35 percent) lived in the South, mostly in Texas (26 percent). About 1.4 million Mexicans resided in the metropolitan area of Los Angeles, California. An additional 540,000 lived in the Riverside-San Bernardino metropolitan area, 370,000 in the Orange County metropolitan area, and 340,000 in the San Diego metropolitan area. About 13 percent of all Mexicans resided in three Texas metropolitan areas: 570,000 in Houston, 440,000 in Dallas, and 230,000 in McAllen. An additional 320,000 Mexicans lived in the metropolitan area of Phoenix, Arizona.<sup>128</sup>

Fifth, the persistence of high levels of Mexican immigration for the past half century has three important consequences. First, immigration builds on itself, resulting in “chain migration.” Second, it becomes more difficult politically to stop the migration, the longer it continues. Third, persistent high-level immigration delays or even prevents assimilation.<sup>129</sup>

Sixth, with respect to almost all of the criteria that can be used to measure the assimilation of an individual, a group, or a generation (i.e., language, education, occupation and income, citizenship, intermarriage, and identity), the assimilation of Mexicans lags behind that of non-Mexicans, past and present.<sup>130</sup> Contiguity, numbers, illegality, regional concentration, and persistence contribute to the low rates of assimilation.

Related to contiguity, the geographic closeness to Mexico also contributes to the failure of assimilation. The effect of this close proximity has been to transform the American Southwest into a de facto pseudo-nation that is something certainly other than American but not quite Mexican. A chapter of Joel Garreau's 1981 book *The Nine Nations of North America* is devoted to this de facto nation, which he calls “MexAmerica.” In 1988, MexAmerica was the topic of an entire book by Lester D. Langley, *MexAmerica: Two Countries, One Future*, who considers MexAmerica to be a de facto nation, culturally intermediate between Anglo America to its north and Indian America to its south, beginning just south of Mexico City.<sup>131</sup> In a 2011 book, *American Nations: A History of the Eleven Rival Regional Cultures of North America*, Colin Woodard uses the name “El Norte” instead of

MexAmerica but describes essentially the same phenomenon as Garreau and Langley do in their books.

The large and increasing numbers of Mexicans (many of whom are illegal), their concentration in the Southwest, and the persistence of the Mexican invasion reduce the incentives to assimilate. As their numbers grow, Mexican-Americans become more committed to their own ethnic identity and culture, over that of the country in which they actually live. Persistent growth encourages cultural consolidation. With its Spanish-language radio and television programs, newspapers, magazines, and movies, the Mexican diaspora has created a separate culture and is forging a separate nation inside the United States. In the words of Harvard political scientist Samuel P. Huntington, “The continuation of high levels of Mexican and Hispanic immigration plus the low rates of assimilation of these immigrants into American society and culture could eventually change America into a country of two languages, two cultures, and two peoples.”<sup>132</sup>

Seventh, the Mexican invaders are racial aliens. The Mexican population is 62 percent mestizo (Amerindian-Spanish), 21 percent “predominately Amerindian,” 7 percent Amerindian, and 10 percent other (mostly European).<sup>133</sup>

Eighth, never before in American history has nearly a majority of immigrants spoken a single non-English language. Among immigrants in the United States in 2015, 44 percent said they speak Spanish at home, making Spanish by far the most spoken non-English language.<sup>134</sup> In 2016, the number of Hispanics ages five and older who spoke Spanish at home increased to 40 million, a 133.4 percent increase since 1990 when it was 17.3 million.<sup>135</sup> The proportion of Hispanics ages five and older who spoke Spanish at home in 2016 was 72.4 percent. Those who spoke Spanish at home in 2016 constituted 13.3 percent of all U.S. residents ages five and older.<sup>136</sup> Among all immigrants, Mexicans have the lowest rates of English proficiency (32%), followed by Central Americans (33%).<sup>137</sup>

The dominance among immigrants of a single non-English language is a phenomenon without precedent in U.S. history.

The impact of the predominance of Spanish-speaking immigrants is reinforced by many other factors: the proximity of their countries of origin; their absolute numbers; the improbability of this flow ending or being significantly reduced; their geographical concentration; their home government policies promoting their migration and influence in American society and politics; the support of many elite Americans for multiculturalism, diversity, bilingual education, and affirmative action; the economic incentives for American businesses to cater to Hispanic tastes, use Spanish in their business and advertising, and hire Spanish-speaking employees; the pressures to use Spanish as well as English in government signs, forms, reports, and offices.<sup>138</sup>

These factors tend toward Hispanization and the transformation of the United States into a bilingual, bicultural society.<sup>139</sup> The driving force behind this trend toward cultural bifurcation, however, has been immigration from Latin America and especially from Mexico.<sup>140</sup> Because of the continuing growth of Hispanic numbers and influence, some Hispanic advocates have set forth two goals. The first is to create a large, autonomous, permanent, Spanish-speaking, social and cultural Hispanic community on U.S. soil, instead of allowing the assimilation of Hispanics into America’s Anglo-Protestant society and culture. The second goal is to transform the United States as a whole into a bilingual, bicultural society.<sup>141</sup>

Ninth, Mexicans and Mexican-Americans can and do assert a historical claim to U.S. territory. Mexico is the only country that the United States has invaded, occupied its capital, and then annexed half its territory. Almost all of Arizona, California, Nevada, New Mexico, Texas, and Utah was part of Mexico until it lost them as a result of the Texan War of Independence in 1835-36 and the

Mexican-American War of 1846-48. Mexicans do not forget these events. They feel a historical entitlement to this territory. Many Mexicans and Mexican-Americans believe that the time for *la reconquista* has arrived.<sup>142</sup> Demographically, socially, culturally, and politically, that reconquest is well under way.<sup>143</sup>

Called the “Aztlán Strategy” by some, the reconquest of the American Southwest is a deliberate policy of the Mexican government and its allies in the United States to detach the area racially, linguistically, culturally, and eventually politically from the country through the persistent legal and illegal migration of Mexicans, the rejection of assimilation, the departure of “Anglos” from the Southwest and its Hispanization, and dual citizenships for all Mexican-Americans. The idea, expressed by more than one Mexican president, is that “the Mexican nation” extends into the United States.<sup>144</sup>

The Mexican government wants to influence U.S. policy by mobilizing and organizing the Mexican diaspora to promote Mexico’s agenda at both the national and local levels. Mexicans in the United States are urged to seek U.S. citizenship, but to retain Mexican citizenship, in order to advance the Mexican agenda. Since 1998, Mexican-Americans have been allowed to regain Mexican citizenship. Mexican-Americans are to be Mexicans first.<sup>145</sup>

One initiative of the Mexican government is worth noting. After September 11, 2001, when the U.S. government did not “normalize” the status of the several million Mexicans in the country illegally as anticipated, the Mexican government responded by allowing its consulates to issue registration cards, the *matricula consular*, certifying that the bearer was a resident of the United States. About 1.1 million cards of this form of “legalization” were issued in 2002. At the same time, Mexican agencies campaigned for the general acceptance of these cards. By August 2003, they had succeeded with 13 states, more than 100 cities, 900 police departments, and 100 financial institutions. Since Mexicans legally in the country do not need a *matricula consular*, possession of the card is presumptive evidence that the bearer is illegally in the United States. With these cards, the Mexican government is, in effect, determining who is a U.S. legal resident because the card’s acceptance by U.S. public and private institutions gives the Mexican government the power to give to illegals the status and benefits normally available only to legal residents.<sup>146</sup>

Among the Mexican government’s many allies in the United States<sup>147</sup> is Movimiento Estudiantil Chicano de Aztlán (M.E.Ch.A.), or Chicano Student Movement of Aztlán (the x is a gender neutral inflection), which has over 400 chapters on hundreds of campuses across the country and in the barrios of the Southwest. Its website describes Aztlán as geographically the Southwestern United States and Northern Mexico and as “an idea that unifies all Raza [Spanish for “race”] as a sacred place of origin, to which Raza espouse a physical connection.”<sup>148</sup>

During its 1999 national conference, M.E.Ch.A. adopted a document entitled *The Philosophy of Movimiento Estudiantil Chicano de Aztlán*. It states that “M.E.Ch.A. was founded on the principles of self-determination for the liberation of our people.” The document later explains what this means:

Essentially, we are a Chicana and Chicano student movement directly linked to Aztlán. As Chicanas and Chicanos of Aztlán, we are a nationalist movement of Indigenous Gente [“people”] that lay claim to the land that is ours by birthright. As a nationalist movement we seek to free our people from the exploitation of an oppressive society that occupies our land. Thus, the principle of nationalism serves to preserve the cultural traditions of La Familia de La Raza [“the family of the race”] and promotes our identity as a Chicana/Chicano Gente.

One of M.E.Ch.A.’s founding documents that is still “fundamental to the M.E.Ch.A. Philosophy” is *El Plan de Aztlán*, adopted in 1969. It “presented for the first time a clear statement of the growing nationalist consciousness of the Chicano people.”

In the spirit of a new people that is conscious not only of its proud historical heritage but also of the brutal “*gringo*” invasion of our territories, we, the Chicano inhabitants and civilizers of the northern land of Aztlán from whence came our forefathers, reclaiming the land of their birth and consecrating the determination of our people of the sun, declare that the call of our blood is our power, our responsibility, and our inevitable destiny. . . . With our heart in our hands and our hands in the soil, we declare the independence of our mestizo nation. We are a bronze people with a bronze culture. Before the world, before all of North America, before all our brothers in the bronze continent, we are a nation, we are a union of free pueblos, we are Aztlán.

*Por La Raza todo. Fuera de La Raza nada.* [“For the race, everything. Outside the race, nothing.”]

. . . Once we are committed to the idea and philosophy of El Plan de Aztlán, we can only conclude that social, economic, cultural, and political independence is the only road to total liberation from oppression, exploitation, and racism.<sup>149</sup>

If reunification with Mexico is the goal, then the Aztlan Strategy is Mexican irredentism.<sup>150</sup> The strategy may also be called Mexican revanchism.<sup>151</sup> Regardless of what it is called, the Mexican government, aided and abetted by many Hispanics, both legal and illegal, of Mexican origin or other, in the United States, is pursuing a hostile political agenda in order to reverse the outcomes of the Texan War of Independence and the Mexican-American War.

White Americans have absolutely no reason to feel guilty about the U.S. acquisition of Mexican territory. In 1846, the Mexican government wanted war and fully expected to win. After defeat in 1848, it ratified the transfer of its sparsely-populated and loosely-controlled northern territories by accepting the forgiveness of its debt and payment for the ceded territories from the United States. In the Gadsden Treaty of 1853, the Mexican government sold additional territory to the United States under no threat of war or coercion. This freely negotiated settlement of the new border and transfer of additional territory was further ratification by Mexico of the consequences of war with the United States.<sup>152</sup>

In addition to posing a major existential threat to the ability of the American White population to end its political dispossession and regain control of its destiny, and thereby secure its racial survival, the Hispanic population is a major contributing factor to the on-going racial darkening of the country caused by high non-white fertility rates and a continuous non-white invasion. Of all the non-whites that threaten the White race, however, per capita, the African is the most detrimental.

## Chapter 4

### THE AFRICAN THREAT

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The African threat to the White race is the sub-Saharan African (hereinafter African or black) race's detrimental impact on the world's White populations in their own homelands. This impact is due to the African race's genetic heritage of low average intelligence and socially undesirable behavior, in particular disproportionately high crime rates. In the United States, the detrimental impact of black-on-White crime on the White race is so great that it amounts to a black-on-White race war. This race war will only worsen because the liberal narrative for White-black race relations exacerbates "black rage," and thus also black crime, by falsely blaming all black problems on past and present White racism when, in fact, current black problems are largely due to blacks' own innate deficiencies (i.e., low average intelligence and socially undesirable behavior). Regardless of which White homeland they are in, Africans have a detrimental impact that far exceeds any supposed benefit from their presence. This impact will grow because of the very high rate of population growth in sub-Saharan Africa and the likelihood that Africans will continue to be allowed to reside in and invade White homelands by anti-White governments.

The biological concept of race is real. Biological evidence contradicts the view that race is only a "social construct."<sup>153</sup> Human beings can be divided taxonomically into recognizably distinct populations on the basis of various sets of heritable traits, just as is commonly done with all other species in the animal kingdom. These populations are subspecies or races. A race is a group related by heredity<sup>154</sup> or, more precisely, a group that is recognizably different in a number of heritable traits from other groups.<sup>155</sup>

The races are different in significant ways and these racial differences are objective facts of nature. The genetic differences between the races are not only morphological and physiological but behavioral as well. These differences manifest themselves in many ways, most importantly in intelligence and social behavior, and there exists a reasonable and supportable evolutionary explanation for these differences.

Modern humans migrated out of Africa no earlier than 100,000 years ago. The farther north they migrated,

the more they encountered the cognitively demanding problems of gathering and storing food, acquiring shelter, making clothes, and raising children successfully during prolonged winters. As these populations evolved into present-day Caucasoids [Europeans] and Mongoloids [East Asians], they did so in the direction of larger brains, slower rates of maturation, and lower levels of sex hormone with concomitant reductions in sexual potency, aggressiveness, and impulsivity, and increases in family stability, advance planning, self-control, rule following, and longevity. Each population became adapted to the environment in which it evolved.<sup>156</sup>

The adaptation to survival in predictably cold environments, which imposed greater cognitive demands and selected for greater intelligence, is responsible for the racial differences in intelligence.<sup>157</sup> The cognitive demands of solving the problems of gathering and storing food, acquiring shelter, making clothes, and raising children successfully in temperate and cold environments would have selected for higher average intelligence levels than in the less cognitive demanding environment in sub-Saharan Africa.<sup>158</sup>

According to psychologist J. Philippe Rushton, the evolutionary process of adapting to a cold environment required a bioenergetic trade-off that increased brain size, parenting behavior, and social organization (*K*-strategy) at the expense of egg production and sexual behavior (*r*-strategy).<sup>159</sup> The *r*-*K* scale of reproductive strategies reflects the life history of a species or subspecies, such as a race.

A life history is a genetically organized suite of characters that evolved in a coordinated manner so as to allocate energy to survival, growth, and reproduction. These strategies may be organized along a scale.

At one end of this scale are “*r*-strategies” that emphasize gamete production, mating behavior, and high reproduction rates, and, at the other, “*K*-strategies” that emphasize high levels of parental care, resource acquisition, kin provisioning, and social complexity. The *K*-strategy requires more complex nervous systems and larger brains.<sup>160</sup>

Because of the different environments in which they evolved, Europeans and East Asians are more *K*-selected than Africans.<sup>161</sup>

The *r*-*K* theory explains the racial differences between Whites and blacks. In addition to the obvious anatomical differences, there are differences in brain size, intelligence, sexual behavior, fertility, personality, maturation, life span, crime, and family stability. On average, Whites are slower to mature, less fertile, and less sexually active, and have larger brains and greater intelligence, than blacks. The world-wide pattern of these racial differences implies evolutionary and genetic, rather than purely social, political, economic, or cultural, causes.<sup>162</sup>

The most important racial difference is cognitive ability or intelligence. Intelligence is real and differs between people.<sup>163</sup> Intelligence can be defined as learning ability, “the ability to learn from experience and perform mental tasks expertly and effortlessly.”<sup>164</sup> Intelligence is “a reasonably well-understood construct” and can be “measured with accuracy and fairness by any number of standardized mental tests.”<sup>165</sup>

Intelligence Quotient (IQ) is the standard measurement of intelligence. IQ measures intelligence. It does not measure White middle-class socialization nor are IQ tests racially or culturally biased.<sup>166</sup> IQ tests are biased against stupidity.

Intelligence is substantially heritable. According to a 1984 survey of 661 experts in relevant disciplines, 94 percent believed there is reasonable evidence for significant heritability of IQ in the American White population, and the average estimate of those responding believed that almost 60 percent of the variation in IQ is attributable to genetic variation.<sup>167</sup> In our own survey of experts, genetic factors account for no less than 40 percent and no more than 80 percent of the variability in IQ.<sup>168</sup> Also, IQ scores are relatively stable during most of a person’s life.<sup>169</sup>

On average, IQ differs between races.<sup>170</sup> On standardized intelligence tests, different races achieve different average scores. Of the three major races (Europeans, East Asians, and sub-Saharan Africans), blacks have the lowest mean IQ.<sup>171</sup>

The difference in IQ between Whites and blacks in the United States has been noted since the First World War when widespread testing began. The most authoritative studies are Audrey M. Shuey, *The Testing of Negro Intelligence* (1966),<sup>172</sup> which summarized all the studies from the First World



War to 1965; R. Travis Osborne and Frank C. J. McGurk, *The Testing of Negro Intelligence*, vol. 2 (1982),<sup>173</sup> which updated Shuey's summary to 1980; John C. Loehlin, Gardner Lindzey, and J. N. Spuhler, *Race Differences in Intelligence* (1975);<sup>174</sup> Richard J. Herrnstein and Charles Murray, *The Bell Curve* (1994); and a series of publications by Arthur R. Jensen starting with his ground-breaking article in the *Harvard Educational Review* (1969)<sup>175</sup> and ending with *The g Factor* (1998).<sup>176</sup>

These authorities agree that “the mean IQ of Whites exceeds that of American blacks by about one White standard deviation [SD]. When IQ is scaled so that the White mean is 100 and the SD is 15, the black mean is about 85 and the black SD slightly less than 15.” This difference was first noted in the testing during the First World War and has remained “fairly consistent” until the present day.<sup>177</sup>

In the first fully comprehensive review of the evidence on racial differences in intelligence worldwide, psychologist Richard Lynn concludes that the median IQ for sub-Saharan Africans in Africa is 71, in the Caribbean and Latin America is 71, in Canada is 84, in the United States, Netherlands, France, and Belgium is 85, and in Britain is 86. The IQ of Africans is generally higher outside of Africa because many are racial hybrids with appreciable amounts of White ancestry and because they receive better nutrition and health care by living in White societies. The median IQ for Europeans outside of Europe is 99 and for Western and Central Europeans in Europe is 100.<sup>178</sup>

On the question of the determinants of racial differences in intelligence, Lynn argues that it is “most probable” that both genetic and environmental factors contribute to the racial differences in intelligence.<sup>179</sup> The authors of *The Bell Curve* present the syllogism that (1) IQ test scores are heritable in both White and black populations, (2) White IQs are, on average, higher than black IQs, therefore probabilistically (3) the White-black IQ difference is partially heritable.<sup>180</sup> This conclusion is supported by the survey of 661 experts cited above. A majority (54 percent) of those who responded to the question thought that the White-black IQ difference is either entirely due to genetic variation or a product of both genetic and environmental variation, compared to only 18 percent of those responding to the question who thought it is entirely due to environmental variation.<sup>181</sup> A full presentation of the evidence supporting the conclusion that the White-black IQ difference is partially heritable is in Jensen's *The g Factor*, and Lynn's *Race Differences in Intelligence*.<sup>182</sup>

Intelligence is crucial to a society's well-being because “different levels of cognitive ability are associated with different patterns of social behavior. High cognitive ability is generally associated with socially desirable behaviors, low cognitive ability with socially undesirable ones.”<sup>183</sup> More specifically, there is a positive correlation between low IQ and the following socially undesirable behaviors: poverty, school dropout, unemployment, illegitimacy, divorce, welfare dependency, child neglect and abuse, crime, and lack of civility. A person's family and socio-economic background have little or no correlation with these socially undesirable behaviors.<sup>184</sup> For the socially desirable behaviors, high IQ is positively correlated with academic achievement and vocational success.<sup>185</sup> Unfortunately, there has been no success in improving the cognitive functioning of humans over the long term through any intervention programs.<sup>186</sup>

Although a specific individual's actions cannot be predicted based on IQ score, the social behavior of a group can be predicted based on the group's average IQ. When groups of people differ intellectually on the average, there are large differences in social behavior. Intelligence itself, not just its correlation with socio-economic status, is responsible for these group differences.<sup>187</sup>

Group differences in intelligence also largely determine socio-economic status and earnings. In *The Bell Curve* (1994), Herrnstein and Murray describe the result of these differences in the United States: a racial socio-economic hierarchy with Whites at the top with the highest average IQ and the highest socio-economic status and earnings and blacks at the bottom with the lowest IQ average and the lowest socio-economic status and earnings.<sup>188</sup> If the highly intelligent and successful East Asian

and some South Asian populations in the United States were taken into account today, Whites would not be at the top of this hierarchy.

In *The Global Bell Curve*, Lynn examines whether this theory – that the racial socio-economic hierarchy in the United States is largely determined by differences in intelligence – is valid for other multi-racial societies. The results of his inquiry confirm the theory. Throughout the world,

there are racial hierarchies, and that it is the races with the highest IQs that have the highest educational attainment, earnings, and socioeconomic status, the best health, and greatest longevity, together with the lowest rates of crime, infant mortality, and fertility. . . . only the race differences in intelligence theory can provide a coherent explanation for the consistent worldwide racial inequalities.<sup>189</sup>

Lynn concludes that “the consistency of the racial differences in IQs and socioeconomic status throughout the world is a powerful indication that these must have a strong genetic basis.”<sup>190</sup>

The low average IQ of Africans is evident in sub-Saharan African history and present-day society.<sup>191</sup> No civilization originated independently or nearly independently among the sub-Saharan Africans. The indigenous African culture did not include a system of writing, the use of money, a numbering system, a calendar, or the wheel. Dwellings were one-story of simple construction and there was little domestication of animals or use of them for labor or transport.<sup>192</sup>

The world owes nothing to sub-Saharan Africa because

the world as a whole would hardly have noticed had sub-Sahara Africa not existed or never been contacted by Europeans and Asians. No important discovery, invention, or world leader emerged from Africa. The art, music, architecture, literature, and political history of Eurasia owe virtually nothing to Africans. Trade with black Africa (as opposed to European exploitation of the mineral wealth of the African continent) has always been negligible.<sup>193</sup>

The lack of innate culture-creating capacity among Africans is confirmed by the failure of postcolonial Africa to sustain the advanced material culture left behind by European colonists.<sup>194</sup> Since independence, the history of sub-Saharan Africa has been one of greed, corruption, and incompetence and a litany of coups, revolutions, wars, genocides, dictatorships, famines, and economic collapse.<sup>195</sup> The extremely poor quality of human conditions in these African countries can be explained by the low average IQ of their populations.<sup>196</sup>

Like their racial kinsmen in Africa, black Americans are allowing their cities to fall into disrepair. They are also physically destroying them. These predominately black cities include Detroit, Newark, the South Bronx, Camden, North Philadelphia, and the south side of Chicago.<sup>197</sup> Blacks have no compunction against burning and looting their own neighborhoods. In Detroit (83 percent black), “America’s first Third World City,” the local residents burn down houses, abandoned buildings, and unused factories each year on “Devil’s Night,” the night before Halloween.<sup>198</sup> Generally, the higher the number of blacks in an American city, the higher the poverty and crime rate.<sup>199</sup>

Among the socially undesirable behaviors that are positively correlated with low IQ, crime has the most detrimental impact on the White race. Although they are only about 13 percent of the U.S. population, blacks commit a vastly disproportionate number of the crimes, especially violent crimes, in the country. Blacks commit most of the offenses indexed by the Federal Bureau of Investigation (FBI). Blacks commit more than 57 percent of all murders and account for 62 percent of arrests for robbery and half of arrests for assault and rape. The average black is nine times more likely to commit murder than the average non-black and 12 times more likely to commit robbery. In addition to violent crime, blacks also disproportionately commit all other felonies except those requiring

access to large sums of money, like stock fraud. Unsurprisingly, blacks are more than half of the American prison population.<sup>200</sup>

Contrary to popular belief that serial killers are more likely to be White, there has been at least twice as many black serial killers than White, per capita, in the United States. Since 1860, White serial killers have been underrepresented when compared to the White percentage of the population by a factor, on average, of 1.79. On the other hand, black serial killers have been overrepresented 2.68 to 7 times their proportion of the population, with a 150-year average of 4.18, and have never represented less than 27 percent of the number of serial killers in a given decade. This percentage has increased over time to a startling 88 percent of the number of serial killers apprehended since 2010.<sup>201</sup>

The same is true of mass shooters. Most mass shooters are black.<sup>202</sup>

Black crime rates in other countries, including mostly black countries, are comparable to black crime rates in the United States.<sup>203</sup> According to 1993-1996 data from the International Criminal Police Organization (commonly known as INTERPOL), the amount of violent crime (murder, rape, and serious assault) was over three times higher in black countries than in White countries.<sup>204</sup>

Where there is a White minority in a black-majority country, the Whites become a special target for black crime. In Zimbabwe (formerly Rhodesia)<sup>205</sup> and the new black-ruled South Africa,<sup>206</sup> the violence instigated and supported by the black governments against their White populations amounts to at least ethnic cleansing, but close to genocide. South Africa is a microcosm of what the United States could become when Whites become a minority.<sup>207</sup>

The most egregious aspect of the high black crime rate in the United States is the black preference for White victims. In 2012 and 2013, excluding murder, American blacks committed an average of 560,600 violent crimes each year against Whites, while Whites committed only about 99,400 such crimes against blacks. When Whites commit violence, the victims are other Whites 82.4 percent of the time, blacks 3.6 percent of the time, and Hispanics 7.8 percent of the time. White violence overwhelmingly targets other Whites. When blacks commit violence, other races are their preferred targets and black victims are a minority – only 40.9 percent – while White victims are 38.6 percent and Hispanics are 14.5 percent. Blacks were the perpetrators in 84.9 percent of the violent crimes involving blacks and Whites. In 2012/2013, therefore, a black person was 27 times more likely to attack a White person than vice versa.<sup>208</sup>

According to the most recent statistics, there were 562,550 interracial violent incidents (excluding homicide and simple assault) between Whites and blacks in 2019. There were 5.3 times as many violent incidents committed by black offenders against White victims (472,570) as were committed by White offenders against black victims (89,980). Also, there were 2.7 times as many violent incidents committed by Hispanic offenders against White victims (463,520) as were committed by White offenders against Hispanic victims (170,840).<sup>209</sup>

The high black crime rate and preponderance of black-on-White over White-on-black violence are also evident for murder. In 2013, there were 5,621 single-offender, single-victim cases reported in which the race of the murderer was known. Blacks killed 2,698 people or 48 percent of the total. In 2013, therefore, a black person was six times more likely than a non-black person to commit murder. Although most murders are within the same race, blacks were 13.6 times more likely to kill non-blacks than non-blacks were to kill blacks.<sup>210</sup>

Except for murder, the most harmful black preference for White victims is in rape and other forcible sex offenses. Although there is very little data available on interracial rape, the U.S. Department of Justice's National Crime Victimization Survey provides valuable estimates on these crimes. The survey makes clear that there is vastly more black-on-White than White-on-black rape and sexual assault. In the six years from 2003 to 2008, blacks raped or sexually assaulted Whites on average over 22,500 times each year. In contrast, there were statistically no White offenders of black

victims of rape or sexual assault identified during the same period.<sup>211</sup> What this means is that during this six-year period in the United States, *over 60 White women each day were raped or sexually assaulted by a black man.* There is no reason to believe that this situation has changed for the better.<sup>212</sup>

The black rapist's preference for White victims goes back decades.<sup>213</sup> A study published in 1990 entitled *The Racial Patterning of Rape* found that out of 1,396 interracial rapes involving blacks and Whites, only 20 involved a White man raping a black woman. Neither high black poverty, unemployment, nor racial inequality increased the frequency of black-on-White rape but close proximity of black men to White women did.<sup>214</sup>

Although the media and sometimes even the police ignore it, since 2010 there has been an explosion of black mob violence and lawlessness in the United States, most of it targeting Whites. In his 2013 book *White Girl Bleed a Lot,* award-winning reporter Colin Flaherty documents more than 500 cases of black mob violence in over 100 American cities. There are flash mobs, flash robs (black mobs looting retail stores), the "Knockout Game" (blacks sneak up on a defenseless and unaware White victim and punch him until he falls to the ground or even longer; also called the Polar Bear Game or Polar Bear Hunting),<sup>215</sup> and many other types of black-on-White crime.

Notable cases of black-on-White crime include a Beat Whitey Night at the 2010 State Fair in Des Moines, Iowa, in which large groups of blacks destroyed property and beat Whites while chanting "beat whitey." In the most explicit and public hate crime in years, hundreds of blacks roamed the fairgrounds at the 2011 Milwaukee State Fair targeting Whites for violence. Every year, there are black riots during Black Bike Week in Myrtle Beach, South Carolina, and the Indiana Black Expo in Indianapolis. The biggest race riot in the country occurs every Memorial Day in Miami Beach, Florida, during Black Beach Week.<sup>216</sup> Flaherty documents over 1,000 more cases of black mob violence in his 2015 book *Don't Make the Black Kids Angry.*<sup>217</sup>

The overwhelming amount of black-on-White crime suggests that blacks deliberately target Whites for violence. There is enough evidence to confirm that in many, if not most, cases this is true. It would, therefore, not be an exaggeration to claim that there is a black-on-White race war being waged in the United States.<sup>218</sup> So far, it is a one-sided war because only an extremely small number of Whites are fighting back. In addition to the statistical evidence of black-on-White crime cited above for this race war, there are the hatred of Whites by many blacks, the incitements to commit black-on-White crimes, and the admissions of the criminals themselves who targeted Whites, all of which goes back for decades.

In his autobiographical book *Notes of a Native Son* (1955), the influential black writer James Baldwin writes:

And there is, I should think, no Negro living in America who has not felt, briefly or for long periods, . . . simple, naked and unanswerable hatred; who has not wanted to smash any white face he may encounter in a day, to violate, out of motives of the cruelest vengeance, their women, to break the bodies of all white people and bring them low . . .<sup>219</sup>

A convicted rapist (incarcerated from 1958 to 1966) and a leader in the militant Black Panther Party from 1967 to 1971, Eldridge Cleaver reveals in his prison essays *Soul on Ice* (1968) that while he was in prison earlier for possession of marijuana (imprisoned in 1954), he struggled with his obsession with what he called "The Ogre – the white woman."<sup>220</sup> After being released from prison in 1957, he admits that

I became a rapist. To refine my technique and *modus operandi*, I started out by practicing on black girls in the ghetto . . . and when I considered myself smooth enough, I crossed the tracks and sought out white prey. I did this consciously, deliberately, willfully, methodically . . .

Rape was an insurrectionary act. It delighted me that I was defying and trampling upon the white man's law, upon his system of values, and that I was defiling his women . . . I felt I was getting revenge.<sup>221</sup>

After this passage, Cleaver cites a poem by black poet LeRoi Jones that expresses similar hatred of Whites. Later known as Amiri Baraka, his poem "Black Dada Nihilismus" in *The Dead Lecturer* (1964) includes the following words that Cleaver quotes in his book: "Come up, black dada nihilismus. Rape the white girls. Rape their fathers. Cut the mothers' throats." Cleaver then writes:

I have lived those lines and I know that if I had not been apprehended I would have slit some white throats. There are, of course, many young blacks out there right now who are slitting white throats and raping the white girl. They are not doing this because they read LeRoi Jones' poetry, as some of his critics seem to believe. Rather, LeRoi is expressing the funky facts of life.<sup>222</sup>

After splitting from the Black Panther Party in 1971 over a disagreement with the party's leadership about the necessity of immediate armed revolution, Cleaver became the inspirational leader of and "the guiding force behind the Black Liberation Army." This underground group of Black Panthers carried out Cleaver's call for urban guerrilla warfare in the United States.<sup>223</sup> The group was responsible for over 70 incidents of violence between 1970 and 1976 and the murder of 13 police officers.<sup>224</sup>

Cleaver was a member of the original Black Panther Party, which existed between 1966 and 1982. In 1989, a group calling itself the "New Black Panther Party" was formed in Dallas, Texas. The new party is more virulently anti-White than the original party.<sup>225</sup> In 2009, its Philadelphia leader, Minister King Samir Shabazz, also known as Maurice Heath, yelled at a street crowd, "I hate white people – all of them! Every last iota of a cracker, I hate 'em. . . . You want freedom? You're gonna have to kill some crackers! You're gonna have to kill some of their babies!"<sup>226</sup>

A former Black Panther, black Milwaukee Alderman Michael McGee, Sr., announced his efforts to revive the Black Panthers in 1990 by forming a black militia that would take violent action if his demands for a \$100 million jobs program and other steps to revive black neighborhoods were not met. "We've done things the non-violent way, and it hasn't gotten us anywhere," he said in an interview. "The only way to get respect is to be willing to use violence." He continued, "Our militia will be about violence. I'm talking actual fighting, bloodshed and urban guerrilla warfare."<sup>227</sup> After leaving public office in 1992, McGee continued his role as racial extortionist and leader of the "Black Panther Militia" while a radio talk show host.<sup>228</sup>

Another anti-White black supremacist organization is the Nation of Islam. Founded in 1930, its theology includes the belief that black people are the aboriginal people and all other people came from them, White people are "blue-eyed devils," blacks are superior to Whites, and the demise of the White race is imminent – at the hands of blacks!<sup>229</sup> As we shall see below, its members often act upon their beliefs in violent ways. The organization has an estimated membership between 20,000 and 50,000, and in October 1995 was able to mobilize an estimated 400,000 to 840,000 black men in Washington, D.C., for its so-called Million Man March.<sup>230</sup>

After several years as one of the most influential leaders of the Nation of Islam, Malcolm X (born Malcolm Little) grew disillusioned with the organization and founded a new one, the Organization of Afro-American Unity. At its founding rally in June 1964, Malcolm X explained that "by any means necessary" is the organization's motto. "We want freedom by any means necessary. We want justice by any means necessary. We want equality by any means necessary."<sup>231</sup> The phrase is generally considered to leave open all options, including violence, to achieve the desired ends.

Khalid Abdul Muhammad had risen to the position of national spokesman of the Nation of Islam until he gave a speech in 1993 at Kean College in New Jersey in which he called for the genocide of White South Africans.<sup>232</sup> After leaving the Nation of Islam shortly thereafter, he became the national chairman of the New Black Panther Party. In that position, he continued his work to foster interracial hatred and ultimately a race war.<sup>233</sup>

Ironically, among the White-hating blacks are entertainers who owe much of their fame and fortune to their White fans. During an interview by a reporter in 1985, black jazz musician Miles Davis said, “If somebody told me I had only one hour to live, I’d spend it choking a white man. I’d do it nice and slow. If I got tired I’d stop, have a glass of water, and choke him some more.”<sup>234</sup>

Black recording artist, author, and activist Sister Souljah (born Lisa Williamson) explained in May 1992 on a television news program that blacks are “at war” and the recent Los Angeles riot was “revenge” against a system of White oppression. To her, the riot was a black-on-White “rebellion.”

I mean, if black people kill black people every day, why not have a week and kill white people? . . . White people, this government and that mayor were well aware of the fact that black people were dying in Los Angeles under gang violence. So if you’re a gang member and you would normally be killing somebody, why not kill a white person?<sup>235</sup>

Among the many hateful anti-White comments that Leonard Jeffries Jr., a former professor of Black Studies at the City College of New York and advocate of Afrocentrism, has made over the decades was one in which he told a journalist in 1995 that the kind of world he wants to leave his children is one in which there are not any White people.

Kamau Kambon, former visiting professor of Africana Studies at North Carolina State University and owner of Blacknificent Books, told a publicly-broadcasted forum at historically black Howard University in 2005 that “we are in a war,” “white people want to kill us,” and that “we have to exterminate white people off the face of the planet to solve this problem.”

A month later, Jimi Izrael, a black editorial assistant for the *Herald-Leader*, of Lexington, Kentucky, was on a radio program to talk about Kambon. When another guest commented that other blacks have written about wanting to kill Whites, Izrael laughed. “Listen,” he said, “I’m laughing because if I had a dollar for every time I heard a black person [talking about] killing somebody white I’d be a millionaire.”<sup>236</sup>

More recently, Ayo Kimathi, a black supremacist and an employee of the U.S. Department of Homeland Security from 2009 until December 2013, lost his job six months after it was discovered that he had been running a website called “War on the Horizon.” Calling himself the “Irritated Genie of Soufeese,” he predicted and advocated a race war on his website, opining that “in order for Black people to survive the 21<sup>st</sup> century, we are going to have to kill a lot of whites – more than our Christian hearts can possibly count.”<sup>237</sup>

Another example of anti-White hatred and incitement of violence is black former Texas A&M University philosophy professor Tommy Curry, who has a history of advocating anti-White violence. In a published 2007 academic paper (“Please Don’t Make Me Touch ‘Em: Towards a Critical Race Fanonianism as a Possible Justification for Violence against Whiteness”), Curry justifies committing violence against White people for the sake of liberating black people. “Violence is anger realized as liberation,” he writes. In a 2012 podcast interview (“Dr. Tommy Curry on killing whites”), Curry discussed when it is appropriate to kill White people. “In order to be equal, in order to be liberated, some white people might have to die,” he said. These are but two of his many public statements in which he advocates lethal violence against White people on the basis of their guilt for being White. Curry is now teaching philosophy at the University of Edinburgh in Scotland.<sup>238</sup>

For many blacks, killing Whites is more than just a fantasy. The crimes of the Black Liberation Army have already been mentioned. Other victims of Cleaver's "funky facts of life" include the White victims of a group of Black Muslims who killed randomly-chosen "blue-eyed devils" in their cult initiation to earn their "wings" as "Death Angels." For a 179-day period in San Francisco in 1973 and 1974, the Death Angels committed at least 15 murders and eight attempted murders, but may have killed as many as 73 victims, in what came to be called the "Zebra" murders.<sup>239</sup>

In the late 1980s, Hulon Mitchell was the leader of the black, Miami-based Yahweh sect, who believed, like Black Muslims, that Whites were devils. Mitchell ordered a number of sect members to kill "white devils," which they did – at least seven victims – out of pure racial hatred. To prove the deed was done, they were ordered to bring back a head, finger, or ear of the victim.<sup>240</sup>

In 1993, Colin Ferguson, a black Jamaican, boarded a commuter train in New York City bound for Long Island and shot and killed six and wounded 19 passengers. The investigation revealed that he deliberately targeted Whites out of hatred.<sup>241</sup>

In 2002, the Beltway snipers, Black Muslim John Muhammad and his teenaged protégé, Lee Malvo, killed 17 people and injured ten others in a multi-state, ten-month crime spree. At trial, Malvo testified that Muhammad was driven by hatred of the United States because of its "slavery, hypocrisy and foreign policy" and his belief that "the white man is the devil." Muhammad planned to kill six Whites every day for 30 days.<sup>242</sup>

In some crimes, the hatred of Whites is not explicit but nonetheless still obviously present. In December 2000, two black brothers began a seven-day crime spree in Wichita, Kansas, that included a robbery and a murder of two separate individuals, and the robbery, rape, sexual abuse, and murder of three young men and one woman and the attempted murder of a second woman. The latter five victims were raped and sexually abused in their house before being taken naked to a soccer field to be shot execution-style in the backs of their heads. All the victims were White.<sup>243</sup> In January 2007, Christopher Newsom and Channon Christian, a young White couple (ages 23 and 21, respectively) from Knoxville, Tennessee, were kidnapped by five blacks and taken to a rental house, where both of them were raped, tortured, and murdered.<sup>244</sup> Although the investigators did not reveal any racial motivations for the crimes, it is evident from the vicious and brutal nature of the Wichita Massacre and Knoxville Horror that racial animosity played a role.<sup>245</sup>

Whites may also become the victim of targeted acts of black violence while in prison. Tens of thousands of men are raped every year in American prisons – almost all of them White prisoners raped by blacks. Black men rape White men out of hatred and a desire to dominate and degrade them. Some blacks make Whites their sex slaves, whom they buy, sell, and rent out to other blacks.<sup>246</sup>

According to black journalist Carl Rowan, the Long Island Railroad shooting by Colin Ferguson was one of the early salvos in a race war that will worsen. In *The Coming Race War in America: A Wake-up Call* (1996), Rowan warns that "a terrible race war is coming in the United States." Although he predicts that the race war will most likely be provoked by "cults of white supremacy" (i.e., right-wing militias) and other "white men afflicted with incredible hatreds,"<sup>247</sup> Rowan makes it very clear several times that blacks were likely to escalate the race war without provocation. In the preface, he writes, "Unfortunately, the rage within millions of black people who are hopelessly trapped as the American underclass is so great that many are spoiling for a fight. A race war can come easily and spread rapidly."<sup>248</sup> In the final chapter, he concludes,

I must say honestly that I doubt there is any way to prevent bloody racial strife in America. . . . Too much rage has built up in the minds of young blacks who are trapped in the corridors of resentment and hopelessness for me to assume that they will not strike out with firepower, especially if provoked.<sup>249</sup>

Rowan's "wake-up call" is that Whites are so helplessly racist that blacks – out of rage – would soon rise up in massive violence unless Whites somehow overcome their racism and surrender to blacks' demands. One of his recommendations to prevent "Armageddon" is for Whites to "acknowledge the validity of black rage." He warns, "Well, don't let anything I've written diminish your fear of an uprising by young blacks. . . . Those whites with the most to lose are absolutely irresponsible in not trying to take sane steps to ensure that black rage does not destroy almost everything worth keeping in America."<sup>250</sup> One step he recommends would be "to make early and massive interventions in the lives of the millions of children who constitute a hopeless underclass."<sup>251</sup> For this to happen, Rowan looks and listens for those Americans with "a lot of white guilt" who he had seen over the past five decades who would "still take any reasonable remedial actions to cast the yoke of racism off this country."<sup>252</sup>

These are the main points of the liberal narrative for White-black race relations in the United States that has been used for decades to extort Whites: (1) justifiable "black rage" against the White racism that has kept blacks poor and powerless; (2) "early and massive interventions" to lift blacks out of poverty and to empower them; (3) "a lot of white guilt" to facilitate the public support required for these programs; and (4) if Whites do not "cast the yoke of racism off this country" and support these programs, there is a risk of black rage turning into wide-spread black violence.

The first point of the liberal narrative is that the United States is still a racist society; that all black problems are due to White racism; and that blacks, therefore, are justified in their rage against the White-dominated racist society in which they live. Liberals believe that the legacy of slavery and legal segregation in conjunction with persistent White racism in today's society are the causes of all the problems that blacks currently face.<sup>253</sup> Because the fault lies with Whites instead of themselves, blacks feel that their rage against society for their situation is justified. This rage may take the form of criminal acts. Defenders of black crime call it "pay-back."<sup>254</sup>

The facts expose the falsehood of these assertions. By the end of the 1960s, the struggle for black "civil rights" was over – segregationist violence had ended and blacks were made equal under the law. Any American coming of age since the 1970s has only known a society in which blacks have primarily been the beneficiaries of racial discrimination, not its victims. Today, Whites are the primary victims of racial discrimination. Every other racial or ethnic group gets preference, both by law and by practice.<sup>255</sup>

Since the 1970s, White racism has become a minor influence in American society. In fact, the trend has been the reverse. During the last five decades, anti-White racism, reinforced by White guilt, has been an increasingly greater influence in society until it has become completely unacceptable today to be an advocate for White interests. In contrast, every non-white racial and ethnic group practices a high level of racial or ethnic advocacy, which is encouraged and supported by the U.S. government at every level and by American society in general.<sup>256</sup>

After racial segregation and discrimination were made illegal in the 1960s, White liberals and blacks have had to search very hard for any sign of White racism to blame for black problems. In addition to "America-is-still-racist" stories like the ones discussed below, they found it by creating such falsehoods as "institutional" or "systemic" racism and "white privilege."<sup>257</sup> Despite this grasping at straws, White liberals and blacks continue to believe that all black problems are due to White racism, not blacks' innate deficiencies or their inability to take responsibility for their own actions and lives.

Contrary to liberal assertions, all black problems are not due to White racism.<sup>258</sup> As noted, the social sciences have demonstrated a positive correlation between low IQ and socially undesirable behaviors. Because blacks, on average, have a lower IQ than other groups in American society, blacks, on average, have a higher propensity for socially undesirable behavior and, consequently,



generally a lower socio-economic status. Rather than White racism, it is the innate limitations of black intelligence that prevent blacks from achieving equal socio-economic status with Whites. The liberal excuse-making for black failure and dysfunction, therefore, is false. Black rage is largely a result of black failure.

Since black problems in an advanced technological society are largely due to blacks' own innate deficiencies, black rage against that society is wholly unjustified. The target of black rage should be the White liberals who tell blacks the lies that everybody has equal potential for educational and socio-economic success and that blacks have not reached their potential because they have been held back by White racism. When the belief in equal racial potential clashes with the reality of unequal racial outcomes due to racial genetic inequality, there is justification for rage directed at the proponents of the false narrative. Unfortunately, that is not where the rage is directed. It is undeservedly directed towards Whites in general.

The second point of the liberal narrative is that to compensate blacks for past wrongs against them, the government must implement programs to lift blacks out of poverty and to empower them. Because of the legacy of slavery and legal segregation, liberals believe that blacks need government assistance to achieve equality of opportunity. Once achieved, equality of opportunity should result in equality of outcome in accordance with the liberal belief in equal racial potential. If equality of outcome is not the result, then liberals blame persistent White racism and call for more redistributive programs to ensure an equality of outcome.

There have been thousands of public and private programs since the 1960s designed to lift blacks out of poverty but they have been largely unsuccessful. No people anywhere has done more for blacks than White Americans. Untold trillions have been spent on the black poor in the form of direct cash payments, free and subsidized housing, energy and utilities subsidies, free medical care, food subsidies, free school breakfast and lunch programs, refundable tax credits, education subsidies, childcare and child development programs, and other cash assistance, food, training, service, and community development programs designed to bring blacks into the mainstream.<sup>259</sup> Governments, businesses, and universities have discriminated against Whites (e.g., "affirmative action," quotas, and contract set-asides) to advance blacks. Churches, foundations, civic groups, schools, and individuals all over the country have donated their time and money to support soup kitchens, adult education, day care, retirement and nursing homes, and other services for blacks. Despite all this, blacks remain at the bottom of the racial socio-economic hierarchy in the United States.<sup>260</sup>

Once again, the liberal narrative is false. These programs fail to achieve equality of outcome not because of slavery, legal segregation, or persistent White racism, as liberals claim, but because of the innate deficiencies in blacks themselves.<sup>261</sup> Americans, however, are falsely told by liberals that past and present White racism is the primary cause of the failure of these programs. This lie creates unnecessary and unjustifiable resentment and anger in blacks and guilt and self-loathing in Whites.

The third point of the liberal narrative is that because Whites as a group are guilty of holding blacks back and holding them down, Whites must – to atone for their sins – provide the public support (legislation and funding) required for these compensatory programs. Because liberals believe that Whites are responsible for blacks' low socio-economic status, black failure requires White guilt and restitution as a moral response. To bolster this point of their narrative, liberals practice a double standard on the issues of collective racial guilt and the reporting of interracial crimes.

Liberals impute collective racial guilt to Whites for enslaving Africans and ethnically cleansing American Indians, even though most White Americans are not descended from either slave owners or Indian fighters. Even if they are, they should not be held responsible for the actions of their ancestors. Liberals do not, however, give collective credit to Whites for any good things their ancestors have done in the past.

The same liberals who assign collective guilt to Whites for black slavery and the ethnic cleansing of Indians attribute collective innocence to the supposed victims, even though Africans practiced slavery and Indians slaughtered one another for land. Although Whites today are assigned collective guilt for what other Whites did long ago as well as for what other Whites do today, blacks are not assigned collective guilt for the crimes committed by blacks either yesterday or today. We are encouraged to judge blacks as individuals but to judge Whites as part of a guilty collective group.

To reinforce White guilt, the “America-is-still-racist” narrative is taught in the universities<sup>262</sup> and constantly repeated in the biased mass media, especially the entertainment media.<sup>263</sup> This narrative very often motivates the media’s double standard on reporting interracial crime. The media’s bias is exposed when the media provides extensive national coverage to stories about White-on-black crimes (e.g., the murder of a black man by Whites in Jasper, Texas, in 1998),<sup>264</sup> while offering only limited, often only local, coverage of stories about black-on-White crimes (e.g., the Wichita Massacre and Knoxville Horror).<sup>265</sup>

Black-on-White hate crimes do not usually make national news because they do not fit the “America-is-still-racist” narrative. By deliberately creating the false impression that most victims of interracial crime are black, when in fact they are overwhelmingly White, the media are fueling an already exaggerated sense of grievance in blacks and provoking black rage against Whites, which sometimes results in retaliatory black-on-White crime.<sup>266</sup>

When a black-on-White crime does receive national coverage, it is often done to promote the “America-is-still-racist” theme. This was the case in Jena, Louisiana, where six black high school students beat a White student nearly to death in an unprovoked attack in 2006. Because the blacks were prosecuted, race hustlers Al Sharpton and Jesse Jackson – with the connivance of the biased media – turned the case of the so-called “Jena 6” into a civil rights issue.<sup>267</sup>

Also, the biased media give extensive national coverage to White-on-black hate crime hoaxes and then become silent once the hoax is exposed.<sup>268</sup> One of the most sensational, and now infamous, of these hoaxes was by a black 15-year-old girl named Tawana Brawley in November 1987 who claimed that six White men, including policemen and a local prosecutor, had raped and beaten her over a period of several days. Eight months later, her claim was exposed as a complete fraud.<sup>269</sup> Another sensational hoax was made by a black stripper named Crystal Mangum in March 2006 who claimed that members of the Duke University lacrosse team had gang-raped her. Almost a year later, the charges were dismissed and the players declared innocent.<sup>270</sup> Most recent is the hate crime hoax of black actor Jussie Smollett who falsely claimed that two White supporters of President Donald Trump assaulted him in downtown Chicago in the middle of the night in January 2019.<sup>271</sup> Unfortunately, White-on-black hate crime hoaxes and other anti-White media propaganda too often result in retaliatory black-on-White hate crimes that are not hoaxes.<sup>272</sup>

The biased media also practices a double standard when it makes minor White-on-black crimes into major national stories, which would have received local coverage, if at all, if they had been black-on-White crimes. In December 1986, an encounter between three black men and a group of White teenagers in Howard Beach, Queens, resulted in the accidental death of one of the black men, Michael Griffith, when he attempted to flee across a busy highway. Although Griffith initiated the dispute by spitting at the Whites, the biased media coverage of the story caused several retaliatory black-on-White crimes.<sup>273</sup> In August, 1989, a black 16-year-old named Yusef Hawkins was fatally shot in Bensonhurst, Brooklyn, by a group of White teenagers who mistakenly thought Hawkins was a romantic rival. There was no racial element to the shooting until race hustler Al Sharpton – with the media’s help – made one.<sup>274</sup> The reason these types of incidents become huge sensations is because they are so rare. In any given year, there are far more heinous black-on-White crimes buried in the back pages of local newspapers.<sup>275</sup>

Two more examples clearly demonstrate the intentional bias that permeates the liberal media's coverage of any incident that can be turned into an "America-is-still-racist" story in order to advance the liberal narrative. On March 2, 1991, 81 seconds of the arrest of driver Rodney King by Los Angeles police officers were caught on videotape by a bystander. Before televising the videotape, employees at the Los Angeles television network KTLA cut the first 13 seconds to make it look like a senseless act of police brutality against an innocent black man when, in fact, it was the officers' final efforts to subdue a deranged suspect after all other methods had proved futile. The KTLA-edited videotape was played continuously on all the television networks for the next year and was thus a major cause of the riots (63 dead, 2,383 injured, and a billion dollars in property damage) that followed the just acquittal of the police officers in April 1992.<sup>276</sup>

Another example of creative editing by the media to bolster the "America-is-still-racist" narrative was the self-defense shooting of black teenager Trayvon Martin in 2012 by a self-identified Hispanic (Peruvian-born mother), George Zimmerman, who was serving as the neighborhood watch coordinator at the time of the shooting. The television network NBC edited Zimmerman's 911 emergency call about a suspicious person in his neighborhood to falsely portray Zimmerman, who was called "white" by the media to better fit the narrative, as a racist. In another just outcome, Zimmerman was acquitted of second-degree murder and manslaughter in Martin's death.<sup>277</sup>

In response to Zimmerman's acquittal, a black social movement formed, calling itself Black Lives Matter (BLM). This movement has received favorable coverage from the biased media because the movement advances the liberal narrative that America is still a racist country. The movement claims that the U.S. criminal justice system is systemically racist and more specifically, that racist police officers routinely kill unarmed blacks. In its own words, BLM is a call to action in response to "state-sanctioned violence and anti-Black racism."<sup>278</sup> These claims, however, are false.<sup>279</sup>

Instead of by data and other facts, the BLM movement has been driven by the deaths of a few specific people at the hands of the police as well as favorable media coverage. In all cases, the facts are not consistent with the claims of BLM members and the biased media of rampant racism in the police force. Looking at just the most familiar of the early cases, none of the police officers involved in the deaths of Eric Garner (July 17, 2014), Michael Brown (August 9, 2014), or Tamir Rice (November 22, 2014) was prosecuted because the facts did not justify prosecution.<sup>280</sup> In Freddie Gray's death on April 12, 2015, six officers were prosecuted, three of whom are black, but none was found guilty.<sup>281</sup>

Neither the BLM movement nor the biased media consider the data because it is inconsistent with the movement's claims and the liberal narrative. There is no dispositive evidence of racial bias in police use of deadly force.<sup>282</sup> Although a black person was 2.45 times more likely than a White person to be shot and killed by police in 2015, this figure is well within what would be expected given racial differences in crime rates and the likelihood to resist arrest, especially deadly resistance. From 2005 to 2014, blacks accounted for 40 percent of police killings. Since blacks are about 13 percent of the population, that means they were 4.46 times more likely than non-blacks to kill a police officer. During 2015, police killings of blacks accounted for only about 4 percent of the total number of blacks who were murdered in 2014. Police killings of *unarmed* blacks accounted for just 0.6 percent. The overwhelming majority of black homicide victims (93 percent from 1980 to 2008) are killed by other blacks. Police shootings of unarmed blacks, therefore, is a very small problem compared to black-on-black murder within the black community. Because of the "Ferguson effect," the black-on-black murder rate is getting worse.<sup>283</sup>

With its anti-police rhetoric such as "pigs in a blanket, fry 'em like bacon,"<sup>284</sup> the BLM movement is also at least partially responsible for the increase in the number of police shootings since the movement began.<sup>285</sup> In the aftermath of protests in December 2014 over the grand juries' decisions not to indict the police officers who shot Brown and Garner during which the BLM

protesters chanted “What do we want? Dead cops! When do we want it? Now!”<sup>286</sup> a black man, Ismaaiyl Abdullah Brinsley, shot and killed two New York Police Department officers as revenge for the deaths of Brown and Garner.<sup>287</sup>

On July 7, 2016, another black man, Micah Xavier Johnson (aka “Micah X”), killed five and wounded seven police officers at a BLM protest in Dallas, Texas.<sup>288</sup> Ten days later, another black man, Gavin Long, shot and killed three police officers and wounded three others in Baton Rouge, Louisiana. Both shooters were connected to the Nation of Islam and radical black nationalism. It is probable that Johnson and Long were responding to Nation of Islam leader Louis Farrakhan’s sermon at Mt. Zion Baptist Church in Miami in July 2015 where he said,

I’m looking for 10,000 in the midst of a million. Ten thousand fearless men who say death is sweeter than continued life under tyranny. . . . So if the federal government won’t intercede in our affairs, then we must rise up and kill those who kill us; stalk them and kill them and let them feel the pain that we are feeling!

In full context, the sermon was an obvious call to murder White police officers but was considered protected speech under the First Amendment by the local U.S. Attorney’s Office.<sup>289</sup>

The double standard on collective racial guilt as well as the media bias in reporting interracial crimes aggravate black rage and hatred against Whites. This adds the potential of black violence to any political agitation to advance the liberal agenda that is based on the media’s biased reporting, summarized perfectly in the BLM slogan “no justice, no peace.” That is, however, exactly the intent.

The fourth point of the liberal narrative for White-black race relations is that if White racism does not end and White political and financial support for compensatory government programs is not forthcoming, there is a risk that black rage will turn into wide-spread black violence. Although often implicit, this form of racial extortion was made explicit in Rowan’s book *The Coming Race War in America* that we have been using to frame the liberal-narrative argument.

The source of this idea, however, goes back at least as far as the Kerner Commission, the 11-member Presidential Commission established by President Lyndon Johnson to investigate the causes of the 1967 race riots and to provide recommendations for the future. The report lays the blame for the riots on White racism: “White racism is essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II.”<sup>290</sup> The report continues, “The events of the summer of 1967 are in large part the culmination of 300 years of racial prejudice.”<sup>291</sup> Its recommendations include “a greatly enlarged commitment to national action – compassionate, massive and sustained, backed by the will and resources of the most powerful and the richest nation on this earth.”<sup>292</sup>

The Kerner Commission blamed society for the riots and then rewarded the rioters. That has been the *modus operandi* of black race hustlers and their liberal enablers ever since: blame black riots on White racism and then agitate for rewards for the black rioters. If the rewards are not forthcoming, then the threat, implicit or explicit, is made that black violence will continue and may even worsen. No matter what Whites have said or done, however, it has not been enough to satisfy either liberals or blacks. Reasonable people may wonder whether anything will ever be enough. When a hustle continues to be successful, as the racial extortion game used on Whites has continually been so far, where is the motive to end it?

As long as blacks are present, there will always be the threat of black violence. In fact, there is already wide-spread black violence. It is the black-on-White race war, described above, that is being waged by blacks against Whites. This race war is not only occurring in the United States. It is being waged wherever there is a substantial African population in a White homeland.<sup>293</sup> The detrimental impact of the African threat will worsen in the future because of the very high rate of population

growth in sub-Saharan Africa and the likelihood that Africans will continue to be allowed to reside in and invade White homelands by anti-White governments.

According to official United Nations (UN) population estimates and projections,<sup>294</sup> sub-Saharan Africa has the highest rate of population growth among the world's eight geographic regions and is projected to more than double in size from 1 billion in 2019 to 2.1 billion by 2050. More than half of the anticipated growth in global population between 2019 and 2050 is expected to occur in sub-Saharan Africa. In 2019, 13.8 percent of the world's population lived in sub-Saharan Africa. By 2050, that proportion is expected to be 21.8 percent due largely to differential fertility rates. In 2019, sub-Saharan Africa had the highest average level of fertility with 4.6 live births per woman, while fertility remained at below-replacement level in Europe and Northern America with 1.7 live births per woman and 1.8 in Australia/New Zealand. As the only region experiencing substantial population growth after 2050, sub-Saharan Africa is projected to become the most populous of the world's regions around 2062 and to have a population of 3.8 billion or 34.7 percent of the world's population by 2100.<sup>295</sup>

This rapid growth in sub-Saharan Africa's population means that the extremely poor quality of human conditions in Africa will become worse. In response, more Africans will attempt to enter, either legally or illegally, Europe and other White homelands.<sup>296</sup> Many of these invaders will cross the Sahara Desert and then the Mediterranean Sea in their attempt to reach Europe.<sup>297</sup> In addition, there were at the end of 2017 approximately 6.3 million UN-recognized "refugees" in sub-Saharan Africa,<sup>298</sup> many of whom will likely be resettled in White homelands.

No matter which White homeland they are in, Africans have a detrimental impact due to their genetic heritage. Because of their low average IQ and socially undesirable behaviors, Africans are hugely detrimental to a White society's well-being. As a group, they will always have a low socio-economic status and a high crime rate and thus will always be a burden on a White society.

In the United States, this black burden will only worsen because the false liberal narrative for White-black race relations aggravates black resentment and hatred of Whites, increases black-on-White crime, and promotes White guilt and self-loathing. Moreover, blacks and their liberal enablers have a vested interest in the liberal narrative because it keeps the racial grievance industry in business. Jesse Jackson and Al Sharpton are the two best known race hustlers in this industry. They have made careers out of shaking down a guilt-ridden White society and dispensing the booty as patronage.<sup>299</sup> The Black Lives Matter movement is now the leader in the racial grievance industry. The most recent consequence of its activities was the violence during summer 2020, which will be discussed in chapter 9 below.

The continued detrimental impact of Africans, as well as Muslims and Hispanics, on the White race will result in ever-increasing racial conflict and the further loss of White freedom in White homelands.

## Chapter 5

### THE INEVITABLE RACIAL CONFLICT

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The inevitable result of the demographic threat to the White race, in conjunction with the Islamic, Hispanic, and African threats, will be greater racial and ethnic conflict and less White freedom in White homelands. The greater the racial and ethnic diversity, the greater the conflict. As the conflict escalates in White homelands, freedom for everyone, but especially for Whites, diminishes. The more White freedom diminishes, the more difficult it becomes for Whites to end their political dispossession and regain control of their destiny, and thereby secure their racial survival.

The terms “racial diversity” and “ethnic diversity” have distinct meanings. While racial diversity means two or more racial groups, ethnic diversity means two or more ethnic groups. An ethnic group is a group of humans with a common culture (which includes language and religion), a common descent or genetic heritage, a shared history, and an awareness of belonging to the ethnic group. An ethnic group with a general adherence to nationalism is a nation.<sup>300</sup> The primary difference in ethnic diversity is cultural difference (e.g., English-speakers and French-speakers in Canada; Catholics and Protestants in Ireland), while the primary difference in racial diversity is racial or biological difference (e.g., Whites and blacks in the United States). Despite this obvious difference, the use of the adjective “ethnic” by most social scientists, like Robert Putnam and Tatu Vanhanen discussed below, includes the racial or biological aspects of the term (like diversity or conflict) they are describing. Thus, “ethnic” diversity or conflict includes “racial” diversity or conflict when there is also a racial difference between the ethnic groups.

Neither racial nor ethnic diversity is a strength. They are both weaknesses in any society.<sup>301</sup> Although there is no good research that suggests that racial or ethnic diversity increases social solidarity or that racially or ethnically diverse societies are happier and more peaceful than homogeneous ones,<sup>302</sup> there is good research that suggests that diversity has negative consequences, particularly higher levels of conflict. Neither racial nor ethnic conflict can happen without racial or ethnic diversity.

In 2007, Robert Putnam, Harvard political scientist and author of *Bowling Alone* (2000),<sup>303</sup> reported that his five-year study of 30,000 residents in 41 American communities found that “ethnic diversity” tends to reduce social solidarity and “social capital,” which he defines as “social networks and the associated norms of reciprocity and trustworthiness.” The more diverse a community, the lower the trust even of one’s own ethnic group. Residents of all ethnic groups in diverse neighborhoods seem to “hunker down” – that is, pull in like a turtle. Besides social trust,<sup>304</sup> other measures of social capital and civic engagement are also negatively correlated with ethnic diversity. In areas of greater diversity, Putnam found:

Lower confidence in local government, local leaders and the local news media.

Lower political efficacy – that is, confidence in their own influence.  
Lower frequency of registering to vote . . .  
Less expectation that others will cooperate to solve dilemmas of collective action . . .  
Less likelihood of working on a community project.  
Lower likelihood of giving to charity or volunteering.  
Fewer close friends and confidants.  
Less happiness and lower perceived quality of life.  
More time spent watching television and more agreement that “television is my most important form of entertainment.”<sup>305</sup>

The consequences of the reduction of social solidarity and social capital caused by racial and ethnic diversity are the disintegration of social order and the escalation of conflict. In short, diversity causes tension and conflict.

This timeless truth is supported by systematic research done by Finnish political scientist Tatu Vanhanen, who measured “ethnic diversity” and levels of conflict in 148 countries from 1990 to 1996 and found that the degree of ethnic conflict is strongly related to the degree of ethnic divisions, regardless of levels of wealth or democratization. Vanhanen argues that a significant part of the universality of ethnic conflicts in ethnically divided countries can be explained by human nature. Humans have an evolved predisposition to ethnic nepotism – a disposition to favor kin over nonkin.<sup>306</sup>

The evolutionary explanation for why racial and ethnic diversity results in conflict is called the genetic similarity theory, “according to which genes maximize their replication by benefiting any organism in which their copies are to be found.”<sup>307</sup> This theory resolves the paradox of altruism by demonstrating that altruism is a means to propagate genes. Rather than the individual organism, the gene is the unit of analysis for evolutionary selection. The higher the percentage of shared genes between individuals, the higher the amount of altruism is expected to be displayed because by being most altruistic to those with whom the individual shares genes, the individual helps copies of his own genes to replicate. Through this process known as kin selection, individuals can maximize their inclusive fitness, not just their individual fitness, by increasing the production of successful offspring by both themselves and their genetic relatives.<sup>308</sup>

According to the genetic similarity theory, therefore, the members of a racial or ethnic group can be expected to favor their own racial or ethnic group over other groups because they are more closely related to members in their own group than to nonmembers. This kin selection becomes significant in a racially or ethnically divided country when racial or ethnic groups compete for scarce resources and survival because this competition leads to conflict.

In Vanhanen’s analysis, kin selection is ethnic nepotism. Because ethnic nepotism is shared by all human populations, he presents two basic hypotheses on the political consequences of ethnic nepotism: “(1) significant ethnic divisions tend to lead to ethnic conflicts in all societies; and (2) the more a society is ethnically divided, the more political and other interest conflicts tend to become canalized along ethnic lines.”<sup>309</sup>

Vanhanen found strong evidence to support both hypotheses. Ethnic tension and conflicts can be expected in all ethnically divided societies and the more a population is ethnically divided and the more ethnic groups differ from each other genetically, the higher the probability and intensity of conflicts between ethnic groups.<sup>310</sup>

If we include racial groups in Vanhanen’s “ethnic groups,” then U.S. history provides a good example of the validity of his second hypothesis. The United States was founded by an ethno-cultural core of Anglo-American Protestants. While the ethnically alien European immigrants (Irish and German Catholic immigrants in the mid-nineteenth century and Southern and Eastern

European immigrants in the late nineteenth and early twentieth centuries) faced some hostility at first, they were eventually fully assimilated into American society. In contrast, the relationship between White Americans and racially alien groups (American Indians, blacks, Asians, and Mexicans) was, at times, extremely hostile and violent but has always been characterized by some level of tension or conflict.<sup>311</sup> The difference can be explained by genetics. Anglo-American Protestants are much closer related genetically to other Europeans than to other racial groups.

Vanhanen also found that an ethnic conflict intensifies where there is a struggle for territorial rights. Because humans are a territorial species, it is difficult for ethnic groups to agree on the control and use of territory.<sup>312</sup>

Looking outside the 1990-1996 period that Vanhanen studied, these political consequences of ethnic nepotism are evident in a survey of racial and ethnic conflicts in multiracial/multiethnic countries during the past century. Countries that were or are more racially or ethnically homogeneous were often formed from the sometimes violent disintegration of a multiracial/multiethnic country. These include the following: Austria, Czechoslovakia, Hungary, Poland, and Yugoslavia (entirely or in part) from the Austro-Hungarian Empire in 1918; Ireland from the United Kingdom in 1921; Pakistan from India in 1947; Singapore from Malaysia in 1965; Bangladesh from Pakistan in 1971; Armenia, Azerbaijan, Belarus, Estonia, Georgia, Kazakhstan, Kyrgyzstan, Latvia, Lithuania, Moldova, Russian Federation, Tajikistan, Turkmenistan, Ukraine, and Uzbekistan from the Soviet Union in 1991; Bosnia and Herzegovina, Croatia, Macedonia, Slovenia, and Federal Republic of Yugoslavia (Serbia and Montenegro) from Yugoslavia in 1991 and 1992; Eritrea from Ethiopia in 1993; Czech Republic and Slovakia from Czechoslovakia in 1993; Montenegro from Serbia in 2006; Kosovo from Serbia in 2008; and South Sudan from Sudan in 2011.

Some of the de facto ethnic secessionist states with the date they declared independence include the following: Sahrawi Republic from Western Sahara in 1976; Turkish Republic of Northern Cyprus from Cyprus in 1983; Transnistria from Moldova in 1990; Somaliland from Somalia in 1991; Artsakh (Nagorno-Karabakh) from Azerbaijan in 1991; South Ossetia from Georgia in 1991; and Abkhazia from Georgia in 1992. Aspirational secessions include Catalonia from Spain, Scotland from the United Kingdom, the Donbass from Ukraine, and Bougainville Island from Papua New Guinea.

In the last 50 years, there have been major violent racial and ethnic conflicts between Catholics and Protestants in Northern Ireland, between Christians and Muslims in Lebanon, between Hutu and Tutsi in Rwanda and Burundi, between Jews and Muslims in Palestine and Israel, between Sunni Muslims and Shi'ite Muslims in Iraq, and between Whites and blacks in South Africa. There have been the following racial and ethnic separatist revolts or insurgencies: Kashmiris in India; Kurds in Iran, Turkey, Iraq, and Syria; Chechens in Russia; Tamils in Sri Lanka; Igbos (Biafra) in Nigeria; Basques in Spain; Uyghurs in China; and several different groups in Myanmar.

These are not exhaustive lists. There have been hundreds of other violent racial and ethnic conflicts in all parts of the world.<sup>313</sup> There are also hundreds more ethnic tensions and conflicts within multiethnic countries that have not yet resulted in major violence, such as between English-speakers and French-speakers in Canada, Flemings and Walloons in Belgium, Estonians and Russians in Estonia, Latvians and Russians in Latvia, and Macedonians and Albanians in Macedonia, just to name a few.<sup>314</sup>

The United States is on the list of multiracial/multiethnic countries with major violent racial and ethnic conflicts. Besides the race war-like nature of black-on-White crime discussed above, much of the recent conflict has manifested itself in periodic race riots. Since the Harlem riot of 1935, American race riots have consisted of mobs of violent blacks. Collectively, the many race riots of the 1960s were the worst in terms of deaths, injuries, and property damage.<sup>315</sup>



The Los Angeles riots of 1992, however, was the single worst outbreak in U.S. history, when rioters killed 63 people, injured 2,383 more, and caused over a billion dollars in property damage.<sup>316</sup> This outbreak was also the advent of a new phase in racial conflict in the United States because the riots involved mutual antagonisms between three distinct racial groups – blacks, Hispanics, and Asians (primarily Koreans).<sup>317</sup> The racial conflict in the United States is no longer just between Whites and blacks.

As the most racially and ethnically diverse city in the country, Los Angeles should be a showcase for diversity's strengths. It is not. Rather, it is a battleground between feuding racial groups, especially blacks and Hispanics. The feud is not confined to Los Angeles. There is violence between blacks and Hispanics wherever there are large concentrations of both groups in schools and prisons. The violence sometimes involves other racial or ethnic groups as well.<sup>318</sup> Increased racial and ethnic diversity has not strengthened the United States. The exact opposite has happened.

The Los Angeles riots of 1992 may be considered a portent of the Balkanization of the United States. Even the liberal historian Arthur M. Schlesinger, Jr., is worried about that prospect as he describes in *The Disuniting of America*. He is concerned that the “cult of ethnicity has arisen both among non-Anglo whites and among non-white minorities to denounce the goal of assimilation, to challenge the concept of ‘one people,’ and to protect, promote, and perpetuate separate ethnic and racial communities.”<sup>319</sup> If pressed too far, he worries that the cult of ethnicity (i.e., the doctrine of multiculturalism) could have bad consequences. “If separatist tendencies go on unchecked, the result can only be the fragmentation, resegregation, and tribalization of American life.”<sup>320</sup>

To avoid Balkanization (i.e., hold together a multiracial/multiethnic country and prevent it from disintegrating into group conflict), there are two methods: maintaining either an authoritarian regime or a dominant ethno-cultural core. When the authoritarian regimes of the Soviet Union and Yugoslavia collapsed, these multiracial/multiethnic countries disintegrated into more racially and ethnically homogeneous countries. In the case of the former Yugoslavia, this disintegration involved vicious warfare between mainly Serbs, Croats, and Bosniaks (mostly Muslims) in the more diverse areas. In democracies, it is a dominant ethno-cultural core that holds a multiracial/multiethnic country together. The United States was a White Christian nation-state until the radical cultural transformations of the countercultural revolution of the 1960s began the dissolution of that dominant White Christian ethno-cultural core.<sup>321</sup>

As the United States becomes more and more racially and ethnically diverse,<sup>322</sup> there will be more and more competition and conflict between the different groups due to the universality of ethnic nepotism. Because of the relative decline in size and power of the White population, the White Christian ethno-cultural core can no longer hold the country together. As a result, a major role of government becomes the management of the conflict between contending racial and ethnic groups through new laws and regulations. Successful conflict management requires the government to become ever more intrusive, ever larger, and ever more costly.<sup>323</sup> Freedom suffers accordingly because the disappearance of voluntary social solidarity and harmony caused by racial and ethnic diversity requires that solidarity and harmony be imposed by force. In the words of psychologist Kevin MacDonald, “One may expect that as ethnic conflict continues to escalate in the United States, increasingly desperate attempts will be made to prop up the ideology of multiculturalism . . . with the erection of police state controls on nonconforming thought and behavior.”<sup>324</sup>

The freedom that suffers the most is the freedom of speech. Because of the free speech protection of the First Amendment to the U.S. Constitution,<sup>325</sup> the de jure suppression of speech to manage ethnic conflict in the United States has thus far been limited. The de facto suppression of speech, however, has been ongoing for decades, especially speech dealing with racially sensitive subjects.<sup>326</sup> Since 1989, many universities and workplaces have implemented “speech codes” (usually disguised as “harassment policies”) that illegally regulate protected speech.<sup>327</sup> Recently, the “illiberal

left” has accelerated its campaign to delegitimize political and ideological opponents in ways that stifle freedom of expression.<sup>328</sup> Since the election of President Donald Trump in 2016, the Antifa (short for Antifascist Action) movement has also been more active in its violent suppression of any speech or expression considered “fascist”<sup>329</sup> and even published a doctrinal defense of the use of violence to suppress speech.<sup>330</sup>

There are signs that this on-going war on free speech in the United States has been successful. In a poll of college students released in May 2019, 41 percent of the students said that “hate speech” (defined as speech that “attacks people based on their race, religion, gender identity or sexual orientation”) should not be protected under the First Amendment. Not surprisingly, certain “diverse” students are less supportive of free speech. While most college men (74 percent) support hate speech protection under the First Amendment, fewer than half of black students (48 percent), women (46 percent), Jewish students (45 percent), homosexual students (35 percent), and gender non-binary students (29 percent) say hate speech should be protected under the First Amendment.<sup>331</sup>

In Europe, whose native populations do not have their freedom of speech secured by any legal analog to the U.S. Constitution’s First Amendment, the diminishment of free speech has gone much further with the enactment of many criminal laws against “hate speech” and their selective application against native Europeans. These laws have their roots largely in three post-war instruments of international law: the European Convention on Human Rights (ECHR; effective 1953), the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD; effective 1969), and the International Covenant on Civil and Political Rights (ICCPR; effective 1976).<sup>332</sup> Although Article 10 of the ECHR guarantees freedom of expression for all, that right is subject to many restrictions that are necessary, among others, “for the protection of the reputation or rights of others.”

The ICERD and ICCPR restrict freedom of expression even further. Article 4(a) of the ICERD requires signatories to make criminal “all dissemination of ideas based on racial superiority or hatred” and “incitement to racial discrimination,” while Article 20 of the ICCPR requires “[a]ny advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence” to be made criminal. Almost every country in the world has ratified these two international treaties.

In the United Kingdom, the hate speech laws include the Public Order Act 1986, Parts 3 and 3A, which prohibits stirring up racial and religious hatred, and Section 127 of the Communications Act 2003, which prohibits online posting of any matter that is “grossly offensive or of an indecent, obscene or menacing character” or any matter that causes “annoyance, inconvenience or needless anxiety to another.”<sup>333</sup> The primary hate speech law in France is Section 24 of the Law on the Freedom of the Press of 1881, which was amended in 1939 and 1972 to criminalize racially defamatory or insulting comments and incitement to racial discrimination, hatred, or violence. “Incitement to hatred” is prohibited in Germany by Section 130 of the German Criminal Code. There are similar laws prohibiting incitement to racial hatred in Belgium, Denmark, Finland, Ireland, Netherlands, Norway, Poland, Romania, Russia, Serbia, Spain, Sweden, Switzerland, and Ukraine, as well as Australia, Canada, and New Zealand.<sup>334</sup> As a result of their diminishment of free speech, Whites are prevented from defending themselves, their families, their nations, and their future.<sup>335</sup>

Another major restriction on White free speech and thus on our ability to act in racial self-defense is the plethora of laws against so-called “holocaust denial.” The denial of the official version of the fate of European Jewry during the Second World War is explicitly or implicitly illegal in 19 European countries: Austria, Belgium, Bosnia and Herzegovina, Czech Republic, France, Germany, Greece, Hungary, Italy, Liechtenstein, Lithuania, Luxembourg, Netherlands, Poland, Portugal, Romania, Russia, Slovakia, and Switzerland. At least 21 people have been convicted and imprisoned and/or fined for this so-called crime in Austria, France, Germany, Hungary, and Switzerland.<sup>336</sup>

In addition to being a consequence of the conflict management of racial and ethnic groups, the diminishment of White racial freedom is a result of the egalitarian ideal of contemporary political policy because of the antagonism between freedom and equality. Because the races are innately unequal in intelligence, and thus in academic achievement and vocational success, freedom results in inequality and a natural and unavoidable racial socio-economic hierarchy. In the still relatively-free United States, for example, Whites and East Asians are at the top with the highest socio-economic status and earnings and Hispanics and blacks are at the bottom with the lowest socio-economic status and earnings.<sup>337</sup>

An increasingly racially and ethnically diverse country with an egalitarian ideal leads to more and more demands for equality by those at the bottom of the socio-economic hierarchy and their advocates. Since freedom and equality are incompatible, government actions to bring about equality reduce the freedom of those at the top of the hierarchy. According to Richard Herrnstein and Charles Murray in *The Bell Curve*,

People who are free to behave differently from one another in the important affairs of daily life inevitably generate the social and economic inequalities that egalitarianism seeks to suppress. That, we believe, is as close to an immutable law as the uncertainties of sociology permit. To reduce inequality of condition, the state must impose greater and greater uniformity. Perhaps that is as close to an immutable law as political science permits.<sup>338</sup>

To impose “greater uniformity,” freedom must be reduced.

In *The Lessons of History*, Will and Ariel Durant distilled the accumulated store of knowledge and experience from their four decades of work on the ten volumes of *The Story of Civilization*. In discussing the third biological lesson of history that life is selection, they write,

Nature smiles at the union of freedom and equality in our utopias. For freedom and equality are sworn and everlasting enemies, and when one prevails the other dies. Leave men free, and their natural inequalities will multiply almost geometrically, as in England and America in the nineteenth century under *laissez-faire*. To check the growth of inequality, liberty must be sacrificed, as in Russia after 1917.<sup>339</sup>

In the words of political commentator Patrick Buchanan, “Where equality is enthroned, freedom is extinguished. The rise of the egalitarian society means the death of the free society.”<sup>340</sup> He provides a three-page list of “the costs incurred, the injustices done, the freedoms curtailed – all in the name of equality” of policies that show “how equality and freedom are at war and why America is a failing nation.”<sup>341</sup>

As a result of increasing racial and ethnic diversity, racial and ethnic conflict escalates and White freedom diminishes when the government attempts to manage the conflicts between contending groups while pursuing its egalitarian goals. With less freedom, it becomes more difficult for Whites to prevail in the inevitable conflict. Failure to prevail means the extinction of the White race.

## Part II

# THE ESSENTIAL CRISIS

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The cause of the existential crisis of the White race is an essential crisis. While the existential crisis involves the physical existence of the White race, the essential crisis involves its “essence.” The collective essence of a group is its common purpose or meaning in life and is derived from its worldview or ideology.

For more than a millennium, the ideology of most Europeans was Latin Christianity and Latin Christians derived their essence from that religion. That began to change about 500 years ago when Christianity was losing its capability to secure the essence of humans. Modern science gradually replaced Christianity as the dominant system of ideas for the comprehension of the world and humanity’s situation in it. At the same time, nation-states slowly replaced the universal state as the ideal form of political institution to secure the existence of humans. During the first four hundred years of this transitional epoch between two historical eras, Europe and its overseas settlements were progressing toward a new scientific era dominated by nation-states and powered by industrialism.

Since the Great Civil War of the West (1914-1945), however, the Western world has been suffering from an additional essential crisis – a crisis within a crisis. This tragic civil war seriously weakened nationalism, the doctrinal basis of the nation-state, and thus made the Western world, including the United States of America, more vulnerable to Jewish subversion, which weakens nationalism even more and has other more detrimental effects. This new essential crisis is the cause of the existential crisis described in part I above.

After the attempt in chapter 6 to create an ideological framework for understanding our essential crisis, the next chapter sets forth the history of American national identity. Next, a description of the Jewish threat to the United States (and Western society in general) is followed by the consequences of the Jewish subversion to this White Christian nation-state. Finally, chapter 10 argues that Christianity is not the solution to the essential crisis of the White race.

## Chapter 6

### THE ETERNAL STRUGGLE

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This chapter is an attempt to create a comprehensive and coherent system of ideas for the comprehension of the world and humanity's situation in it. The first principle of this system is that the biological evolution of all living organisms, including human beings, is a fact. Biological evolution provides the intellectual foundation for the understanding of the organic world, including the human species and its situation in that world. The second principle is a theory of human nature and the third principle is a theory of human society and history. These three universal principles compose a system of ideas that can be encapsulated in the expression: the Eternal Struggle. Although an adequate discussion of the first principle is beyond the scope of this book,<sup>342</sup> the second and third principles are summarized below.

The second principle of the Eternal Struggle is that human nature, as a product of biological evolution, is the set of adaptive behaviors that result from the interaction between the human condition and human traits, primarily instinct and reason. Existential and essential insecurity constitute the human condition. Instinct and reason are the two primary mental traits that humans have evolved in adaptation to their condition of existential and essential insecurity. Humans, therefore, can be defined as existentially and essentially insecure beings who have the instinct to become existentially and essentially secure and who have reason as an instrument of that instinct.

Human nature is not a “blank slate” (John Locke's *tabula rasa*) – the idea that the human mind has no innate structure or content and that the mind's structure and content develop only through sensory experience. For that reason, human nature is not completely mutable. And there is no “ghost in the machine” (a description of Rene Descartes' dualism of mind and body) or any other kind of immaterial soul or spirit separate from the body. The mind is the information-processing activity of the brain. When the brain dies, the person dies because there is no immortal soul or spirit separate from the body. Humans are natural beings, not supernatural beings.<sup>343</sup>

Humans, like all living beings, are existentially insecure because they are born without a secure existence; they are born with the uncertainty of continued life. Humans are not born with a guarantee against death. In other words, humans are mortal just like any other living being. This mortality makes humans existentially insecure and this insecurity necessitates a struggle to secure one's existence.

Unlike other living beings, however, humans are also essentially insecure because they are born without a secure “essence.”<sup>344</sup> Humans are born with the uncertainty of purposeful or meaningful life; they are not born with a purpose or meaning. In other words, a human's existence precedes his essence.

The cause of humanity's essential insecurity may have been the evolution in early humans of the awareness of the passage of time, memory of the past, imagination of the future, articulation of dreams, and/or the awareness of their own mortality. Only humans have asked themselves questions

relating to the purpose of life: What am I? Where am I? What shall I do? These questions indicate essential insecurity, which necessitates a struggle to secure one's essence.

Other living beings, on the other hand, know their purpose in life from birth and that purpose is nothing more than to survive and reproduce. They act upon this purpose from instinct. Humans also have the instinct to survive and reproduce but to be truly human one must have a purpose beyond that of merely surviving and reproducing.

Humans have the instinct to become existentially and essentially secure. Instinct is an innate impulse to perform particular behaviors. The goal of these instinctive behaviors is the satisfaction of either existential needs or the essential need.

Satisfaction of the existential needs is necessary for humans to exist as living beings. At a minimum, humans must breathe, drink, eat, eliminate wastes, maintain body temperature, sleep, procreate, and protect themselves from bodily harm caused by living and nonliving agents, in order to secure and perpetuate their existence as living beings. The existential needs are the necessities for the continued life of oneself and one's progeny.

Satisfaction of the essential need is necessary for humans to exist as human beings. To exist as a human being, a human must possess an essence. An essence is a system of ideas with which a human being comprehends the world and his situation in it and from which he derives an idea that gives his existence a purpose beyond that of merely existing as a living being. A human being's essence is his purpose or meaning in life. Regardless of how incomprehensive or incoherent the system of ideas, one's essence is an idea for which he lives that gives his existence a purpose beyond just existing as a living being. The essential need is the necessity for a purpose or meaning in life.

There are three methods by which humans may satisfy their essential need: reception, adoption, and creation. Humans may receive their essence by having it taught to them by socialization or by more formal methods. They can adopt their essence by choosing it among alternatives. Or they may create their own essence.

For example, most humans receive their essence from their family, peers, community, and educational/religious institutions when they are young. Most retain basically the same essence throughout their lives. Others may gradually question what they have been taught or may not be satisfied with it. These humans may then seek alternatives to satisfy their essential need and adopt one for their essence. Adoption includes the process of conversion. And others may create their own essence with either rational or irrational methods.

While instinct is an innate impulse that humans share with other living beings, humans are unique in possessing a highly developed capacity for reasoning. Reason evolved in humans as an instrument of their instinct to become existentially and essentially secure. Reason is the process by which humans comprehend the world and solve problems within it through the use of their faculties of perception, memory, and imagination. In short, reason is simply the rational processing of information by the brain.

Contrary to the assertion of rational choice theorists, humans are not primarily rational agents whose reason dominates their instinct in making choices. Rather, the instinct actuates and determines the performance of reason.<sup>345</sup> Almost every behavior, therefore, that humans perform is an instinctive behavior. In other words, almost every behavior that humans perform can be explained as an attempt to satisfy either existential needs or the essential need.<sup>346</sup> That includes almost all cultural behavior. The instinct to become existentially and essentially secure makes the creation of culture necessary but only with reason is the creation of culture possible.

The third principle of the Eternal Struggle is that the consequence of human nature (i.e., the set of adaptive behaviors that result from the interaction between the human condition and human mental traits) is the evolutionary process in which humans struggle for existential and essential security through the creation of culture. It is an evolutionary process because the struggle for

existential and essential security through the creation of culture has resulted in some societies developing through progressive stages of culture. The most advanced human societies have evolved through three progressive stages of culture and are now in the transitional epoch to a fourth stage.

Culture is the means that humans create to assist them in their struggle for existential and essential security from their human and non-human environments. Culture is humanity's primary non-biological adaptation to the environment. Everything that humans learn is culture. Transmitted by learning from generation to generation, culture comprises three elements: technology, social structure, and ideology. Each element has one or two functions. The existential function of a cultural element is to assist in the struggle for existential security, while the essential function is to assist in the struggle for essential security.

The technology of a culture comprises its tools, their products, and the knowledge required to make and use these tools and tool-products. Technology also includes language (oral and written) and the conquests of natural forces made by humans. The existential function of technology is to provide the tools, their products, and the knowledge required to make and use these tools and tool-products with which humans secure their existence.

The social structure of a culture is its system of social institutions. A social institution is a group of humans who are organized together for some purpose and who follow certain rules in order to attain that purpose. The existential function of the social structure is to provide the organization and guidance with which humans secure their existence. The essential function of the social structure is to provide the socialization and education with which humans secure their essence.

The ideology of a culture is its dominant system of ideas for the comprehension of the world and humanity's situation in it. Ideology is a culture's *Weltanschauung* or worldview, which may include religious, philosophical, scientific, political, economic, social, and psychological features. Although the means to create art is technology, all art forms – the visual, audio, and literary arts – are expressions of ideology. Customs, norms, values, attitudes, and individual and collective essences are also expressions of ideology. A collective essence is a common essence derived from the same ideology and shared among members of a group or society. The existential and essential functions of ideology are to provide the system of ideas for the comprehension of the world and humanity's situation in it with which humans secure their existence and their essence, respectively. Included in the existential function of ideology (e.g., in the form of morality and religion) is making the group more cohesive and cooperative and thus more adaptive.<sup>347</sup>

A society is a group of humans with a common culture who are united by social relationships and who usually live in a particular territory. Every society is characterized by its culture – its distinctive way of life. The boundary of a society is determined by cultural unity not political unity.

The primary social institutions of a society are the family and the society's political, economic, military, educational, and religious institutions. The family is the basic social institution or nucleus of any society because it was the first social institution, because its functions encompass the functions of the other primary social institutions, and because it is the only institution with the primary function of producing, protecting, and rearing children. The political institution is the primary social institution with the function of organizing and guiding the members of a society in order to secure the society's existence.

Societies are the intelligible units of historical study. Humans act in and through their societies. History is the human struggle for existential and essential security through the creation of culture. Since the advent of humanity, human history has consisted of cultural and/or non-cultural challenges to the existential and/or essential security of a society and the cultural responses of that society to those challenges. This challenge-and-response process is the principle of cultural evolution.<sup>348</sup>

History is culturally determined. In other words, the cultural evolution (i.e., history) of a given society is determined by its cultural responses to cultural and non-cultural challenges. A society evolves into higher stages of culture through successful responses to challenges. Unsuccessful responses to challenges lead to stagnation and possible societal death. Success in responding to challenges is the chief indication of the ability of a society to create culture.

Culture is largely genetically determined. As we have seen,<sup>349</sup> there are significant genetic differences in intelligence and behavior between the races. Intelligence and behavior determine a society's culture-creating capacity. The higher the culture-creating capacity of a society, the more successful it will be in responding to challenges to its existential and essential security and thus in surviving and evolving into higher stages of culture. History, therefore, is also largely genetically determined.

Hitherto the cultural evolution of the most advanced societies has progressed through three stages of culture. These progressive stages of culture are called primary, secondary, and tertiary. Each stage of culture corresponds to a historical era of that particular society. For example, primary culture existed during the Primary Era of a society, and so forth. There are also transitional epochs between historical eras. The most advanced societies are now in the transitional epoch to a fourth stage of culture called quaternary.

The Primary Era began with the appearance of behaviorally modern humans and their dispersal from northeastern Africa between 100,000 and 50,000 years ago. The evolution of certain biological attributes – upright posture, free-moving arms and hands to carry and manipulate objects, sharp-focusing eyes, a large brain capable of abstract theorizing, fine judgment, and decision making as well as keen perception, and the power of speech – made possible the creation of culture, which eventually resulted in the primacy of cultural evolution over biological evolution. The key to this transition was the development of a complex language for communication, which allowed the exchange of knowledge and the transmission of culture from generation to generation.

Although culture became humanity's primary adaptation to the environment, biological evolution continued and still occurs to this day.<sup>350</sup> After the dispersal of humans throughout the world, human evolution continued independently on each continent. The human populations of the world's major geographical regions bred for many thousands of years in substantial isolation from each other and started to develop distinctive features. This development would be both cultural, resulting in a vast number of different cultures, and genetic, as the individuals in each population evolved in response to different climates, diseases, and cultures. Over the course of many generations, the populations of each continent emerged as different races. The genetic differentiation of the human species into the modern races probably occurred by 10,000 years ago.

The standard definition of races based on continental ancestry has been validated by numerous genetic studies of the human population, which have found that differences are greatest between continents. Racial groups, therefore, are defined based on continent of origin with subraces being used to describe smaller subdivisions within races.<sup>351</sup>

There are five continent-based races. Europids are people of western Eurasia – Europeans, North Africans, Middle Easterners, and South Asians. Mongolids are people of eastern Eurasia – Chinese, Koreans, Japanese, and Southeast Asians. Indianids are the original inhabitants of North and South America. Negrids are people whose primary ancestry is in sub-Saharan Africa. This includes black Americans and Afro-Caribbeans. (Another race in sub-Saharan Africa is the Khoisanid – Hottentots and Kalahari Bushmen.) Australasids are Australian aborigines and people of New Guinea, Melanesia, and Micronesia.<sup>352</sup>

The technology of primary culture consisted primarily of stone tools, and secondarily of tools made from horn, bone, and ivory, the products made from these tools, and the use of fire, which was the first conquest of natural forces made by early hominids. The primary weapon was first the



spear and later the bow and arrow. Humans also domesticated the dog as a hunting companion, which was their second conquest of natural forces.

The political institutions of primary culture consisted primarily of kinship-based bands (i.e., extended families), comprised on average of about 50 to 150 members, and later tribes (a group of kinship-related bands) when natural resources could support a larger population. The band and the tribe were the only political institutions that existed until about 10,000 years ago. The principal activities of bands and tribes were warfare and food-gathering activities or foraging, such as hunting, fishing, and gathering plants and fruits to eat. Social stratification and division of labor were based primarily on sex and age, but within sex and age groups, there was very little stratification or division of labor. Primary societies were highly egalitarian.

The ideology of primary culture consisted primarily of henotheistic religions (belief in the supremacy of one god – a High God – without denying the existence of other gods)<sup>353</sup> that were principally concerned with assisting food-gathering activities by explaining and controlling the environment and with worshipping dead ancestors. The profession of the first specialist, the shaman or religious practitioner, developed to explain and control the environment and to communicate with dead ancestors as well as to alleviate the increase in essential insecurity caused by the awareness of death and the articulation of dreams made possible by the use of language. An awareness of death and the articulation of dreams possibly gave rise to the belief in life after death and the practice of intentional burial.

The transitional epoch between the Primary Era and Secondary Era first occurred about 15,000 years ago when some primary societies started to change from a nomadic life of foraging bands and tribes to a settled life in villages and towns. This transition began among primary societies in the Levant of the Middle East and then appeared independently in other parts of the world.

The transitional epoch to secondary culture arose out of a crisis in the existential condition of primary society. With the gradual warming of the climate and resulting increase in natural resources during the 5,000 years before the end of the last glacial period about 10,000 years ago (glaciers began their final retreat 15,000 years ago) came the first permanent or year-round human settlements and consequent increase in population. Eventually, food-gathering activity could no longer provide sufficient food for the growing sedentary population. In response to this insufficient food supply, some humans developed food-producing activity (i.e., the cultivation of soil, the production of crops, and the raising of livestock) to supplement and then replace food-gathering activity as their principal means of securing their existence from the natural environment. The threshold to primarily food-producing activity first occurred among some societies at the end of the last glacial period about 10,000 years ago.

Food-producing activity or agriculture created a food surplus, which caused a further increase in population. This increase in population resulted in a growth in the size, density, and number of permanent settlements. The settlements were at first isolated from each other but later formed parts of settlement systems with structured social relationships between settlements and the emergence of social stratification and economic specialization within settlements. This growth in permanent settlements disrupted the existential function of the political institutions of primary culture.

Bands and tribes were no longer capable of securing the existence of humans in large sedentary, agricultural societies because of the problem of warfare. Close proximity and a tempting surplus of goods to steal led to conflict. Held together by kinship relationships, tribes could not grow large enough to be successful in warfare. In response to this disruption in the existential function of bands and tribes, some societies organized themselves into chiefdoms and then states, city-states at first and later territorial states. A chiefdom (a centralized, hierarchical political institution usually based on kinship) is a transitional political institution between the tribe and state. Bands and tribes were

replaced because they could no longer fulfill the existential function of the social structure in a large sedentary, agricultural society that had to organize itself to wage warfare with its neighbors.

A secondary culture is characterized by the following factors: use of writing; agriculture; monumental architecture; city-state or territorial state; urbanization; and organized polytheistic religion. When the other factors are more or less present, the threshold to the Secondary Era was passed when a primary society invented or adopted the use of writing with a script, not simply a succession of pictures, to communicate ideas. The use of writing is the threshold because it was a conceptual breakthrough. Writing provided a new means to describe and organize the world in which humans lived. By means of writing, humans were also able to overcome time, space, and complexity. The use of writing made possible the preservation and accumulation of ideas in time and the precise transmission of ideas in space.

The technology of secondary culture consisted primarily of tools derived from metallurgy, originally copper and later bronze and finally iron, the products made from these tools, writing, and agriculture, the third conquest of natural forces by humans. Other major technological inventions include: (1) spinning of textiles, first linen from flax, then cotton, wool, and silk; (2) pottery and the potter's wheel; and (3) working of stone and baking of brick for the building of houses and other structures. Important for the geographic expansion of social institutions were the domestication of the donkey, horse, and camel, the invention of the wheeled vehicle and the sail, the use of money, and the invention of a phonetic alphabet to replace cuneiform and hieroglyphic script. Metal weapons, metal armor, the war-chariot, and later the riding-horse became the major instruments of warfare. The construction of monumental architecture, most notably palaces, temples, and tombs, was important.

The political institution of secondary culture consisted primarily of states, either city-states or territorial states, whose principal activities were economic activities, such as agriculture and trade, and political activities, such as diplomacy and warfare. A state is a political institution with a centralized sovereign authority that can exercise a monopoly of the legitimate use of physical force and coercive power over its population within a defined territory. The difference between a city-state and a territorial state is the size of the territory that it controlled. (At various times during its history, a secondary society may experience political decay during which its political institutions become more tribal, i.e., kinship based, and degenerate into a chiefdom-like state.) Secondary societies were hierarchical and had distinctly more social stratification, including elites, and economic specialization than primary societies because of the existence of food surpluses. Private ownership of property became common. Forced labor and slavery were important economic institutions. The religious institution was often dominated by a professional clergy, which sometimes served as the primary educational institution as well.

The ideology of secondary culture consisted primarily of local and exclusive polytheistic religions that were principally concerned with assisting agricultural activities by explaining and controlling the environment and with legitimizing and supporting the social structure, especially the political institution, and its activities. The gods were anthropomorphic and often identified with certain environmental phenomena, e.g., a thunder god, or particular cities or locations, e.g., a city god. There was typically a professional clergy, which was housed in a state-subsidized temple and which stressed ritual and sacrifice rather than belief. The clergy very often ruled in conjunction with the political leadership and sometimes the political and religious institutions were united in a ruler who was also the chief clergyman. Rulers were often deified either during their lifetime or after their death.

Using the date of the invention or adoption of complete writing as the threshold,<sup>354</sup> the Secondary Era began between 5,700 and 2,800 years ago in the valleys of the Euphrates, Tigris, Nile, Indus, Yellow (Huang He), and Ganges rivers and on the island of Crete and the Greek mainland.

The secondary culture that emerged in the valleys of the Euphrates and Tigris rivers about 5,700 years ago is called Mesopotamian.<sup>355</sup> The secondary culture that emerged in the valley of the Nile River about 5,400 years ago is called Egyptian. The secondary culture that emerged in the valley of the Indus River about 4,600 years ago is called Indic. The secondary culture that emerged on the island of Crete about 4,000 years ago is called Minoan. The secondary culture that emerged on the Greek mainland about 3,550 years ago is called Hellenic. The secondary culture that emerged in the valley of the Yellow River (Huang He) about 3,400 years ago and then expanded into the valley of the Yangtze River is called Sinic. The secondary culture that emerged in the Punjab and the western Ganges Plain about 2,800 years ago and then expanded eastward into the valley of the Ganges River is called Vedic.

Only the Europid and Mongolid races have originated civilization (i.e., created secondary culture) independently or nearly independently.<sup>356</sup> The Mesopotamian, Egyptian, Indic, Minoan, Hellenic, and Vedic cultures were all creations of the Europid race. Sinic culture was the creation of the Mongolid race.<sup>357</sup> Although some Indianid societies (e.g., the Maya, Aztecs, and Incas) began the transitional epoch to a secondary culture and some even invented complete writing about 2,600 years ago,<sup>358</sup> other cultural deficiencies disqualify them from civilizational status. They had no knowledge of the use of the wheel for any purpose nor a properly established monetary system. Most disqualifying was their centuries-old custom of mass slaughter of humans for sacrifice and cannibalism.<sup>359</sup>

The transitional epoch between the Secondary Era and Tertiary Era began about the sixth century BCE (Before the Common Era) in the Mesopotamian, Vedic, Sinic, and Hellenic cultures. The transitional epoch to tertiary culture arose out of a crisis in the essential condition of secondary society. The emergence of larger, more urban, and increasingly cosmopolitan social institutions caused some humans to question the credibility of their received essence. A social institution is cosmopolitan if it has many and recurrent inter-societal contacts of a peaceful and/or warlike nature. Eventually, essence-reception and the less common essence-adoption methods could no longer provide essential security to an intellectually-active minority of humans in a cosmopolitan society. In response to this essential insecurity, some humans developed idea-creating activity to secure their essence. Idea-creating activity may be rational or irrational. Rational idea-creating activity, such as philosophy, is speculation about the world and humanity's situation in it. Irrational idea-creating activity, such as mysticism, is the revelation of information about the world and humanity's situation in it from a purportedly divine source.

Idea-creating activity resulted in universal ideologies (i.e., ones which are applicable to all), which caused an increase in essential alternatives, that is, an increase in the number of options within a society from which humans could receive or adopt their essence. The growth in essential alternatives in the form of philosophical schools and new religions disrupted the essential function of the ideology of secondary culture.

Local and exclusive polytheistic religions were no longer capable of securing the essence of humans in cosmopolitan, idea-creating societies because these religions were no longer credible. In response to this disruption in the essential function of the ideology of secondary culture, some societies adopted universal religions, either philosophical or mystical. Local and exclusive polytheistic religions were replaced because they could no longer fulfill the essential function of ideology in a cosmopolitan, idea-creating society.

The transitional epoch in Mesopotamian culture began with Zoroaster (c. 618-541 BCE). The transitional epoch in Vedic culture began with the authors of the *Upanishads* (c. sixth century BCE), a scripture for a new Hinduism; Siddhartha Gautama, (c. 563-483 BCE), founder of Buddhism; and Vardhamana Mahavira (c. 540-468 BCE), founder of Jainism. The transitional epoch in Sinic culture began with K'ung fu-tzu or Confucius (c. 551-479 BCE), founder of Confucianism; his principal

interpreter, Meng K'o or Mencius (c. 372-289 BCE); Lao Tzu (c. sixth century BCE), founder of Taoism; Mo Di (c. 470-391 BCE), founder of Mohism; the Legalists; the Logicians; the Yin Yang school; and the other "Hundred Schools of Thought."

The transitional epoch in Hellenic culture began with the pre-Socratic Greek natural philosophers in the sixth century BCE and the founders of two religions, Pythagoras (c. 582-495 BCE) and "Orpheus," who probably also lived in the sixth century BCE. The idea-creating activity continued with Socrates (469-399 BCE); Antisthenes (c. 445-365 BCE), founder of Cynicism; Plato (427-347 BCE); Diogenes the Cynic (c. 412-323 BCE); Aristotle (384-322 BCE); Epicurus (341-270 BCE), founder of Epicureanism; and Zeno of Citium (335-263 BCE), founder of Stoicism. Other new religions included the cults of Bacchus or Dionysus, Cybele (Great Mother Goddess from Phrygia), and Isis (Savior Goddess from Egypt). Mithraism, Judaism, Christianity, and Neo-Platonism appeared in the Roman ideological "marketplace" during the latter part of this transitional epoch in Hellenic culture.

The transitional epoch to tertiary culture corresponds with the idea of an "Axial Age" put forth by the German philosopher Karl Jaspers and others. In his *The Origin and Goal of History* (1949), Jaspers coined the term Axial Age to describe the period from about the eighth to the third century BCE when substantial ideological developments occurred across the ancient world.

A tertiary culture is characterized by the following two factors: universal state and universal religion. The threshold to the Tertiary Era was passed when the ruler of a universal state adopted a universal religion and encouraged its adoption throughout the state. A universal state is a political institution in which the ruler of one society rules, at the same time, one or more alien societies, allowing each to retain, to some degree, their own culture (especially language, laws, and customs). Along with cultural, ethnic, or racial diversity, a universal state may also be characterized by territorial flexibility. A universal religion made possible the essential support of a universal state by an ideology and also made possible the expansion of a culture through its ideology by proselytism.

The technology of tertiary culture consisted primarily of tools derived from iron metallurgy, the products made from these tools, and the practice of agriculture. There were no substantial advancements over the technology of secondary culture.

The political institution of tertiary culture consisted primarily of universal states (i.e., empires), but often disintegrated into territorial states (although the ideal and goal of the universal state remained), whose principal activities were the same as those of secondary culture except for the addition of proselytism. The social institutions of tertiary society were similar to those of secondary society but the religious institution became more important and sometimes dominant within the society.

The ideology of tertiary culture consisted primarily of universal religions, most commonly monotheistic mystical (revealed) religions but also philosophical religions, which were principally concerned with the essential condition of the society and the essence of its members as well as their morality. Religion was rendered ethical. Ethical conformity and doctrinal belief were essential requirements. Concepts of sin and salvation were common features. Religious teachings were usually contained in scripture. The concern with the essence of society's members resulted in the increased importance of the clergy, the organization of members in congregations (i.e., "communities of religious participants whose religious life is of substantial importance for their social relationships and self-conceptions"<sup>360</sup>), the dogmatization of religion, and the appearance of missionaries and proselytism.

The Tertiary Era began between 2,500 and 1,400 years ago within the Mesopotamian, Vedic, Sinic, and Hellenic cultures.

Two tertiary cultures emerged within Mesopotamian culture. The first tertiary culture is called Zoroastrian. Zoroastrian society began when Emperor Darius I (reign 522-486 BCE) adopted

Zoroastrianism as the ideology of the Achaemenid dynasty, which had founded the first Persian Empire (550-330 BCE). As a true empire, this Persian Empire was the first universal state. Zoroastrianism was also the ideology of the Sasanian Empire (224-651 CE (Common Era)), the last of the Persian empires before the rise of Islam.

The second tertiary culture that emerged within Mesopotamian culture is called Islamic. Islamic society began when Muhammad ibn Abdallah (c. 570-632 CE) and his community of believers migrated in 622 from Mecca to what became known as Medina. The political nature of Islam discussed above<sup>361</sup> may be the reason that Islamic society is the only tertiary society that adopted a universal religion before the creation of a universal state.

The tertiary culture that emerged within Vedic culture is called Hindic. Hindic society began when Emperor Asoka (reign 268-232 BCE) adopted Buddhism as the ideology of the Maurya dynasty, which had founded the Maurya Empire (321-185 BCE). The new Hinduism eventually became the dominant ideology within Hindic society during the Gupta Empire (c. 319-550 CE). By the twelfth century CE, Buddhism had disappeared from India.

The tertiary culture that emerged within Sinic culture is called Chinese. Chinese society began when Emperor Qin Shih Huang (reign 221-210 BCE), who had founded the first unified Chinese Empire, adopted Legalism as the ideology of the Qin dynasty (221-207 BCE). When the Han dynasty succeeded the Qin dynasty in 202 BCE, Legalism was replaced with Confucianism as the empire's ideology. The Japanese, Korean, and Vietnamese cultures are distinct from, but related to, Chinese culture.

Two tertiary cultures emerged within Hellenic culture. The first is called Greek Christian. Greek Christian society began when the Roman Emperor Constantine (reign 306-337 CE) adopted Christianity to become the first Christian emperor, ended the state persecution of Christians, legalized Christianity, and patronized the Christian church. Emperor Theodosius I (reign 379-395) completed the official conversion of the Roman Empire to Christianity. By the time of Theodosius' death in 395, Christianity had become the official state religion of the Roman Empire. Theodosius I was the last emperor to rule both portions of the Roman Empire. After him, the Roman Empire was divided between the Latin West and the Greek East where Greek Christian culture developed.

The second tertiary culture that emerged within Hellenic culture is called Latin Christian. Like Greek Christian culture, Latin Christian society began when Constantine adopted Christianity to become the first Christian Roman emperor. After the death of Theodosius I in 395, the Roman Empire was divided between the Greek East and the Latin West where Latin Christian culture developed. The final political division occurred in 800 with the coronation of Charlemagne as the "Emperor of the Romans" by the pope in Rome, which directly challenged the Greek Christian imperial dynasty's exclusive claim to rule all of the Roman Empire. The final ideological division into two societies occurred in 1054 with mutual excommunications. The Germanization of Latin Christianity was an important factor in the ideological schism between the two Christian cultures.<sup>362</sup>

Only the Europid and Mongolid races have made the transition from secondary to tertiary culture. The Zoroastrian, Islamic, Hindic, Greek Christian, and Latin Christian cultures were all creations of the Europid race. Chinese culture was the creation of the Mongolid race. Because the transitional epoch to quaternary culture began in Latin Christian society, it will be discussed here in more detail.

The technology of early Latin Christian culture was not significantly different than the technology of other tertiary cultures. Latin Christian technology, however, would markedly change during the transitional epoch between the Tertiary Era and Quaternary Era.

The political institution of Latin Christian culture was a universal state in the form of the Roman Empire and its successor universal states in Europe, first the Carolingian Empire and then the Holy Roman Empire. After the deposition of the last Roman emperor in the Latin West in 476,

there was an absence of political unity until the Frankish ruler Charles Martel (c. 688-741) stopped the Muslim expansion into Europe in 732 and united the former Roman province of Gaul plus parts of Germany under Carolingian rule. The anointment of Charles Martel's son, Pepin the Short (reign 751-768), by Pope Stephen II as the King of the Franks sealed an alliance between the papacy and the Frankish monarchy. The title of Roman Emperor was revived in the Latin West when Pepin's son, Charlemagne (742-814), already King of the Franks and Lombards, was crowned as *Imperator Romanorum* ("Emperor of the Romans") by Pope Leo III in 800. After the title was contested and the last claimant died in 924, the title of Emperor of the Romans was revived again in 962 when the pope crowned Otto I, beginning a continuous existence of the Holy Roman Empire for over eight centuries. Under the principle of *translatio imperii* ("transfer of rule"), the Holy Roman Empire (a term not used until the thirteenth century) was regarded as the continuation of the ancient Roman Empire and its emperor as the inheritor of the title of *Imperator Romanorum*.

The ideal of Latin Christian culture was a unified Christendom or *Corpus Christianum*, of which the Holy Roman Empire and the Roman Catholic Church were the leading political and religious institutions, respectively. The crowning of the emperor by the pope bestowed the divine mandate. Unity was facilitated by the use of Latin as the universal language. Latin had been the *lingua franca* of the Roman Empire and remained the official language of the Roman Catholic Church and the universal method of communication for learning and diplomacy in Latin Christian society until the rise of vernacular languages in the seventeenth century.

The ideology of Latin Christian culture was a universal religion in the form of Latin Christianity as set forth by the Roman Catholic Church. The bishop of Rome or pope gradually established himself as the head of the Roman Catholic Church in the fourth, fifth, and sixth centuries, largely due to the pontificates of Damasus I (366-384), Leo I (440-461), and Gregory I (590-604). The Latin Christian canon, called the "New Testament," was finalized in the fourth century. Latin Christian ideological orthodoxy was settled by 600 through a series of ecumenical councils, most importantly the councils of Nicaea (325), Constantinople (381), Ephesus (431), and Chalcedon (451). The Council of Nicaea resulted in the Nicene Creed that included belief in "one holy catholic and apostolic Church."

Latin Christian ideology spread throughout Europe through the conversions of rulers, who then converted their people, and through the work of missionaries. The Frankish king Clovis I (c. 466-511) converted to Latin Christianity in 496, which began the centuries-long relationship between the papacy and the Frankish monarchy, culminating in the crowning of Charlemagne in 800. By the ninth and tenth centuries, the western, central, and northern parts of Europe had been largely converted to Latin Christianity and acknowledged the pope as the Vicar of Christ. The authority of the Roman Catholic Church was recognized throughout Europe except in Russia and the Balkans where Greek Christian culture predominated.

The period from 1000 to 1300 was the zenith of Latin Christian culture. This period was the time of the Crusades (1095-1291); the Cluniac and Cistercian monastic reforms; the founding of military orders, such as the Knights Hospitaller, Knights Templar, and Teutonic Knights, and mendicant orders, such as the Franciscans and Dominicans; the beginning of Gothic architecture; the development of the first universities; and the scholasticism of Albertus Magnus (1193-1280) and Thomas Aquinas (1225-1274), who wrote *Summa Theologica*. The Holy Roman Empire was at its greatest territorial extent during the Hohenstaufen dynasty (1138-1254). The papacy reached the peak of its authority and prestige under Innocent III (reign 1198-1216). This period also saw the appearance of the instruments of the episcopal inquisition in 1184 and the papal inquisition in the 1230s.

The transitional epoch between the Tertiary Era and Quaternary Era began about 500 years ago in Latin Christian society. The transitional epoch to quaternary culture arose out of a crisis in both

the existential and essential conditions of Latin Christian culture. For various reasons, its universal state (Holy Roman Empire) and universal religion (Latin Christianity) were no longer capable of securing the existence and essence of Latin Christians and, therefore, could no longer fulfill the existential and essential functions of either the social structure or the ideology of a culture.

By the fifteenth century, the Holy Roman Empire could no longer perform the existential and essential functions of the social structure either as a political institution to unite Latin Christian society or as an ideal to do so. Despite the prospect of a world Christian empire (the first “empire on which the sun never sets”) under the monarchy of Charles V, who was Holy Roman Emperor (1519-1556) and the King of Spain (1516-1556) among other titles, both the reality and the ideal of the Holy Roman Empire were too weak. The Peace of Westphalia (1648), concluding the Thirty Years’ War (1618-1648), finally ended the emperor’s attempt to restore both his power and papal authority throughout the empire. The empire had become a loose confederation of virtually sovereign states. It remained weak and fragmented until the last holy Roman emperor abdicated in 1806.

Both as a response to and a partial cause of this failure of the Holy Roman Empire to secure the existence of Latin Christian society, nation-states emerged. A nation-state is a political institution consisting of a state whose citizens belong predominantly to one nation that has privileged status within the state. In a nation-state, the state and the privileged nation are coextensive. A nation is a society (i.e., a group of humans with a common culture who are united by social relationships and who usually live in a particular territory) with a common descent or genetic heritage, a shared history, and a general adherence to nationalism. Nationalism is a doctrine characterized by national consciousness (i.e., awareness of belonging to the nation), loyalty to the nation over all other group loyalties, the promotion of the interests of the nation, especially the goals of attaining and maintaining national autonomy, unity, and identity within a nation-state, and particular affection for the nation’s homeland. This is ethnic nationalism, which requires a common descent or genetic heritage, and not civic nationalism, which does not.<sup>363</sup>

The following factors favored the rise of nationalism and the emergence of nation-states: several centuries of recurring wars; the development of strong national monarchies and the establishment of centralized political authority, first in England, France, and Spain, and then elsewhere; the development of vernacular languages; the emergence of national churches; the development of international law and the establishment of the concept of the sovereign national state; and the national rivalries and competition arising during the European exploration and expansion overseas and resulting from the revival of capitalism and the emergence of the capitalist world-economy in the sixteenth century.

The American War of Independence and Revolution (1764-1789) and the French Revolution (1789-1799) resulted in the first nation-states and the first states to base their political legitimacy on the sovereignty of the people or nation rather than the sovereignty of the Christian god. The fixation of man’s supreme loyalty upon his nationality at the end of the eighteenth century marks the beginning of the primacy of nationalism over religious loyalty. In some respects, nationalism can be considered a surrogate for religion.<sup>364</sup> During the nineteenth century, the nation-state gradually replaced the universal state as the ideal form of political institution to secure the existence of humans.

A similar disruptive process affected the ideology of Latin Christian culture. By the end of the sixteenth century, Latin Christianity could no longer perform the essential function of an ideology. The following events weakened the ability of the Roman Catholic Church to secure the essence of humans in Latin Christian society: the “Babylonian Captivity of the Papacy” in Avignon (1309-1376); the Black Death (1347-1351); the Papal Schism (1378-1417); the heresies of John Wycliffe (c.1325-1384) in England and Jan Hus (c.1369-1415) in Bohemia; the appearance of secularism and

humanism during the Italian Renaissance; scientific discoveries that brought into question aspects of Christian revelation; the invention of movable-type printing and the spread of literacy; and the Protestant Reformation of the sixteenth century which produced four major reform movements – Lutheranism, Calvinism, Anglicanism, and Anabaptism – and which permanently destroyed the religious unity of Latin Christian society.

Concluded after many years of religious strife between Catholics and Protestants, the Peace of Augsburg in 1555 officially ended the religious unity of Latin Christian society. The principle of *cuius regio, eius religio* (“whose realm, his religion” or the religion of the ruler shall be the religion of the people) divided society both politically and religiously. In 1648, the Peace of Westphalia established this principle in international law and legally ended the concept of a single Christian hegemony, i.e., the “one holy catholic and apostolic Church” of the Nicene Creed. The European Enlightenment of the seventeenth and eighteenth centuries, with its emphasis on science, reason, individual liberty, and religious tolerance, also discredited the idea of one universal faith for all. As a result, Latin Christianity, as set forth by the Roman Catholic Church, was no longer a credible ideology for a majority in Latin Christian society.

Both as a response to and a partial cause of this failure of the Roman Catholic Church (or any of the Protestant sects) to secure the essence of Latin Christian society, modern science developed. This development was made possible by Greek philosophy, the Christian faith in reason, and the Christian conception of god as the rational creator of a comprehensible universe.<sup>365</sup> The development of the mechanistic sciences and the pure scientific thought underlying them was the exclusive work of Latin Christian society. The fundamental hypotheses of these sciences were developed and their fundamental discoveries made from 1200 to 1850.<sup>366</sup>

Science is both a system of acquiring knowledge based on the scientific method and the organized body of knowledge gained through such research. The scientific method is empirical observation, combined with the experimental method, quantitative measurement, and logical or mathematical reasoning. The underlying premise is that all of nature operates in accordance with natural laws that humans are capable of discovering.

During the seventeenth century, science became the dominant means to comprehend the material world. Prior to the seventeenth century, revelation and theology were superior to science in the pursuit of knowledge, but by the end of the century, science was superior to theology. For example, biblical scripture was no longer employed to judge a scientific opinion. Rather, science was used to judge the validity of scripture.<sup>367</sup>

From the seventeenth century onward, science provided an increasingly comprehensive explanation of the material world. With Charles Darwin’s theory of biological evolution by natural selection in the nineteenth century, that explanation included humanity’s situation in the world. This scientific knowledge has severely eroded revealed religion’s claim to explain the material world. Another assault on religious belief came from nineteenth-century German scholars, such as Julius Wellhausen, who used “higher criticism” to analyze Bible texts. They showed that the Bible was written by many different people rather than one of divine origin.<sup>368</sup> The result of these assaults, along with other attacks on religious belief, was that in the nineteenth century “the belief in the Christian god has become unbelievable,” which is the meaning of Friedrich Nietzsche’s proclamation that “God is dead.”<sup>369</sup>

The third cultural element – technology – of the Quaternary Era is industrialism – the fourth conquest of natural forces by humans. Continuing a centuries-long process of invention, innovation, and the application of science to technology, industrialization accelerated in the second half of the eighteenth century, first in Great Britain and then in continental Europe and European overseas settlements. Industrialism is the process by which production by hand tools (powered primarily by human or animal muscle) was replaced by production using heavy machinery (often powered by



fuels). The central invention was the improved steam engine by James Watt in 1769. The industrialization process was facilitated by the already well-established economic institution of capitalism, based on free markets, secure property rights, and free (i.e., uncoerced) labor. By the early twentieth century, Western Europe and the United States had changed from a mainly rural, agricultural economy to an overwhelmingly industrial one.

As a result of the cultural challenge of Western expansion and influence around the world, all the remaining tertiary societies, to various degrees, responded by adopting science, the nation-state, and industrialism as major features of their cultures. In other words, they became to some degree Westernized. In Japan, this process began in 1868 and in China in 1901. In India and the other parts of Asia and Africa that came under European colonial rule, the process began when they were colonies but then accelerated after gaining independence after the Second World War. The same process occurred in the former European colonies in Latin America over a century earlier.

Although the ideology of communism supported the replacement of one universal state (Russian Empire) by another (Union of Soviet Socialist Republics), ethnic nationalism outlasted communism in the end. In 1991, the Soviet Union disintegrated into 15 more racially and ethnically homogeneous countries, some qualifying as nation-states. The remaining communist states (i.e., China, North Korea, Vietnam, and Cuba) today are, for the most part, nation-states.

The only exception to the general trend toward nationalism and the establishment of nation-states is a portion of Islamic society. Instead of a secular nation-state for each of the Muslim peoples, Islamists want to create the universal state called the caliphate, which would encompass all of Islamic society and would be ruled according to Islamic law.<sup>370</sup>

We are still living in this transitional epoch between the Tertiary Era and Quaternary Era and due to Western expansion and influence around the world, most of the people in the world are now living in this transitional epoch as well. Science is still replacing universal religions (especially revealed religions) as the dominant means to comprehend the world and humanity's situation in it and nation-states are still replacing the reality and the ideal of a universal state or, as it is more commonly called today, a multicultural or multiethnic state.<sup>371</sup> A contributing factor to both these transitions is the process of industrialization, which strengthens the importance of both science and the nation-state.

Nevertheless, the transition to a scientific era dominated by nation-states and powered by industrialism is far from complete. Science as a method for obtaining objective knowledge has been rejected by postmodernism<sup>372</sup> and the importance of nation-states has been threatened by the rise of globalism.

Other obstacles to the Quaternary Era stem from a new essential crisis that the Western world has been confronting since the Great Civil War of the West (1914-1945).<sup>373</sup> This new essential crisis is the cause of the existential crisis described in part I above.

Ethnic nationalism, the doctrinal basis of the nation-state, has been seriously weakened by this tragic civil war. Especially in Western Europe, national consciousness, national loyalty, and the promotion of the national interest are no longer part of the collective essence of a significant portion of the population, particularly among the elites. This weakening of nationalism has been exacerbated by a broader loss of a strong sense of cultural confidence and faith in the uniqueness of Western civilization. Whites have lost a clear understanding of both purpose and future possibility.

This weakened essential condition made the Western world more vulnerable to Jewish subversion. Although the civil war did not weaken nationalism in the United States as much as in Western Europe, the United States was more vulnerable to Jewish subversion than Western Europe in the post-war period because of the uniqueness of American national identity and the on-going Jewish subversion that had started decades earlier.

The United States was one of the world leaders in the transition to quaternary culture until the mid-twentieth century when it lost its political will to remain a White nation-state as a result of Jewish subversion and the countercultural revolution that began in the 1960s, as we shall see below. Before discussing the Jewish threat and the American problem, however, we will set forth the real American story – a history of American national identity.

## Chapter 7

### THE REAL AMERICAN STORY

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The real American story is the history of the birth and growth of a White Christian nation-state on the North American continent called the United States of America. Real Americans<sup>374</sup> are members of the White race with wholly European genetic heritage and Christian cultural heritage. They are the ethno-cultural core, which founded and built the American Republic and dominated American political, economic, and cultural life until the 1950s.<sup>375</sup>

The American Republic was founded by a racially and culturally homogeneous people of northwestern European ancestry. From the founding of Jamestown (1607), Plymouth (1620), and Massachusetts Bay (1630) by English colonists to the Declaration of Independence in 1776, virtually all settlers in the thirteen British colonies came from northwestern Europe, the great majority of them from the British Isles. In 1790, there were almost 3.2 million White Americans, 78.9 percent of whom were from the British Isles (60.9 percent English, 9.7 percent Irish, and 8.3 percent Scottish). The national origin of the remaining Whites were 8.7 percent German, 3.4 percent Dutch, 1.7 percent French, 0.7 percent Swedish, and 6.6 percent unknown.<sup>376</sup> White Americans were 98 percent Protestant<sup>377</sup> and only 1 percent Catholic.<sup>378</sup>

These people were the founding settlers, the ethno-cultural core that founded the American Republic. At its founding, therefore, the United States was a highly homogeneous society in terms of race, national origin, and religion. Indians and blacks, free or slave, were not considered part of the American national community and did not have the full rights of citizenship nor were they thought to be entitled to such rights.<sup>379</sup> The country's origin as an Anglo-Protestant settler society has, more than anything else, shaped the development of the nation in the following centuries.

The American nation gestated during the century and a half of colonial life and was born during the nineteen years (1764-1783) of struggle for independence from Great Britain. Thus, the nation existed prior to the drafting and ratification of the U.S. Constitution in 1787 and 1788. The Constitution did not create the American nation; rather, the nation – “We the People of the United States” – created the Constitution.

The “People of the United States” existed with a common race, ethnicity, language, religion, culture, and history before it “ordain[ed] and establish[ed] this Constitution for the United States of America.” In arguing for the ratification of the new Constitution to place the American nation under one federal government, John Jay, a coauthor of the *Federalist Papers*, writes in *Federalist No. 2* that

Providence has been pleased to give this one connected country to one united people – a people descended from the same ancestors, speaking the same language, professing the same religion, attached to the same principles of government, very similar in their manners and customs, and who, by their joint counsels, arms, and efforts, fighting side by side throughout a long and bloody war, have nobly established their general liberty and independence.

This country and this people seem to have been made for each other, and it appears as if it was the design of Providence that an inheritance so proper and convenient for a band of brethren, united to each other by the strongest ties, should never be split into a number of unsocial, jealous and alien sovereignties.<sup>380</sup>

Even before the Constitution was ratified, Americans were “one united people” and “a band of brethren” who were united by blood, language, faith, culture, and history.

The framers of the Constitution endorsed this view of the American people. According to the preamble, “We the People of the United States” ordained and established the Constitution in order to, among other things, “secure the Blessings of Liberty to ourselves and our Posterity.” Like the First and Second Continental Congresses (the Second Continental Congress adopted the Declaration of Independence), the Congress under the Articles of Confederation, and all the colonial and state governments, only members of the White race participated in the convention that drafted the Constitution, the state conventions that ratified it, and the selection of the delegates to those conventions. The words “We the People of the United States” and “ourselves,” therefore, refer to members of the White race. Thus, “our Posterity” means the future *White* generations of those White Americans who founded the American Republic.

“People of the United States” and “citizens” are synonymous terms in the Constitution. Both terms describe the political body that exercises sovereignty through the republican institutions created by the Constitution. Neither Indians nor blacks, free or slave, were constituent members of this political body. They were not, therefore, “citizens” within the meaning of the Constitution.<sup>381</sup> As they were not part of “the People of the United States,” they were also excluded from that people’s “Posterity.”

Only the descendants of those who made the compact to form the Republic in 1787-1788 and free White applicants (added in 1790) were eligible for citizenship under federal law.<sup>382</sup> An American, therefore, meant a White person. This principle was codified in the first federal naturalization law in 1790, which required that an applicant be a “free white person.”<sup>383</sup> According to Harvard political scientist Samuel P. Huntington, “The Founding Fathers assumed that the survival of republican government required relatively high levels of racial, religious, and ethnic homogeneity.”<sup>384</sup> With only minor exceptions, the privilege of naturalization was confined to “white persons” until the Immigration and Nationality Act of 1952.

Race, however, was just one component of American national identity. At the time of the founding of the Republic, Americans defined the substance of their identity in terms of race, ethnicity, culture, and political doctrine, i.e., the White race, British ethnicity, Anglo-Protestant culture, and the American Creed. These four components remained part of American national identity until the Second World War.<sup>385</sup>

Historically, White Americans have had a high degree of racial consciousness, which led to sharp distinctions between them and Indians, blacks, Asians, and Mexicans and the exclusion of these non-whites from the American national community.<sup>386</sup> These peoples of alien race were not considered real Americans nor were they considered assimilable. For much of their history, Americans expelled and exterminated Indians, enslaved and oppressed blacks, excluded Asians, discriminated against Mexicans, and even restricted entry of people from outside northwestern Europe.<sup>387</sup>

Although the relationship between the European settlers and the Indians was generally cooperative in the initial decades following the first English settlements in the early seventeenth century, that relationship changed with King Philip’s War of 1675-1676, proportionately the bloodiest war in American history.<sup>388</sup> As a result, the colonial victory “drew new, firmer boundaries between English and Indian people, between English and Indian land, and between what it meant to

be ‘English’ and what it mean [*sic*] to be ‘Indian.’”<sup>389</sup> In short, this war is the story of “how English colonists became Americans.”<sup>390</sup> The settlers concluded that the best Indian policies to follow in the future were expulsion and/or extermination. King Philip’s War set the pattern for the relationship between Whites and Indians for well over two centuries after it – one of intermittent but continuing warfare.<sup>391</sup>

The conflicts with the Indians during the French and Indian War (1755-1763) and the American War of Independence (1775-1783) were also critical in the development of White American identity. The British used their Indian allies against the Americans in the latter war much as the French used their Indian allies against the colonists in the earlier war – as a weapon of terror against noncombatants. Especially in the relatively more ethnically and religiously diverse mid-Atlantic colonies, the shared experience of fearing and hating Indians united Americans into one people in the face of a common racial enemy. They gradually used the words “white people” or simply “the people” to describe themselves collectively in opposition to Indians.<sup>392</sup>

From before the founding of the Republic until the late nineteenth century, American policy toward the Indians was one of separation, the goals of which were the removal of Indians from the land that Whites wanted and the drawing of boundaries between the two peoples.<sup>393</sup> The boundaries were, first of all, legal. The U.S. Constitution excluded “Indians not taxed” from persons counted for the purpose of apportionment of representatives and taxes.<sup>394</sup> Mentioned only once again in connection with the regulation of commerce,<sup>395</sup> Indian tribes were considered as a separate, not an integral, part of the American national community.<sup>396</sup> In 1831, the U.S. Supreme Court ruled that Indian tribes were “domestic dependent nations” in a relation to the U.S. government resembling that “of a ward to his guardian.”<sup>397</sup>

The principle of separation was embodied in the Indian Removal Act of 1830, which authorized the American president to negotiate with Indian tribes for their removal to federal territory west of the Mississippi River. Although each removal was supposed to be voluntary, heavy pressure was applied to those tribes who were reluctant to do so<sup>398</sup> as well as force to those tribes who resisted.<sup>399</sup> Justified by President Andrew Jackson as a prerequisite to American westward expansion,<sup>400</sup> Indian Removal provided the model for the expansion of White settlement and the extension of White supremacy across the North American continent that would be invoked by advocates of the country’s Manifest Destiny for many years to come.<sup>401</sup>

Even after the passage of the Fourteenth Amendment to the Constitution in 1868, which granted citizenship to former slaves by virtue of their birth within the United States, the U.S. Supreme Court ruled in 1884 that the amendment’s citizenship clause did not apply to Indians because they are not “subject to the jurisdiction” of the United States. Indian tribes “were alien nations, distinct political communities, with whom the United States might and habitually did deal . . . The members of those tribes owed immediate allegiance to their several tribes, and were not part of the people of the United States.”<sup>402</sup>

An Indian, therefore, cannot make himself a U.S. citizen without the consent and cooperation of the U.S. government. Such an act, however, was promulgated three years later. Although the General Allotment, or Dawes, Act of 1887 granted citizenship to Indians who accepted land allotments and lived separately from their tribe under the new policy of coercive assimilation,<sup>403</sup> Congress did not grant citizenship to all Indians until 1924.<sup>404</sup>

While Indians were expelled and/or exterminated, blacks were enslaved and oppressed. At its adoption, the U.S. Constitution contained express provisions that recognized the existence of slavery and protected it as a legal institution. The Importation Clause<sup>405</sup> prohibited Congress from banning the importation of slaves until 1808 and the Fugitive Slave Clause<sup>406</sup> required the return of escaped slaves to their owners and forbid the granting of their freedom, even if found in a free state. According to the U.S. Supreme Court, these two clauses of the Constitution identified blacks “as a

separate class of persons, and show clearly that they were not regarded as a portion of the people or citizens of the Government then formed.”<sup>407</sup>

In 1790, blacks, mostly slaves, constituted 20 percent of the total population of the United States. Seeing the potential dangers posed by a growing black population, both free and slave, some responsible Americans had the foresight to limit the size and geographical distribution of the black population. The constitutional provision prohibiting the slave trade after 1808 and the Northwest Ordinance of 1787 forbidding slavery within the Northwest Territory (present-day Illinois, Indiana, Michigan, Ohio, Wisconsin, and northeastern Minnesota) effectively restricted slavery to the South and limited the future increase of the number of blacks in the United States. These two measures were critical for preserving White America.<sup>408</sup>

The Missouri Compromise of 1820, which prohibited slavery north of 36°30' with the exception of Missouri, was motivated as much, if not more, by anti-black antipathy as it was by anti-slavery sentiment.<sup>409</sup> Many Northerners wanted to keep blacks, free and slave, out of the territories to preserve them for free White labor. This “free-soil” position was expressed in the 1856 platform of the new Republican Party: “all unoccupied territory of the United States, and such as they may hereafter acquire, shall be reserved for the white Caucasian race – a thing that cannot be except by the exclusion of slavery.”<sup>410</sup>

Another effort to preserve White America was the American Colonization Society, which was established in 1816 to promote the voluntary emigration of free blacks to Africa. The society had the active support of many famous Americans. The first president was U.S. Supreme Court Associate Justice Bushrod Washington (nephew of President Washington). Subsequent society presidents included former President James Madison and Henry Clay. Other officers of the society included the following eminent Americans: Andrew Jackson, Daniel Webster, James Monroe, Stephen Douglas, John Randolph, William Seward, Francis Scott Key, Winfield Scott, John Marshall, and Roger Taney. The Virginia state legislature’s endorsement of colonization in 1816 was followed in the next few years by the legislatures of Maryland, Kentucky, Tennessee, and six northern states as well as the national governing bodies of the Presbyterian, Methodist, Baptist, and Episcopal denominations.

Operating as a mixed public-private enterprise, the American Colonization Society followed the example of the British who founded Sierra Leone on the west coast of Africa in 1787 as a haven for free blacks. The efforts of the society led in 1821 to the founding of Liberia, with its capital of Monrovia named in honor of President Monroe. Eventually over 15,000 free blacks would be transported to Liberia.<sup>411</sup>

During the ante-bellum period, Americans in both the North and the South did not consider slaves or free blacks as members of the national community nor were they treated as such. Free blacks were almost universally denied the right to vote<sup>412</sup> and their exclusion from or segregation within public and private facilities was the rule.<sup>413</sup> In 1848, “in no part of the country except Maine, did the African race, in point of fact, participate equally with the whites in the exercise of civil and political rights.”<sup>414</sup>

The “free” Negro of the northern states of course escaped chattel servitude, but he did not escape segregation, or discrimination, and he enjoyed few civil rights. North of Maryland, free Negroes were disenfranchised in all of the free states except the four of upper New England; in no state before 1860 were they permitted to serve on juries; everywhere they were either segregated in separate public schools or excluded from public schools altogether, except in parts of Massachusetts after 1845; they were segregated in residence and in employment and occupied the bottom levels of income; and at least four states – Ohio, Indiana, Illinois, and Oregon – adopted laws to prohibit or discourage Negroes from coming within their borders.<sup>415</sup>

From the colonial period until 1967, when the Supreme Court declared them unconstitutional,<sup>416</sup> anti-miscegenation laws banned sexual intercourse and marriage between Whites and blacks in many colonies (seven out of 13 in 1776) and states (30 out of 48 between 1913 and 1948; 16 in 1967). Only nine states never enacted anti-miscegenation laws.<sup>417</sup>

The dominant ante-bellum attitude toward blacks in both the North and South was the one that U.S. Supreme Court Chief Justice Roger B. Taney, in the *Dred Scott* decision of 1857, attributed to Whites at the time of the adoption of the Constitution.<sup>418</sup> Blacks

had for more than a century before been regarded as beings of an inferior order, and altogether unfit to associate with the white race, either in social or political relations; and so far inferior, that they had no rights which the white man was bound to respect; and that the negro might justly and lawfully be reduced to slavery for his benefit. . . . This opinion was at that time fixed and universal in the civilized portion of the white race.<sup>419</sup>

In that notable case, the Court ruled that African blacks, whether free or slave, whose ancestors were imported and sold as slaves, “are not included, and were not intended to be included, under the word ‘citizens’ in the Constitution, and can therefore claim none of the rights and privileges which that instrument provides for and secures to citizens of the United States.”<sup>420</sup>

Although the *Dred Scott* decision was abrogated in 1868 by the Fourteenth Amendment, which declared that all persons born or naturalized in the United States were citizens of the United States, blacks remained subject to segregation and discrimination for another century.<sup>421</sup> Except for a brief period after the War for Southern Independence (1861-1865), the relationship between the races in the South, where most blacks lived, was characterized until the mid-1960s by racial segregation and discrimination and later by so-called “Jim Crow” laws, which enforced segregation.<sup>422</sup>

With respect to education, racially segregated schools continued to be legally acceptable in both the North and the South immediately after the war. The Congress that approved the Fourteenth Amendment in 1866 had also established and segregated the public schools in the District of Columbia. At the time the Fourteenth Amendment was proposed, 24 of the 37 existing states segregated their schools. Furthermore, the Civil Rights Act of 1875, which attempted to protect black civil rights, was silent on the issue of school segregation.<sup>423</sup>

In 1883, the Civil Rights Act of 1875 was declared partially unconstitutional by the Supreme Court. In the *Civil Rights Cases*, the Court held that the Fourteenth Amendment prohibits racial discrimination by state and local governments or individuals acting in their official governmental capacity, but the amendment did not give the federal government power to prohibit discrimination by private individuals and organizations acting in their private capacity.<sup>424</sup>

In modifying its holding in the *Civil Rights Cases*, the Supreme Court in *Plessy v. Ferguson* (1896)<sup>425</sup> upheld the constitutionality of racial segregation laws for public facilities as long as the segregated facilities were equal in quality – a doctrine that came to be known as “separate but equal.” This decision legitimized the many existing state and local laws establishing racial segregation and provided an impetus and legal basis for more segregation laws in both the North and the South.

Most of the Jim Crow laws were passed after the *Plessy* decision. These laws mandated the segregation of public schools, public places, and public transportation, including separate restaurants, restrooms, and water fountains for Whites and blacks. By 1910, the Southern states effectively disenfranchised most blacks through a combination of poll taxes, literacy and comprehension tests, and residency and record-keeping requirements based on the Supreme Court’s decision in *Williams v. Mississippi* (1898), which upheld some of these voting requirements.<sup>426</sup>

Racial segregation was also practiced at the federal level. The U.S. armed forces either excluded or segregated blacks from the founding of the Republic until the end of segregation by presidential

decree in 1948.<sup>427</sup> President Woodrow Wilson, a Southern Democrat, appointed segregationists and introduced segregation into several federal workplaces in 1913.<sup>428</sup> Wilson, however, merely continued and expanded federal segregation and discriminatory hiring and promotion practices that had been initiated and continued by the two previous presidential administrations. After Wilson, federal segregation and discriminatory practices continued throughout the 1920s under three presidential administrations.<sup>429</sup> There was also racial segregation in federal workplaces in the New Deal programs of the 1930s.<sup>430</sup>

In sum, by a national consensus of opinion, shared by both the political leaders of the nation and public opinion, from the Republic's founding to the end of the First World War, blacks were "deemed an alien presence in American society who could not be assimilated without destroying or largely impairing the homogeneity and national cohesion of the Republic."<sup>431</sup>

The principal obstacles to legal equality for blacks disappeared with the Supreme Court's 1954 decision *Brown v. Board of Education of Topeka*,<sup>432</sup> which declared racially segregated public schools unconstitutional, the Civil Rights Act of 1964, and the Voting Rights Act of 1965.<sup>433</sup>

Like Indians and blacks, Asians were also initially excluded from the American national community. Asians arriving on the West Coast in the nineteenth century were treated with a combination of social segregation, economic discrimination, and mob violence.<sup>434</sup> They were also eventually excluded from entry and barred from naturalization.

The Chinese were the first Asian group to come to the United States in large numbers. Chinese began arriving on the West Coast around the middle of the nineteenth century, mostly because of the California gold rush. Many more arrived later to work on the railroads.<sup>435</sup> More than 322,000 Chinese entered the country from 1850 until 1882 when the Chinese Exclusion Act went into effect.<sup>436</sup> Enacted under strong popular pressure,<sup>437</sup> the Act excluded Chinese "laborers" from entering the United States for ten years, a suspension that became permanent in 1902. More importantly, a provision of the law prohibited any federal or state court from admitting any Chinese to citizenship.<sup>438</sup> For the first time, a federal law designated a specific group as ineligible for citizenship on the basis of race, thus creating the category of "aliens ineligible for citizenship."<sup>439</sup>

As soon as the Chinese were barred from entry, the Japanese began to arrive. From almost 28,000 in the last decade of the nineteenth century, the number of new arrivals rose over three-fold to 108,000 by 1907 when President Theodore Roosevelt negotiated the Gentlemen's Agreement with Japan under which Japan agreed to use self-imposed quotas to limit emigration. Nevertheless, another 160,000 Japanese arrived before 1924 when the Immigration Act of that year barred the Japanese and other aliens ineligible for citizenship from entry.<sup>440</sup> Two years earlier, the U.S. Supreme Court had ruled that the Japanese were aliens ineligible for citizenship because they were not "white persons." The Naturalization Act of 1906 confined the privilege of naturalization to "free white persons" and those of African nativity and descent. The latter category was added in 1870.<sup>441</sup>

The Immigration Act of 1917 barred from entry into the United States laborers from the so-called "Asiatic Barred Zone," which included India, Indochina, Afghanistan, Arabia, the East Indies, and other, smaller Asian countries. Other legal provisions already covered China and Japan.<sup>442</sup> Through legislation and treaties, immigration from Asia to the United States had been effectively terminated, thereby stemming the "yellow peril."<sup>443</sup>

The yellow peril became obvious to all with the Japanese attack on the U.S. naval fleet in Hawaii's Pearl Harbor on December 7, 1941. Fearing an imminent Japanese invasion and believing that all Japanese were potential subversives, the U.S. government, with popular support, ordered the evacuation of all Japanese, aliens and citizens, from the West Coast and their detention in relocation camps for four years. The U.S. Supreme Court later upheld the constitutionality of the evacuation order.<sup>444</sup>



Although it reaffirmed the national origins system of the 1924 law, the Immigration and Nationality (McCarran-Walter) Act of 1952 abolished all racial tests for citizenship and thus eliminated the category of “aliens ineligible for citizenship.” By doing so, it ended the practice of barring Asians from entry and naturalization. Only China, India, and the Philippines received special treatment before 1952. The ban on Chinese immigration and naturalization was repealed in 1943 when the United States and China were allies during the Second World War. India and the Philippines received similar special treatment in 1946.<sup>445</sup>

Similar to Indians, blacks, and Asians, Mexicans initially faced discrimination and exclusion from the American national community. The first large group of Mexicans within American borders, about 80,000, was the result of the American conquest, annexation, and purchase between 1845 and 1854 of about half the territory formerly belonging to the Republic of Mexico, including all or part of the present states of Arizona, California, Colorado, Nevada, New Mexico, Texas, Utah, and Wyoming.<sup>446</sup>

Despite being guaranteed American citizenship in the peace treaty, Mexicans were not granted full civil rights for many decades. In California, Mexicans were not recognized as citizens until a ruling by the state supreme court in 1870. Mexicans in New Mexico did not receive their full rights of citizenship until after statehood in 1912. In Texas, only Whites could own land and Mexicans had difficulty establishing themselves as legally White. In some parts of eastern Texas, Mexicans were forcibly expelled.<sup>447</sup>

The Mexican population of the Southwest grew slowly until the beginning of the twentieth century when it soared due to natural increase and immigration from Mexico.<sup>448</sup> Despite cutting off most immigration from much of the world by the Immigration Act of 1924, the U.S. government placed no limits on immigration from countries in the Western Hemisphere. This decision was partly due to a desire to maintain good relations within the hemisphere and partly due to pressure from southwestern agricultural lobbies who wanted cheap Mexican labor.<sup>449</sup>

Following the stock market crash of 1929, however, the economic downturn resulted in a mass deportation of Mexicans from the country. In cooperation with the Mexican government, this repatriation program deported about 500,000 Mexicans back to Mexico. During the Second World War, demand for cheap Mexican labor caused a resurgence in illegal entry. Another major repatriation occurred from 1950 to 1955, culminating in Operation Wetback, with the deportation of 3.8 million Mexicans.<sup>450</sup>

Despite the weakening of White supremacy, the racial component of American national identity was still strong until the 1950s. Indians, blacks, Asians, and Mexicans were largely excluded from the American national community. For the most part, the United States was a normatively White nation-state. In the words of Samuel Huntington, “For all practical purposes America was a white society until the mid-twentieth century.”<sup>451</sup>

Although a more limited category than race, ethnicity is also an important component in the definition of American national identity. In this case, it is British ethnicity.<sup>452</sup> As noted earlier, almost 80 percent of White Americans in 1790 were ethnically British and most of the remainder were from other ethnically-related places in northwestern Europe and 98 percent were Protestant. The British ethnicity of Americans was still so strong in the 1830s that Alexis de Tocqueville, in his *Democracy in America*, referred to Americans as “Anglo-Americans.”<sup>453</sup>

In its first century, the American Republic was a “nation-state, based upon an Anglo-American Protestant nationalism that was as much racial and religious as it was political.”<sup>454</sup> The strong Anglo-American Protestant nationalism of the American people naturally led to nativist reactions when the ethnic basis of that nationalism was threatened.

There are three main traditions in American nativism.<sup>455</sup> The first tradition is anti-Catholic nativism that reaches back to the Reformation and anti-Catholicism’s link with emerging

nationalism. Americans viewed their political liberty as irreconcilable with European popery and Catholic immigrants as minions of the pope who would subvert American republican institutions. The second tradition is anti-radical nativism that dates back to the Alien and Sedition Acts of 1798 passed in the aftermath of the French Revolution out of fear of foreign radicals. The third tradition is racial nativism that can be traced back to the Anglo-Saxonism of seventeenth and eighteenth century England and of eighteenth and early nineteenth century America.<sup>456</sup>

The first great period of nativist reaction resulted from the explosion in the number of Catholics, mostly Irish and German, in the United States. From about 35,000 out of a total White population of 3.2 million in 1790, the number of Catholics increased to more than 300,000 by 1830. One-third to one-half of the immigrants between 1830 and 1860 were Catholics. Growing three-and-a-half times faster than the total population, the Catholic population was 1.6 million in 1850 and then 3.1 million in 1860.

Catholicism became the largest religious denomination in the United States. Along with the number of Catholics, Catholic institutions, such as colleges, seminaries, parochial schools, newspapers, and Catholic societies, also grew in number. This growth led naturally to a nativist movement in a strongly Protestant nation that had been hostile to Catholics in the seventeenth and eighteenth centuries, that was experiencing an evangelical revival,<sup>457</sup> and that “typically linked the history of political liberty with Protestantism.”<sup>458</sup>

Although there were other nativist political and semi-secret fraternal organizations in the 1830s and 1840s,<sup>459</sup> it was the Order of the Star Spangled Banner, a fraternal order that became known as the Know Nothing party, that gained the most prominence. Know Nothings believed that Protestantism defined American identity, that Protestantism was responsible for the nation’s political freedom, social stability, and economic prosperity, and that the Protestant values of individualism, democracy, and egalitarianism were the foundation of American republicanism. Know Nothings maintained that Catholicism was fundamentally incompatible with Protestant values and thus also with republicanism. The increase in number and influence of Catholics by the mid-nineteenth century, therefore, was viewed as a threat to American political institutions that must be met while Protestants still held a numerical advantage.<sup>460</sup>

Vowing to reduce the political influence of immigrants and Catholics, the Know Nothings entered politics in 1854. By the end of 1855, they had elected eight governors, more than 100 congressmen, the mayors of Boston, Philadelphia, and Chicago, and thousands of other local officials. The new party attracted prominent politicians of every political leaning. After their initial successes, the Know Nothings converted their organization into a conventional political party called the American party.<sup>461</sup> They described their philosophy as Americanism.<sup>462</sup> Due to a split over slavery, however, the American party disappeared by 1860.<sup>463</sup>

Although immigrants from Northern and Western Europe were still in the majority in the 1880s when 5.25 million immigrants arrived, “new immigrants” from Southern and Eastern Europe (mainly Slavs, Italians, and Jews) were becoming increasingly numerous. By the 1890s, the new immigrants were in the majority. The numbers exploded in 1900 and rose even higher in the years up to 1914 when new immigrants outnumbered old immigrants by nearly three and a half. Almost 8.8 million immigrants arrived from 1901 to 1910. With this vast number of new immigrants (almost 23.5 million from 1881 to 1920), the issue of ethnicity assumed greater salience as an element of national identity than it had been earlier.<sup>464</sup>

As in the mid-nineteenth century, the dramatic increase in immigration between 1880 and 1914 resulted in another great period of nativist reaction but this time in conjunction with a revival of nationalism. The catalyst of this period was anti-radical nativism arising from the Haymarket Affair of May 1886.<sup>465</sup> Because many of the radicals were Catholic, anti-Catholic nativism was also prevalent during the beginning of this period. The anti-Catholic secret society, American Protective

Society, was founded in 1887 and became the largest anti-Catholic movement during the late nineteenth century, peaking in size (about a half a million members) and influence (mainly in the Midwest) in the mid-1890s.<sup>466</sup>

As the proportion of new immigrants continued to grow in the early twentieth century, racial nativism began to dominate. Failing to draw a sharp line between races and ethnicity, many nativists thought the new immigrants belonged to inferior races and thus were unassimilable. Founded in 1894, the Immigration Restriction League campaigned for a literacy test for immigrants as a way of restricting entry by illiterates from Southern and Eastern Europe. The literacy test finally became law in 1917 despite President Wilson's veto.<sup>467</sup>

The American entry into the First World War temporarily ended mass immigration to the United States but the war sparked an unprecedented wave of nativism and nationalism that took the form of repression, deportation, and "Americanization."<sup>468</sup> The Americanization movement to assimilate the new immigrants that began at the turn of the twentieth century continued into the immediate postwar years. It was noted for its campaign to convert "hyphenated Americans" to "100 percent Americanism."<sup>469</sup>

When mass immigration resumed in 1920, there was a revival of anti-Catholic and racial nativism. Newly added to these traditions was anti-Semitism. The organization that best exemplified this new fusion was the second Ku Klux Klan, founded anew in 1915 as an avowedly patriotic fraternal order for White Protestant native-born citizens. Beginning to grow in 1920, the Klan's membership peaked in 1923 at about three million.<sup>470</sup>

Although the Klan's claimed membership of four to six million was probably an exaggeration, one historian notes that the "Klan's program was embraced by millions who were not members, possibly even a majority of Americans." It largely flourished above the Mason-Dixon Line from New Jersey to Oregon. Never a secret organization, the 1920s Klan seemed ordinary and respectable to its contemporaries. It operated in broad daylight, organized mass public events, and elected hundreds of its members to public office. It also owned or controlled about 150 magazines or newspapers, two colleges, and a motion picture company.<sup>471</sup> In the words of another historian, the "Second Ku Klux Klan of 1915 was an attempt to reassert the integrity of the White Anglo-Saxon Protestant community and its dominance."<sup>472</sup>

Anti-Semitism was not restricted to the Klan. The idea of the Jew as Bolshevik and architect of the Russian Revolution who was plotting to seize control of the United States for world communism was shared among government agents and journalists pursuing revolutionaries and expressed at legislative hearings and public meetings. Also, in 1920, Henry Ford, the business magnate, began his anti-Semitic campaign in his weekly *Dearborn Independent* (later published in book format entitled *The International Jew: The World's Foremost Problem*), which included publicity of *The Protocols of the Elders of Zion*.<sup>473</sup>

In addition to almost three decades of popular nativism and the influence of such racial theorists as Madison Grant and Lothrop Stoddard,<sup>474</sup> the war finally built a popular consensus for immigration restriction. The old belief in unrestricted immigration and the historic confidence in American society's capacity to assimilate anybody was destroyed by the demand for national unity and homogeneity during the war.<sup>475</sup> In Stoddard's words, the war "produced the 'Great Awakening' to national, cultural, and racial realities" among the American people,<sup>476</sup> which resulted in the end of mass immigration.

Passed as an emergency measure to stem the new wave of immigrants, the Quota Act of 1921 imposed the first numerical limitation on European immigration by setting an annual cap of 350,000 visas and restricted the annual number of immigrants of each admissible nationality to 3 percent of the foreign-born of that nationality as recorded in the U.S. Census of 1910. The Immigration Act of 1924 (National Origins Act) changed the annual quota for each country from 3 to 2 percent and the

quota basis from the census of 1910 to the census of 1890. The 1924 Act also provided that this formal quota system would be replaced in 1927 by a “national origins” system in which the total annual immigration from European countries was restricted to 150,000 with quotas by country based upon the national origins of all residents according to the census of 1920. Designed to prevent further changes in the racial and ethnic composition of American society, this formula resulted in 82 percent of the total annual quota being assigned to Northern and Western Europe, 16 percent to Southern and Eastern Europe, and 2 percent to the remaining quota-receiving countries.<sup>477</sup>

Reflecting national sentiment, President Calvin Coolidge, in his first annual message to Congress in December 1923, said, “America must be kept American. For this purpose, it is necessary to continue a policy of restricted immigration.”<sup>478</sup>

Paradoxically, the drastic decrease in immigration from Southern and Eastern Europe contributed to the effective removal of ethnicity as a defining component of American national identity. The pause in immigration allowed the new immigrants and their children to assimilate, a process which was greatly accelerated by the Second World War. Although Anglo-Americans were still the dominant ethnic group at the end of the war, ethnically the United States was no longer an Anglo-American society. Called WASPs (White Anglo-Saxon Protestants) beginning in the late 1950s, Anglo-Americans became just one of many White ethnic groups in the country. Nevertheless, their Anglo-Protestant culture survived as a defining component of American national identity.<sup>479</sup>

Key elements of Anglo-Protestant culture include: the English language; Christianity; religious commitment; Protestant values of individualism, the work ethic, and the belief that humans have the ability and the duty to create a heaven on earth, a “city on a hill”; British traditions of the rule of law, individual rights, and limited governmental power; and a legacy of European art, literature, philosophy, and music.<sup>480</sup> This Anglo-Protestant culture is the cultural core of the United States.<sup>481</sup>

The waves of European immigrants in the nineteenth and early twentieth century were compelled, induced, and persuaded in various ways to assimilate into American society and to adhere to the key elements of Anglo-Protestant culture. European immigrants, who were not Anglo-Saxon Protestants, may have contributed to and modified the dominant culture but they did not fundamentally change it. They became Americans by adopting the standard Anglo-Protestant cultural patterns. This “Anglo-conformity” model of Americanization best describes the cultural assimilation of European immigrants until the 1960s.<sup>482</sup>

In addition to race, ethnicity, and culture, Americans also had to define their national identity politically to justify their independence from Great Britain in the mid-eighteenth century. Conflicts over issues of trade, taxes, military security, and the extent of the British Parliament’s power caused the deterioration of relations between the American colonies and Britain, which eventually led to the colonists’ belief that independence was the only solution to these issues. Because Americans and Britons were one people in terms of race, ethnicity, culture, and language, American independence had to be justified in political terms. This effort resulted in the creedal component of American national identity. A product of the distinct Anglo-Protestant culture of the founders of the American Republic, the American Creed consists of the principles of liberty, equality (in the sense explained below), individualism, representative government, individual rights, private property, and the rule of law.<sup>483</sup>

The American Creed is the unique component of American national identity that makes the United States especially vulnerable to Jewish subversion. As we shall see,<sup>484</sup> the White racial tendencies toward equality, individualism, moral universalism, and science made Whites susceptible to manipulation by a cohesive, collectivistic ethnic group like Jewry to act against their own White racial interests. This manipulation includes changing the Creed to the detriment of White Americans.

The belief that the United States is and has always been about democracy, equality, and diversity is a myth. The Republic’s founders did not believe in democracy, equality, or diversity. Neither the

word “democracy” nor “equality” appears in the Constitution nor in the Bill of Rights – the nation’s founding documents. Equality is not even mentioned in *The Federalist Papers*<sup>485</sup> and democracy is only discussed when contrasted with a republic.<sup>486</sup> Forty-eight of the 85 papers in *The Federalist Papers* were on the topic of the “conformity of the proposed constitution to the true principles of republican government.”<sup>487</sup> A republic was founded, not a democracy. The Constitution provides that the “United States shall guarantee to every State in this Union a Republican Form of Government,”<sup>488</sup> not a democratic form of government. Finally, the belief in the strength of diversity is inconsistent with the American national motto “E pluribus unum” – “Out of many, one.”<sup>489</sup> Strength resides in unity, not diversity.<sup>490</sup>

The most persistent myth concerns equality. The American War of Independence was about liberty, not equality. Sons of Liberty, Liberty Trees, Liberty Poles, John Dickinson’s Liberty Song – the “spirit of liberty” was present everywhere in the colonists’ protests. It was the French who included *égalité* (“equality”) in their revolutionary slogan, not the Americans. George Washington constantly reminded his men that they were fighting for the “blessings of liberty.”<sup>491</sup> The U.S. Constitution, of course, was ordained and established in order to, among other things, “secure the Blessings of Liberty to ourselves and our Posterity” and not the blessings of equality. Even during the First World War, war propaganda emphasized liberty in its anti-German sentiment: liberty loans (war bonds), liberty cabbage (sauerkraut), liberty sausage (frankfurter), liberty measles (German measles), and liberty pup (dachshund).

Abraham Lincoln’s claim that the United States was dedicated to the proposition that “all men are created equal” is simply false. Furthermore, regardless of modern misinterpretations of this phrase as an aspirational expression of egalitarian idealism, the Declaration of Independence has no binding authority because it is not a legal document of the United States.

When the Declaration was drafted and signed, the phrase “all men are created equal” was not understood to mean racial equality. A slave owner (along with 11 other U.S. presidents) who thought a “natural aristocracy of virtue and talent”<sup>492</sup> should rule in a republic, Thomas Jefferson writes: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.” What he meant was that all *White men* are created equal. It was “an equality of God-given rights”<sup>493</sup> between White men and nothing more.

In *Dred Scott v. Sandford* (1857), the U.S. Supreme Court explains that the words “all men are created equal” did not include blacks.

But it is too clear for dispute, that the enslaved African race were not intended to be included [in the words “all men are created equal”], and formed no part of the people who framed and adopted this declaration; for if the language, as understood in that day, would embrace them, the conduct of the distinguished men who framed the Declaration of Independence would have been utterly and flagrantly inconsistent with the principles they asserted; and instead of the sympathy of mankind, to which they so confidently appealed, they would have deserved and received universal rebuke and reprobation. . . . They perfectly understood the meaning of the language they used, and how it would be understood by others; and they knew that it would not in any part of the civilized world be supposed to embrace the negro race, which, by common consent, had been excluded from civilized Governments and the family of nations, and doomed to slavery.<sup>494</sup>

In historical context, the phrase “all men are created equal” means that British subjects in the colonies are equal to, and thus have the same rights as, British subjects born and residing in Great Britain. The denial of this equality by the British government was one of the primary complaints of the colonists in their many protests. See, for example, the Declaration of Rights and Grievances

adopted by the Stamp Act Congress in 1765 and the Declaration of Rights adopted by the First Continental Congress in 1774. One of those unalienable rights set forth in these declarations is that no tax be imposed upon a person without the consent of that person, given personally or through a representative. The infringement of this right gave rise to the slogan “no taxation without representation.”

Used in a political document to justify political rebellion, the phrase “all men are created equal” was also designed to challenge aristocratic privilege and rule by royalty. The phrase expressed the republican denial of the principle of hereditary monarchy and aristocracy. This view of equality is stated in Article I, Section 9, of the U.S. Constitution, which forbids the government from granting any title of nobility and prohibits any officeholder from accepting one.<sup>495</sup>

Even Jefferson admitted that the object of the Declaration of Independence was not to proclaim new principles or arguments but to justify the American rebellion to the world. In a letter written in 1825, he asserts that

with respect to our rights, and the acts of the British government contravening those rights, there was but one opinion on this side of the water. All American whigs thought alike on these subjects. When forced, therefore, to resort to arms for redress, an appeal to the tribunal of the world was deemed proper for our justification. This was the object of the Declaration of Independence. Not to find out new principles, or new arguments, never before thought of, not merely to say things which had never been said before; but to place before mankind the common sense of the subject, in terms so plain and firm as to command their assent, and to justify ourselves in the independent stand we are compelled to take. Neither aiming at originality of principle or sentiment, nor yet copied from any particular and previous writing, it was intended to be an expression of the American mind, and to give to that expression the proper tone and spirit called for by the occasion.<sup>496</sup>

While some misinterpret the phrase “all men are created equal” as an expression of egalitarian idealism, especially racial equality, that was not Jefferson’s intent. He did not include Indians or blacks in the phrase “all men are created equal” because he did not believe that either Indians or blacks were equal to Whites.

As part of the Declaration’s “history of repeated injuries and usurpations” committed by the British king, Jefferson includes the following injury: “He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions.” Although he had a higher opinion of Indians than blacks,<sup>497</sup> Jefferson did not believe that these “merciless Indian Savages” were equal to Whites in their present uncivilized condition. As president, Jefferson was “among the architects of Indian removal.”<sup>498</sup> Just as a White America required the removal of Indians by being driven across the Mississippi, he thought it also required the removal of blacks – not across a river but an ocean.<sup>499</sup>

Although a slave owner who did not emancipate all his slaves upon his death as George Washington did, Jefferson opposed slavery because it corrupted both masters and slaves alike. In particular, the role of master corrupted the manners and morals and thus the industry of Whites. “The whole commerce between master and slave is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submissions on the other,” he observes in his *Notes on the State of Virginia*.<sup>500</sup>

As a member of the Virginia House of Delegates from late 1776 until elected governor in mid-1779, Jefferson took a leading role in the revision of the state’s laws. One bill was on the subject of slaves. He and his supporters wanted to propose a future and general emancipation coupled with

deportation. Although the principles of the amendment – “the freedom of all born after a certain day, and deportation at a proper age” – were agreed upon, “it was found that the public mind would not yet bear the proposition.” Writing in his *Autobiography* in 1821, he concludes that “nor will it [i.e., the public mind] bear it even at this day.” Jefferson then issues a warning.

Yet the day is not distant when it must bear and adopt it, or worse will follow. Nothing is more certainly written in the book of fate than that these people are to be free. Nor is it less certain that the two races, equally free, cannot live in the same government. Nature, habit, opinion has drawn indelible lines of distinction between them. It is still in our power to direct the process of emancipation and deportation peaceably and in such slow degree as that the evil will wear off insensibly, and their place be *pari passu* [“at an equal rate”] filled up by free white laborers. If on the contrary it is left to force itself on, human nature must shudder at the prospect held up. We should in vain look for an example in the Spanish deportation or deletion of the Moors. This precedent would fall far short of our case.<sup>501</sup>

The Jefferson Memorial in Washington, D.C., falsifies this passage. Inscribed on the marble interior are the words: “Nothing is more certainly written in the book of fate than that these people are to be free.” The quote stops there. Not inscribed is the following sentence: “Nor is it less certain that the two races, equally free, cannot live in the same government.”

Jefferson also discusses this proposal of emancipation and deportation in his *Notes on the State of Virginia* (1785). To the question “Why not retain and incorporate the blacks into the state, and thus save the expense of supplying, by importation of white settlers, the vacancies they will leave?” he provides the following answer.

Deep rooted prejudices entertained by the whites; ten thousand recollections, by the blacks, of the injuries they have sustained; new provocations; the real distinctions that nature has made; and many other circumstances, will divide us into parties, and produce convulsions which will probably never end but in the extermination of the one or the other race.<sup>502</sup>

To these political objections to the incorporation of blacks into American society, Jefferson added physical and moral objections. He mentions aesthetic differences in color, figure, and hair (and the “superior beauty” of Whites) as well as physiological and behavioral differences that prove a “difference of race.”<sup>503</sup> Although he finds blacks “in reason much inferior” to Whites,<sup>504</sup> he advances it “as a suspicion only” that overall the blacks are “inferior to the whites in the endowments both of body and mind.”<sup>505</sup> Regardless of questions of superiority or inferiority, Jefferson is adamant that when freed, the black is “to be removed beyond the reach of mixture.”<sup>506</sup>

Consistent with his Louisiana Purchase, Jefferson envisaged the destiny of the United States as a White nation-state expanding throughout the Americas. In a 1786 letter, he writes that “Our confederacy must be viewed as the nest from which all America, North and South is to be peopled.”<sup>507</sup> In a letter to Virginia Governor James Monroe in 1801, Jefferson expresses his opposition to the colonization of blacks in the American West. Instead, he looked forward to distant times “when our rapid multiplication will expand itself . . . and cover the whole northern, if not the southern continent, with a people speaking the same language, governed in similar forms, and by similar laws; nor can we contemplate with satisfaction either blot or mixture on that surface.”<sup>508</sup>

Emancipation of the slaves without deportation would result in such “blot or mixture.” Furthermore, the “indelible lines of distinction” between the two races prevents them from living in the same government. That was the conundrum that Jefferson expresses in a letter on the Missouri question (i.e., whether Missouri should be admitted to the union as a free or slave state), dated April 22, 1820. He writes that

this momentous question, like a fire bell in the night, awakened and filled me with terror. I considered it at once as the knell of the Union. . . . I can say, with conscious truth, that there is not a man on earth who would sacrifice more than I would to relieve us from this heavy reproach, in any *practicable* way. The cession of that kind of property, for so it is misnamed, is a bagatelle which would not cost me a second thought, if, in that way, a general emancipation and *expatriation* could be effected; and gradually, and with due sacrifices, I think it might be. But as it is, we have the wolf by the ears, and we can neither hold him, nor safely let him go. Justice is in one scale, and self-preservation in the other.<sup>509</sup>

In a letter dated February 4, 1824, Jefferson expresses his support for the work of the American Colonization Society but repeated the plan of emancipation and deportation outlined in his *Notes on the State of Virginia*, written 45 years earlier, which, he notes, was the only practicable plan that he could conceive.<sup>510</sup>

Like Jefferson, Abraham Lincoln supported the end of slavery, the separation of Whites and blacks, and the expatriation of freed blacks outside the United States. Also like Jefferson, Lincoln did not believe in the equality of the White and black races.

On July 6, 1852, Lincoln delivered a eulogy on Henry Clay in which he praised the former president of the American Colonization Society and his work in colonizing free blacks in Africa. Quoting Clay on the “moral fitness in the idea of returning to Africa her children,” Lincoln remarked that this “suggestion of the possible ultimate redemption of the African race and African continent, was made twenty-five years ago. Every succeeding year has added strength to the hope of its realization. May it indeed be realized!”<sup>511</sup>

At Peoria, Illinois, on October 16, 1854, Lincoln spoke on the issue of emancipation and deportation in a public speech against the Kansas-Nebraska Act of 1854, which allowed the residents of the new states of Kansas and Nebraska to decide whether or not to permit slavery.

If all earthly power were given me, I should not know what to do, as to the existing institution. My first impulse would be to free all the slaves, and send them to Liberia, – to their own native land. But a moment’s reflection would convince me, that whatever of high hope, (as I think there is) there may be in this, its sudden execution is impossible. . . . What next? Free them, and make them politically and socially, our equals? My own feelings will not admit of this; and if mine would, we well know that those of the great mass of white people will not. . . . A universal feeling, whether well or ill-founded, can not be safely disregarded. We can not, then, make them equals.<sup>512</sup>

In other words, a belief in White supremacy was a “universal feeling” of the “great mass of white people” in the United States and Lincoln shared it. Although Lincoln believed in freedom for all, he did not believe in equality for all. And he thought colonization for free blacks was the best for the nation.

On June 26, 1857, Lincoln delivered a speech on the *Dred Scott* decision in which he criticized U.S. Senator Stephen Douglas’s interpretation of the Declaration of Independence but agreed with him on one issue.

But Judge Douglas is especially horrified at the thought of the mixing blood by the white and black races: agreed for once – a thousand times agreed. There are white men enough to marry all the white women, and black men enough to marry all the black women; and so let them be married. On this point we fully agree with the Judge.<sup>513</sup>



Earlier in the speech, Lincoln said, “There is a natural disgust in the minds of nearly all white people, to the idea of an indiscriminate amalgamation of the white and black races.”<sup>514</sup>

Lincoln, however, argued that emancipation, not slavery, is better adapted to prevent racial amalgamation. Noting that nearly all the mulattoes in the United States have sprung from White masters and black slaves and very few from Whites and free blacks, he asserted that the spread of slavery will increase amalgamation.

A separation of the races is the only perfect preventive of amalgamation but as an immediate separation is impossible the next best thing is to *keep* them apart *where* they are not already together. If white and black people never get together in Kansas, they will never mix blood in Kansas. . . .

. . .

I have said that the separation of the races is the only perfect preventive of amalgamation. . . .

Such separation, if ever effected at all, must be effected by colonization . . . The enterprise is a difficult one; but “when there is a will there is a way;” and what colonization needs most is a hearty will. Will springs from the two elements of moral sense and self-interest. Let us be brought to believe it is morally right, and, at the same time, favorable to, or, at least, not against, our interest, to transfer the African to his native clime, and we shall find a way to do it, however great the task may be.<sup>515</sup>

While campaigning against Senator Douglas for his U.S. Senate seat, Lincoln discussed the issue of racial equality during their fourth debate in Charleston, Illinois, on September 18, 1858.

I will say then that I am not, nor ever have been in favor of bringing about in any way the social and political equality of the white and black races, – that I am not nor ever have been in favor of making voters or jurors of negroes, nor of qualifying them to hold office, nor to intermarry with white people; and I will say in addition to this that there is a physical difference between the white and black races which I believe will for ever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together there must be the position of superior and inferior, and I as much as any other man am in favor of having the superior position assigned to the white race.<sup>516</sup>

In response to a question from Douglas, Lincoln later said in the same debate, “I tell him very frankly that I am not in favor of negro citizenship.”<sup>517</sup> Incidentally, Douglas, who took the more firmly pro-White position, won his bid for re-election. In the first debate, he said,

For one, I am opposed to negro citizenship in any and every form. I believe this government was made on the white basis. I believe it was made by white men, for the benefit of white men and their posterity for ever, and I am in favor of confining citizenship to white men, men of European birth and descent, instead of conferring it upon negroes, Indians and other inferior races.<sup>518</sup>

As president, Lincoln did not wage war on the Confederate States to end slavery or to make men equal. He went to war to restore the Union after Fort Sumter was attacked on April 12, 1861. In his first inaugural address one month earlier, on March 4, Lincoln repeated his assurance that he did not intend to interfere with the institution of slavery in the states where it existed and furthermore offered the seven seceded states federal assistance in capturing fugitive slaves and supported a constitutional amendment to make slavery permanent in the fifteen states where it existed.<sup>519</sup>

In a letter to Horace Greeley on August 22, 1862, Lincoln writes:

My paramount object in this struggle *is* to save the Union, and is *not* either to save or to destroy slavery. If I could save the Union without freeing *any* slave I would do it, and if I could save it by freeing *all* the slaves I would do it; and if I could save it by freeing some and leaving others alone I would also do that. What I do about slavery, and the colored race, I do because I believe it helps to save the Union; and what I forbear, I forbear because I do *not* believe it would help to save the Union.<sup>520</sup>

Lincoln was a White supremacist, like most Americans at the time, who only cared about saving the Union and not freeing the slaves. He fought the war to preserve the Union at all costs, not to abolish slavery. He certainly did not intend for the White and black races to live together as equals.

On August 14, 1862, Lincoln told a delegation of free black leaders to the White House, the first ever to be invited, that they should set an example and migrate to Africa.<sup>521</sup> He informed them that Congress had approved a sum of money for his use to aid the colonization of blacks, “thereby making it his duty, as it had for a long time been his inclination, to favor that cause.”<sup>522</sup> In explanation, he said,

You and we are different races. We have between us a broader difference than exists between almost any other two races. Whether it is right or wrong I need not discuss, but this physical difference is a great disadvantage to us both, as I think your race suffer very greatly, many of them living among us, while ours suffer from your presence. In a word we suffer on each side. If this is admitted, it affords a reason at least why we should be separated.<sup>523</sup>

Lincoln then explained that one of the evil effects of slavery on the White race was the current war.

See our present condition – the country engaged in war! – our white men cutting one another’s throats, none knowing how far it will extend; and then consider what we know to be the truth. But for your race among us there could not be war, although many men engaged on either side do not care for you one way or the other. Nevertheless, I repeat, without the institution of Slavery and the colored race as a basis, the war could not have an existence. It is better for us both, therefore, to be separated.<sup>524</sup>

At the end of the meeting, Lincoln offered financial and other support to any black leader willing to lead the colonization effort.<sup>525</sup>

Lincoln referred to his continuing colonization efforts in his Preliminary Emancipation Proclamation issued on September 22, 1862.

I, Abraham Lincoln, President of the United States of America, and Commander-in-chief of the Army and Navy thereof, do hereby proclaim and declare that . . . it is my purpose, upon the next meeting of Congress to again recommend . . . that the effort to colonize persons of African descent, with their consent, upon this continent, or elsewhere, with the previously obtained consent of the Governments existing there, will be continued.<sup>526</sup>

In his annual message to Congress on December 1, 1862, Lincoln recommended the adoption of a constitutional amendment that would authorize Congress to “appropriate money, and otherwise provide, for colonizing free colored persons, with their own consent, at any place or places without the United States.”<sup>527</sup> He added, “I cannot make it better known than it already is, that I strongly favor colonization.”<sup>528</sup>

With these attitudes on race, Lincoln was disingenuous in his Gettysburg Address on November 19, 1863, when he said that the American nation was “dedicated to the proposition that all men are created equal.”<sup>529</sup> This statement is a historical falsehood. The American nation was not “dedicated” to any proposition in the Declaration of Independence. Like the Declaration itself, Lincoln’s Gettysburg Address was “war propaganda, some of the finest ever written.”<sup>530</sup>

The belief, therefore, that the United States is and has always been about equality is a myth. The equality of the American Creed was originally a legal equality among White men. Even 175 years after the Declaration of Independence, equality still largely meant an equality only among White men and women. These real Americans are the ethno-cultural core of the American nation-state.

The ethno-cultural core who founded the American Republic was overwhelmingly Anglo-American and Protestant. After the wave of Irish and German Catholics in mid-nineteenth century and then the larger wave of Southern and Eastern Europeans between 1890 and 1920 (and the latter’s assimilation after immigration restriction in 1921), the ethno-cultural core of the nation changed from British-Protestant to European-Christian. With this expansion in the composition of the ethno-cultural core came a corresponding change in who is considered a real American. Anglo-Protestant culture, however, remained the cultural core of the nation.

In 1960, the United States was still 95 percent Christian,<sup>531</sup> and in 1970, it was 83 percent non-Hispanic White.<sup>532</sup> Although this White Christian ethno-cultural core dominated American political, economic, and cultural life since the founding of the Republic, its power and influence, as well as that of its Anglo-Protestant culture, have been declining since at least mid-twentieth century. What happened? The answer is that both the ethno-cultural core and its Anglo-Protestant culture have been under constant attack by Jews since the early twentieth century. We now turn to the Jewish threat.

## Chapter 8

### THE JEWISH THREAT

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The Jewish threat to the White race is the fact that Judaism is a group evolutionary strategy (i.e., an evolutionarily significant way that a group struggles for security in the world) for maintaining genetic and cultural segregation in a diaspora context.<sup>533</sup> Because of this fact, Jewry is a cohesive, collectivistic ethnic group that instinctively attacks its perceived enemies. As a result, Jews have subverted Western culture to the existential and essential detriment of its creators and bearers – the White race. This subversive activity makes Jews a hostile elite within Western societies.

According to psychologist Kevin MacDonald, Judaism has been a group evolutionary strategy since at least the time of the Babylonian captivity, which began about 587 BCE.<sup>534</sup> This strategy has resulted in the following features: “(1) the segregation of the Jewish gene pool from surrounding gentile societies; (2) resource and reproductive competition with gentile host societies; (3) high levels of within-group cooperation and altruism among Jews; and (4) eugenic efforts directed at producing high intelligence, high investment parenting, and commitment to group, rather than individual, goals.”<sup>535</sup> This strategy has been successful because throughout history Jews have, in fact, been able to maintain genetic and cultural separation from gentile societies, while living as a diaspora among them.

Judaism is a group evolutionary strategy that is fairly, but not completely, closed to penetration from gentile gene pools. Genetic differences between Jewish and gentile populations indicate that the Jewish gene pool has been significantly segregated from the gene pools of the populations that Jews have lived among for centuries. At the same time, there is significant genetic commonality between Jewish groups that have been separated for centuries. In fact, studies of genetic distance reveal the common genetic origins of all of the Jewish populations of the world.<sup>536</sup>

The evolutionary uniqueness of the Jews “lies in their being the only people to successfully remain intact and resist normal assimilative processes after living for very long periods as a minority in other societies.”<sup>537</sup>

Among the factors facilitating the separation of Jews and gentiles over historical time have been religious practices and beliefs [in particular, circumcision and the practice of the Sabbath], language and mannerisms, physical appearance and clothing, customs (especially the dietary laws), occupations, and living in physically separated areas, which were administered by Jews according to Jewish civil and criminal law.<sup>538</sup>

In addition, culturally-invented social controls on individual behavior within the Jewish community acted “to enforce the stated ideological goals of maintaining internal cohesion, preventing marriage with gentiles, enforcing altruistic behavior toward other Jews, and excluding those who fail to conform to group goals.”<sup>539</sup>

Essential to the success of Judaism as a group evolutionary strategy is Jewry's collectivism. Collectivistic societies emphasize the goals and needs of the in-group to a much greater degree than individual rights and interests. Morality is conceptualized as that which benefits the in-group. Aggression toward and exploitation of out-groups are acceptable. Socialization in collectivistic societies stresses in-group loyalty, group harmony, conformity, obedient submission to hierarchical authority, the honoring of parents and elders, and trust and cooperation within the in-group.<sup>540</sup> Relative to other collectivistic societies, Jewish groups may be characterized by a hyper-collectivism<sup>541</sup> as well as a hyper-ethnocentrism.<sup>542</sup>

The genetic and cultural segregation of Jewish groups from gentile societies combined with resource competition and conflicts of interest with segments of gentile societies tend to result in division and hatred within the society,<sup>543</sup> sometimes expressed as anti-Semitism. Anti-Semitism may be defined as "negative attitudes or behavior directed at Jews because of their group membership."<sup>544</sup>

Anti-Semitism "arises when there are perceived conflicts of interest between the Jewish community (or segments of it) and the gentile community (or segments of it)."<sup>545</sup> Because "of Jewish within-group cooperation and altruism, as well as eugenic and cultural practices tending to result in high levels of intelligence and resource acquisition abilities among Jews, Jews are highly adept in resource competition with gentiles." Jews are also skilled "at other activities, such as influencing culture, developing political and intellectual movements, and advocating specific policies, . . . that result in conflicts of interest with segments of the gentile population."<sup>546</sup> Under these circumstances, social identity theory predicts the rise of anti-Semitism – even in the individualistic societies of the West.

Western societies, perhaps uniquely among the advanced societies of the world, tend toward individualism. People in individualistic societies are usually less aware of in-group/out-group boundaries and thus are not disposed to have highly negative attitudes toward out-group members, show relatively little emotional attachment to their own in-group, and are more likely to behave in a pro-social, altruistic manner to strangers. Individualists are expected "to be less predisposed to anti-Semitism and more likely to blame any offensive Jewish behavior on individual Jews rather than see it as confirming negative stereotypes true of all Jews."<sup>547</sup>

The individualism typical of Western societies, therefore, is an ideal environment for Judaism as a highly collectivistic group strategy. Group strategies are very powerful in competition with individual strategies within an individualistic society. In the situation where a genetically and culturally segregated ethnic group, such as Jewry, successfully engages in resource competition, the best means of competition for out-group members would be to replace individual strategies with highly collectivistic group strategies.<sup>548</sup>

As Jews became increasingly successful politically, economically, and demographically, therefore, Western societies were increasingly willing to abandon individualism and submerge themselves in collectivistic, authoritarian group structures that were directed at Jews as a hated out-group.<sup>549</sup> This mirror-image gentile group strategy is a reactive process because the heightened sense of group identity among gentiles develops in reaction to the group strategy of Jews.<sup>550</sup> "These cohesive, authoritarian, collectivist gentile groups then serve as instruments of competition against Judaism."<sup>551</sup>

Several historically important anti-Semitic movements were highly collectivistic gentile movements. They were also, in certain ways, mirror images of Judaism.<sup>552</sup> These include the institutionalization of anti-Semitism in the Roman Empire in the fourth century,<sup>553</sup> the Iberian inquisitions beginning in the fifteenth century,<sup>554</sup> and the National Socialist movement in Germany from 1933 to 1945.<sup>555</sup> Real conflicts of interest are at the heart of these and all other important historical examples of anti-Semitism.<sup>556</sup>

Rather than these anti-Semitic movements, however, it was the European Enlightenment that “has been the most traumatic event in the history of Judaism as a group evolutionary strategy.” Before the end of the eighteenth century, Jews generally organized themselves as a state within a state. This changed with the Enlightenment. Jews were expected to become citizens like any other in a nation-state. The Jewish polities disappeared as a condition of Jewish citizenship<sup>557</sup> and Jewish “emancipation was viewed as a *quid pro quo* for assimilation.”<sup>558</sup>

As a result, Jews were forced to walk a fine line between two unacceptable alternatives: separatism and assimilation. On the one hand, Jews avoided traditional Jewish separatism because of its incompatibility with citizenship in a nation-state and its tendency to provoke anti-Semitism. On the other hand, Jews feared that abandoning their separatist practices would result in assimilation into gentile society and the end of Jewry as a cohesive ethnic entity.<sup>559</sup>

The Jewish responses to the assimilatory pressures of the Enlightenment include Reform Judaism, Conservative Judaism, Neo-Orthodox Judaism, Zionism, and secularism (i.e., Judaism as a civil religion).<sup>560</sup> All of these modern manifestations of Judaism are “responses to the Enlightenment’s corrosive effects on Judaism.”<sup>561</sup> Each had the twin goals of accommodation to Western society while maintaining group cohesion and *de facto* separation from the gentile world.<sup>562</sup> Regardless of the name, “a basic feature of all manifestations of Judaism is a proneness to developing highly collectivist social structures with a strong sense of ingroup-outgroup barriers.”<sup>563</sup>

At the same time that Jews were responding to the assimilatory pressures of the Enlightenment, there was a phenomenal increase in Jewish wealth, political influence, and representation in the professions and other positions of high social status as well as success in competing with gentiles in a wide variety of areas ranging from business to the sciences and the arts. Jewish efforts in this regard were assisted by high levels of intelligence and a collectivistic group strategy within an individualistic society. With Jewish economic success (i.e., successful resource competition) appeared anti-Semitism throughout nineteenth-century Europe.<sup>564</sup>

The Jews have a very long history of persecution. There is “a long memory of oppression by Babylonians, Romans, Crusaders, the Catholic Church, the Inquisition, the Russian Czar, American conservatives, and the Nazis. . . . Jews see themselves as quintessential victims living among eternally oppressive cultures.” Because of this history of persecution and “the centrality of anti-Semitism to their own self-concept,” Jews have, since the Enlightenment, “energetically attempted to re-engineer Western societies to conform to their interest in ending anti-Jewish attitudes and behavior.”<sup>565</sup>

Instead of attempting to address Jewish subversion in the whole Western world, the focus here will be on Jewish subversion in the United States of America and in particular Jewish efforts to alter American culture and society in a manner that serves Jewish interests by neutralizing or ending anti-Semitism and providing for Jewish group continuity. At the same time, however, these efforts radically transformed American culture to the detriment of White Americans. Before discussing these Jewish efforts, a brief diversion to discuss Jewish immigration to the United States is necessary to place these efforts in demographic context because, in the words of Kevin MacDonald, “I rather doubt that in the absence of the massive immigration of Eastern European Jews between 1880 and 1920, the United States would have undergone the radical transformations of the last fifty years.”<sup>566</sup>

The first group of 23 Jews arrived in New Amsterdam (present-day New York City) in 1654. In 1790, the estimated Jewish population of the United States was 2,000. It rose to 6,000 by 1830, to 150,000 by 1860, and to 250,000 by 1880. From 1882 to 1924, about 2.3 million Jews entered the country. By 1924, the Jewish population of the United States was approximately 4.2 million, about five-sixths of whom were Eastern European Jews and their children.<sup>567</sup>

A great many of these Eastern European Jews were attracted to radical politics. The anti-Semitism of czarist Russia and economic adversity combined with the Jewish demographic explosion in Eastern Europe produced huge numbers of disaffected Jewish radicals who ultimately

arrived in the United States.<sup>568</sup> The immigrant Jewish community in the country from 1886 to 1920 can be described as “one big radical debating society.”<sup>569</sup>

The Jews were “a numerically very significant element in the new immigration” of the late nineteenth and early twentieth centuries and “their visibility and impact was heightened by their concentration in New York City.”<sup>570</sup> In 1860, 25 percent of the total Jewish population of the United States lived in New York City. In 1880, it was 33 percent and in 1920, 45 percent.<sup>571</sup> In 1915, there were about 1.4 million Jews living in New York City, constituting 28 percent of the city’s population.<sup>572</sup> Although 25 percent of New York City’s population in 1937, Jews made up 65 percent of its lawyers and judges, 64 percent of its dentists, and 55 percent of its physicians.<sup>573</sup> As a result, New York City became, and remains, the epicenter of Jewish subversion in the United States.

One of the most subversive Jewish efforts to alter American culture and society, as well as other Western cultures and societies, is intellectual and political activity directed at effecting fundamental demographic transformations in these societies towards ethnic and cultural pluralism.<sup>574</sup> “Perhaps the most important issue Jews and Jewish organizations have championed is cultural pluralism – the idea that the United States ought not to be ethnically and culturally homogeneous.”<sup>575</sup>

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 . . . .

Ethnic and religious pluralism also serves external Jewish interests because Jews become 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. . . . Ethnically and religiously pluralistic societies are thus more likely to satisfy Jewish interests than are societies characterized by ethnic and religious homogeneity among gentiles.<sup>576</sup>

“Beginning with Horace Kallen [1882-1974], Jewish intellectuals have been at the forefront in developing models of the United States as a culturally and ethnically pluralistic society,”<sup>577</sup> writes MacDonald. A “very strongly identified Jew and a Zionist,”<sup>578</sup> Kallen first introduced the term “cultural pluralism” in a 1915 article, which was then reprinted in his *Culture and Democracy in the United States* (1924), to designate his radically anti-assimilationist viewpoint.<sup>579</sup> Kallen developed a “polycentric” ideal for American ethnic relationships in which the country would be organized as a set of separate, but cooperative, ethnic-cultural groups, with the implication that “Jews should be able to remain a genetically and culturally cohesive group while participating in American democratic institutions.”<sup>580</sup>

Kallen rejected the “melting pot” concept of the United States set forth by his fellow Jew and Zionist, Israel Zangwill, in *The Melting Pot* (1909). Jewish writers promoting Kallen’s idea of cultural pluralism include Randolph Bourne (“Trans-National America” (1916)), Isaac Berkson (*Theories of Americanization* (1920)), and Julius Drachsler (*Democracy and Assimilation: The Blending of Immigrant Heritages in America* (1923)). The latter two were “specifically concerned with problems of Jewish survival and assimilation.”<sup>581</sup>

As “the leading American secularist” at the time and highly influential with the public at large, John Dewey popularized Kallen’s idea of cultural pluralism among gentile intellectuals as a model for the United States. He was in turn promoted by Jewish intellectuals and thus Dewey became the gentile “public face of a movement dominated by Jewish intellectuals.”<sup>582</sup>

The advocacy of cultural pluralism as a mechanism for preserving Jewish separatism within Western societies is a common theme among the Jewish intellectual and political movements that

were a necessary condition, but not a sufficient condition, for the radical cultural transformations that have occurred in Western cultures and societies since mid-twentieth century.<sup>583</sup> We shall turn to those subversive movements now.

Several “very influential intellectual and political movements that have been spearheaded by people who strongly identified as Jews and who viewed their involvement in these movements as serving Jewish interests” – i.e., the Boasian school of anthropology, the psychoanalytic movement, the Frankfurt School of Social Research, the New York Intellectuals, and Leftist political ideology and behavior, as well as Jewish efforts to shape U.S. immigration policy in opposition to the interests of White Americans<sup>584</sup> – are

attempts to alter Western societies in a manner that would neutralize or end anti-Semitism and enhance the prospects for Jewish group continuity either in an overt or in a semi-cryptic manner. Several of these Jewish movements (e.g., the shift in immigration policy favoring non-European peoples) have attempted to weaken the power of their perceived competitors – the European peoples who early in the 20th century had assumed a dominant position not only in their traditional homelands in Europe, but also in the United States, Canada, and Australia. At a theoretical level, these movements are viewed as the outcome of conflicts of interest between Jews and non-Jews in the construction of culture and in various public policy issues. Ultimately, these movements are viewed as the expression of a group evolutionary strategy by Jews in their competition for social, political, and cultural dominance with non-Jews.<sup>585</sup>

The Boasian school of anthropology was the first of the Jewish intellectual movements to originate in New York City. Emigrating from Germany in 1887, the movement’s founder, Franz Boas (1858-1942), professor of anthropology at Columbia University in New York City from 1899 until his death, had “a strong Jewish identification” and “was deeply concerned about anti-Semitism,” which influenced his academic work and, as a result, “was a major influence in the development of American anthropology.”<sup>586</sup>

Ideologically opposed to a racial interpretation of human behavior,<sup>587</sup> “Boas was instrumental in completely suppressing evolutionary theory [i.e., Darwinism] in anthropology.”<sup>588</sup> In rejecting biological and evolutionary theories,<sup>589</sup> he “did more than any other individual to refute racialism as a scientific doctrine.”<sup>590</sup> He replaced the commonly-accepted scientific idea that race (i.e., biology) was a primary source of the many differences between human groups with the “concept of culture.”<sup>591</sup> “The Boasians argued that the only differences among human groups are cultural differences, not biological.”<sup>592</sup> This shift away from Darwinism as the fundamental paradigm of the social sciences subverted empirical science in favor of Jewish interests, which included advocating “cultural pluralism as a model for Western societies”<sup>593</sup> as well as de-legitimizing the ethnic interests of White Americans.

For decades, “Boas and his students were intensely concerned with pushing an ideological agenda [i.e., racial equality] within the American anthropological profession,”<sup>594</sup> asserts MacDonald. “By 1915 the Boasians controlled the American Anthropological Association and held a two-thirds majority on its Executive Board. . . . By 1926 every major department of anthropology [in the United States] was headed by Boas’s students, the majority of whom were Jewish.”<sup>595</sup> “By the mid-1930s the Boasian view of the cultural determination of human behavior had a strong influence on social scientists generally.”<sup>596</sup>

Boas’s most influential students were Ruth Benedict, Alexander Goldenweiser, Melville Herskovits, Alfred Kroeber, Robert Lowie, Margaret Mead, Paul Radin, Edward Sapir, and Leslie Spier. All were Jews except Benedict, Kroeber, and Mead. Other prominent first-generation Jewish students of Boas include Ruth Bunzel, Esther Schiff Goldfrank, Ruth Landes, Alexander Lesser, and



Gene (Regina) Weltfish.<sup>597</sup> Another influential Jewish student of Boas, Ashley Montagu (original name Israel Ehrenberg), was “a highly visible crusader in the battle against the idea of racial differences in mental capacities” in the 1950s and 1960s who “asserted that race is a socially constructed myth.”<sup>598</sup> He wrote *Man’s Most Dangerous Myth: The Fallacy of Race* (1942) and was the rapporteur and primary author of the scientifically-false United Nations Educational, Scientific and Cultural Organization’s (UNESCO) 1950 “Statement on Race,” which sought to deny both the reality of race as a “social myth” and the significance of any racial differences.<sup>599</sup>

Boas’s successful Jewish activism inspired a fellow Jew outside the field of anthropology, Otto Klineberg, a professor of psychology at Columbia University. He wanted to do for psychology what Boas had done for anthropology: “to rid his discipline of racial explanations for human social differences.”<sup>600</sup>

Among the members of the Boasian school, Benedict (author of *Patterns of Culture* (1934)) and Mead (author of *Coming of Age in Samoa* (1928)) achieved the greatest public renown. As gentiles, they were the public face of a movement dominated by Jews.<sup>601</sup> It is likely that their cultural criticism and “commitment to cultural determinism were motivated by their attempts to develop self-esteem as lesbians.”<sup>602</sup>

More recent examples of Jewish political agendas influencing social science research include the works of Stephen Jay Gould (1941-2002) and Leon Kamin (1927-2017). Their criticism of evolutionary approaches to human behavior (e.g., sociobiology) and their work on IQ testing in the immigration debates of the 1920s were influenced by their Jewish background and their strong commitment to a Leftist political agenda. Both were Marxists.<sup>603</sup> Kamin is the co-author with two other Jewish Marxists, Richard Lewontin and Steven Rose, of a book, *Not in Our Genes* (1984), that attempts to influence science for political reasons.<sup>604</sup> Another such book is *Final Solutions: Biology, Prejudice, and Genocide* (1992) by Jewish psychologist Richard Lerner in which he seeks “to discredit evolutionary-biological thinking because of putative links with anti-Semitism.”<sup>605</sup>

To these examples may be added three more Jews: Martin Deutsch (1926-2002), Jerry Hirsch (1922-2008), and Barry Mehler (born 1947). Lewontin (the above-mentioned co-author of *Not in Our Genes*), Deutsch, and Hirsch were the most notable verbal attackers of Arthur Jensen after the publication of his *Harvard Educational Review* article entitled “How Much Can We Boost IQ and Scholastic Achievement?” in February 1969. Hirsch also attacked Raymond Cattell, William Shockley, J. Philippe Rushton, and Hans Eysenck. Hirsch’s student, Mehler, has continued to attack these and many other distinguished scholars.<sup>606</sup> To provide an academic veneer to his ad hominem attacks, Mehler founded in 1993 the Institute for the Study of Academic Racism that “monitors changing intellectual trends in academic racism, biological determinism, and eugenics.”<sup>607</sup> With these relentless attacks on evolutionary theory and research in human behavioral genetics, the Jewish subversion of empirical science started by Boas continues.

Another subversive Jewish intellectual movement is psychoanalysis, founded by Sigmund Freud (1856-1939). He is “a prime example of a Jewish social scientist whose writings were influenced by his Jewish identity and his negative attributions regarding gentile culture as the source of anti-Semitism.”<sup>608</sup> “Although he rejected religion, Freud himself had a very strong Jewish identity”<sup>609</sup> and a “sense of Jewish superiority.”<sup>610</sup> “At least by 1930 Freud also became strongly sympathetic with Zionism.”<sup>611</sup> As a consequence, the psychoanalytic movement itself was “characterized by ideas of Jewish intellectual superiority, racial consciousness, national pride, and Jewish solidarity.”<sup>612</sup>

Rather than an empirical science, psychoanalysis – the “Jewish science”<sup>613</sup> – is more properly understood as “a sectarian political movement masquerading as science.”<sup>614</sup> Psychoanalysis “has fundamentally been a political movement that has been dominated throughout its history by individuals who strongly identified as Jews.”<sup>615</sup> “In addition to constituting the core of the leadership

and the intellectual vanguard of the movement, Jews have also constituted the majority of the movement's members."<sup>616</sup>

Concerned about anti-Semitism if the psychoanalytic movement was viewed as a specifically Jewish movement, Freud took pains to conceal his intense Jewish identity from others. To "deemphasize the very large overrepresentation of Jews in the movement" in the early twentieth century, Freud ensured that a gentile, Carl Jung, would be the first president of the movement's primary organizational vehicle, the International Psychoanalytical Association, in 1910. When the movement was reconstituted after the Second World War, another gentile, Ernest Jones, became president of the organization.<sup>617</sup> Freud felt that psychoanalysis needed highly visible gentiles because he viewed psychoanalysis as subverting gentile culture. This subversion served Jewish interests by attacking the supposed cause of anti-Semitism<sup>618</sup> – sexual repression in gentile society.

Psychoanalysis tended to undermine Western institutions surrounding sex and marriage,<sup>619</sup> especially gentile cultural supports for high-investment parenting like Christian sexual ethics. Espousing ideas that were deeply subversive for his time, "Freud viewed himself as a sexual reformer against this most Western of cultural practices, the suppression of sexuality."<sup>620</sup> "The psychoanalytic emphasis on legitimizing sexuality and premarital sex is . . . fundamentally a program that promotes low-investment parenting styles. Low-investment parenting is associated with precocious sexuality, early reproduction, lack of impulse control and unstable pair bonds." This subversive program "would have the expected effect of resulting in less-competitive children."<sup>621</sup>

In addition to creating less-competitive gentile children, psychoanalysis served Jewish interests by pathologizing Western culture.

Western religious and secular institutions have resulted in a highly egalitarian mating system that is associated with high-investment parenting. These institutions provided a central role for pair bonding, conjugality, and companionship as the basis of marriage. However, when these institutions were subjected to the radical critique presented by psychoanalysis, they came to be seen as engendering neurosis, and Western society itself was viewed as pathogenic.<sup>622</sup>

Freud repeatedly emphasized "the need for greater sexual freedom to overcome debilitating neurosis." In psychoanalytic theory, "the repression of sexuality [leads] to anti-Semitism"<sup>623</sup> and "anti-Semitism is viewed as a form of gentile psychopathology resulting from projections, repressions, and reaction formations stemming ultimately from a pathology-inducing society."<sup>624</sup> "Many early proponents viewed psychoanalysis as a redemptive messianic movement that would end anti-Semitism by freeing the world of neuroses produced by sexually repressive Western civilization."<sup>625</sup>

Psychoanalysis – "Freud's war on gentile culture through facilitation of the pursuit of sexual gratification, low-investment parenting, and elimination of social controls on sexual behavior"<sup>626</sup> – was combined with Marxism by the Frankfurt School of Social Research – another subversive Jewish intellectual movement – "into a devastating weapon against the ethnic consciousness of white Americans."<sup>627</sup>

The Frankfurt School is a school of social theory and critical philosophy associated with the Institute for Social Research, which was founded at the University of Frankfurt (renamed Goethe University Frankfurt in 1932) in Frankfurt, Germany, in 1923. The institute was funded by a Jewish millionaire and all the original members were Jews. Because the institute was a Marxist organization, it was closed in 1933 by the new German government. The institute then moved to New York City where it joined Columbia University.<sup>628</sup> Here, the predominately Jewish intellectuals of the Frankfurt School began their work to pathologize gentile group allegiances in an attempt to make gentile societies resistant to anti-Semitism.

The perspective developed by the Frankfurt School is “that behavior that is critical to Judaism as a successful group evolutionary strategy [such as participation in cohesive groups with high levels of social conformity] is conceptualized as pathological in gentiles” because such behaviors tend to result in anti-Semitism.<sup>629</sup> “Gentile group identifications are regarded as an indication of psychopathology.”<sup>630</sup>

With this perspective, the Frankfurt School served Jewish interests “by facilitating radical individualism (social atomization) among gentiles while retaining a powerful sense of group cohesion among Jews.”<sup>631</sup> The Frankfurt School’s prescription for gentile society’s collectivistic tendencies is “radical individualism and the acceptance of pluralism.”<sup>632</sup> “It is clearly in the interests of Jews to advocate the continuation of the quintessential Western cultural commitment to individualism as the best environment for the continuation of Jewish collectivism.”<sup>633</sup> “Jewish interests are also served by the Frankfurt School ideology that gentile concerns about losing social status and being eclipsed economically, socially, and demographically by other groups are an indication of psychopathology.”<sup>634</sup>

The most influential work of the Frankfurt School is the *Studies in Prejudice* series, especially T. W. Adorno’s *The Authoritarian Personality* (1950), which was sponsored by the Department of Scientific Research of the American Jewish Committee.<sup>635</sup> Max Horkheimer, a director of the Institute for Social Research, was the general editor of the *Studies in Prejudice* series.<sup>636</sup> Both Horkheimer and Adorno, also a director of the Institute, had “an intense Jewish consciousness and commitment to Judaism.”<sup>637</sup>

The *Studies in Prejudice* series consists of five volumes. They all “utilize psychoanalysis to produce theories in which anti-Semitism is attributed to intrapsychic conflict, sexual repressions, and troubled parent-child relationships while also denying the importance of cultural separatism and the reality of group-based competition for resources.”<sup>638</sup>

The agenda of *The Authoritarian Personality*, in particular, is

to develop an ideology of anti-Semitism that rallies ingroup loyalties to Judaism and attempts to alter gentile culture in a manner that benefits Judaism by portraying gentile group loyalties (including nationalism, Christian religious affiliation, close family relationships, high-investment parenting, and concern with social and material success) as indicators of psychiatric disorder<sup>639</sup>

or, in other words, “to pathologize gentile group strategies while nevertheless leaving open the possibility of Judaism as a minority group strategy.”<sup>640</sup> In fact, the subversive nature of the book “extends beyond the attempt to pathologize cohesive gentile groups to pathologize adaptive gentile behavior in general.”<sup>641</sup>

The pathologization of gentile group affiliations and adaptive gentile behavior as well as the facilitation of radical individualism subverts Western culture and society by weakening gentile defenses against Jewish group strategies.

Other influential works of members or former members of the Frankfurt School include Erich Fromm’s *Escape from Freedom* (1941), Adorno and Horkheimer’s *Dialectic of Enlightenment* (1944), Adorno’s *Minima Moralia* (1951), and Herbert Marcuse’s *Eros and Civilization* (1955) and *One Dimensional Man* (1964). Like almost all members of the Frankfurt School, Fromm and Marcuse strongly identified as Jews. In addition, Marcuse was “a countercultural guru to the New Left.”<sup>642</sup>

Related works include *Prejudice and Society* (1959), published by the Anti-Defamation League (ADL), and *The Politics of Unreason: Right-Wing Extremism in America, 1790-1970* (1970), a volume in the *Patterns of American Prejudice* series also funded by the ADL. Both books were written by Seymour Martin Lipset and Earl Raab. In the latter book, these two Jewish authors attempt to influence

White Americans to view concern about their own demographic and cultural decline as irrational and as an indication of psychopathology.<sup>643</sup>

The Frankfurt School and contemporary postmodernism are congruent.

Whereas the strategy of the Frankfurt School was to deconstruct universalist, scientific thinking by the use of “critical reason,” postmodernism has opted for complete relativism and the lack of objective standards of any kind in the interests of preventing any general theories of society or universally valid philosophical or moral systems.<sup>644</sup>

“As with the Frankfurt School, the radical skepticism of the deconstructionist movement is in the service of preventing the development of hegemonic, universalist ideologies and other foundations of gentile group allegiance in the name of . . . the ‘wholly other,’”<sup>645</sup> maintains MacDonald.

Also like the Frankfurt School, the deconstructionist movement is motivated by Jewish interests. Jacques Derrida (1930-2004), the premier philosopher of deconstruction, was Jewish<sup>646</sup> and his “Jewish political agenda is identical to that of the Frankfurt School.”<sup>647</sup>

A great deal of influence and cross-fertilization occurred between the Frankfurt School and the New York Intellectuals. A group of writers and literary critics based in New York City in the 1940s and 1950s, the New York Intellectuals was an intellectual movement “dominated by editors and contributors with a Jewish ethnic identity and a deep alienation from American political and cultural institutions.”<sup>648</sup> “Cultural critique was central to the work of the New York Intellectuals.”<sup>649</sup> Like the Jewish intellectual movements already discussed, a common theme of the cultural criticism of the New York Intellectuals was “that gentile-dominated social structures are pathogenic.”<sup>650</sup>

“The New York Intellectuals spent their careers entirely within a Jewish social and intellectual milieu,”<sup>651</sup> explains MacDonald. This resulted in “an overlap between official Jewish publications and the secular intellectual journals associated with the New York Intellectuals. Indeed, *Commentary*, published by the American Jewish Committee, became the most widely known journal of the New York Intellectuals.” Other magazines considered associated with the New York Intellectuals include: *Partisan Review*, *Menorah Journal*, *Dissent*, *The Nation*, *Politics*, *Encounter*, *The New Leader*, *The New York Review of Books*, *The Public Interest*, *The New Criterion*, *The National Interest*, and *Tikkun*.<sup>652</sup>

The New York Intellectuals included the following prominent Jewish participants, classified roughly according to main area of involvement, although they tended to be generalists rather than specialists: Elliot Cohen (editor of *Menorah Journal* and founding editor of *Commentary*); Sidney Hook, Hannah Arendt (political philosophy, political and intellectual journalism); William Phillips and Philip Rahv (editors of *Partisan Review*; literary criticism, intellectual journalism); Lionel Trilling, Diana Trilling, Leslie Fiedler, Alfred Kazin, and Susan Sontag (literary criticism); Robert Warshow (film criticism and cultural criticism); Isaac Rosenfeld, Delmore Schwartz, Paul Goodman, Saul Bellow, and Norman Mailer (fiction and poetry, literary criticism); Irving Howe (political journalism, literary criticism); Melvin J. Lasky, Norman Podhoretz, and Irving Kristol (political journalism); Nathan Glazer, Seymour Martin Lipset, Daniel Bell, Edward Shils, David Riesman, and Michael Walzer (sociology); Lionel Abel, Clement Greenberg, George L. K. Morris, Meyer Schapiro, and Harold Rosenberg (art criticism).<sup>653</sup>

According to MacDonald, “It would be difficult to overestimate the New York Intellectuals’ influence on American high culture in the 1940s and 1950s, particularly in the areas of literary criticism, art criticism, sociology, and ‘intellectual high journalism.’”<sup>654</sup> Their influence is still felt today because The New York Intellectuals’ movement evolved into neoconservatism, which will be discussed below.<sup>655</sup>

Chronologically, Jewish Leftist radicalism came before neoconservatism. The former subversive movement also had a larger historical impact because “Jewish leftist radicalism [was] surely the most widespread and influential Jewish sub-culture of the 20th century.”<sup>656</sup>

The association between Jews and Leftist political ideology and behavior began in the nineteenth century.<sup>657</sup> Jewish radicalism was “one of several solutions to the problem of developing a viable Judaism in the post-Enlightenment period.”<sup>658</sup> Contrary to common sense, political radicalism and Jewish identification are not incompatible.<sup>659</sup> “Jewish radicalism is compatible with Judaism as a group evolutionary strategy” because “the vast majority of the Jews who advocated leftist causes beginning in the late nineteenth century were strongly self-identified as Jews and saw no conflict between Judaism and radicalism.”<sup>660</sup> “Leftism among Jews has functioned as a means of de-emphasizing the importance of the Jewish-gentile distinction among gentiles while nevertheless allowing for its continuation among Jews.”<sup>661</sup>

Tracing the vast amount of Jewish involvement in Leftist radicalism, both the Old Left and the New Left, and the consequent subversion of Western culture and society is beyond the scope of this book.<sup>662</sup> As for the Old Left in the United States, suffice it to say that a majority of communists were Jews, an even greater majority of communist leaders were Jews, the great majority of those called to appear before the House Un-American Activities Committee in the 1940s and 1950s were Jews, most of those prosecuted for spying for the Soviet Union were Jews,<sup>663</sup> and prior to 1950, about one million Jews were members of the American Communist Party or were socialists.<sup>664</sup> Here we will focus on Jewish involvement in the New Left, which emerged out of the student movement of the 1960s.<sup>665</sup>

There were similarities and continuity between Jews in the Old Left and Jews in the New Left. “As with the Old Left, many of the Jewish New Left strongly identified as Jews.”<sup>666</sup> “The fundamentally Jewish institutions and families that constituted the Old Left . . . fed into the New Left. The original impetus of the 1960s student protest movement” began with the children of the Jewish intelligentsia who were “ideologically disposed to sympathize with radical student action.”<sup>667</sup> It was natural then for the children of the Old Left to also be politically radical. These were the “red diaper babies.”<sup>668</sup>

In general, the Jewish generation that came of age during the postwar years was “in the forefront of the civil-rights movement and in liberal and radical politics and was influential in the intellectual life of the country.”<sup>669</sup> More specifically, Jews “dominated the New Left in its early years” and in important ways, were largely responsible for its emergence.<sup>670</sup>

Americans of Jewish background were disproportionately represented among the leadership and cadres of the [New Left] Movement until the mid-1960s. At the time they constituted under 3 percent of the population of the United States, and about 10 percent of the students at colleges and universities. Yet, they provided a majority of its most active members and perhaps even a larger proportion of its top leadership. They also provided a very significant proportion of the intellectual community’s most vocal supporters of the student movement.<sup>671</sup>

Jews were also “significantly more radical than non-Jews and far more prone to protest activity.”<sup>672</sup> “In the demonstrations, marches, sit-ins, and voter registration campaigns of the 1960s, Jewish students, professors, and rabbis were especially prominent.”<sup>673</sup> Jews constituted “30-50 percent of the Students for a Democratic Society (SDS) – the central organization of student radicals”<sup>674</sup> and “a solid majority” of the organization’s founders<sup>675</sup> as well as “a substantial majority of the original New Left leadership” overall.<sup>676</sup>

“Jews also tended to be the most publicized leaders of campus protests. Abbie Hoffman, Jerry Rubin, and Rennie Davis achieved national fame as members of the ‘Chicago Seven’ group

convicted of crossing state lines with intent to incite a riot at the 1968 Democratic National Convention,”<sup>677</sup> notes MacDonald. The Chicago Seven were represented by the “radical Jewish lawyer, William Kunstler.”<sup>678</sup>

Like the Old Left, the New Left “actively attempted to subvert the cohesiveness of gentile social structure.”<sup>679</sup> The New Left was “fundamentally involved in radical social criticism in which all elements that contributed to the cohesive social fabric of mid-century America were regarded as oppressive and in need of radical alteration.”<sup>680</sup>

In fact, the 1960s was “the first time that a substantial number of young Americans adopted a stance involving total rejection of American institutions.” By the late 1960s, “a massive shift in attitudes and orientations toward traditional American values and support for the system had taken place on many American campuses.” This “unraveling of the American consensus and the massive disaffection of large numbers of American youth from their society” was precipitated by the black “civil rights” movement and the Vietnam War.<sup>681</sup> The Jewish role in the so-called black “civil rights” movement will be discussed both below in this chapter and in the next chapter.

In addition to the overwhelming Jewish participation in the Old Left and the New Left, Jews and Jewish organizations were (and still are) leaders in the subversive “war to disestablish the specifically European nature of the U.S.” on several other political fronts. “Jewish organizations spearheaded the drive to open up immigration to all of the peoples of the world.” They also “led the legal and legislative effort to remove Christianity from public places” and “played a key role in furthering the interests of other racial and ethnic minorities.”<sup>682</sup>

Jewish efforts in support of mass non-white immigration to White homelands attack White interests in racial survival. Closely linked to these efforts is Jewish promotion of ethnic and cultural pluralism within Western societies. “Jewish organizations and Jewish intellectual movements have championed cultural pluralism in many ways, especially as powerful and effective advocates of an open immigration policy.”<sup>683</sup> Jewish organizations have both “vigorously promoted the ideology that America ought to be an ethnically and culturally pluralistic society” and “have pursued an open immigration policy with the aim of preventing religious and ethnic homogeneity in the United States.”<sup>684</sup>

MacDonald argues that “Jewish organizations and Jewish intellectuals have been at the forefront of the movement to eclipse the demographic and cultural dominance of European-derived peoples in Western societies”<sup>685</sup> through mass non-white immigration for three reasons. The first is “that high levels of immigration into Western societies conforms to a perceived Jewish interest in developing nonhomogeneous, culturally and ethnically pluralistic societies.”<sup>686</sup> The second is the “idea that any sort of exclusionary thinking on the part of Americans – and especially European Americans as a majority group – leads inexorably to a Holocaust for Jews.” And the third reason is “an intense sense of historical grievance against the traditional peoples and culture of the United States and Europe.” As the first two reasons are closely related to “the belief that greater diversity makes Jews safer,”<sup>687</sup> they will be discussed together.

In addition to providing a sanctuary for Jews fleeing from anti-Semitic persecutions in Europe and elsewhere for much of the period after 1881, Jews “have viewed liberal immigration policies as a mechanism of ensuring that the United States would be a pluralistic rather than a unitary, homogeneous society.”<sup>688</sup> As we have seen above, ethnic and cultural pluralism serves both internal and external Jewish interests.

The promotion of pluralism is related to the Jewish fear of anti-Semitism. Because pluralism

results in the diffusion of political and cultural influence among the various ethnic and religious groups, . . . 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 or ethnically homogeneous.<sup>689</sup>

In other words, “a principal motivation for encouraging massive non-European immigration on the part of the organized Jewish community has . . . been to lessen the power of the European-derived majority of the U.S. in order to prevent the development of an ethnically homogeneous anti-Jewish movement.”<sup>690</sup>

The third reason why Jews favor mass non-white immigration is “a deeply felt animosity toward the people and culture responsible for the immigration restriction of 1924-1965” because, for one reason, “it prevented the emigration of Jews who ultimately died in the Holocaust.”<sup>691</sup>

During the entire immigration debate in the United States since 1881, Jews have been “the single most persistent pressure group favoring a liberal immigration policy.”<sup>692</sup> “Jewish leaders fought a long and largely successful delaying action against restrictions on immigration during the period from 1891 to 1924, particularly as they affected the ability of Jews to immigrate.”<sup>693</sup>

The American Jewish Committee (AJCommittee) was formed in 1906 to defend Jewish interests. In assuming the leadership of American Jewry on national issues, the AJCommittee lobbied against restrictive immigration legislation.<sup>694</sup> Although the AJCommittee was, and still is, “the main Jewish activist organization influencing immigration policy”<sup>695</sup> in the United States, the history of Jewish involvement reveals that “[a]ll of the major Jewish organizations were intensively involved in the battle over restrictive immigration for a period lasting an entire century.”<sup>696</sup>

Throughout the almost 100 years prior to achieving success with the immigration law of 1965, Jewish groups opportunistically made alliances with other groups whose interests temporarily converged with Jewish interests . . . . Within this constantly shifting set of alliances, Jewish organizations persistently pursued their goals of maximizing the number of Jewish immigrants and opening up the United States to immigration from all of the peoples of the world. . . . [T]he historical record supports the proposition that making the United States into a multicultural society has been a major Jewish goal beginning in the nineteenth century.<sup>697</sup>

Furthermore, the “Jewish congressmen who are most closely identified with anti-restrictionist efforts in Congress” – i.e., Adolph Sabath, Samuel Dickstein, and Emanuel Celler in the House of Representatives and Herbert H. Lehman and Jacob Javits in the Senate – have “also been leaders of the group most closely identified with Jewish ethnic political activism and self-defense” – i.e., the Anti-Defamation League (ADL) of B’nai B’rith,<sup>698</sup> which was established in 1913.<sup>699</sup>

Despite the intense opposition of Jews and Jewish groups, the forces of immigration restriction were temporarily successful with the passage of the immigration laws of 1921 and 1924.<sup>700</sup> Opposition leaders in the House against the 1924 law were Sabath from Chicago and Dickstein and Fiorello La Guardia from New York<sup>701</sup> and were either Jews or representatives of large “new immigration” constituencies, especially Jewish voters.<sup>702</sup>

After 1924, Jewish involvement in U.S. immigration policy continued to be conspicuous. During the 1930s, “Jewish groups were the primary opponents of restriction and the primary supporters of liberalized regulations.” In Congress, “the most outspoken critic of further restrictions on immigration” was Dickstein who, after assuming the chairmanship of the House Immigration and Naturalization Committee in 1931, prevented further reductions in quotas.<sup>703</sup>

“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,”<sup>704</sup> observes MacDonald.

At a time when there were no outbreaks of anti-Semitism in other parts of the world creating an urgent need for Jewish immigration and with the presence of Israel as a safe haven for Jews, Jewish organizations still vigorously objected to the continuation of the national origins provisions of the 1924 law in the McCarran-Walter law of 1952. . . . As was also apparent in the battles dating back to the nineteenth century, the opposition to the national origins legislation went beyond its effects on Jewish immigration to advocate immigration of all the racial-ethnic groups of the world.<sup>705</sup>

The fight against the 1952 law was led by Jewish members of Congress, especially Celler, Javits, and Lehman. While Celler and Javits were the leaders of the anti-restrictionists in the House, Lehman of New York was “the most prominent senatorial opponent of immigration restriction during the 1950s.”<sup>706</sup> All three, as mentioned, were prominent members of the ADL. In addition to the ADL, other principal Jewish organizations opposing the 1952 law included the American Jewish Congress (AJCongress), the AJCommittee, the National Council of Jewish Women, and the Hebrew Immigrant Aid Society as well as a very wide range of other Jewish groups.<sup>707</sup> Despite this opposition, the McCarran-Walter Act became law over President Harry Truman’s veto.<sup>708</sup> The 1952 law, however, was only a temporary setback for the Jews.

In their persistent subversive activities from 1953 to 1965, Jewish organizations were “the vanguard of liberalized immigration laws.”<sup>709</sup> “Thirty years after the triumph of restrictionism, only Jewish groups remained as persistent and tenacious advocates of a multicultural America,”<sup>710</sup> notes MacDonald. For example, the ADL convinced U.S. Senator John F. Kennedy to “author” a pro-immigration book with the help of an ADL-supplied historian and a Jewish member of his staff. The result was *A Nation of Immigrants* (1958), which called for the end of the national origins system.<sup>711</sup>

In his history of America’s immigration crisis, Professor Otis Graham notes that among the immigration reformers only the Jewish groups knew exactly what they wanted in replacement of national origins restriction. They “aimed not just at open doors for Jews but also for a diversification of the immigration stream sufficient to eliminate the majority status of western Europeans so that an anti-Semitic fascist regime in America would be more unlikely.”<sup>712</sup>

The coalition of immigration reformers in the 1960s was led by the New York-based American Immigration and Citizenship Council (AICC), an umbrella organization that coordinated the lobbying of constituent groups. The AICC included ethnic-based groups (Southern European and Japanese), liberal religious organizations (Jewish, Catholic, and Protestant), liberal action groups (American Civil Liberties Union and the American Council of Volunteer Agencies), and some labor unions associated with the Congress of Industrial Organizations. According to historian Hugh Davis Graham, Jewish organizations and individuals, however, played a very prominent role in the AICC and the immigration reform movement.

Most important for the content of immigration reform, the driving force at the core of this movement, reaching back to the 1920s, were Jewish organizations long active in opposing racial and ethnic quotas. These included the American Jewish Congress, the American Jewish Committee, the Anti-Defamation League of B’nai B’rith, and the American Federation of Jews from Eastern Europe. Jewish members of Congress, particularly representatives from New York and Chicago, had maintained steady but largely ineffective pressure against the national origins quotas since the 1920s.

...

To the public, the most visible evidence of the immigration reform drive was played by Jewish legislative leaders, such as Representative Celler and Senator Jacob Javits of New York. Less visible, but equally important, were the efforts of key advisors on presidential and agency staffs. These included senior policy advisors such as Julius Edelson and Harry Rosenfeld in the Truman administration, Maxwell Rabb in the Eisenhower White House, and presidential aide Myer



Feldman, assistant secretary of state Abba Schwartz, and deputy attorney general Norbert Schlei in the Kennedy-Johnson administration.<sup>713</sup>

In 1965, President Lyndon Johnson signed the Immigration and Nationality (Hart-Celler) Act of 1965 into law. It abolished the national origins formula intended to result in an ethnic status quo and replaced it with a system giving preference to family reunification, which results in “chain migration.” Despite assertions to the contrary,<sup>714</sup> this law has significantly changed the racial and ethnic composition of the United States by shifting immigration from Europe to Latin America, Asia, and Africa, a change that is projected to result in a “majority-minority” country by 2045 when the non-Hispanic White population will constitute less than half of the total population of the United States.<sup>715</sup>

It is reasonable to suppose that this White demographic eclipse was the intent of the 1965 law’s Jewish advocates.

Given their intense involvement in the fine details of immigration legislation, their very negative attitudes toward the Northwestern European bias of pre-1965 U.S. immigration policy, and their very negative attitudes toward the idea of an ethnic status quo . . . , it appears unlikely to suppose that organizations like the AJCommittee and the AJCongress were unaware of the inaccuracy of the projections of the effects of this legislation that were made by its supporters. Given the clearly articulated interests in ending the ethnic status quo evident in the arguments of anti-restrictionists from 1924 through 1965, the 1965 law would not have been perceived by its proponents as a victory unless they viewed it as ultimately changing the ethnic status quo. . . . Revealingly, the anti-restrictionists viewed the 1965 law as a victory.<sup>716</sup>

“Besides the ideology of ethnic and cultural pluralism, the ultimate success of Jewish attitudes on immigration was also influenced,” according to MacDonald, by the Jewish intellectual and political movements discussed above – the Boasian school of anthropology, the psychoanalytic movement, the Frankfurt School of Social Research, the New York Intellectuals, and Leftist political ideology and behavior. “These movements, and particularly the work of Franz Boas, collectively resulted in a decline of evolutionary and biological thinking in the academic world.”<sup>717</sup> As a result,

it is probable that the decline in evolutionary and biological theories of race and ethnicity facilitated the sea change in immigration policy brought about by the 1965 law. . . . [B]y the time of the final victory in 1965, which removed national origins and racial ancestry from immigration policy and opened up immigration to all human groups, the Boasian perspective of cultural determinism and anti-biologism had become standard academic wisdom.<sup>718</sup>

“The ideology of racial equality was an important weapon on behalf of opening immigration up to all human groups,” asserts MacDonald. With the passage of the 1965 immigration law, the “intellectual revolution and its translation into public policy had been completed.”<sup>719</sup>

Contributing to this intellectual revolution was the work of four Jewish refugees from central Europe: Hans Kohn (1891-1971), Karl Deutsch (1912-1992), Eric Hobsbawm (1917-2012), and Ernest Gellner (1925-1995). They were the main exponents of civic nationalism, as opposed to ethnic nationalism, arguing that modern nations were not rooted in primordial ethnic ties but were instead “artificial historical constructs” and “invented traditions” that could only be true to liberalism if the identity of its citizens was conceived without any collective reference to their ethnic identity.<sup>720</sup>

Every major Jewish organization continues to promote liberal immigration policies.<sup>721</sup> “In 2004, virtually all American Jewish public affairs agencies belonged to the National Immigration Forum, the premier open borders immigration-lobbying group.”<sup>722</sup>

“Because liberal immigration policies are a vital Jewish interest, it is not surprising that support for liberal immigration policies spans the Jewish political spectrum,” observes MacDonald. Moreover, “Jews remain far more favorable to immigration to the United States than any other ethnic group or religion.”<sup>723</sup>

The consensus of support for mass non-white immigration to White homelands across the Jewish political spectrum, from the far Left to the neoconservative Right, exists because Jews continue

to view the political and cultural hegemony of white Europeans with hostility and suspicion. Attitudes on immigration are an excellent indication of this. Immigration has already altered the demographics of voting in the United States, and it will result increasingly in the eclipse of the white political and cultural power in the foreseeable future. Jews are united in favor of this result.<sup>724</sup>

“Explicit statements linking immigration policy to a Jewish interest in cultural pluralism can be found among prominent Jewish social scientists and political activists,”<sup>725</sup> writes MacDonald. For example, Jewish social scientist and ethnic activist Earl Raab, director of Perlmutter Institute for Jewish Advocacy at Brandeis University and columnist for the San Francisco *Jewish Bulletin*, notes the leadership role that the Jewish community has taken in altering the racial and ethnic composition of the United States since 1965 and credits this change with inhibiting anti-Semitism and preventing an anti-Semitic political party or mass movement from developing.<sup>726</sup> In another article, he writes:

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 [Jews] have been nourishing the American climate of opposition to ethnic 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.<sup>727</sup>

More recently, Leonard S. Glickman, president and CEO of the Hebrew Immigrant Aid Society (HIAS), stated, “The more diverse American society is, the safer [Jews] are.”<sup>728</sup> In 2002, HIAS opened an office in Kenya that has been involved with resettling refugees from the Democratic Republic of the Congo, Ethiopia, Rwanda, Somalia, Sudan, and Uganda.<sup>729</sup>

As these two examples reveal, some Jewish activists are secure enough in their dominant positions to publicly recognize “the advantage to be gained by Jews from an America where white political and demographic hegemony has declined and whites are unable to control their own political destiny.”<sup>730</sup>

“Jewish activism on immigration is merely one strand of a multi-pronged movement directed at preventing the development of a mass movement of anti-Semitism in Western societies,”<sup>731</sup> continues MacDonald. In addition to legislative and lobbying activities related to immigration policy, Jewish efforts toward transforming the United States into a pluralistic society include activism in the area of church-state relationships.<sup>732</sup> As more fully discussed in the next chapter, Jewish organizations “led the legal and legislative effort to remove Christianity from public places.”<sup>733</sup> “Jews were unique as an American immigrant group in their hostility toward American Christian culture and in their energetic efforts to change that culture.”<sup>734</sup>

Consistent with their interest in cultural pluralism, Jews have an interest that the United States not be a homogeneous Christian society. The main Jewish effort to separate church and state began after the Second World War and “was well funded and was the focus of well-organized, highly dedicated Jewish civil service organizations, including the AJCommittee, the AJCongress, and the ADL. . . . It also involved a highly charismatic and effective leadership, particularly Leo Pfeffer of the AJCongress,” who litigated many cases in support of the complete separation of church and state.<sup>735</sup>

In addition, because “traditional Western supports for high-investment parenting were embedded in religious ideology,” it is in the Jewish interest to weaken that ideology. According to New York Intellectual and neoconservative Norman Podhoretz, “it is in fact the case that Jewish intellectuals, Jewish organizations like the AJCongress, and Jewish-dominated organizations such as the ACLU [American Civil Liberties Union] have ridiculed Christian religious beliefs, attempted to undermine the public strength of Christianity, or have led the fight for lifting restrictions on pornography.”<sup>736</sup>

Another Jewish effort toward transforming the United States into a pluralistic society includes organizing blacks “as a political force that served Jewish interests in diluting the political and cultural hegemony of non-Jewish European Americans.”<sup>737</sup> Along with Jewish promotion of mass non-white immigration and cultural pluralism, the Jewish-black alliance must be understood “as resulting from Jewish perceptions of their own self-interest, aimed at displacing the previously dominant white Protestant elite.”<sup>738</sup>

“Jewish organizations as well as a great number of individual Jews contributed enormously to the success of the movement to increase the power of blacks and alter the racial hierarchy of the United States,”<sup>739</sup> argues MacDonald. “Jewish activities in support of blacks have involved litigation, legislation, fund-raising, political organizing, and academic movements opposed to the concept of biologically based racial differences.”<sup>740</sup>

Jews have played a very prominent role in organizing, funding, and promoting black causes beginning with the founding of the National Association for the Advancement of Colored People (NAACP) in 1909 and continuing into the present. Henry Moskowitz and Lillian Wald were co-founders of NAACP. Joel Spingarn was chairman of the board from 1913 to 1919, treasurer from 1919 to 1930, and then president from 1930 until his death in 1939. While chairman, he recruited for its board such Jewish leaders as Jacob Schiff, Jacob Billikopf, and Rabbi Stephen Wise. Spingarn’s brother, Arthur Spingarn, was head of the legal committee until he served as president from 1940 to 1965.<sup>741</sup>

In addition to funding and organizational talent, Jews provided legal talent to the black cause. Louis Marshall, “the most prominent Jewish activist of the 1920s and leader of the AJCommittee,” was a principal NAACP attorney and a member of its board of directors. Other prominent Jewish attorneys who participated in NAACP lawsuits included U.S. Supreme Court Justices Louis Brandeis and Felix Frankfurter as well as Nathan Margold. Jack Greenberg served as the chairman of the NAACP Legal Defense Fund in the 1960s.<sup>742</sup>

Another historic black “civil rights” organization is the National Urban League, founded in 1910 in New York City.<sup>743</sup> This organization was also the beneficiary of wealthy Jews, most notably Jacob Schiff, head of Kuhn, Loeb and Company and “the premier Jewish activist of the first two decades of the twentieth century, and Julius Rosenwald, whose wealth derived from the Sears, Roebuck Company.”<sup>744</sup>

After the Second World War, “the entire gamut of Jewish civil service organizations was involved in black issues,” including the AJCommittee, the AJCongress, and the ADL. “Jews contributed from two thirds to three quarters of the money for civil rights groups during the 1960s.”<sup>745</sup>

Martin Luther King, Jr., and his Southern Christian Leadership Conference were major beneficiaries of Jewish contributions of money and manpower. One of King's principal advisors was Stanley David Levison, a Jewish communist, who controlled King to the point of ordering him to say nothing without his prior approval, according to a Federal Bureau of Investigation report.<sup>746</sup>

In MacDonald's view, "Jewish activism played an essential and critical role in the revolution in ethnic relations that has occurred in the last fifty years in the United States."<sup>747</sup> This "revolution in ethnic relations" is one consequence of the radical cultural transformations of Western culture and society resulting from the countercultural revolution that began in the 1960s.

Not only have ethnic relations been subverted, but the fundamental European moral, political, and economic foundations of American culture and society have been subverted by the countercultural revolution, a watershed event in American cultural and political history.<sup>748</sup> The subversive Jewish intellectual and political movements just described were a necessary condition for this countercultural revolution.<sup>749</sup> The radical cultural transformations of this countercultural revolution will be discussed in the next chapter.

The countercultural revolution of the 1960s represents the triumph of the intellectual Left. In this triumph, as we have just seen, "Jewish involvement was a critical factor."<sup>750</sup> The subversive Jewish intellectual and political movements discussed above were collectively "a critical factor (necessary condition) for the triumph of the intellectual left in late twentieth-century Western societies."<sup>751</sup>

Linked to the triumph of the intellectual Left was the rise of Jewish power and influence in the United States.<sup>752</sup> In their book *Roots of Radicalism*, Stanley Rothman and S. Robert Lichter declare that Jews "have become an elite group in American society, with a cultural and intellectual influence far beyond their numbers."<sup>753</sup> As a result, MacDonald agrees, a new Jewish-dominated hostile elite has displaced the previously dominant White Protestant elite.<sup>754</sup> "Since the 1960s a hostile, adversary elite has emerged to dominate intellectual and political debate. It is an elite that almost instinctively loathes the traditional institutions of European-American culture: its religion, its customs, its manners, and its sexual attitudes."<sup>755</sup>

In addition to the Jewish intellectual and political movements discussed above, the rise to predominance of a Jewish-dominated hostile elite was facilitated by Jewish influence and control in the academic world and the mass media. In turn, this influence and control were critical for the success of the countercultural revolution. The continuity of this influence and control has also been critical for the maintenance of the cultural hegemony of the intellectual Left and the entrenchment of the Jewish-dominated hostile elite for over a half century.

Starting first in the elite academic institutions and especially the Ivy League universities, the ethnic transformation of American academic life by Jews occurred in the period from the 1930s to the 1960s. "As early as the early 1940s, this transformation resulted in a secular, increasingly Jewish, decidedly left-of-center intelligentsia based largely but not exclusively in the disciplinary communities of philosophy and the social sciences." Recognizing that academic social sciences departments are an important source of social influence, the Jews' "transformation of the faculty in the social sciences and humanities was well underway in the 1950s, and by the early 1960s it was largely complete."<sup>756</sup>

"In 1968, for example, Jews constituted 9 percent of the faculty at American colleges and universities," writes Rothman and Lichter. "Among social scientists, ethnic Jews constituted 12 percent of all faculty members and 35 percent of liberals who published heavily." "The pattern was even more pronounced at elite colleges and universities."<sup>757</sup>

By 1968, Jews constituted 20 percent of the faculty of elite American colleges and universities and constituted 30 percent of the "most liberal" faculty. At this time, Jews, representing less than 3

percent of the population, constituted 25 percent of the social science faculty at elite universities and 40 percent of liberal faculty who published most. Jewish academics were also far more likely to support “progressive” or communist parties from the 1930s to the 1950s.<sup>758</sup>

“By the mid-1960s one in five lawyers in the United States was of Jewish ancestry. Jews also constituted 12 percent of the faculty of law schools in the United States and, more importantly, about 38 percent of the faculty at elite law schools,”<sup>759</sup> continues Rothman and Lichter. “Thus Jews were not only disproportionately represented in the academy; they were most heavily represented in its most prestigious and socially influential sectors.”<sup>760</sup>

According to MacDonald, “Jewish representation in academia . . . may well have increased in recent times. . . . [A]s of 1993 the percentages of Jewish representation at elite academic institutions were undoubtedly higher than in the late 1960s.”<sup>761</sup>

Starting earlier than in academia, Jewish influence and control in the mass media were already significant during the 1930s.

A short list of Jewish ownership or management of the major media during this period would include the *New York Times* (the most influential newspaper, owned by the Sulzberger family), the *New York Post* (George Backer), the *Washington Post* (Eugene Meyer), *Philadelphia Inquirer* (M. L. Annenberg), *Philadelphia Record* and *Camden Courier-Post* (J. David Stern), *Newark Star-Ledger* (S. I. Newhouse), *Pittsburgh Post-Gazette* (Paul Block), CBS (the dominant radio network, owned by William Paley), NBC (headed by David Sarnoff), all of the major Hollywood movie studios, Random House (the most important book publisher, owned by Bennett Cerf), and a dominant position in popular music.<sup>762</sup>

By the 1930s, all but one of the major companies in the motion-picture industry were managed and owned by Jews: Jesse Lasky, Adolph Zukor, and Barney Balaban (Paramount), Carl Laemmle (Universal), Samuel Goldfish (Goldwyn), Louis B. Mayer and Marcus Loew (Metro-Goldwyn-Mayer), Jack and Harry Cohn (Columbia), Sol Brill and William Fox (Twentieth-Century-Fox), Al Lichtman (United Artist), and Sam, Jack, Albert, and Harry Warner (Warner Brothers).<sup>763</sup> The American film industry was “founded and for more than thirty years operated by Eastern European Jews.”<sup>764</sup>

By all accounts, Jews have been disproportionately involved in the American mass media since the 1930s and still have powerful influence and control today – far larger than any other identifiable group. As of 2002, Jewish ownership of major mass media included the following: the largest media company in the world, AOL-Time (Gerald M. Levin); the second largest media company, Walt Disney Company (Michael Eisner); the third largest media company, Viacom, Inc. (Sumner Redstone); Newhouse media company; *U.S. News and World Report* (Mortimer B. Zuckerman); the *Wall Street Journal* (Peter R. Kann); and the New York Times Company (Sulzberger family). Although Rupert Murdoch (his News Corporation owns Fox Television Network and the *New York Post*) is not Jewish, he is deeply philosemitic and Jews play a major role in his corporation. Another exception is NBC. Although owned by General Electric, the presidents of both NBC and NBC News are Jewish.<sup>765</sup>

Apart from ownership and management, Jewish influence on the mass media also stems from their disproportionate involvement. Various studies from the 1960s and 1970s indicated that Jews constituted almost 50 percent of the Hollywood producers of prime time television shows, 58 percent of television news producers and editors at ABC television, 25 percent of the Washington press corps, 32 percent of the “influential” (i.e., those with major national reputations) media critics of film, literature, television, and radio, and 27 percent of those working for the most influential

media outlets (the *New York Times*, the *Washington Post*, the *Wall Street Journal*, *U.S. News and World Report*, *Time*, *Newsweek*, the three television networks, and PBS).<sup>766</sup>

Considering that Jews constitute less than 3 percent of the U.S. population, this “phenomenal concentration of media power in Jewish hands becomes all the more extraordinary.” Although probably an underestimate today, the Jewish proportion of the American media elite was estimated at 59 percent in 1983. In that case, the degree of disproportionate representation is calculated at greater than 2000 percent. “The likelihood that such an extraordinary disparity could arise by chance is virtually nil.”<sup>767</sup>

Noting that about 60 percent of the top positions in Hollywood are held by Jews, Jewish writer Ben Stein said, “Do Jews run Hollywood? You bet they do – and what of it?”<sup>768</sup> It matters because the media have become more and more important in creating culture during the twentieth and twenty-first centuries and the media attempt to shape the attitudes and opinions of the audience. Whoever controls the media controls the culture.

For many decades, “the attitudes and opinions favored by the media are those generally held by the wider Jewish community, and . . . the media tends to provide positive images of Jews and negative images of traditional American and Christian culture.”<sup>769</sup>

Part of the continuing culture of critique is that the media elite tend to be very critical of Western culture. Western civilization is portrayed as a failing, dying culture, but at worst it is presented as sick and evil compared to other cultures. These views were common in Hollywood long before the cultural revolution of the 1960s, but they were not often expressed in the media because of the influence of non-Jewish cultural conservatives.<sup>770</sup>

Because of the countercultural revolution, these “non-Jewish cultural conservatives” have lost the power to influence moral standards in Hollywood movies and television programs. Since the 1960s, therefore, “the Hollywood creative community has disseminated views on issues such as sex, marriage, and family very different from those held by the majority of Americans and traditional American elites.”<sup>771</sup>

Today, Jewish influence and control in the academic world and the mass media facilitate Jewish activism on several political fronts that are important to Jewish interests.<sup>772</sup> The issues where there is a substantial consensus among Jews include “support for Israel and the welfare of other foreign Jewries, immigration and refugee policy, church-state separation, abortion rights, and civil liberties.”<sup>773</sup> “It is noteworthy that Jewish attitudes in these areas are markedly different from other Americans and that since the great increase in Jewish political power in the 1960s all of these areas have shown massive public policy shifts that are congruent with Jewish attitudes.”<sup>774</sup>

These issues are important to Jewish interests because the consensual Jewish position on these issues either subverts Western culture and society by attacking White interests or ensures Jewish continuity, especially in Israel. With the exception of support for Israel, all the issues are related to the Jewish interest in ethnic and cultural pluralism (i.e., diversity) in Western societies. Jewish support for liberal immigration policies, church-state separation, and civil liberties in the context of black “civil rights” were discussed above and will be again, some in more detail, in the next chapter.

Undoubtedly, the most important issue where there is a substantial consensus among Jews is support for Israel and the welfare of foreign Jewries. Rather than any set of traditional religious beliefs, support for Israel – “an expansionist apartheid state”<sup>775</sup> – has “become the litmus test of being a Jew.”<sup>776</sup>

Zionism openly adopted an ethnic conceptualization of Judaism that was independent of religious faith. In terms of group strategy, Zionism is “an attempt to continue Judaism as a fairly closed group evolutionary strategy.” “The example of Zionism shows that Jewish cultural separatism

can be maintained independent of religious organization.”<sup>777</sup> In Zionism, therefore, “the attempt to portray Judaism as a religion must be seen as a rationalization for a movement that has remained at its core an [*sic*] national/ethnic group strategy.”<sup>778</sup> As a result, Zionism is “the most important example of Jewish ethnocentrism and extremism” in the contemporary world.<sup>779</sup>

Zionists, both Jews and gentiles,<sup>780</sup> have subverted and continue to subvert the U.S. government and the interests of the American people in favor of Israel and the interests of the Jewish people. In their book *The Israel Lobby and U.S. Foreign Policy* (2007), John J. Mearsheimer and Stephen M. Walt make a very convincing argument that the United States “provides Israel with extraordinary material aid and diplomatic support, the [Israel] lobby is the principal reason for that support, and this uncritical and unconditional relationship is not in the American national interest.”<sup>781</sup>

The United States has been Israel’s “great benefactor.”

The most obvious indicator of Israel’s favored position is the total amount of foreign aid it has received from America’s taxpayers. As of 2005, direct U.S. economic and military assistance to Israel amounted to nearly \$154 billion (in 2005 dollars), the bulk of it comprising direct grants rather than loans. . . . [T]he actual total is significantly higher, because direct U.S. aid is given under unusually favorable terms and the United States provides Israel with other forms of material assistance that are not included in the foreign assistance budget.<sup>782</sup>

According to Mearsheimer and Walt, “Israel now receives on average about \$3 billion in direct foreign assistance each year, an amount that is roughly one-sixth of America’s direct foreign assistance budget and equal to about 2 percent of Israel’s GDP.”<sup>783</sup>

The Israel lobby is the principal reason for this extraordinary support. Rather than on strategic or moral grounds, the remarkable level of material and diplomatic support that the United States provides Israel is “due largely to the political power of the Israel lobby, a loose coalition of individuals and groups that seeks to influence American foreign policy in ways that will benefit Israel.”<sup>784</sup> The Israel lobby is “a powerful interest group, made up of both Jews and gentiles, whose acknowledged purpose is to press Israel’s case within the United States and influence American foreign policy in ways that its members believe will benefit the Jewish state.”<sup>785</sup> Although the “bulk of the lobby is comprised of American Jews,” it is “the specific political agenda that defines the lobby, not the religious or ethnic identity of those pushing it.”<sup>786</sup>

Key organizations of the Israel lobby include the American Israel Public Affairs Committee (AIPAC), the AJCongress, the Zionist Organization of America (ZOA), the Israel Policy Forum (IPF), the AJCommittee, the ADL, the Religious Action Center of Reform Judaism, Americans for a Safe Israel, American Friends of Likud, Mercaz-USA, Hadassah, and many others. The *American Jewish Yearbook* for 1992 listed more than 80 national Jewish organizations specifically devoted to Zionist and pro-Israel activities. “Fifty-one of the largest and most important organizations come together in the Conference of Presidents of Major American Jewish Organizations, whose self-described mission includes ‘forging diverse groups into a unified force for Israel’s well-being’ and working to ‘strengthen and foster the special U.S.-Israel relationship.’”<sup>787</sup>

The lobby also includes think tanks such as the Jewish Institute for National Security Affairs (JINSA), the Middle East Forum (MEF), and the Washington Institute for Near East Policy (WINEP). There are also dozens of pro-Israel PACs [Political Action Committees] ready to funnel money to pro-Israel political candidates or to candidates whose opponents are deemed either insufficiently supportive of or hostile to Israel.<sup>788</sup>

AIPAC is clearly the most important and best known of the various Jewish organizations that include foreign policy as a central part of their agenda.<sup>789</sup> AIPAC is a large, mass-based organization with a staff of more than 150 employees and an annual budget of an estimated \$40-60 million.<sup>790</sup> AIPAC “ranked second out [of] the 120 most powerful lobbies as rated by members of Congress and professional lobbyists, with no other ethnic organization rated in the top 25.”<sup>791</sup>

Neoconservatism is a “Jewish intellectual and political movement”<sup>792</sup> that can be considered a part of the Israel lobby because “[v]irtually all neoconservatives are strongly committed to Israel, a point they emphasize openly and unapologetically.”<sup>793</sup>

Prominent neoconservatives include former and present policy makers like Elliott Abrams, Kenneth Adelman, William Bennett, John Bolton, Douglas Feith, the late Jeane Kirkpatrick, I. Lewis “Scooter” Libby, Richard Perle, Paul Wolfowitz, James Woolsey, and David Wurmser; journalists like the late Robert Bartley, David Brooks, Charles Krauthammer, William Kristol, Bret Stephens, and Norman Podhoretz; academics like Fouad Ajami, Eliot Cohen, Aaron Friedberg, Bernard Lewis, and Ruth Wedgwood; and think-tank pundits like Max Boot, David Frum, Reuel Marc Gerecht, Robert Kagan, Michael Ledeen, Joshua Muravchik, Daniel Pipes, Danielle Pletka, Michael Rubin, and Meyrav Wurmser. The leading neoconservative magazines and newspapers are *Commentary*, the *New York Sun*, the *Wall Street Journal* op-ed page, and the *Weekly Standard*. The think tanks and advocacy groups most closely associated with these neoconservatives are the American Enterprise Institute (AEI), the Center for Security Policy (CSP), the Hudson Institute, the Foundation for Defense of Democracies (FDD), the Jewish Institute for National Security Affairs (JINSA), the Middle East Forum (MEF), the Project for a New American Century (PNAC), and the Washington Institute for Near East Policy (WINEP).<sup>794</sup>

Although there are some prominent gentiles among the neoconservatives, such as the *Wall Street Journal* editor Robert Bartley, former Secretary of Education William Bennett, former UN Ambassadors John Bolton and Jeane Kirkpatrick, and former CIA director James Woolsey, Jews “comprise the core of the neoconservative movement.”<sup>795</sup> To this list of gentiles may be added former Vice President Dick Cheney and Secretary of Defense Donald Rumsfeld.<sup>796</sup>

The Israel lobby also includes an “important group of gentiles – the Christian Zionists, a subset of the broader politically oriented Christian Right.”<sup>797</sup> “Christian Zionists are best seen as a significant adjunct to the Jewish elements of the lobby, but not its most important part.”<sup>798</sup>

Prominent Christian Zionists “include religious figures such as the late Jerry Falwell, Gary Bauer, Pat Robertson, and John Hagee, as well as politicians like House Majority Leaders Tom DeLay (R-TX) and Richard Armey (R-TX), and Senator James Inhofe (R-OK).”<sup>799</sup>

Christian Zionists have formed a number of organizations whose avowed purpose is to encourage support for Israel. These groups include Christians United for Israel (CUFI, described by founder John Hagee as “a Christian version of the American Israel Public Affairs Committee”), the National Christian Leadership Conference for Israel, the Unity Coalition for Israel, Christian Friends of Israeli Communities (CFIC), the Christians’ Israel Public Action Committee, the International Christian Embassy Jerusalem (ICEJ), and a host of smaller groups. Christian Zionists are also key players in the International Fellowship of Christians and Jews (IFCJ), a Chicago-based organization run by Rabbi Yechiel Eckstein . . .<sup>800</sup>

The goal of the Israel lobby is

to convince the public that America’s and Israel’s interests are one and the same. At the same time, groups in the lobby try to marginalize anyone who criticizes Israeli policy or challenges the “special



relationship,” and try to prevent that person’s views from getting a fair hearing in the public arena.<sup>801</sup>

“Efforts [by the lobby] to shape public perceptions often include charging critics of Israel with anti-Semitism, a tactic designed to discredit and marginalize anyone who challenges the current relationship,”<sup>802</sup> adds Mearsheimer and Walt.

They assert that “AIPAC’s success is due in large part to its ability to reward legislators and congressional candidates who support its agenda and to punish those who do not, based mainly on its capacity to influence campaign contributions.”<sup>803</sup> For example, AIPAC helped defeat U.S. Representative Paul Findley (R-IL) in 1982. Other elections influenced by AIPAC include the defeat of U.S. Senator Charles Percy (R-IL) in 1984 and the defeats of U.S. Representatives Earl Hilliard (D-AL) and Cynthia McKinney (D-GA) in 2002.<sup>804</sup>

In February 2007, former President Jimmy Carter said, “It’s almost politically suicidal . . . for a member of the Congress who wants to seek reelection to take any stand that might be interpreted as anti-policy of the conservative Israeli government.”<sup>805</sup> “The bottom line is that AIPAC, which bills itself as ‘America’s Pro-Israel Lobby,’ has an almost unchallenged hold on Congress.”<sup>806</sup>

“The Israel lobby has successfully convinced many Americans that American and Israeli interests are essentially identical. In fact, they are not,”<sup>807</sup> argues Mearsheimer and Walt. “[I]he activities of the groups and individuals who make up the lobby are the main reason why the United States pursues policies in the Middle East that make little sense on either strategic or moral grounds.”<sup>808</sup>

The uncritical and unconditional relationship between Israel and the United States is not in the American national interest. The extensive economic, military, and diplomatic support that the United States provides Israel does not advance America’s overall strategic interests. The United States does not receive substantial benefits in return nor does the value of these benefits exceed the economic and political costs of U.S. support. Aid to Israel does not make Americans more secure or more prosperous. Backing Israel does not win the United States additional friends around the world; rather, it undermines U.S. relations with other strategically important countries.<sup>809</sup>

Individuals and groups of the Israel lobby have not only encouraged more or less unconditional U.S. support of Israel, but played key roles in shaping U.S. policy toward the Israeli-Palestinian conflict, the invasion of Iraq, and the confrontations with Syria and Iran. These policies were not always in the American national interest.<sup>810</sup>

Moreover, Israel is a dubious “ally.” It “looks first and foremost to its own interests, and it has been willing to do things contrary to American interests when it is believed (rightly or wrongly) that doing so would advance its own national goals.”<sup>811</sup> “In the notorious ‘Lavon affair’ in 1954, for example, Israeli agents tried to bomb several U.S. government offices in Egypt, in a bungled attempt to sow discord between Washington and Cairo.”<sup>812</sup>

On June 8, 1967, during the Six-Day War, Israeli aircraft and torpedo boats deliberately attacked the U.S. Navy intelligence ship USS *Liberty*, which was in international waters off the Sinai Peninsula, killing 34 sailors and injuring 171 others and nearly sinking the ship. The Johnson administration betrayed the crew and hid the facts of the case from the American people.<sup>813</sup> “Survivors of the attack, other U.S. naval officers, and a number of U.S. officials (including CIA Director Richard Helms and Secretary of State Dean Rusk) believed the attack was deliberate, and proponents of this view also claim that the subsequent investigations were cursory and incomplete.”<sup>814</sup>

Despite the deliberate attack on the USS *Liberty*, “a salient feature – and arguably the central focus – of America’s Middle East policy has been its relationship with Israel” since the Six-Day War of 1967.<sup>815</sup> Support for Israel during the 1973 October War imposed additional costs on the United

States, such as the Arab oil embargo. “The decision to use the ‘oil weapon’ was a direct response to Nixon’s decision to provide Israel with \$2.2 billion of emergency military assistance during the war, and it ultimately did significant damage to the U.S. economy.”<sup>816</sup>

Less than a decade later, Israel’s

invasion of Lebanon in 1982 made the region less stable and led directly to the formation of Hezbollah, the militant group that many believe is responsible for the devastating attacks on the U.S. embassy and marine barracks that cost more than 250 American lives. The suicide bombers are to blame for these deaths, but the loss of life was part of the price the United States had to pay in order to clean up the situation that Israel had created.<sup>817</sup>

There is abundant evidence that unquestioned U.S. support for Israel “encourages anti-Americanism throughout the Arab and Islamic world and has fueled the rage of anti-American terrorists [and] has fueled anger and resentment against the United States.”<sup>818</sup> One of the central grievances of Osama bin Laden and al Qaeda was U.S. support for Israel at the expense of the Palestinians. “The 9/11 Commission confirmed that bin Laden and other key al Qaeda members were motivated both by Israel’s behavior toward the Palestinians and by U.S. support for Israel.”<sup>819</sup>

The Israel lobby was “a necessary but not sufficient condition” for the disastrous invasion of Iraq in March 2003. The “lobby did not cause the war by itself . . . [b]ut absent the lobby’s influence, there almost certainly would not have been a war.”<sup>820</sup> President George W. Bush’s administration included staunchly pro-Israel neoconservatives like Elliott Abrams, John Bolton, Douglas Feith, Aaron Friedberg, John Hannah, I. Lewis Libby, William Luti, Richard Perle, Paul Wolfowitz, and David Wurmser. These “officials consistently pushed for policies favored by Israel and backed by key organizations in the lobby.”<sup>821</sup>

The driving force behind the Iraq war was a small band of neoconservatives who had long favored the energetic use of American power to reshape critical areas of the world. . . . This group included prominent officials in the Bush administration such as Paul Wolfowitz and Douglas Feith, the number two and three civilians in the Pentagon; Richard Perle, Kenneth Adelman, and James Woolsey, members of the influential Defense Policy Board; Scooter Libby, the vice president’s chief of staff; John Bolton, undersecretary of state for arms control and international security, and his special assistant, David Wurmser; and Elliott Abrams, who is in charge of Middle East policy at the National Security Council. It also included a handful of well-known journalists like Robert Kagan, Charles Krauthammer, William Kristol, and William Safire.<sup>822</sup>

Feith, Perle, and Wurmser wrote the report “Clean Break: A New Strategy for Securing the Realm” in June 1996 under the auspices of a right-wing Israeli think tank in which they recommend to the incoming Israeli Prime Minister Benjamin Netanyahu that he “focus on removing Saddam Hussein from power in Iraq – an important Israeli strategic objective in its own right.”<sup>823</sup>

Although the Iraq “war would probably not have occurred absent the September 11 attacks,” neoconservatives like Deputy Defense Secretary Wolfowitz, however, “who had been urging regime change in Iraq since early 1998, were quick to link Saddam Hussein with 9/11 – even though there was no evidence that Saddam was involved – and to portray his overthrow as critical to winning the war on terror.”<sup>824</sup>

Additionally, Israel engages in extensive espionage against the United States, stealing both economic and military secrets.<sup>825</sup> According to the Government Accountability Office, the Jewish state “conducts the most aggressive espionage operations against the United States of any ally.” Most infamously is the case of Jonathan Pollard, “an American intelligence analyst who gave Israel large quantities of highly classified material between 1984 and 1985.”<sup>826</sup> Over the years, several

prominent neoconservatives have been investigated on credible charges of spying for Israel: Paul Wolfowitz,<sup>827</sup> Douglas Feith,<sup>828</sup> Richard Perle,<sup>829</sup> Stephen Bryen,<sup>830</sup> and Michael Ledeen.<sup>831</sup> In 2002, an Israeli spy ring was uncovered in the United States that used Israel's extensive U.S. telephone network ownership.<sup>832</sup> In 2005, Larry Franklin, a key Pentagon official, was indicted on charges of passing classified information regarding U.S. policy toward Iran to two senior AIPAC officials, Steven Rosen and Keith Weissman. Franklin accepted a plea bargain and was sentenced to 12 years and seven months in prison, but it was reduced to 10 months house arrest in 2009 after the charges against Rosen and Weissman were dropped.<sup>833</sup> Israel continues to engage in espionage against the United States.<sup>834</sup>

Finally, the power and influence of the Israel lobby (and by extension Israel) has been aided by the Holocaust cult. A critical element of the new Judaized culture (i.e., "that Jewish attitudes and interests, Jewish likes and dislikes, now constitute the culture of the West, internalized by Jews and non-Jews alike"<sup>835</sup>) that emerged from the countercultural revolution was "the elevation of Jewish experiences of suffering during World War II, collectively referred to as 'the Holocaust,' to the level of the pivotal historico-cultural icon in Western societies"<sup>836</sup> and "the status of a moral touchstone."<sup>837</sup>

The Holocaust "has become institutionalized as an American cultural icon."<sup>838</sup>

Annual Days of Remembrance of the Holocaust are a national event. All 50 states sponsor commemorations, often in state legislative chambers. The Association of Holocaust Organizations lists over 100 Holocaust institutions in the United States. Seven major Holocaust museums dot the American landscape. The centerpiece of this memorialization is the United States Holocaust Memorial Museum in Washington, D.C.<sup>839</sup>

The latter's annual budget is \$50 million, of which \$30 million is federally subsidized.<sup>840</sup>

According to Norman G. Finkelstein's *The Holocaust Industry*, "Apart from Holocaust memorials, fully seventeen states mandate or recommend Holocaust programs in their schools, and many colleges and universities have endowed chairs in Holocaust studies. Hardly a week passes without a major Holocaust-related story in the *New York Times*."<sup>841</sup>

The Holocaust allows Jews to claim victory in the victimhood Olympics. MacDonald notes that "Holocaust consciousness was the ultimate expression of a victim mentality."<sup>842</sup> Not surprisingly, Zionists have sought to establish a link between a collective worldwide guilt for the Holocaust and support for Israel.

The Holocaust cult serves Jewish interests in three ways. First, the Holocaust is promoted to rally support for Israel and to excuse or justify Israeli conduct. In fact, "the Holocaust was not emphasized as a cultural icon until the late 1960s and early 1970s, when images of the Holocaust were deployed on a large scale in popular culture by Jewish activists specifically to rally support for Israel in the context of the wars of 1967 and 1973."<sup>843</sup> Because the Holocaust allows Israel to cast itself as a "victim" state, the Holocaust is invoked to immunize Israel from criticism and to delegitimize criticism of Israel when it does occur, no matter how justified.

The second way in which the Holocaust serves Jewish interests is as a weapon to attack White racial interests by promoting mass non-white immigration into White homelands and ethnic and cultural pluralism. The Holocaust "is a prime weapon in the push for massive non-European immigration, multiculturalism, and advancing other Jewish causes."<sup>844</sup> "Recently, the main thrust of the Holocaust as cultural icon is the ratification of multiculturalism."

The Holocaust is

also promoted among gentiles as an antidote to anti-Semitism. In recent years this has involved a large scale educational effort (including mandated courses in the public schools of several states) spearheaded by Jewish organizations and staffed by thousands of Holocaust professionals aimed at conveying the lesson that “tolerance and diversity [are] good; hate [is] bad, the overall rubric [being] ‘man’s inhumanity to man.’” The Holocaust has thus become an instrument of Jewish ethnic interests not only as a symbol intended to create moral revulsion at violence directed at minority ethnic groups – prototypically the Jews, but also as an instrument to silence opponents of high levels of multi-ethnic immigration into Western societies.<sup>845</sup>

In this regard, two of the main lessons of the Holocaust that are taught are the need to protect the rights of minorities<sup>846</sup> and that mass murder is the ultimate consequence of racial consciousness.<sup>847</sup>

The third way in which the Holocaust serves Jewish interests is as an extortion racket called the “Holocaust Industry.”<sup>848</sup> The Holocaust is exploited to raise funds and extort money from non-Jews. Jews have turned the suffering of the Jewish people during the Second World War into an extortion racket.<sup>849</sup>

The Holocaust Industry “serves as a vehicle for obtaining money for Jewish organizations from European governments and corporations, and for justifying the policies of Israel and U.S. support for Israeli policy. . . . [E]mbracing the Holocaust allows the wealthiest and most powerful group in the U.S. to claim victim status.”<sup>850</sup> For example, the World Jewish Congress (WJC) extorted \$1.25 billion from Switzerland in 1996.<sup>851</sup> In August 2000, the WJC said “that it stood to amass fully \$9 billion in Holocaust compensation monies.”<sup>852</sup>

In conclusion, the Jewish subversion that resulted in the countercultural revolution, the triumph of the intellectual Left, and the predominance of the Jewish-dominated hostile elite in the United States has inflicted severe detrimental effects on White Americans. The most detrimental of these effects are the continued weakening of ethnic nationalism and the loss of racial consciousness among White Americans that make the other effects more severe or even possible. In addition to the loss of influence and control in the academic world and the mass media that contributes to White cultural, political, and economic dispossession, and the loss of control over U.S. foreign policy in the Middle East that harms the American national interest and results in unnecessary loss of White lives and waste of resources, these severe detrimental effects include the five radical cultural transformations of the countercultural revolution that will be examined in the next chapter.

## Chapter 9

### THE AMERICAN PROBLEM

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The American problem is the subversion of the United States of America, historically a White Christian nation-state, and its conversion into its antithesis – an anti-White, anti-Christian anti-nation. As a result, the regime of this anti-nation (i.e., a universal state) no longer serves the interests of real Americans – the White Christian ethno-cultural core<sup>853</sup> – and has had a severely detrimental impact on them.<sup>854</sup> Critically, real Americans have lost their essence (i.e., identity) as White Christian Americans as a consequence of this subversion and conversion of the United States.

The root of the American problem is the entry of about 2.3 million Eastern European Jews into the United States between 1882 and 1924. After several decades of subversive activity while continuing to increase their collective wealth, political influence, and social status, Jews were largely responsible for the countercultural revolution that began in the 1960s.<sup>855</sup> This watershed event in American cultural and political history<sup>856</sup> was joined and supported by White traitors and dupes (i.e., “useful idiots”) who served the interests of the Jews to the detriment of their own people.

As discussed in the previous chapter, the goals of Jewish subversion are to neutralize or end anti-Semitism and to enhance the prospects for Jewish group continuity. To achieve these goals, it was necessary that the radical cultural transformations of the countercultural revolution resulted in the current anti-White, anti-Christian anti-nation ruled by a Jewish-dominated hostile elite.

The radical cultural transformations of the countercultural revolution can be divided into five categories: (1) the secularization of American public life, which resulted in the advent of post-Christian America; (2) the “sexual revolution,” which resulted in the decline of the traditional family structure and the normalization of homosexuality and transgenderism; (3) the so-called black “civil rights” movement, which resulted in legalized racial discrimination against Whites; (4) the triumph of cultural pluralism, which resulted in the enshrinement of the anti-White doctrine of “diversity” in American culture and the entrenchment of “identity politics” in American politics; and (5) the changes in U.S. immigration law that shifted immigration from Europe to Latin America, Asia, and Africa, which is changing the United States into a majority non-white country. These are the five fronts in the culture war that is the countercultural revolution. Real Americans have lost the battles on all five fronts.

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The first of the radical cultural transformations of the countercultural revolution is the secularization of American public life. As we have seen,<sup>857</sup> secularization has been one of the goals of the Jewish effort toward transforming the United States into a pluralistic society in furtherance of Jewish interests. To promote cultural pluralism, the Jewish-dominated hostile elite attacks the idea of the United States as a homogeneous Christian society and strives to remove Christianity from public places. The result has been the advent of post-Christian America, which is hostile to centuries-old

Christian doctrines on marriage, homosexuality, and the family that have been traditional Western supports for high-investment parenting.

According to Harvard political scientist Samuel P. Huntington, “Americans have been extremely religious and overwhelmingly Christian throughout their history.”<sup>858</sup> As noted above,<sup>859</sup> White Americans in 1790 were 98 percent Protestant and 1 percent Catholic. In 1892, the U.S. Supreme Court declared that, from the discovery of this continent to the present hour, the historical evidence affirms that “this is a Christian nation.”<sup>860</sup> Citing the 1892 case, the Supreme Court in 1931 reaffirmed that “We are a Christian people.”<sup>861</sup>

Christian religiosity was and still is, to some extent, reflected in American public life and to a much greater extent in private life.<sup>862</sup> Since the mid-twentieth century, however, the reflection of Christianity in American public life has largely been diminished through judicial litigation. In many of these cases, the dissenting opinions provide better legal arguments for upholding the traditional Christian role in American public life and so shall be mentioned.

Shortly after the Second World War, the main Jewish effort to separate church and state began, led by the American Jewish Congress (AJCongress), the American Jewish Committee (AJCommittee), and the Anti-Defamation League (ADL) of B’nai B’rith. Leo Pfeffer, the legal advisor of the AJCongress from 1945 to 1964, was the lead counsel or *amicus curiae* (“friend of the court”)<sup>863</sup> in nearly every establishment clause case from the late 1940s through the early 1980s.<sup>864</sup> According to the Freedom From Religion Foundation, Pfeffer was “the 20th century’s leading legal proponent of the separation of church and state.”<sup>865</sup>

The doctrine of the “separation of church and state,” a phrase not found in the U.S. Constitution, is purportedly based on the First Amendment. That amendment provides that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.”<sup>866</sup> The first part is known as the “establishment clause” and the second part as the “free exercise clause.” By its very language, the restriction only applied to Congress and not to state or local governments. In order to separate church and state throughout the country, therefore, that restriction had to change.

Although the U.S. Supreme Court held in *Barron v. Baltimore* (1833)<sup>867</sup> that the first eight amendments of the Bill of Rights only protected against actions by the federal government, not actions by state and local governments, beginning in 1897<sup>868</sup> the Court interpreted the due process clause of the Fourteenth Amendment to “incorporate” most portions of the Bill of Rights, making these portions, for the first time, applicable to state and local governments.<sup>869</sup> This legal invention is known as the doctrine of “selective incorporation.”<sup>870</sup>

In *Everson v. Board of Education* (1947),<sup>871</sup> the establishment clause of the First Amendment was incorporated and thus made applicable to state and local governments. Invoking the words of Thomas Jefferson, the Supreme Court declared that “the clause against establishment of religion by law was intended to erect ‘a wall of separation between church and State.’”<sup>872</sup>

In a 1985 dissent in another case, Justice William Rehnquist criticized this use of Jefferson’s words in *Everson* because it “is impossible to build sound constitutional doctrine upon a mistaken understanding of constitutional history.” Jefferson is “a less than ideal source of contemporary history as to the meaning of the Religion Clauses of the First Amendment” because he was in France at the time the Bill of Rights was passed by Congress and ratified by the states, and his letter, quoted in *Everson*, was only “a short note of courtesy,” written 14 years after the passage of the Bill of Rights by Congress.<sup>873</sup>

Rehnquist also noted that “State establishments [of religion] were prevalent throughout the late 18th and early 19th centuries.”<sup>874</sup> He concluded from his review of the constitutional history of the establishment clause that

It would seem from this evidence that the Establishment Clause of the First Amendment had acquired a well-accepted meaning: it forbade establishment of a national religion, and forbade preference among religious sects or denominations. . . . The Establishment Clause did not require government neutrality between religion and irreligion nor did it prohibit the Federal Government from providing nondiscriminatory aid to religion. There is simply no historical foundation for the proposition that the Framers intended to build the “wall of separation” that was constitutionalized in *Everson*.<sup>875</sup>

In conclusion, Rehnquist called for the abandonment of the “wall-of-separation” metaphor because it is “based on bad history” and “has proved useless as a guide to judging.”<sup>876</sup>

Once the establishment clause became applicable to the states in 1947, there was a flood of lawsuits to remove Christianity from public places. In addition to the AJCongress, the AJCommittee, and the ADL, the primary opponents of laws allegedly violating the establishment clause were the Americans United for Separation of Church and State and the Jewish-dominated American Civil Liberties Union (ACLU).<sup>877</sup> The ACLU had proposed the phrase “a wall of separation between church and State” in an *amicus* brief in the *Everson* case.<sup>878</sup>

In *McCullum v. Board of Education* (1948),<sup>879</sup> the Supreme Court found unconstitutional a school district’s practice of “released time,” whereby public schools set aside class time for religious instruction, because the state’s public school buildings were used for the religious instruction and the state assisted religious groups by providing students through the “use of the State’s compulsory public school machinery.”<sup>880</sup> Started in 1914, “released time” programs involved almost two million students in some 2,200 communities nationwide in 1947.<sup>881</sup> Briefs of *amici curiae* urging a holding of unconstitutionality were filed, among others, by the ACLU and the Synagogue Council of America et al.

Leo Pfeffer was on both the *amicus* brief for the Synagogue Council in *McCullum* and four years later on the brief for the attorney arguing the case for the unconstitutionality of a “released time” program in New York City. In *Zorach v. Clauson* (1952),<sup>882</sup> the Supreme Court concluded that New York City’s “released time” program was constitutional because it “involves neither religious instruction in public school classrooms nor the expenditure of public funds.”<sup>883</sup>

The next issue to be attacked through litigation was prayer and Bible reading in primary and secondary schools. In 1960, 42 percent of American school districts included Bible reading and 50 percent reported some form of daily devotional exercise.<sup>884</sup> In 1962, the ACLU published a policy statement condemning in-school prayers, observation of religious holidays, and Bible reading.<sup>885</sup> The Supreme Court agreed with the ACLU’s position<sup>886</sup> in *Engel v. Vitale* (1962).<sup>887</sup>

In *Engel*, the Supreme Court held that it is unconstitutional for state officials to compose an official school prayer and require its recitation in public schools, even when the prayer is denominationally neutral and students may remain silent or be excused from the classroom during its recitation.<sup>888</sup> While the governments of 22 states submitted briefs of *amici curiae* urging the Court to uphold the constitutionality of the prayer, the AJCommittee et al. and the Synagogue Council of America et al., among others, each submitted briefs urging the Court to rule that the prayer is unconstitutional.

One year later, the Supreme Court decided another case involving school prayer. In *Abington School District v. Schempp* (1963),<sup>889</sup> the Court held that it is unconstitutional for any state law or school board to require the reading of Bible passages or the recitation of the Lord’s Prayer in public schools, even when students may be excused from attending or participating. Again, while the governments of 18 states joined Maryland on its brief of *amicus curiae* urging the Court to uphold the constitutionality of the school district’s practice, the AJCommittee et al. and the Synagogue Council

of America et al., among others, each submitted briefs urging the Court to rule that it is unconstitutional.

In reaction to the *Engel* and *Schempp* decisions, over 150 constitutional amendments were proposed to reverse the holdings.<sup>890</sup> The ACLU was one of several organizations that lobbied to prevent any of these proposals from passing Congress.<sup>891</sup>

After the failure of the constitutional amendments, many states and school districts attempted to reestablish school-sponsored prayer in other ways. One attempt involved a moment of silence for prayer. In *Wallace v. Jaffree* (1985), the Supreme Court held unconstitutional a state law that authorized a one-minute period of silence in all public schools “for meditation or voluntary prayer” because its purpose was to endorse religion and was not motivated by any clearly secular purpose.<sup>892</sup> The Court suggested that a “moment of silence” during which students may pray or not would be constitutional.<sup>893</sup> Briefs of *amici curiae* urging a holding of unconstitutionality were filed, among others, by the ACLU and the AJCongress et al.

Some of these attempts to return voluntary prayer to public schools involved school-sponsored extracurricular activities. In the first major school prayer case decided by the Rehnquist Court, *Lee v. Weisman* (1992), the Supreme Court held by a 5-4 vote that it is unconstitutional to include a clergy-led prayer, even nonsectarian, as part of an official public school graduation ceremony.<sup>894</sup> The AJCongress et al. was one of two organizations that filed an *amicus* brief urging a holding of unconstitutionality.

In his dissent, Justice Antonin Scalia reiterated that the meaning of the establishment clause is “to be determined by reference to historical practices and understandings.”

In holding that the Establishment Clause prohibits invocations and benedictions at public school graduation ceremonies, the Court – with nary a mention that it is doing so – lays waste a tradition that is as old as public school graduation ceremonies themselves, and that is a component of an even more longstanding American tradition of nonsectarian prayer to God at public celebrations generally.<sup>895</sup>

In *Santa Fe Independent School District v. Doe* (2000), the Supreme Court again ruled against school prayer. In this case, the Court held that a school district’s policy of permitting student-led, student-initiated prayer at public high school football games is unconstitutional.<sup>896</sup> Again, the AJCongress et al. was one of two organizations that filed an *amicus* brief urging a holding of unconstitutionality. In his dissent, Chief Justice Rehnquist asserted that the tone of the majority opinion “bristles with hostility to all things religious in public life.”<sup>897</sup>

Although a majority of the Supreme Court justices continued to maintain a strict ban on most forms of state-sponsored religious exercises in primary and secondary schools, the Court has upheld the practice of opening sessions of legislative and other deliberative political bodies with prayer by a government-funded clergyman.<sup>898</sup> Not to do so would have exposed the Court to accusations of hypocrisy because the practice of opening sessions of Congress with prayer by a paid chaplain has continued without interruption since 1789.<sup>899</sup> Also, the proceedings of every federal court, including the Supreme Court, open with an announcement that concludes: “God save the United States and this Honorable Court.”<sup>900</sup>

In the area of religious displays like the Ten Commandments, the Supreme Court has generally found the display unconstitutional except where the facts prevent such an unreasonable ruling. In *Stone v. Graham* (1980), the Court held that a state statute requiring the posting of a copy of the Ten Commandments, purchased with private contributions, on the wall of each public classroom in the state is unconstitutional because it lacks a secular legislative purpose.<sup>901</sup> In his dissent, Justice Rehnquist argued that there was a legitimate secular purpose to the posting of the Ten



Commandments. As the state legislature had determined, “the Ten Commandments have had a significant impact on the development of secular legal codes of the Western World.”<sup>902</sup>

The next time the Supreme Court directly dealt with a display of the Ten Commandments were in two cases decided in 2005. In *McCreary County v. ACLU of Kentucky* (2005), the Court ruled in a 5–4 decision that displays of the Ten Commandments in two county courthouses were unconstitutional because the Ten Commandments were not integrated in a display with a secular message and thus were considered to lack a secular legislative purpose.<sup>903</sup> On the same day in 2005, the Court handed down another 5–4 decision with the opposite outcome. The “swing vote” in both cases was Jewish Justice Stephen Breyer.

In *Van Orden v. Perry* (2005), the Court held that the display of a monument (6-feet high and 3½-feet wide) inscribed with the Ten Commandments on the Texas State Capitol grounds along with 17 other monuments and 21 historical markers did not violate the establishment clause despite the religious significance of the monument.<sup>904</sup> In his concurrence, Breyer listed several factors that, taken together, provide a strong indication that the Commandments’ text on the monument conveys a predominantly secular message. More importantly, the fact that the presence of the monument went legally unchallenged for the previous 40 years indicates that few individuals viewed the monument as a government effort to establish a religion.<sup>905</sup>

While briefs of *amici curiae* urging a holding of unconstitutionality were filed, among others, by the ADL et al. in *McCreary*, the AJCongress et al. and the ADL et al. filed briefs in *Van Orden* urging a holding of unconstitutionality.

Like the Ten Commandments, religious displays at Christmas time have regularly been challenged as violating the Constitution. In *Lynch v. Donnelly* (1984), the Court upheld a city’s display of a crèche or nativity scene as part of a Christmas display. Every year, the city erects a Christmas display on a privately-owned park in the heart of the city’s shopping district. The display includes, in addition to such objects as a Santa Claus house, a Christmas tree, and a banner that reads “SEASONS GREETINGS,” a crèche, which has been part of this annual display for 40 years or more. Notwithstanding the religious significance of the crèche, the Court was “satisfied that the city has a secular purpose for including the crèche, that the city has not impermissibly advanced religion, and that including the crèche does not create excessive entanglement between religion and government.”<sup>906</sup> Briefs of *amici curiae* urging a holding of unconstitutionality were filed by the AJCommittee et al. and the ADL et al.

In *County of Allegheny v. American Civil Liberties Union* (1989),<sup>907</sup> the Supreme Court considered the constitutionality of two recurring Christmas and Hanukkah holiday displays located on public property in downtown Pittsburgh. The first, a crèche depicting the Christian nativity scene, was placed on the Grand Staircase of the Allegheny County Courthouse. The second was an 18-foot Chanukah menorah or candelabrum, which was placed just outside the City-County Building next to the city’s 45-foot decorated Christmas tree and a sign bearing the mayor’s name and containing text declaring the city’s “salute to liberty.” In a complex and fragmented decision, the Court held that the display of the menorah was constitutional, while the Christian nativity scene was unconstitutional. Supporting the ACLU (a litigant in the case) were *amicus* briefs filed by the AJCommittee et al. and the AJCongress et al. urging a holding that both religious displays are unconstitutional.

There are other reflections of Christian religiosity in American society that have been challenged, albeit so far unsuccessfully, by those striving to remove Christianity from American public life. These include “blue laws” restricting certain commercial activities on Sunday,<sup>908</sup> tax exemptions to religious organizations,<sup>909</sup> “In God We Trust” on U.S. currency,<sup>910</sup> “under God” in the Pledge of Allegiance,<sup>911</sup> and cross-shaped war memorials on public lands.<sup>912</sup> There has also been the largely Jewish-instigated cultural “war on Christmas.”<sup>913</sup>

Despite the other cultural transformations since the 1960s and the diminishment of Christianity in American public life through judicial litigation, a majority of Americans still have a strong Christian identity that is combined with a civil religion that can be summarized as “Christianity without Christ.”<sup>914</sup> “In three surveys between 1989 and 1996, between 84 percent and 88 percent of Americans said they were Christians. The proportion of Christians in America rivals or exceeds the proportion of Jews in Israel, of Muslims in Egypt, of Hindus in India, and of Orthodox believers in Russia.”<sup>915</sup>

Although the percentage of Americans who said they were Christian has decreased since the late 1990s from 80 percent to 71 percent in the late 2010s, this decline is largely due to the increase of those who said they have no religion, according to the General Social Survey. The percentage of Americans who said they have no religion increased from 13 percent in the late 1990s to 22 percent in the late 2010s, while the number of Americans who said that they followed a non-Christian religion remained at 5 or 6 percent during this period. A study by the Pew Research Center found a similar trend.<sup>916</sup>

While the number of self-identified Christians may have fallen, support for elements of religious life in public schools is still strong. According to a 2014 Gallup poll, 61 percent of Americans are in favor of allowing daily prayer to be spoken in the classroom, while 37 percent oppose; 75 percent favor allowing students to say prayers at graduation ceremonies as part of the official program, while 24 percent oppose; and 77 percent favor making public school facilities available after school hours for use by student religious groups, while 21 percent oppose.<sup>917</sup>

Despite the continued Christian religiosity of American society, the Jewish-dominated hostile elite has attacked Christianity and promoted cultural pluralism for so long and so strongly that by the time of the election of President Barack Obama, the country had become post-Christian.<sup>918</sup> According to political commentator Patrick Buchanan, “The age of Obama marks the advent of post-Christian America.” In his first inaugural address on January 20, 2009, Obama repudiated the notion that America is a Christian nation when he said, “We are a nation of Christians and Muslims, Jews and Hindus, and non-believers.” For the first time, a president had denied the primacy of Christianity in the United States. Even the Christian clergy taking part in the inaugural events failed to acknowledge the divine nature of Jesus Christ.<sup>919</sup>

A prevalent aspect of post-Christian America is hostility towards the religious freedom of traditional Christians, particularly towards Christians who still believe the centuries-old Christian doctrines that marriage is between a man and a woman and that homosexuality is a sin and who reject transgenderism as heretical to Christian doctrine.

The best known case is *Masterpiece Cakeshop v. Colorado Civil Rights Commission* (2018),<sup>920</sup> which involved the issue whether owners of public accommodations can refuse certain services based on their First Amendment rights of free speech and free exercise of religion and thus be granted an exemption from anti-discrimination laws. In this case, a baker, owner of Masterpiece Cakeshop, refused to create a custom wedding cake for a same-sex couple because of his religious opposition to same-sex marriages – marriages that Colorado did not then recognize. The couple filed a charge with the Colorado Civil Rights Commission pursuant to a state law that prohibits discrimination based on sexual orientation in public accommodations.

Because the Civil Rights Commission showed “impermissible hostility”<sup>921</sup> toward the baker’s sincere religious beliefs, the Supreme Court held in favor of the baker but did not rule on whether applying an anti-discrimination law to compel the baker to use his “artistic skills to make an expressive statement” (e.g., a wedding cake), which offends his sincerely held religious beliefs about marriage, violates the First Amendment rights of free speech and free exercise of religion. The Court did state, however, that while

the religious and philosophical objections to gay marriage are protected views and in some instances protected forms of expression, . . . it is a general rule that such objections do not allow business owners and other actors in the economy and in society to deny protected persons equal access to goods and services under a neutral and generally applicable public accommodations law.<sup>922</sup>

In effect, the Court's ruling was a victory for the baker but not for religious liberty.<sup>923</sup>

Another religious free exercise case was being litigated simultaneously in Washington State. A florist, owner of Arlene's Flowers, refused to provide floral services for a same-sex wedding because of her religious beliefs. She was sued by the same-sex couple and by the state attorney general. In February 2017, the Supreme Court of Washington unanimously ruled against the florist. The florist appealed to the U.S. Supreme Court and three weeks after deciding *Masterpiece Cakeshop*, the Court remanded the florist's case to the Supreme Court of Washington for further consideration in light of the *Masterpiece Cakeshop* decision.<sup>924</sup> In June 2019, the Supreme Court of Washington unanimously ruled against the florist again, finding no evidence of religious animus and holding that her refusal to provide floral services for a same-sex wedding constitutes sexual orientation discrimination under the state's anti-discrimination law, which, assuming that it substantially burdens the florist's religious free exercise, "does not violate her right to religious free exercise . . . because it is a neutral, generally applicable law that serves our state government's compelling interest in eradicating discrimination in public accommodations."<sup>925</sup> The florist once again appealed to the U.S. Supreme Court but the Court refused to review the case, leaving in place the Washington Supreme Court decision against her.<sup>926</sup>

In the past, the ACLU would have likely represented the baker and florist in their fight for religious liberty because it has often represented individuals and organizations with unpopular, sometimes extreme, viewpoints, such as the Jehovah's Witnesses, communists, the Ku Klux Klan, and American Nazis, under its policy of content-neutral defense of free speech.<sup>927</sup> That changed after the Unite the Right rally in Charlottesville, Virginia, in August 2017 when conflicts between the ACLU's values and priorities came to the fore – in particular, the conflict between advocacy for free speech and advocacy for equal justice in the fight against "white supremacy."

In new guidelines governing case selection entitled "Conflicts Between Competing Values or Priorities," the ACLU reaffirmed its commitment "to the fundamental rights to equality and justice embodied in the Fourteenth Amendment and civil rights laws" and its determination to fight "racism in all its forms" as well as "bigotry and oppression against other marginalized groups, including women, immigrants, religious groups, LGBT [i.e., lesbian, gay, bisexual, transgender] individuals, Native Americans, and people with disabilities. . . . And the ACLU understands that speech that denigrates such groups can inflict serious harms and is intended to and often will impede progress toward equality."

These guidelines mean that the ACLU will now place the rights of "marginalized groups" ahead of the free speech rights of those who threaten to impinge upon the former's rights, especially if the latter's views are contrary to the ACLU's values.<sup>928</sup> Although the guidelines were issued after the start of these cases, the new priority can already be seen in *Masterpiece Cakeshop*, where the ACLU represented the same-sex couple during the appellate process, alongside the Colorado Civil Rights Commission,<sup>929</sup> and in *Arlene's Flowers*, where the ACLU represented the same-sex couple.<sup>930</sup>

With the new guidelines, the ACLU has declared that it will no longer pretend to be neutral in the culture war and henceforth will only support the "secular-progressive" side. Culture warrior Bill O'Reilly has long viewed the ACLU as the secular-progressive "vanguard" in the culture war, "waging a war of legal maneuvers designed to ensure secular policies without having to go to the ballot box."<sup>931</sup> In their book *The ACLU vs America*, Alan Sears and Craig Osten make a convincing

case that the ACLU has been “America’s leading religious censor” for eight decades, waging “war against America’s core values . . . cloaking its war in the name of liberty.”<sup>932</sup>

Not surprisingly, the secular-progressive movement in general and the ACLU in particular have been heavily funded by Jews. According to O’Reilly, Jewish billionaire George Soros is “the moneyman of the secular-progressive movement,” “a man whose vast fortune is directed toward undermining traditional America and replacing it with a so-called Open Society.”<sup>933</sup> Soros and another Jewish billionaire, Peter B. Lewis, former chairman of Progressive Insurance, are “the S-P moneymen.”<sup>934</sup> In 2003, Lewis gave an \$8-million gift to the ACLU, the largest individual donation ever received by the ACLU.<sup>935</sup>

Not only has the ACLU prioritized LGBT rights over religious liberty, so has a majority of U.S. corporations and business leaders. A couple years earlier, on March 26, 2015, Indiana Governor Mike Pence signed Indiana Senate Bill 101, entitled the Religious Freedom Restoration Act (RFRA), which allows individuals and companies to assert as a legal defense that their free exercise of religion has been, or is likely to be, substantially burdened.<sup>936</sup> “And then the world came crashing down, with much of the American Establishment – business, entertainment, news media, Democratic politicians – coming down hysterically hard on the state,” according to Christian conservative Rod Dreher.<sup>937</sup> Exactly one week later – after business, civic, and sports leaders demanded a fix to the law, Pence signed an amendment to make it clear that the Indiana RFRA cannot be used to discriminate based on sexual orientation and gender identity.<sup>938</sup> Something similar occurred in Arkansas at about the same time.<sup>939</sup>

In Dreher’s opinion,

This was a watershed event. It showed that if big business objected, even Republican politicians in red states would not take a stand, even a mild one, for religious freedom. Professing orthodox biblical Christianity on sexual matters was now thought to be evidence of intolerable bigotry. Conservative Christians had been routed. We were living in a new country.<sup>940</sup>

What surprised Pence and the Republican Party was not the opposition by LGBT rights activists, but the opposition by major business leaders like Tim Cook (CEO of Apple, Inc.), Max Levchin (co-founder of Pay Pal), Jeremy Stoppelman (CEO of Yelp), Warren Buffett, and the CEOs of Angie’s List, Salesforce Marketing Cloud, Anthem, Inc., Eli Lilly and Company, Cummins, Emmis Communications, Roche Diagnostics, Indiana University Health, and Dow AgroSciences, and organizations like the National Collegiate Athletic Association (NCAA), some announcing boycotts of Indiana.<sup>941</sup>

But it should not have been a surprise considering what happened in Arizona in February 2014 after the Republican-controlled state legislature passed Arizona SB 1062, amending the existing Arizona RFRA to include protection for closely held for-profit corporations, which was allowed by the U.S. Supreme Court’s decision in *Burwell v. Hobby Lobby* (2014).<sup>942</sup> Yielding to “establishment outrage,” Republican Governor Jan Brewer vetoed the bill.<sup>943</sup>

The opposition to these state religious freedom laws is in sharp contrast to the bipartisan support that the federal act received over two decades earlier. Passed by a unanimous U.S. House of Representatives and nearly unanimous (all but three) U.S. Senate, the federal Religious Freedom Restoration Act (RFRA) was signed into law by President Bill Clinton in November 1993. The RFRA was passed in response to the decisions in two U.S. Supreme Court cases, which burdened certain American Indian religious practices.<sup>944</sup> The Act states that the “Government shall not substantially burden a person’s exercise of religion even if the burden results from a rule of general applicability” except if the government demonstrates that application of the burden to the person “is

in furtherance of a compelling governmental interest” and “is the least restrictive means of furthering that compelling governmental interest.”<sup>945</sup>

In *City of Boerne v. Flores* (1997),<sup>946</sup> the U.S. Supreme Court held that the RFRA is unconstitutional as applied to the states. Thereafter, 21 states passed religious freedom restoration acts that apply to state governments and local municipalities.<sup>947</sup> Following the *Burwell v. Hobby Lobby* decision in 2014, many states attempted, few successfully, to expand their existing state RFRA laws to include protection for closely held for-profit corporations. The vetoed Arizona SB 1062 was one such law.<sup>948</sup>

Another impetus to amending existing state religious liberty laws or passing new ones was the June 2015 U.S. Supreme Court decision in *Obergefell v. Hodges* that ruled that same-sex marriage is a fundamental constitutional right throughout the United States,<sup>949</sup> which will be discussed below.

One state response to *Obergefell* was Mississippi House Bill 1523, also called the Religious Liberty Accommodations Act or Protecting Freedom of Conscience from Government Discrimination Act, signed into law in April 2016. The law provides protections for persons, religious organizations, and private associations who choose to provide or withhold services in accordance to these three “sincerely held religious beliefs or moral convictions”: (1) “Marriage is or should be recognized as the union of one man and one woman”; (2) “Sexual relations are properly reserved to such a marriage”; and (3) “Male (man) and female (woman) refer to an individual’s immutable biological sex as objectively determined by anatomy and genetics at time of birth.”<sup>950</sup>

After the passage of Mississippi House Bill 1523, six states, the District of Columbia, and several local governments banned publicly-funded travel by government employees to Mississippi in protest of the law.<sup>951</sup> This response is similar to what North Carolina experienced after its governor signed the Public Facilities Privacy & Security Act into law in March 2016.

The North Carolina statute amended state law to preempt any non-discrimination ordinances passed by local governments. Since state-level protections do not prohibit discrimination based on sexual orientation or gender identity, the statute forbids local governments from adopting such protections. The statute also required public schools and facilities containing single-sex multiple occupancy restrooms, locker rooms, changing rooms, or shower rooms to designate them for and allow them to be used only by persons based on their biological sex, i.e., the sex stated on the person’s birth certificate.<sup>952</sup>

The response to the North Carolina statute included condemnation by the White House, U.S. Commission on Civil Rights, foreign governments, politicians, churches, the press, and celebrities. There were public demonstrations, public opposition from hundreds of companies and firms, some announcing plans to halt or reconsider plans to expand to North Carolina, and cancellations of sporting events (including the 2017 National Basketball Association All-Star Game), music performances, conferences, and filming projects. Six states, the District of Columbia, and several local governments banned publicly-funded, non-essential travel by government employees to North Carolina. Finally, the NCAA threatened not to schedule any championship games in the state through 2022 unless the statute was repealed. On March 30, 2017, a bill to repeal the bathroom regulations but retain other parts of the law was signed into law by the governor.<sup>953</sup>

There have been other attacks on religious liberty that reveal the power of the LGBT lobby, such as the campaign against the restaurant chain Chick-fil-A<sup>954</sup> and Christian adoption agencies,<sup>955</sup> but the above examples should suffice to prove that we are now living in a post-Christian America that is hostile to the free exercise of traditional Christianity.<sup>956</sup> As we just saw, most of the current opposition to religious liberty stems from activists in the “sexual revolution” and their allies.

\* \* \*

The second of the radical cultural transformations is the “sexual revolution,” which is the name commonly given a social movement from the 1960s to the 1980s that challenged traditional sexual

morality, increasing the acceptance of sexual relationships outside of heterosexual, monogamous marriage and leading to the normalization of premarital sex, pornography, homosexuality, and alternative forms of sexuality (e.g., “free love,” open marriage, mate swapping, swinging, communal sex, and polyamory), the widespread use of contraception (especially “the pill”), and the legalization of abortion.<sup>957</sup> But, as used here, the “sexual revolution” is broader than this list and did not end in the 1980s. It includes second-wave feminism and has continued into the twenty-first century with same-sex marriage and transgenderism. The underlying theme of the “sexual revolution” is liberation from any and all limitations and constraints on sexual behavior.

The results of the “sexual revolution” have been the decline of the traditional family structure – a nuclear family with heterosexual parents in a monogamous marriage and traditional gender roles – and the normalization of homosexuality (e.g., same-sex marriage) and transgenderism. In religious terms, “Gay marriage and gender ideology signify the final triumph of the Sexual Revolution and the dethroning of Christianity because they deny Christian anthropology at its core and shatter the authority of the Bible.”<sup>958</sup>

The “sexual revolution” has its intellectual origins in psychoanalysis, the subversive Jewish intellectual movement founded by Sigmund Freud. As we have seen,<sup>959</sup> he viewed psychoanalysis as subverting gentile culture and thus serving Jewish interests by attacking the alleged cause of anti-Semitism – sexual repression in gentile society.

The view that sexual repression has a detrimental impact on the individual and society was expanded upon by Wilhelm Reich, a Jewish student of Freud. His *Die Sexualität im Kulturkampf* (“Sexuality in the Culture War”) (1936), later published in English as *The Sexual Revolution*, was an influential book in the 1950s and 1960s and gave its name to the movement.<sup>960</sup>

Reich influenced another Jewish intellectual, Herbert Marcuse, a member of the Frankfurt School and “a countercultural guru to the New Left.”<sup>961</sup> Like Reich, Marcuse attempted to synthesize psychoanalysis and Marxism. In *Eros and Civilization: A Philosophical Inquiry into Freud* (1955), he develops the idea of a utopian society free from sexual repression.<sup>962</sup>

Other books undermining traditional sexual morality and contributing to the intellectual background of the “sexual revolution” include Margaret Mead’s *Coming of Age in Samoa* (1928), in which she argues that sexual promiscuity among Samoan adolescents facilitated an easy transition from childhood to adulthood,<sup>963</sup> and Alfred C. Kinsey’s *Sexual Behavior in the Human Male* (1948) and *Sexual Behavior in the Human Female* (1953), in which he discusses subjects that had previously been taboo and challenges conventional beliefs about sexuality.<sup>964</sup>

In popular culture, the violation of sexual taboos accelerated in the 1950s and climaxed in the late 1960s and early 1970s. Hollywood’s self-imposed Motion Picture Production Code or “Hays Code,” the set of moral guidelines for film content, already started to weaken in the late 1940s. The formerly taboo subjects of rape was allowed in *Johnny Belinda* (1948) and miscegenation in *Pinky* (1949).<sup>965</sup> In the 1950s, Hollywood dealt with adultery in *From Here to Eternity* (1953), various sexual themes in *Baby Doll* (1956), miscegenation again in *Island in the Sun* (1957), homosexuality in *Compulsion* (1959), and abortion in *Blue Denim* (1959).<sup>966</sup>

As we have already seen,<sup>967</sup> Jews influenced or controlled most of the motion pictures produced by Hollywood from the 1930s until well into the 1960s. One Jewish director in particular, Otto Preminger, was at the forefront of challenging the Production Code with such films as *The Moon is Blue* (1953) for sexual themes, *The Man with the Gold Arm* (1955) for its depiction of drug abuse, and *Anatomy of a Murder* (1959) for discussions of rape and sexual intercourse.<sup>968</sup> Another Jewish director, Sidney Lumet, directed the Holocaust film *The Pawnbroker* (1964), which was the first film showing bare female breasts to receive approval by the Production Code Administration. By the late 1960s, the Production Code could no longer be enforced and was abandoned.<sup>969</sup>

With the end of the Motion Picture Production Code came the emergence out of the underground of the pornographic motion picture. *Blue Movie* (1969) and *Mona* (1970) were the first pornographic films depicting explicit sex to receive wide theatrical release in the United States. These films started the “Golden Age of Porn,” the period between 1969 and 1984 when sexually explicit films experienced positive attention from mainstream cinemas, movie critics, and the general public. Other films during this “porno chic” period include *Deep Throat* (1972), *Behind the Green Door* (1972), *The Devil in Miss Jones* (1973), and *The Opening of Misty Beethoven* (1976).<sup>970</sup>

The development of pornography in print paralleled that in film. In 1953, Hugh Hefner founded *Playboy*, a soft-porn lifestyle and entertainment magazine targeting males between the ages of 21 and 45. The front cover and nude centerfold of *Playboy*’s first issue featured photos of Marilyn Monroe. In 1960, Hefner opened the first Playboy Club in Chicago, which grew to a chain of nightclubs and resorts. After peaking in the 1970s, circulation of *Playboy* steadily declined as a result of competition from other pornographic magazines like *Penthouse*, *Oui*, *Gallery*, and *Hustler* and the availability of pornography on videotape for home viewing.<sup>971</sup> Later, the internet became the primary source of pornography.

There has always been an overwhelming overrepresentation of Jews within the pornography industry.<sup>972</sup> One reason for this is that the porn industry is viewed by many Jews as a continuation of the subversion of Western culture started by the psychoanalytic movement (e.g., Freud and Reich) and the Frankfurt School of Social Research (e.g., T. W. Adorno, Max Horkheimer, and Marcuse).<sup>973</sup> The subversion of traditional Western institutions surrounding sex and marriage, especially Christian sexual ethics, through pornography serves Jewish interests by attacking the supposed cause of anti-Semitism – sexual repression in gentile society.<sup>974</sup>

Another aspect of the “sexual revolution” is second-wave feminism, also called the “women’s liberation” movement, which campaigned for legal and social equality from the early 1960s to the 1980s. In its origins and leadership, second-wave feminism was heavily Jewish. With the misandrous (i.e., man-hating) nature of feminist theory and the homosexuality of many feminists, the movement contributed to the decline of marriage, motherhood, and the nuclear family.

The book *The Second Sex* (1949; translated and published in the United States in 1953), a work of feminist theory by French existentialist Simone de Beauvoir, is often regarded as the starting point of second-wave feminism. Detailing the oppression of women throughout history, *The Second Sex* inspired Betty Friedan’s book *The Feminine Mystique* (1963), which is widely credited with sparking the beginning of second-wave feminism in the United States.<sup>975</sup> Born Bettye Naomi Goldstein, Friedan had Jewish parents from Russia and Hungary and was active in Marxist groups in her youth.<sup>976</sup>

Friedan’s book challenged “the feminist mystique” – the idea that women were naturally fulfilled by devoting their lives to being housewives and mothers. She compares the house of an American suburban housewife to a “comfortable concentration camp” where the dehumanized occupants are “suffering a slow death of mind and spirit.” To escape this “trap,” Friedan writes that housewives “must refuse to be nameless, depersonalized, manipulated and live their own lives again according to a self-chosen purpose.”<sup>977</sup>

Besides Friedan, the other American feminist most commonly associated with “liberal feminism” is Gloria Steinem, whose father was Jewish. She was one of the leading feminists in the late 1960s and early 1970s. Although she did not coin the feminist slogan “A woman needs a man like a fish needs a bicycle,” she did help popularize it. In 1972, she co-founded the feminist magazine *Ms.*<sup>978</sup>

There are three major liberal feminist organizations. The largest, the National Organization for Women (NOW), was founded in 1966 by Friedan, Pauli Murray, and 47 others. Friedan served as NOW’s first president from 1966 to 1970<sup>979</sup> and spearheaded the nation-wide Women’s Strike for

Equality in August 1970.<sup>980</sup> Founded in 1968, the Women's Equity Action League (WEAL) was a "spin-off" of NOW by more conservative women.<sup>981</sup>

The third organization, the National Women's Political Caucus (NWPC), was founded in 1971 by over 300 women to increase the number of women in all aspects of political life. Most notable among its founders were Friedan, Steinem, Bella Abzug, and black politician Shirley Chisholm. Abzug initially co-chaired the NWPC's national policy council.<sup>982</sup> Born Bella Savitzky, Abzug was a Zionist whose Jewish parents came from Russia. From 1971 to 1977, she was a member of the U.S. House of Representative from New York.<sup>983</sup>

At NWPC's founding meeting, Steinem delivered an "Address to the Women of America," in which she described feminism as follows: "This is no simple reform. It really is a revolution."<sup>984</sup> This well-received and now famous speech shows the considerable influence that "radical feminism" had on the entire women's liberation movement. It was considered a "revolution" by the radicals, not a reform movement.

Viewing society as fundamentally a patriarchy in which men dominate and oppress women, radical feminists seek to abolish this patriarchy by eliminating male supremacy in all social and economic contexts. They believe that abolishing patriarchy will liberate everyone from an unjust society. For radical lesbians, heterosexuality perpetuates the patriarchal systems that they are seeking to abolish and, therefore, homosexuality is seen as an act of resistance and heterosexual feminists are considered to be "sleeping with the enemy" – a traitorous act.

The major radical feminist organizations include New York Radical Women (1967-69), The Feminists (1968-73), Redstockings (founded 1969), and New York Radical Feminists (founded 1969).<sup>985</sup> Shulamith Firestone was a co-founder of all these organizations except The Feminists.

Firestone was known as "the firebrand" and "the fireball" for her fervor and passion for the feminist cause. Born Shulamith bath Shmuel ben Ari Feuerstein, Firestone was the child of Orthodox Jewish parents.<sup>986</sup> In *The Dialectic of Sex: The Case for Feminist Revolution* (1970), she writes that "the end goal of feminist revolution must be, unlike that of the first feminist movement, not just the elimination of male *privilege* but of the sex *distinction* itself: genital differences between human beings would no longer matter culturally."<sup>987</sup>

Firestone co-founded the New York Radical Women in 1967 with Robin Morgan, Pam Allen, and Carol Hanisch.<sup>988</sup> The Feminists, also known as Feminists – A Political Organization to Annihilate Sex Roles, was a split-off from NOW who thought NOW was not radical enough. The group characterized men as the enemy and wanted to destroy marriage, even excluding married women from the group in 1971.<sup>989</sup>

After the breakup of the New York Radical Women, Firestone and Ellen Willis co-founded Redstockings in early 1969.<sup>990</sup> Willis was Jewish and also an early member of the New York Radical Women.<sup>991</sup> Firestone split with the Redstockings later in the year to found the New York Radical Feminists along with Anne Koedt, who was formerly a member of The Feminists.<sup>992</sup>

Whether liberal or radical, feminism has detrimentally impacted the traditional family structure and especially motherhood.<sup>993</sup> As observed by political commentator Douglas Murray in *The Madness of Crowds* (2019), feminists have been unable to fully address the role of motherhood in feminism. Quoting feminist author Camille Paglia, Murray notes, "Second-wave feminist rhetoric placed blame for the female condition entirely on men, or specifically on 'patriarchy' . . . The exclusive focus of feminism was on an external social mechanism that had to be smashed or reformed. It failed to take into account women's intricate connection with nature – that is, with procreation."<sup>994</sup> Writing in 1980, agrarian writer Wendell Berry observes that because of feminism, the whole concept of motherhood had come to be viewed as a "kind of biological drudgery."<sup>995</sup>

Second-wave feminism coincided with women's sexual liberation. The invention that made that liberation possible was the combined oral contraceptive pill, known simply as "the pill." Approved



for contraceptive use by the Food and Drug Administration in 1960, the pill was the first easy and reliable contraception. It was an instant success. In two years, 1.2 million American women were on the pill and a year later, the number almost doubled, to 2.3 million. In 1965, 6.5 million women were on the pill, making it the most popular form of birth control in the country.<sup>996</sup> One limitation on wider availability and use of the pill, as well as any other contraceptive, was their illegality in some states.

“Comstock Laws” is the name given to a set of federal laws and related state laws that were intended to suppress the trade in, and circulation of, obscene literature and articles of immoral use. Passed in 1873, the first federal act criminalized the use of the U.S. Postal Service to send obscenity, contraceptives, abortifacients (substances that induce abortion), sex toys, personal letters with any sexual content or information, or any information regarding these items. Many states passed similar laws and with their police powers could go further and outright prohibit the possession and use of some of these items.<sup>997</sup>

In 1961, Connecticut’s “Comstock” law made it a crime for any person to use any drug, medicinal article, or instrument to prevent conception. Two employees of a birth control clinic violated the Connecticut law and then appealed their convictions to the U.S. Supreme Court. In *Griswold v. Connecticut* (1965),<sup>998</sup> the Court held that the Connecticut law is unconstitutional because it violates the “right of marital privacy,” which the Court found within the “penumbras, formed by emanations,” from the specific guarantees in the Bill of Rights.<sup>999</sup> This is the first case recognizing a constitutionally-protected “right of privacy” – a legal invention that would expand to encompass more and more activity that was previously considered immoral or illegal.

In the 1970s, the Supreme Court overturned a Massachusetts law that prohibited the distribution of contraceptives to unmarried people<sup>1000</sup> and a New York law that prohibited the distribution of nonprescription contraceptives to minors under the age of 16 years.<sup>1001</sup> In the latter case, the Court held that the prohibition violated “the right to privacy in connection with decisions affecting procreation.”<sup>1002</sup>

In addition to laws on the use and distribution of contraceptives, the constitutional “right of privacy” was applied to state laws on abortion. In *Roe v. Wade* (1973),<sup>1003</sup> the Supreme Court held that state laws criminalizing abortion, except to save the mother’s life, are unconstitutional because they violate the due process clause of the Fourteenth Amendment, which protects against state action the right to privacy, including a woman’s qualified right to terminate her pregnancy. The opinion then set forth the rules the Court considered appropriate for abortions by balancing the interests of the woman and those of the state during the trimesters of a pregnancy.

In his dissent, Justice William Rehnquist asserted that the Court’s historical analysis is flawed.

As early as 1821, the first state law dealing directly with abortion was enacted by the Connecticut Legislature. By the time of the adoption of the Fourteenth Amendment in 1868, there were at least 36 laws enacted by state or territorial legislatures limiting abortion. While many States have amended or updated their laws, 21 of the laws on the books in 1868 remain in effect today.<sup>1004</sup>

From this historical record, Rehnquist concluded that there was no question concerning the validity of state criminal abortion laws when the Fourteenth Amendment was adopted and therefore “the drafters did not intend to have the Fourteenth Amendment withdraw from the States the power to legislate with respect to this matter.”<sup>1005</sup>

Justice Byron White, in his dissent issued with *Roe’s* companion case, argued that the “upshot” of the Court’s decision is that “the people and the legislatures of the 50 States are constitutionally disentitled to weigh the relative importance of the continued existence and development of the fetus, on the one hand, against a spectrum of possible impacts on the mother, on the other hand.”

He concluded, “This issue, for the most part, should be left with the people and to the political processes the people have devised to govern their affairs.”<sup>1006</sup>

In the years since 1973, Justice Harry Blackmun, who wrote the majority opinion in *Roe v. Wade*, has justified the decision on moral, not legal, grounds as a milestone on women’s march to equality. In the words of Judge Robert H. Bork, however, the decision was “the assumption of illegitimate judicial power and a usurpation of the democratic authority of the American people.” Not only that, it is “the greatest example and symbol of the judicial usurpation of democratic prerogatives” in the twentieth century.<sup>1007</sup>

In *Planned Parenthood v. Casey* (1992),<sup>1008</sup> the Supreme Court considered a challenge to Pennsylvania’s abortion law. In a 5-4 decision, the Court retained and reaffirmed the “essential holding” of *Roe* (i.e., women have the right to an abortion prior to viability but the state can restrict the abortion procedure after viability under certain conditions), but a plurality overturned the *Roe* trimester framework in favor of a viability analysis and adopted the “undue burden” standard for evaluating abortion restrictions.

This case is important because it contains a passage that expresses the radical individualism and ethical egoism that permeates the countercultural revolution and that has penetrated constitutional jurisprudence through the ever-expanding concept of “liberty” in the due process clause of the Fifth and Fourteenth Amendments, which is oxymoronicly called “substantive due process.”

Our law affords constitutional protection to personal decisions relating to marriage, procreation, contraception, family relationships, child rearing, and education. . . . These matters, involving the most intimate and personal choices a person may make in a lifetime, choices central to personal dignity and autonomy, are central to the liberty protected by the Fourteenth Amendment. *At the heart of liberty is the right to define one’s own concept of existence, of meaning, of the universe, and of the mystery of human life.* Beliefs about these matters could not define the attributes of personhood were they formed under compulsion of the State.<sup>1009</sup>

The emphasized passage was later called the “sweet-mystery-of-life passage”<sup>1010</sup> by Justice Antonin Scalia.

Another “liberation” movement of the “sexual revolution” is the “gay liberation” movement. For the first time in human history, a person’s sexual orientation became a defining personal characteristic (i.e., the most important thing about one’s self) and the basis for a social identity.

Although there were several homosexual rights demonstrations and riots by individuals and organized groups in the 1950s and 1960s,<sup>1011</sup> the Stonewall riots from June 28 to July 3, 1969, are generally considered the prime catalyst of the “gay liberation” movement. The riots began after a police raid on the Stonewall Inn, a bar popular with homosexuals located on Christopher Street in the Greenwich Village neighborhood of Manhattan, New York City.

The significance of the Stonewall riots lies in the number involved (thousands), its length (six days), major media coverage for the first-time, and the number of new groups and newspapers that formed in its aftermath. Within six months, two homosexual rights organizations were formed in New York, the Gay Liberation Front (the first organization to use “gay” in its name) and the Gay Activists Alliance, and three newspapers, *Gay*, *Come Out!*, and *Gay Power*, were established to promote homosexual rights. Within two years, there were homosexual rights groups in every major American city, as well as in Western Europe, Canada, and Australia.

Whereas before the Stonewall riots the strategy of homosexual groups was to assimilate into general society and to convince heterosexuals that homosexuals are no different than they are, after Stonewall the strategy was more confrontational and militant.<sup>1012</sup> The new strategy was to transform or abolish existing social institutions that inhibit sexual freedom, such as the nuclear family and

traditional gender roles, and to counter societal shame and social stigma with “gay pride.” The most basic form of activism was an emphasis on “coming out” to family, friends, and colleagues, and living life as an open homosexual.<sup>1013</sup>

An important part of this new strategy is the annual “Gay Pride” march. In June 1970, to mark the first anniversary of the Stonewall riots, there was a demonstration in Greenwich Village called Christopher Street Liberation Day as well as marches in Los Angeles and Chicago. The next year, marches took place in Boston, Dallas, and Milwaukee, as well as in London, Paris, Stockholm, and West Berlin. By 1972, the participating cities included Atlanta, Buffalo, Detroit, Miami, Minneapolis, Philadelphia, San Francisco, and Washington, D.C.<sup>1014</sup> There has been a growing number of annual “Gay Pride” marches around the world ever since.<sup>1015</sup>

Despite the “gay pride” and the greater visibility of homosexuals in society, as well as the removal of homosexuality as a mental disorder from the Diagnostic and Statistical Manual of Mental Disorders in 1973, the 1980s saw two major setbacks to the homosexual community. The first was the AIDS (a deadly sexually-transmitted disease) epidemic, which took many homosexual lives and the time and energy of many more. The second was the legal status of homosexual sodomy, which was still illegal in almost half the states in the mid-1980s and continued to be after the U.S. Supreme Court addressed the issue in 1986.

In *Bowers v. Hardwick* (1986),<sup>1016</sup> the Supreme Court in a 5-4 decision upheld a Georgia law criminalizing consensual homosexual sodomy (i.e., oral and anal sex between consenting adults of the same sex) because there is no constitutionally protected right to engage in homosexual sex. The Court refused to expand the concept of “liberty” in the due process clause because none of the fundamental rights in the Court’s prior cases involving family relationships, marriage, or procreation bears any resemblance to the right asserted in this case. Because all 50 States outlawed sodomy until 1961 and 24 states and the District of Columbia still did in 1986, to claim that a right to engage in such conduct is “deeply rooted in this Nation’s history and tradition” or “implicit in the concept of ordered liberty” is, according to the Court, “at best, facetious.”<sup>1017</sup> In his concurrence, Chief Justice Warren Burger emphasized historical negative attitudes toward homosexual sex and concluded, “To hold that the act of homosexual sodomy is somehow protected as a fundamental right would be to cast aside millennia of moral teaching.”<sup>1018</sup>

Ten years later, with six new justices, the Supreme Court began to support the homosexual agenda by switching sides in the culture war between traditional moral values and the “sexual revolution.”

In 1992, Colorado voters approved by a vote of 53 percent to 47 percent an initiative to amend the state constitution to prevent any town, city, or county in the state from taking any legislative, executive, or judicial action to recognize homosexuals or bisexuals as a protected class. Public opinion polls showed that the initiative passed because of opposition to preferential treatment based on sexual orientation even though Coloradans also opposed discrimination based on sexual orientation.<sup>1019</sup>

In the first case since *Bowers* to address homosexuality, the Supreme Court, in *Romer v. Evans* (1996),<sup>1020</sup> held that the Colorado initiative violated the equal protection clause of the Fourteenth Amendment because the legislative classification was not rationally related to a legitimate state interest. In his dissent, Justice Scalia wrote that the initiative is not the manifestation of a “bare . . . desire to harm” homosexuals, as alleged by the majority, but is rather “a modest attempt by seemingly tolerant Coloradans to preserve traditional sexual mores against the efforts of a politically powerful minority to revise those mores through use of the laws.”<sup>1021</sup>

Noting that the majority opinion neither mentioned nor overruled the Court’s prior opinion in *Bowers*, Scalia wrote:

If it is constitutionally permissible for a State to make homosexual conduct criminal, surely it is constitutionally permissible for a State to enact other laws merely *disfavoring* homosexual conduct. . . . And *a fortiori* it is constitutionally permissible for a State to adopt a provision *not even* disfavoring homosexual conduct, but merely prohibiting all levels of state government from bestowing *special protections* upon homosexual conduct.<sup>1022</sup>

The Court, Scalia said, was engaged in judicial activism. As the Constitution says nothing on the topic, it should be decided by democratic processes. He thought

it no business of the courts (as opposed to the political branches) to take sides in this culture war. But the Court today has done so, not only by inventing a novel and extravagant constitutional doctrine to take the victory away from traditional forces, but even by verbally disparaging as bigotry adherence to traditional attitudes.<sup>1023</sup>

The *Romer* decision set the stage for the next three Supreme Court cases giving homosexuals three more judicial victories. *Romer* and the next three opinions were all authored by Justice Anthony Kennedy.

In *Lawrence v. Texas* (2003),<sup>1024</sup> the Supreme Court overruled *Bowers v. Hardwick* and held that the Texas law criminalizing “deviate sexual intercourse [i.e., oral and anal sex] with another individual of the same sex” violated the due process clause. By extension, the decision also invalidated the sodomy laws in the 12 other states that still had them.

The Court spent most of its opinion reconsidering its *Bowers* holding, explaining why *Bowers* was not correct when it was decided and is not correct now. After rejecting the historical grounds relied upon in *Bowers*, the Court stated that it thinks that the country’s “laws and traditions in the past half century are of most relevance here.” They “show an emerging awareness that liberty gives substantial protection to adult persons in deciding how to conduct their private lives in matters pertaining to sex.”<sup>1025</sup> The Court concluded that the right to liberty under the due process clause gives two consenting adults the full right to engage in their private sexual conduct without intervention of the government.<sup>1026</sup>

Not surprisingly, the Court quoted the “sweet-mystery-of-life passage” from the *Casey* decision in support of its overruling of *Bowers*.<sup>1027</sup> In another passage that is obviously intended to be used in future cases to expand the meaning of “liberty,” the Court ended its opinion with this paragraph.

Had those who drew and ratified the Due Process Clauses of the Fifth Amendment or the Fourteenth Amendment known the components of liberty in its manifold possibilities, they might have been more specific. They did not presume to have this insight. They knew times can blind us to certain truths and later generations can see that laws once thought necessary and proper in fact serve only to oppress. As the Constitution endures, persons in every generation can invoke its principles in their own search for greater freedom.<sup>1028</sup>

In his dissent, Justice Scalia rejected the Court’s adoption of the view that the promotion of majoritarian sexual morality is not a legitimate state interest. “This effectively decrees the end of all morals legislation,” such as criminal laws against fornication, bigamy, adultery, adult incest, bestiality, and obscenity.<sup>1029</sup>

Like in his *Romer* dissent, Scalia accused the *Lawrence* Court of judicial activism and of taking sides in the culture war.

Today’s opinion is the product of a Court, which is the product of a law-profession culture, that has largely signed on to the so-called homosexual agenda, by which I mean the agenda promoted

by some homosexual activists directed at eliminating the moral opprobrium that has traditionally attached to homosexual conduct. . . . [T]he Court has taken sides in the culture war, departing from its role of assuring, as neutral observer, that the democratic rules of engagement are observed.<sup>1030</sup>

He continued, “Let me be clear that I have nothing against homosexuals, or any other group, promoting their agenda through normal democratic means.” However, “What Texas has chosen to do is well within the range of traditional democratic action, and its hand should not be stayed through the invention of a brand-new ‘constitutional right’ by a Court that is impatient of democratic change.”<sup>1031</sup>

Scalia also noted that the Supreme Court laid the legal basis for recognizing the constitutional right to same-sex marriage.<sup>1032</sup> Ten years later, the Court came one step closer to that end. In the meantime, there was much political activity at the state level.

Only five months after the 2003 *Lawrence* decision, the Massachusetts Supreme Judicial Court ruled in *Goodridge v. Department of Public Health*<sup>1033</sup> that the state constitution requires the state to legally recognize same-sex marriage. Thus Massachusetts became the first state to legalize same-sex marriage and, in so doing, transformed the homosexual “from outlaw to married citizen.”<sup>1034</sup>

Negative reactions in other states were swift. In November 2004, voters in 11 states – Arkansas, Georgia, Kentucky, Michigan, Mississippi, Montana, North Dakota, Ohio, Oklahoma, Oregon, and Utah – approved state constitutional amendments defining marriage as the union of one man and one woman. Voters in Kansas and Texas did the same in 2005. In 2006, voters in Alabama, Colorado, Idaho, South Carolina, South Dakota, Tennessee, Virginia, and Wisconsin approved similar amendments. The only exception in 2006 was Arizona, where the voters rejected an initiative banning the recognition of same-sex marriages but two years later approved a constitutional amendment defining marriage as the union of one man and one woman, as did Florida. In 2008, voters in California passed Proposition 8, which amended the state constitution to provide that only marriage between a man and a woman is valid.

As of January 2010, 29 states had constitutional provisions and 12 states had statutes that restricted marriage to one man and one woman. Voters had approved 28 out of 30 popular referenda adopting a constitutional amendment or initiative defining marriage as the union of a man and a woman.

In 2009, however, the political momentum shifted. In April 2009, Vermont became the first state to legalize same-sex marriage through legislation rather than litigation. New Hampshire and the District of Columbia followed Vermont’s example later in the same year. In 2011, same-sex marriage was legalized in New York. In November 2012, Maine, Maryland, and Washington became the first states to legalize same-sex marriage through popular vote. In 2013, same-sex marriage was legalized in Delaware, Hawaii, Illinois, Minnesota, and Rhode Island.<sup>1035</sup>

In *United States v. Windsor* (2013),<sup>1036</sup> the Supreme Court in a 5-4 decision held that Section 3 of the federal Defense of Marriage Act (DOMA), which defined marriage as a union between one man and one woman as husband and wife, is unconstitutional as a deprivation of the liberty of the person protected by the Fifth Amendment. Therefore, the federal government must recognize same-sex marriages that have been approved by the states.

Passed by large, veto-proof majorities in both chambers of Congress, DOMA was signed into law by President Clinton in September 1996. It defined marriage for federal purposes as the union of one man and one woman as husband and wife and allowed states to refuse to recognize same-sex marriages granted under the laws of other states. The catalyst for DOMA was a 1993 decision by the Supreme Court of Hawaii that raised the possibility of same-sex marriage becoming legal in Hawaii.<sup>1037</sup>

In his *Windsor* dissent, Justice Scalia declared that the Supreme Court has “no power to decide this case” because there is no case or controversy as required by the Constitution. The Department of Justice not only declined to defend the federal law, but filed a brief urging a holding of unconstitutionality. And even if the Court did have the power to decide the case, Scalia continued, the Court has “no power under the Constitution to invalidate this democratically adopted legislation.” He concluded, “The Court’s errors on both points spring forth from the same diseased root: an exalted conception of the role of this institution in America.”<sup>1038</sup>

President Barack Obama hailed the *Windsor* ruling as a “victory for American democracy.”<sup>1039</sup> Following the decision, his administration began to extend federal rights, benefits, and responsibilities to married same-sex couples by changing federal regulations in order to conform to the ruling.<sup>1040</sup>

Just as Justice Scalia predicted in his *Windsor* dissent,<sup>1041</sup> the Supreme Court struck down all state bans on same-sex marriage exactly two years later. In *Obergefell v. Hodges* (2015),<sup>1042</sup> the Court in another 5-4 decision declared that both the due process clause and the equal protection clause in the Fourteenth Amendment requires states to license same-sex marriages and to recognize out-of-state same-sex marriages because, as the first sentence of the opinion proclaimed, “The Constitution promises liberty to all within its reach, a liberty that includes certain specific rights that allow persons, within a lawful realm, to define and express their identity.”<sup>1043</sup>

Chief Justice John Roberts dissented, not because he thought the institution of marriage should not be changed to include same-sex couples, but because the Constitution requires that, “in our democratic republic, that decision should rest with the people acting through their elected representatives” and not “with five lawyers who happen to hold commissions authorizing them to resolve legal disputes according to law.”<sup>1044</sup>

Calling the decision a “judicial Putsch,”<sup>1045</sup> Justice Scalia joined Roberts’ opinion in full but wrote a separate dissent “to call attention to this Court’s threat to American democracy.”<sup>1046</sup>

Today’s decree says that my Ruler, and the Ruler of 320 million Americans coast-to-coast, is a majority of the nine lawyers on the Supreme Court. The opinion in these cases is the furthest extension in fact – and the furthest extension one can even imagine – of the Court’s claimed power to create “liberties” that the Constitution and its Amendments neglect to mention. This practice of constitutional revision by an unelected committee of nine, always accompanied (as it is today) by extravagant praise of liberty, robs the People of the most important liberty they asserted in the Declaration of Independence and won in the Revolution of 1776: the freedom to govern themselves.<sup>1047</sup>

He added, “A system of government that makes the People subordinate to a committee of nine unelected lawyers does not deserve to be called a democracy.”<sup>1048</sup> Furthermore, “And to allow the policy question of same-sex marriage to be considered and resolved by a select, patrician, highly unrepresentative panel of nine is to violate a principle even more fundamental than no taxation without representation: no social transformation without representation.”<sup>1049</sup>

The social transformation of American society has taken an even more radical direction with transgenderism and the transgender rights movement. In the 1950s and 1960s, transvestites (cross-dressers), drag queens, and other gender nonconforming people generally did not distinguish themselves from the homosexual community. For many, gender nonconformity was a sign of homosexual identity. The distinction between sexual orientation and gender identity became more common in the 1970s when both “trans-gender” and “trans people” were in use as umbrella terms. By the mid-1980s, the concept of a “transgender community” had developed and by the 1990s a transgender movement had been launched.<sup>1050</sup>

An important figure in this new movement was Leslie Feinberg. Her pamphlet, “Transgender Liberation: A Movement Whose Time has Come,” was circulated in 1992. In addition to fiction, she also wrote *Transgender Warriors: Making History from Joan of Arc to Dennis Rodman* (1996) in which she defined transgender in very broad terms and brought the term more fully into use. Feinberg described herself as “an anti-racist white, working-class, secular Jewish, transgender, lesbian, female, revolutionary communist.”<sup>1051</sup>

Influencing the transgender movement was a new field of critical theory called queer theory that emerged in academia in the early 1990s. Founded by three Jews<sup>1052</sup> – Gayle Rubin, Judith Butler, and Eve Kosofsky Sedgwick, queer theory is a “political project” with the aim of disrupting “any expectations that people should fit into a binary position with regard to sex or gender, and to undermine any assumptions that sex or gender are related to or dictate sexuality.”<sup>1053</sup>

Transgenderism is the most radical form of individualism yet produced by the “sexual revolution.”<sup>1054</sup> It offers a categorical redefinition of what it means to be a man or a woman. In its view, when a child is born, the biological or sex differences between males and females are used as the basis for the assignment of gender and the social construction of gender identities. Since gender identity is a social construct, that identity is mutable or “fluid.” The determining factor in gender identity is subjective state. If a biological male believes he is a woman, then he actually is a woman, and if a biological woman believes she is a man, then she actually is a man. Biological facts are irrelevant. If gender is determined entirely by “self-identification,” needs no further support or evidence, and always trumps genital biology, then a penis can be a female organ and a vagina can be a male one. That means some “women” have penises and some “men” can give birth. To deny that trans women are women and trans men are men and to refuse to use the preferred names and pronouns of trans people is to deny the subjective reality of trans people and to deny them “recognition,” which is equivalent to denying their right to exist.<sup>1055</sup>

Since the nation-wide legalization of same-sex marriage, transgender rights have become the next “civil rights” issue of our time. The movement has benefited from a largely Jewish “transgender-industrial complex,”<sup>1056</sup> LGBT nonprofit organizations and their billionaire patrons,<sup>1057</sup> a sympathetic media, and a couple of trans activist celebrities, such as black actor Laverne Cox, who in June 2014, with the headline “The Transgender Tipping Point: America’s Next Civil Rights Frontier,” was the first openly transgender person to appear on the cover of *Time* magazine,<sup>1058</sup> and former Olympic athlete and reality television star Caitlyn Jenner, who publicly came out as a trans woman in April 2015 and completed sex reassignment surgery in January 2017.<sup>1059</sup> Also in 2015, the *New York Times* ran a full-page editorial declaring the oppression of trans people as one of the most pressing civil rights struggles.<sup>1060</sup>

The transgender movement also benefited from the Obama administration and the Democratic Party. In 2014, President Obama signed an executive order prohibiting discrimination based on gender identity in the competitive service of the federal civilian workforce and based on sexual orientation and gender identity in hiring by federal contractors and sub-contractors.<sup>1061</sup>

In May 2019 and again in February 2021, the Democratic-controlled U.S. House of Representatives passed the Equality Act, which adopts transgenderism. If it becomes law, the Act would add “sexual orientation” and “gender identity” as protected classes under U.S. civil rights law. The changes would apply in a wide variety of areas including public accommodations and facilities, education, federal funding, employment, housing, credit, and the jury system. In the Act, the term “gender identity” means “the gender-related identity, appearance, mannerisms, or other gender-related characteristics of an individual, regardless of the individual’s designated sex at birth.”<sup>1062</sup> That means a biological male who “identifies” as a female is a female even in the absence of any sex reassignment surgery and the same for a biological female who “identifies” as a male. At the core of the Act is the notion that a person should be treated according to the gender he or she claims to be,

even if he or she is still physically intact, has never had surgery, and maybe never even intends to. The impact of the law on American society would be radical.

The whole Democratic Party has embraced transgenderism and the LGBTQ (lesbian, gay, bisexual, transgender, queer) agenda. During the 2020 Democratic presidential primary, every candidate supported the Equality Act. The future president, Joe Biden, tweeted in January 2020: “Let’s be clear: Transgender equality is the civil rights issue of our time. There is no room for compromise when it comes to basic human rights.”<sup>1063</sup>

By calling it “the civil rights issue of our time,” LGBTQ activists and supporters are invoking the black “civil rights” movement of the 1950s and early 1960s in order to take the moral high ground and place the power of the civil rights coalition behind the cause of sexual liberation again, just like the feminists and homosexuals had done earlier. According to political commentator Christopher Caldwell, “The civil rights movement was a template. The new system for overthrowing the traditions that hindered black people became the model for overthrowing every tradition in American life, starting with the roles of men and women.”<sup>1064</sup> And just like the “civil rights” movement, LGBTQ activists are successfully pursuing its goals through the judicial system.

In a June 2020 decision, the U.S. Supreme Court supported the LGBTQ agenda again. In a 6-3 decision, the Court in *Bostock v. Clayton County*<sup>1065</sup> held that an employer who fires an individual merely for being homosexual or transgender violates Title VII of the Civil Rights Act of 1964. Title VII makes it “unlawful . . . for an employer to fail or refuse to hire or to discharge any individual, or otherwise to discriminate against any individual . . . because of such individual’s race, color, religion, sex, or national origin.”<sup>1066</sup> Pretending to interpret Title VII “in accord with the ordinary public meaning of its terms at the time of its enactment,”<sup>1067</sup> the Court concluded, “For an employer to discriminate against employees for being homosexual or transgender, the employer must intentionally discriminate against individual men and women in part because of sex. That has always been prohibited by Title VII’s plain terms . . .”<sup>1068</sup> In effect, the Court redefined “sex” in Title VII to include “sexual orientation” and “gender identity,” which is exactly what the Equality Act would do, if it becomes law.<sup>1069</sup>

In his dissent, Justice Samuel Alito declared, “There is only one word for what the Court has done today: legislation.” In judicially rewriting Title VII, the Court usurps the constitutional authority of the other branches by taking the Equality Act’s provision on employment discrimination and issuing it “under the guise of statutory interpretation.”<sup>1070</sup>

Alito predicted that the Court’s decision is “virtually certain to have far-reaching consequences. Over 100 federal statutes prohibit discrimination because of sex.”<sup>1071</sup> He also warned that the Court’s decision “will threaten freedom of religion, freedom of speech, and personal privacy and safety”<sup>1072</sup> and predicted that the “entire Federal Judiciary will be mired for years in disputes about the reach of the Court’s reasoning” concerning such issues as bathrooms and locker rooms, women’s sports, housing, employment by religious organizations, healthcare, freedom of speech, and constitutional claims.<sup>1073</sup>

On January 20, 2021, his first day in office, President Biden signed an executive order “on preventing and combating discrimination on the basis of gender identity or sexual orientation” that greatly expands the reach of the *Bostock* ruling by interpreting it broadly just as Justice Alito predicted.<sup>1074</sup>

The LGBTQ movement is also imitating the black “civil rights” movement by demanding at first only equal treatment but, once that is obtained, then shifting its demands to more radical cultural transformations, such as “smashing heteronormativity.”<sup>1075</sup> In the case of black “civil rights,” the demand shifted from equal treatment to preferential treatment for blacks and other non-white groups.

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The third of the radical cultural transformations is the so-called black “civil rights” movement. Initially, the movement demanded individual rights, such as equality under the law (i.e., end of legal racial segregation) and equality of opportunity (i.e., end of racial discrimination), secured by a “color-blind” Constitution. Such demands were grounded in the liberal theory and constitutional doctrine of equal individual rights. Once legal equality was achieved in the 1960s,<sup>1076</sup> however, there was a shift without public debate from individual rights to group rights, from racial equality for individuals to racial preferences for groups, and from equal opportunity for individuals to equal outcomes for groups.<sup>1077</sup> The result has been policies that grant preferential treatment to blacks and other non-white racial and ethnic groups at the expense of Whites. Racial discrimination against Whites, especially White males, became the law of the land.

As we have seen,<sup>1078</sup> Jews were actively involved from the beginning of the twentieth century in organizing, funding, and promoting black causes as part of the Jewish self-interested effort toward transforming the United States into a pluralistic society in order to dilute White political and cultural hegemony and displace the dominant White Protestant elite. This involvement peaked in the 1950s and 1960s.

Jews were also often involved in behind-the-scenes legal maneuvering, most notably in the U.S. Supreme Court decisions of *Shelley v. Kramer* (1948),<sup>1079</sup> which outlawed racially restrictive covenants, and *Brown v. Board of Education of Topeka* (1954),<sup>1080</sup> which is the most detrimental Supreme Court decision of the twentieth century.

The *Brown* decision overturned the “separate but equal” doctrine – a 58-year-old precedent established by the Supreme Court in *Plessy v. Ferguson* (1896)<sup>1081</sup> – in order to forbid racial segregation in public schools. Both in the way it was decided and in its consequences, the *Brown* decision is deeply flawed and extremely detrimental to White Americans.

First, the decision involved collusion between two Jews – Supreme Court Justice Felix Frankfurter and his former clerk, Philip Elman, who drafted the U.S. government’s brief in the case. In a breach of judicial ethics, Frankfurter and Elman talked at length over the phone and in person in order to achieve the result that both wanted – the end of school segregation.<sup>1082</sup>

Second, the decision was based on then-fashionable social science theories instead of the law because the Court, as it noted in its decision, could not find any constitutional justification for overturning the “separate but equal” doctrine based on the original intent or history of the equal protection clause of the Fourteenth Amendment.<sup>1083</sup> As mentioned earlier,<sup>1084</sup> the same Congress that approved the Fourteenth Amendment in 1866 had also established and segregated the public schools in the District of Columbia. At the time the amendment was proposed, 24 of the 37 existing states segregated their schools.<sup>1085</sup>

Because of the lack of a solid legal argument, the Court relied on social science theories in its decision. The Court believed that segregated schools deprive black children of “equal educational opportunities” because racial segregation “generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone.”<sup>1086</sup> The Court, therefore, concluded that racial segregation in public education is unconstitutional.<sup>1087</sup> In support of its holding, the Court cited several social science studies, including black psychologist Kenneth Clark’s doll studies and Gunnar Myrdal’s *An American Dilemma*.<sup>1088</sup>

In his book *Race and Reality* (1967), Carleton Putnam notes that the Court’s footnote “referred to various sociological tracts and at the end of the note added, ‘see generally Myrdal, *An American Dilemma*.’ This reference, however oblique, was an effective way of saying ‘see generally Boas and his disciples’ for Myrdal’s *American Dilemma* was Boas [i.e., racial egalitarianism] from beginning to end.”<sup>1089</sup> This view is affirmed by historian Carl Degler who remarks that Myrdal’s “book can stand as the epitome of the transformation through which the social sciences had passed since Franz Boas.”<sup>1090</sup>

Whether segregation makes blacks feel inferior, however, is irrelevant to the issue of the constitutionality of segregation. Even liberals recognized that the Court was practicing sociology and not the law. The headline on James Reston's story in the *New York Times* on May 13, 1954, read: "A Sociological Decision: Court Founded Its Segregation Ruling on Hearts and Minds Rather than Laws."<sup>1091</sup>

Third, the "scientific" evidence presented in court was fraudulent. Arguing the case before the Supreme Court, Thurgood Marshall, chief counsel of the National Association for the Advancement of Colored People (NAACP), relied heavily on the work of Kenneth Clark, a black psychologist known for doll studies and one of the key expert witnesses for desegregation. Clark testified that when he showed a white doll and a black doll to black children attending a segregated school and asked them which doll they preferred, a substantial number chose the white doll. He argued that this preference proved that segregation causes feelings of inferiority. Clark failed to mention, however, that he had also shown his dolls to black children attending integrated schools and that even more of these children preferred the white doll. He deliberately suppressed research results that undermined his position.<sup>1092</sup>

Fourth, with the *Brown* decision, the Supreme Court embarked on a new era of "judicial activism" – judicial decisions based on judges' personal views about public policy instead of the Constitution or the law. We still live in this era of "government by judiciary"<sup>1093</sup> or "judicial dictatorship."<sup>1094</sup>

A major impetus to judicial activism was Gunnar Myrdal's influential study of American race relations, *An American Dilemma: The Negro Problem and Modern Democracy* (1944), in which he argues that the democratic process cannot solve the "negro problem" because American society is too deeply racist and, therefore, the Supreme Court should act where democracy has failed. In *Brown*, the justices were conscious of their activism. During oral arguments, Justice Robert Jackson commented, "I suppose that realistically the reason this case is here is that action couldn't be obtained by Congress."<sup>1095</sup>

Not only did the Supreme Court assume the legislative powers of Congress in *Brown*, but a year later it assumed the enforcement powers of the executive branch by issuing a decision, known as *Brown II*,<sup>1096</sup> that provided guidelines for desegregating schools and vested federal courts with authority to supervise the process. As late as 1994, over 450 school districts were still under federal court supervision.<sup>1097</sup>

The last and most detrimental flaw of the *Brown* decision is that it triggered a series of political and judicial decisions that ruined the U.S. public education system, especially urban schools. Although the *Brown* decision should have been interpreted to stand only for the rule that legal segregation – i.e., laws requiring school assignment on the basis of race to keep the races separate – is unconstitutional, the underlying psychological rationale for the decision implied that states have an affirmative duty to provide racially-integrated schools. This inference was adopted by the new civil rights enforcement agencies after the passage of the Civil Rights Act of 1964 and eventually also by the U.S. Supreme Court. The prohibition of state-sanctioned school segregation in *Brown* thus morphed into a requirement of compulsory integration or "racial balance" in order to increase racial mixing in schools beyond that resulting from the prohibition of segregation. In other words, the meaning of desegregation changed from a prohibition of racial discrimination to separate the races to a requirement of racial discrimination to mix them.<sup>1098</sup>

The political and judicial decisions triggered by the *Brown* decision also caused untold harm to millions of Whites across the country. In addition to the White victims of black crime in integrated schools, there has been massive demographic harm. School integration is social integration, which leads to an ever-increasing rate of racial interbreeding, and miscegenation is genocidal for the White race.

Not surprisingly, there was resistance to school integration. In response to the “massive resistance”<sup>1099</sup> to the desegregation of public schools in some areas, there was federal coercion to enforce the Court’s decision. The first such event was the desegregation of Central High School in Little Rock, Arkansas, in 1957, when President Dwight Eisenhower ordered the federalization of the entire 10,000-member Arkansas National Guard and the deployment of units from the U.S. Army’s 101st Airborne Division to forcibly integrate the school.<sup>1100</sup> Other forms of resistance to desegregation, some more successful, included the closure of public schools, attendance at private or parochial schools, and “white flight” (migration of Whites from racially or ethnically diverse areas to more racially homogeneous White areas).

Because the *Brown* decision addressed *de jure* school segregation and not *de facto* school segregation that reflected residential segregation, the next step in the anti-White agenda was the shift from individual rights to group rights, from desegregation (the right of an individual not to suffer discrimination) to compulsory integration (the obligatory mixing of White and black students to ensure “equal educational opportunities” for blacks as a group). The underlying rationale for compulsory integration is the absurd notion that a black child cannot learn unless seated next to a White child in school.<sup>1101</sup>

The shift from desegregation to compulsory integration occurred in *Green v. County School Board of New Kent County* (1968), in which the Supreme Court unanimously declared unconstitutional a voluntary “freedom-of-choice” plan for school desegregation because it did not sufficiently “effectuate conversion of a state-imposed dual system to a unitary, nonracial system.”<sup>1102</sup> In other words, racially neutral methods of assigning students do not constitute “desegregation” unless they result in racially balanced schools.

Because school authorities are, according to the *Green* Court, “clearly charged with the affirmative duty to take whatever steps might be necessary to convert to a unitary system in which racial discrimination would be eliminated root and branch,”<sup>1103</sup> the *Brown* decision became an order to integrate rather than an order not to segregate. One way to integrate schools involved court-ordered or forced busing – the practice of assigning and transporting students to schools within or outside their local school districts in an effort to achieve “racial balance” within schools.

In order “to eliminate from the public schools all vestiges of state-imposed segregation,”<sup>1104</sup> the Supreme Court in *Swann v. Charlotte-Mecklenburg Board of Education* (1971) unanimously ruled that federal courts could use forced busing (as well as racial quotas and gerrymandered school districts and attendance zones) as a desegregation tool to achieve “racial balance” in schools<sup>1105</sup> despite language in Title IV (Desegregation of Public Education) of the Civil Rights Act of 1964 that clearly prohibits forced busing to overcome racial imbalance.

According to Section 401(b) of Title IV, desegregation “means the assignment of students to public schools and within such schools without regard to their race, color, religion, or national origin, but ‘desegregation’ shall not mean the assignment of students to public schools in order to overcome racial imbalance.”<sup>1106</sup>

Section 407(a)(2), which authorizes the U.S. Attorney General to institute federal lawsuits, contains the following restriction:

. . . nothing herein shall empower any official or court of the United States to issue any order seeking to achieve a racial balance in any school by requiring the transportation of pupils or students from one school to another or one school district to another in order to achieve such racial balance, or otherwise enlarge the existing power of the court to insure compliance with constitutional standards.<sup>1107</sup>

Nevertheless, the Court decided that these unambiguous provisions do not restrict the existing powers of the federal courts or “withdraw from courts their historic equitable remedial powers.”<sup>1108</sup>

Not only did the *Swann* Court disregard the plain language of Title IV, it ignored its legislative history. Title IV, like every other title of the Civil Rights Act of 1964, was defended by its proponents on the ground that it did no more than prohibit racial discrimination. The strongest argument of its opponents was that Title IV may result in a requirement of racial discrimination to achieve integration or racial balance in schools. The proponents of the act repeatedly and emphatically denied this possibility. Because convincing opponents of the impossibility of such a result was crucial to the act’s passage, every attempt was made to allay the opponents’ fear.<sup>1109</sup>

Jewish Representative Emanuel Celler (D-NY), the bill’s floor manager in the U.S. House of Representatives, insisted, “There is no authorization for either the Attorney General or the Commissioner of Education to work toward achieving racial balance in given schools.”<sup>1110</sup>

In the U.S. Senate, Senator Robert Byrd (D-WV), an opponent of the act, requested assurance that the Office of Education in the Department of Health, Education, and Welfare cannot promulgate a regulation that prohibits racial imbalances in schools. Senator Jacob Javits (R-NY), the liberal Jewish Republican senator who led the fight for the act on the minority side of the aisle, assured Byrd that “any Government official” who sought to require racial balance pursuant to the act would be “making a fool of himself.”<sup>1111</sup>

Senator Hubert Humphrey (D-MN), the floor co-manager of the entire civil rights bill in the Senate, followed with further assurance that a requirement of racial balance would be unconstitutional.

“The busing of children to achieve racial balance would be an act to effect the integration of schools. In fact, if the bill were to compel it, it would be a violation, because it would be handling the matter on the basis of race and we would be transporting children because of race. The bill does not attempt to integrate the schools, but it does attempt to eliminate segregation in the school systems.”<sup>1112</sup>

Despite this legislative history and the provisions in the act that prohibit both racial discrimination and the requirement that students be assigned to schools to overcome racial imbalance, just such a requirement was imposed by the Office of Education and upheld by the Supreme Court.<sup>1113</sup> “Every assurance written into the act and reiterated by its sponsors and supporters that it could not be made the basis of a requirement of integration proved worthless,”<sup>1114</sup> according to Lino Graglia, author of *Disaster by Decree*.

The forced busing requirement of the *Swann* decision applied even when the racial imbalance resulted from *de facto* school segregation rather than *de jure* school segregation.<sup>1115</sup> The many places that court-ordered busing occurred include Boston and Springfield, Massachusetts; Cleveland and Columbus, Ohio; Detroit, Michigan; Indianapolis, Indiana; Kansas City, Missouri; Los Angeles, Pasadena, and San Francisco, California; Las Vegas, Nevada; Louisville, Kentucky; Nashville, Tennessee; Prince George’s County, Maryland; Richmond, Virginia; and Wilmington, Delaware.<sup>1116</sup>

The tragedy of forced busing finally began to abate in the early 1990s when the Supreme Court allowed federal judges to ease their judicial supervision of school districts once “the vestiges of past discrimination had been eliminated to the extent practicable.”<sup>1117</sup> The anticipated end of forced busing, however, has been delayed by a 2007 Supreme Court decision.

In *Parents Involved in Community Schools v. Seattle School District No. 1* (2007), the U.S. Supreme Court in a split decision overturned the voluntarily-adopted student assignment plans of the school districts of Seattle, Washington, and Jefferson County, Kentucky, that relied on race to determine which school certain children may attend for the purpose of racial balance. The plans failed “strict

scrutiny” because the school districts failed to demonstrate that their use of race in making school assignments was “narrowly tailored” to achieve a “compelling” government interest as required whenever the government distributes burdens or benefits based on race.<sup>1118</sup>

Although Justice Anthony Kennedy joined the plurality in overturning the school districts’ plans because they crudely classified and assigned every student strictly on the basis of race (i.e., they were not sufficiently “narrowly tailored”), he also joined the four dissenters<sup>1119</sup> in recognizing that a school district has a compelling interest in avoiding “racial isolation” and in achieving “a diverse student population,” with race being “one component of that diversity.”<sup>1120</sup> This latter consensus of five justices led the U.S. Department of Justice and U.S. Department of Education in 2011 to jointly issue *Guidance on the Voluntary Use of Race to Achieve Diversity and Avoid Racial Isolation in Elementary and Secondary Schools* “to explain how, consistent with existing law, elementary and secondary schools can voluntarily consider race to further compelling interests in achieving diversity and avoiding racial isolation.”<sup>1121</sup> Thus, forced busing has been revived as a tool to achieve “diversity” (rather than “racial balance”) in the school room.

Like compulsory school integration and forced busing, anti-White “affirmative action” arose from the shift from individual rights to group rights but, in the case of “affirmative action,” this shift took the form of a shift from racial equality to racial preferences and from equal opportunity to equal outcomes. Also, like compulsory school integration and forced busing, “affirmative action” has been extended in time and expanded in scope when it shifted from being a remedy to the effects of past intentional discrimination to being a means to achieve a “compelling interest” in “diversity.”

The first time that the phrase “affirmative action” was used by the federal government in the context of race was in President John Kennedy’s Executive Order No. 10925, signed March 6, 1961, which established the President’s Committee on Equal Employment Opportunity. The order required that all government contracting agencies include in every government contract the following sentence: “The contractor will take affirmative action to ensure that applicants are employed, and that employees are treated during employment, without regard to their race, creed, color, or national origin.”<sup>1122</sup>

On September 24, 1965, President Lyndon Johnson issued Executive Order No. 11246, which superseded Kennedy’s order. The language concerning “affirmative action” remained the same in the new order but it delegated responsibility for administration and enforcement to the Secretary of Labor and empowered said secretary to adopt rules and regulations and issue orders necessary and appropriate to achieve the executive order’s purpose.<sup>1123</sup>

In emphasizing color-blind employment practices, neither of these executive orders standing alone implemented policy preferences in distributing benefits to officially-designated “protected classes” – what we call here “affirmative action” in quotation marks. In this new sense, the development of “affirmative action” was encouraged by President Johnson in a commencement address at historically black Howard University in 1965. He began by describing freedom as but the first stage of “the revolution of the Negro American.” While the “beginning is freedom,” said Johnson,

freedom is not enough. . . . it is not enough just to open the gates of opportunity. All our citizens must have the ability to walk through those gates. This is the next and the more profound stage of the battle for civil rights. We seek not just freedom but opportunity. We seek not . . . just equality as a right and a theory but equality as a fact and equality as a result.<sup>1124</sup>

The shift from racial equality to racial preferences and from equal opportunity to equal outcomes underlying “affirmative action” policies was developed in the late 1960s among federal government bureaucrats in two small new government agencies – the U.S. Department of Labor’s

Office of Federal Contract Compliance (OFCC) and the Equal Employment Opportunity Commission (EEOC).<sup>1125</sup> This development of “affirmative action” programs to redistribute jobs and income to blacks was prompted by the black ghetto riots of 1965-1968.<sup>1126</sup>

In 1967, the OFCC developed “the Philadelphia plan,” the first government mandate for racial preferences. To be “in compliance,” federal construction contractors in Philadelphia had to show that they were taking immediate steps to ensure that their workforces mirrored the proportion of minorities in the Philadelphia area, which was then about 30 percent. Opposition from businesses, unions, members of Congress, and the General Accounting Office forced the Labor Department to rescind the plan.<sup>1127</sup>

In 1969, however, President Richard Nixon resurrected a revised Philadelphia Plan and used all his influence to fight off congressional attempts to block it. It was thus the Nixon administration that established the Philadelphia Plan, with its prescriptive norm of racial and ethnic proportionality in the American workplace, as the federal government’s model of “affirmative action.”<sup>1128</sup>

The Philadelphia Plan was developed by the OFCC under the authority of Johnson’s Executive Order No. 11246 and implemented by black Assistant Secretary of Labor Arthur Fletcher who issued an order that required bidders, prior to the award of contracts, to submit “acceptable affirmative action” programs “which shall include specific goals of minority manpower utilization.”<sup>1129</sup> Not surprisingly, the legality of the Philadelphia Plan was challenged in court.

While the case was being litigated, the Nixon administration won a battle over approval of the plan in Congress. As a result, the “Philadelphia Plan eclipsed Title VII [Equal Employment Opportunity] and became the official policy of the U.S. Government.”<sup>1130</sup> In 1970, the Labor Department issued Order No. 4 requiring all federal contractors everywhere in the country to comply with the Philadelphia Plan’s proportional hiring requirements and to submit written “affirmative action” plans that included numerical goals and timetables for minority hiring designed to remedy “underutilization.”<sup>1131</sup> Minorities included “Negro, Oriental, American Indian, and Spanish Surnamed Americans.”<sup>1132</sup> A Revised Order No. 4 was issued in 1971 that, with the exception of the construction industry, added women as a protected class.<sup>1133</sup>

The contractors challenging the Philadelphia Plan lost their case in federal district court but appealed to the U.S. Court of Appeals for the Third Circuit. Among other allegations, the lawsuit claimed that the Philadelphia Plan was inconsistent with Titles VI and VII of the Civil Rights Act of 1964. We will discuss the specific provisions of these titles at issue here (Section 601, Section 703(a), and Section 703(j)) and their legislative histories below, but suffice it to say here that the court of appeals dismissed the relevance of these provisions by arguing that they are “a limitation only upon [Title VI and] Title VII not upon any other remedies, state or federal.” Since the source of the required contract provision is Executive Order No. 11246, Titles VI and VII are thus irrelevant.<sup>1134</sup> The court added, without explanation, that the “general prohibition against discrimination [in Section 601] cannot be construed as limiting Executive authority in defining appropriate affirmative action on the part of a contractor.”<sup>1135</sup> The court of appeals upheld the legality of the plan against all other allegations as well. On appeal, the U.S. Supreme Court declined to hear the case, which meant that the decision became the law in the Third Circuit and persuasive authority in the other federal circuits.

After this case upheld the legality of the minority preferences in the Philadelphia Plan, the Nixon administration’s race-conscious remedies spread quickly as required standards of employment in federal, state, and local governments and in private employment assisted by U.S. tax dollars. The Labor Department’s “affirmative action” requirements provided a model for the federal government’s new civil rights enforcement agencies: the Office of Civil Rights in the Department of Health, Education, and Welfare, the Civil Rights Division of the Department of Justice, the EEOC, and the many contract compliance offices in the mission agencies.<sup>1136</sup>

At the same time that the OFCC was developing the Philadelphia Plan, the EEOC – the enforcement agency of Title VII (Equal Employment Opportunity) of the Civil Rights Act of 1964 – was developing its own but similar “affirmative action” plan. By 1968, the EEOC had shifted its enforcement rhetoric from classic liberalism’s procedural focus on nondiscrimination to a results-oriented focus on “underutilization.”<sup>1137</sup> “Indeed, the effort to turn nondiscrimination in employment into a results-oriented quota system was spearheaded by a heavily Jewish brain trust, most notably Alfred W. Blumrosen, at the Equal Employment Opportunity Commission.”<sup>1138</sup> Instead of responding to complaints (the statutory mission of the EEOC), Blumrosen

brushed this provision aside and used the agency to take direct action by imposing quotas in defiance of the Act. He openly boasted of what he called his “free and easy ways with statutory construction” and praised the agency for working “in defiance of the laws governing its operation.”

This was the real beginning of Affirmative Action and it is worth remembering that it was based on illegality . . . .<sup>1139</sup>

By 1970, the EEOC had developed a “disparate impact” theory of discrimination “that disregarded intent and inferred discrimination from statistical underutilization of minorities in the workforce.”<sup>1140</sup> The idea of “disparate impact” comes from the theory of compensatory justice that was developed by the civil rights coalition to defend “affirmative action” against the arguments of equal individual rights and constitutional color blindness. Rather than in the Constitution or statutes or in liberal traditions of equal treatment, the theory of compensatory justice is grounded in history. The theory claims that past discrimination and injustice continues into the present in the form of “institutional racism” (now commonly called “systemic racism”), i.e., “generations of racist thought and behavior had shaped institutional cultures and standards so profoundly that discriminatory results were perpetuated even in the subsequent absence of racial prejudice or discriminatory intent by contemporary individuals.” Evidence of discriminatory intent is not required under this results-oriented theory. What matters is adverse or “disparate” impact, meaning proportionately unequal results.<sup>1141</sup>

“By 1970, the civil rights coalition was displacing the original formula of equal treatment for individuals with a formula of proportionately equal results for groups,”<sup>1142</sup> according to historian Hugh Davis Graham. To put it another way, the color-blind Constitution became color-conscious.

In 1971, the Supreme Court in *Griggs v. Duke Power Co.* upheld the “disparate impact” theory under the Civil Rights Act of 1964. A North Carolina power company required a high school education or the passing of a standardized general intelligence test as a condition of employment. Because both requirements operated to disqualify blacks at a substantially higher rate than White applicants and because, in the Court’s opinion, these requirements did not significantly relate to successful job performance, the Court ruled that the requirements were illegal despite no proof of discriminatory intent by the employer.<sup>1143</sup>

The company contended that its general intelligence tests were permitted by Section 703(h) of the Act, which authorizes the use of “any professionally developed ability test” that is not “designed, intended or used to discriminate because of race . . .”<sup>1144</sup> Granting “great deference” to the EEOC as the enforcing agency, the Court, however, followed EEOC guidelines that interpreted Section 703(h) to permit only the use of “job-related tests,” which is much narrower than the statutory language. The Court treated the EEOC guidelines as “expressing the will of Congress.”<sup>1145</sup> And in declaring that under Title VII, “practices, procedures, or tests neutral on their face, and even neutral in terms of intent, cannot be maintained if they operate to ‘freeze’ the status quo of prior discriminatory employment practices,”<sup>1146</sup> the Court, in effect, approved “the EEOC’s enforcement model of statistical proportionality for minorities in the workforce.”<sup>1147</sup>

In upholding the “disparate impact” theory, the Supreme Court in *Griggs* adopted the shift from the individual-rights, equal treatment standards of the Civil Rights Act to the group-rights, equal results standard of adverse or disparate impact law that, like the Philadelphia Plan, rested on a model of proportional minority representation.<sup>1148</sup> It was now not enough for employers to prove they did not intend to discriminate. They had to avoid practices that had an adverse or “disparate impact” on non-whites. Employers soon learned that to prove they were not discriminating against non-whites, employers had to discriminate against Whites.

In *Wards Cove Packing Co. v. Antonio* (1989),<sup>1149</sup> the Supreme Court revised the disparate impact test it had created in the *Griggs* case by changing the burden of proof in favor of employers. In the Civil Rights Restoration Act of 1991, Title VII of the Civil Rights Act of 1964 was amended to nullify that portion of the *Wards Cove* decision benefitting employers and thereby codified the *Griggs* disparate impact test.<sup>1150</sup> Additional amendments expanded other remedies available to victims of discrimination.<sup>1151</sup> Disparate impact is still a valid test in U.S. labor law.<sup>1152</sup>

While the *Griggs* disparate impact test encouraged discrimination against Whites to avoid lawsuits, the Supreme Court in a 5-2 decision, *United Steelworkers of America v. Weber* (1979), further encouraged anti-White discrimination in employment by misinterpreting the plain language of Sections 703(a) and (d) of Title VII of the Civil Rights Act of 1964 to hold that its prohibition against racial discrimination in hiring and in the selection of apprentices for training programs<sup>1153</sup> “does not condemn all private, voluntary, race-conscious affirmative action plans.”<sup>1154</sup> In dispute was an “affirmative action” plan contained in a collective bargaining agreement between a company (Kaiser) and a union (United Steelworkers), which was designed to eliminate racial imbalances in the company’s craftwork forces by reserving 50 percent of the openings in a plant’s craft-training program for black employees until the percentage of black craft workers in a plant is commensurate with the percentage of blacks in the local labor force.

Dismissing a literal construction of the statutory provisions because it would defeat the “purpose” of the statute, the Court stated that its “conclusion is further reinforced by examination of the language and legislative history” of Section 703(j), which, in the words of the Court,

provides that nothing contained in Title VII “shall be interpreted to *require* any employer . . . to grant preferential treatment . . . to any group because of the race . . . of such . . . group on account of” a *de facto* racial imbalance in the employer’s work force. The section does *not* state that “nothing in Title VII shall be interpreted to *permit*” voluntary affirmative efforts to correct racial imbalances. The natural inference is that Congress chose not to forbid all voluntary race-conscious affirmative action.<sup>1155</sup>

In other words, the Supreme Court “ruled that since the act does not *require* race-based hiring, it therefore does not *forbid* it. That makes it legal.”<sup>1156</sup>

In their separate dissents, both Chief Justice Warren Burger and Justice William Rehnquist argued that the plain language of Title VII prohibits the racially discriminatory quota that is in dispute and that the legislative history of Title VII supports their interpretation. In so doing, they totally refuted the majority’s nonsensical opinion.

In his dissent, Burger stated, “Under the guise of statutory ‘construction,’ the Court effectively rewrites Title VII to achieve what it regards as a desirable result. It ‘amends’ the statute to do precisely what both its sponsors and its opponents agreed the statute was *not* intended to do.”<sup>1157</sup>

Section 703(d) provides: “It shall be an unlawful employment practice for any employer . . . to discriminate against any individual because of his race, color, religion, sex, or national origin in admission to, or employment in, any program established to provide apprenticeship or other training.”<sup>1158</sup>



According to Burger, the quota “unquestionably discriminates on the basis of race against individual employees seeking admission to on-the-job training programs. And, under the plain language of § 703 (d), that is ‘an *unlawful* employment practice.’”<sup>1159</sup>

The quota was also “an unlawful employment practice” under Section 703(a)(1), which provides: “It shall be an unlawful employment practice for an employer . . . to discriminate against any individual . . . because of such individual’s race, color, religion, sex, or national origin.”<sup>1160</sup>

Burger also challenged the Court’s interpretation of Section 703(j), which provides:

Nothing contained in this title shall be interpreted to require any employer . . . to grant preferential treatment to any individual or to any group . . . on account of an imbalance which may exist with respect to the total number or percentage of persons of any race, color, religion, sex, or national origin employed by any employer . . . in comparison with the total number or percentage of persons of such race, color, religion, sex, or national origin in any community, State, section, or other area, or in the available work force in any community, State, section, or other area.<sup>1161</sup>

Burger concluded, “One need not even resort to the legislative history to recognize what is apparent from the face of Title VII – that it is specious to suggest that § 703 (j) contains a negative pregnant that permits employers to do what §§ 703 (a) and (d) unambiguously and unequivocally *forbid* employers from doing.”<sup>1162</sup>

In his dissent, Rehnquist argued that “the legislative history of Title VII is as clear as the language of §§ 703 (a) and (d), and it irrefutably demonstrates that Congress meant precisely what it said in § 703 (a) and (d) – that *no* racial discrimination in employment is permissible under Title VII, not even preferential treatment of minorities to correct racial imbalance.”<sup>1163</sup>

In Rehnquist’s twenty-three page legislative history of Title VII,<sup>1164</sup> there are several points worth noting. In the opening speech of the Senate debate on the civil rights bill, Senator Humphrey, “perhaps the primary moving force behind”<sup>1165</sup> it in the Senate, addressed

the main concern of Title VII’s opponents, advising that not only does Title VII not require use of racial quotas, *it does not permit* their use. “The truth,” stated the floor leader of the bill, “is that this title forbids discriminating against anyone on account of race. This is the simple and complete truth about title VII.”<sup>1166</sup>

Humphrey continued:

“Contrary to the allegations of some opponents of this title, there is nothing in it that will give any power to the [Equal Employment Opportunity] Commission or to any court to require hiring, firing, or promotion of employees in order to meet a racial ‘quota’ or to achieve a certain racial balance.

“That bugaboo has been brought up a dozen times; but it is nonexistent. In fact, *the very opposite is true. Title VII prohibits discrimination.* In effect, it says that race, religion and national origin are not to be used as the basis for hiring and firing. Title VII is designed to encourage hiring on the basis of ability and qualifications, not race or religion.”<sup>1167</sup>

According to the interpretative memorandum submitted by Senators Joseph Clark (D-PA) and Clifford Case (R-NJ), the bipartisan “captains” selected to explain and defend Title VII,

“There is no requirement in title VII that an employer maintain a racial balance in his work force. On the contrary, any deliberate attempt to maintain a racial balance, whatever such a balance may be, would involve a violation of title VII because maintaining such a balance would require an

employer to hire or to refuse to hire on the basis of race. It must be emphasized that discrimination is prohibited as to any individual.”<sup>1168</sup>

Despite many clear statements from the bill’s leading and most knowledgeable proponents, the fears of the opponents were not put to rest. One senator repeated the view that “discrimination” could be interpreted by a federal bureaucrat to require hiring quotas.<sup>1169</sup> This comment prompted Humphrey to make the following offer: “If the Senator can find in title VII . . . any language which provides that an employer will have to hire on the basis of percentage or quota related to color . . . I will start eating the pages one after another, because it is not in there.”<sup>1170</sup>

Several weeks into the debate in the Senate, some amendments were added that defined and clarified the scope of Title VII’s prohibitions. One of those amendments was Section 703(j),<sup>1171</sup> which was specifically added to put to rest the opposition’s consistently-voiced complaint “that Title VII, particularly the word ‘discrimination,’ would be *interpreted* by federal agencies such as the EEOC to *require* the correction of racial imbalance through the granting of preferential treatment to minorities.”<sup>1172</sup>

Nevertheless, that is exactly what happened.

The Court’s frequent references to the “voluntary” nature of Kaiser’s racially discriminatory admission quota bear no relationship to the facts of this case. Kaiser and the Steelworkers acted under pressure from an agency of the Federal Government, the Office of Federal Contract Compliance, which found that minorities were being “underutilized” at Kaiser’s plants. That is, Kaiser’s work force was racially imbalanced. Bowing to that pressure, Kaiser instituted an admissions quota preferring blacks over whites, thus confirming that the fears of Title VII’s opponents were well founded. Today, § 703 (j), adopted to allay those fears, is invoked by the Court to uphold imposition of a racial quota under the very circumstances that the section was intended to prevent.<sup>1173</sup>

One of the justices joining the majority in *Weber* was Justice Thurgood Marshall, the first black to be appointed to the Supreme Court. In his reply during a conversation with Justice William Douglas, in which Douglas explained his opposition to affirmative action, Marshall said, “You guys have been practicing discrimination for years. Now it is our turn.”<sup>1174</sup>

Marshall was also in the majority in *Johnson v. Transportation Agency, Santa Clara County* (1987),<sup>1175</sup> in which the Supreme Court reaffirmed *Weber* and extended it to public actors when it upheld by a 6-3 vote a sex-based “affirmative action” plan in the public employment context without any proof of past discrimination by the employer. In his dissent, Justice Antonin Scalia declared that “Title VII has been not merely repealed, but actually inverted.”<sup>1176</sup>

The Court today completes the process of converting [Title VII] from a guarantee that race or sex will *not* be the basis for employment determinations to a guarantee that it often *will*. Ever so subtly, . . . we effectively replace the goal of a discrimination-free society with the quite incompatible goal of proportionate representation by race and by sex in the workplace.<sup>1177</sup>

According to Judge Bork, the *Johnson* decision completed the “transformation” of Title VII of the Civil Rights Act of 1964 from an antidiscrimination law into a “group entitlement law.”<sup>1178</sup>

In his book *The Age of Entitlement* (2020), political commentator Christopher Caldwell argues that the Civil Rights Act of 1964 is, in effect, a “second constitution” operating alongside the first constitution, i.e., the U.S. Constitution, but always prevailing in the event of a conflict. “Affirmative action and political correctness were the twin pillars of the second constitution. They were what civil rights *was*. They were not temporary.”<sup>1179</sup> He defines affirmative action as “an explicit system of

racial preference”<sup>1180</sup> and political correctness as self-censorship and censorship on the subjects of race, gender, and sexuality.<sup>1181</sup> Political correctness is “a name for the cultural effect of the basic enforcement powers of civil rights law.”<sup>1182</sup>

Other government “affirmative action” programs that have their origins in the late 1960s and 1970s are minority contract set-asides, which award a fixed percentage of all contracts to companies owned by minorities, and minority-only grants and subsidized business loans. In 1968, the Small Business Administration (SBA) created the Section 8(a) program to award grants and subsidized business loans and to channel procurement contracts to small businesses owned by “economically or culturally disadvantaged individuals” in the black ghettos.<sup>1183</sup> New regulations for the program published in 1973 listed the presumptively eligible minorities as “blacks, American Indians, Spanish-Americans, Asian-Americans, and Puerto Ricans.”<sup>1184</sup> In 1978, the Small Business Investment Act provided a statutory basis for the SBA’s Section 8(a) program and, unlike the temporary public works set-asides of 1977 mentioned in the next paragraph, established minority contract set-asides as a permanent federal agency program.<sup>1185</sup> In terms of tax dollar totals, the SBA’s Section 8(a) contract set-aside program for designated minorities is the country’s largest single “affirmative action” program.<sup>1186</sup>

Signed by President Jimmy Carter in May 1977, the Public Works Employment Act established a minority contract set-aside program – the first Congressional legislation endorsing racial or ethnic preferences. It required that at least 10 percent of the \$4 billion appropriation for public works contracts should go to “minority business enterprises.” Minorities were defined as “Negroes, Spanish-speaking, Orientals, Indians, Eskimos, and Aleuts.”<sup>1187</sup>

In 1980, the minority contract set-aside program in the 1977 Act was upheld by the Supreme Court in *Fullilove v. Klutznick*.<sup>1188</sup> In his dissent, Justice John Paul Stevens noted that “Congress for the first time in the Nation’s history has created a broad legislative classification for entitlement to benefits based solely on racial characteristics.”<sup>1189</sup>

After *Fullilove*, minority contract set-aside programs spread rapidly throughout the country’s local governments.<sup>1190</sup> By 1989, more than 230 government jurisdictions below the federal level – states, counties, cities, and special districts – had established set-aside programs.<sup>1191</sup> And by the end of the 1980s, federal agencies were awarding \$8.7 billion in minority and, after 1987, women business enterprise contracts.<sup>1192</sup>

The lenient standard of review for federal racial classifications in *Fullilove* was overruled in *Adarand Constructors, Inc. v. Peña* (1995),<sup>1193</sup> in which the Supreme Court adopted “strict scrutiny”<sup>1194</sup> for racial preferences in federal government contracting. This brought the standard of review in conformity with *City of Richmond v. J. A. Croson Co.* (1989),<sup>1195</sup> in which the Court applied strict scrutiny for racial preferences in state and local government contracting.

Despite the heightened scrutiny of set-aside programs, the Republican-controlled Congress in 1998 quietly attached to an appropriations bill a minority contract set-aside requirement of 10 percent of the entire federal procurement budget. That meant that Whites were barred by their race from bidding on \$117 billion in federal spending.<sup>1196</sup>

A 2005 report by the U.S. Commission on Civil Rights, however, found that, ten years after the *Adarand* decision, federal agencies “still largely fail” to comply with the rule in *Adarand*. Specifically, the Commission found that the Departments of Defense, Education, Energy, Housing and Urban Development, State, and Transportation, and the Small Business Administration do not seriously consider race-neutral alternatives before implementing race-conscious procurement programs.<sup>1197</sup>

One of the more controversial applications of “affirmative action” is in university admissions policies. As discussed above, the Supreme Court had prohibited racial segregation in public schools and later ordered school districts to racially integrate, but the question of the constitutionality of

voluntary “affirmative action” admissions programs initiated by universities in the 1960s to compensate for past discrimination and injustice remained unresolved until 1978.

In *Regents of the University of California v. Bakke* (1978), the Supreme Court held in a splintered decision (six different opinions) that specific racial quotas, such as the 16 out of 100 seats set aside for minority students by the University of California, Davis School of Medicine, in university admissions programs were unconstitutional and that Allan Bakke should be admitted to the medical school.<sup>1198</sup> Justice Lewis Powell wrote the majority opinion but also wrote other parts not joined by any other justice.

Four justices joined with Powell to strike down the discriminatory admissions program and admit Bakke, while the other four justices dissented from that portion of the decision, but joined with Powell to find that some consideration of race and ethnic origin in university admissions is permissible.<sup>1199</sup> Writing for himself and three other justices, Justice William Brennan declared that the “central meaning” of *Bakke* is this: “Government may take race into account when it acts not to demean or insult any racial group, but to remedy disadvantages cast on minorities by past racial prejudice . . .”<sup>1200</sup>

In those parts not joined by others, Powell hypothesized that the “attainment of a diverse student body” is “clearly . . . a constitutionally permissible goal for an institution of higher education” and that this “diversity” can further a “compelling state interest,” thereby providing another constitutionally acceptable rationale for racial preferences in the admissions process.<sup>1201</sup> In effect, he declared that racial discrimination against Whites to achieve “diversity” was constitutional.

Like *Swann* and *Weber*, the *Bakke* decision misinterpreted plain language in the Civil Rights Act of 1964 that clearly prohibits racial discrimination of the kind approved in the majority opinion. Section 601 of Title VI (Nondiscrimination in Federally Assisted Programs) provides: “No person in the United States shall, on the ground of race, color, or national origin, be excluded from participation in, be denied the benefits of, or be subjected to discrimination under any program or activity receiving Federal financial assistance.”<sup>1202</sup> Powell wrote that “Title VI must be held to proscribe only those racial classifications that would violate the Equal Protection Clause or the Fifth Amendment.”<sup>1203</sup> Instead of Section 601 enacting “a purely color-blind scheme,” Title VI incorporated “a constitutional standard” that, in Powell’s opinion, permits racial discrimination against Whites in order to guarantee the equal rights of blacks.<sup>1204</sup>

In his dissent, Justice Stevens noted, however, that the plain color-blind language of Section 601 and its legislative history make “crystal clear” the meaning of this ban on exclusion: “Race cannot be the basis of excluding anyone from participation in a federally funded program” and “nothing in the legislative history justifies the conclusion that the broad language of § 601 should not be given its natural meaning.”<sup>1205</sup>

As a matter of practice, however, the *Bakke* decision did not require changes to the large majority of “affirmative action” programs then existing at universities because most did not use rigid numerical quotas for minority admissions like that of the UC Davis medical school and if they did, they could simply disguise their old racial quotas as “plus factor” systems (see *Grutter v. Bollinger* below). Universities could continue (or begin if they have not done so already) to implement their programs with an anti-White racial bias as expressed by Justice Harry Blackmun in his separate opinion in *Bakke*.

I suspect that it would be impossible to arrange an affirmative-action program in a racially neutral way and have it successful. To ask that this be so is to demand the impossible. In order to get beyond racism, we must first take account of race. There is no other way. And in order to treat some persons equally, we must treat them differently. We cannot – we dare not – let the Equal Protection Clause perpetuate racial supremacy.<sup>1206</sup>

Twenty-five years later, the U.S. Supreme Court endorsed Justice Powell's judicial *dicta* on "diversity" in two cases. While the Court in *Gratz v. Bollinger* (2003)<sup>1207</sup> overturned a university's race-conscious undergraduate admissions policy that failed to give "individualized consideration" to each applicant, much like the racial quotas in *Bakke*, the Court in *Grutter v. Bollinger* (2003)<sup>1208</sup> upheld the race-conscious admissions policy of the same university's law school because it provided "individualized consideration" of each applicant in the university's quest of its compelling interest in a "diverse student body." The Court endorsed the view "that student body diversity is a compelling state interest that can justify the use of race in university admissions."<sup>1209</sup>

In *Gratz*, the Supreme Court held that the University of Michigan's undergraduate admissions policy, "which automatically distributes 20 points, or one-fifth of the points needed to guarantee admission, to every single 'underrepresented minority' [i.e., 'African-Americans, Hispanics, and Native Americans'] applicant solely because of race," was unconstitutional because the policy was "not narrowly tailored to achieve the interest in educational diversity" that the university claimed justified its use of racial discrimination.<sup>1210</sup> To pass constitutional muster, a race-conscious admissions policy requires "individualized consideration" of each applicant. The only consideration in the university's policy was "a factual review of an application to determine whether an individual is a member of one of these minority groups."<sup>1211</sup>

In *Grutter*, the Supreme Court upheld the University of Michigan Law School's admissions policy because the Constitution "does not prohibit the Law School's narrowly tailored use of race in admissions decisions to further a compelling interest in obtaining the educational benefits that flow from a diverse student body."<sup>1212</sup> The narrow-tailoring requirement in this case was satisfied by the "individualized consideration" of each applicant in which race or ethnicity was "used in a flexible, nonmechanical way" and only considered as a "plus" factor.<sup>1213</sup> Every race except the White race, of course, is entitled to a "plus" factor.

The people of Michigan reacted to the *Grutter* decision with the passage of the Michigan Civil Rights Initiative or Proposal 2 in November 2006 by a margin of 58 percent to 42 percent. The initiative amended the state constitution to ban "affirmative action" by providing that the state, including any public college or university, community college, or school district, "shall not discriminate against, or grant preferential treatment to, any individual or group on the basis of race, sex, color, ethnicity, or national origin in the operation of public employment, public education, or public contracting."<sup>1214</sup> In 2014, the Supreme Court upheld Michigan's ban on racial preferences in *Schuette v. Coalition to Defend Affirmative Action*.<sup>1215</sup>

Michigan is one of eight states that ban "affirmative action": California (1996),<sup>1216</sup> Washington (1998),<sup>1217</sup> Florida (1999), Michigan (2006), Nebraska (2008),<sup>1218</sup> Arizona (2010),<sup>1219</sup> New Hampshire (2012), and Oklahoma (2012).<sup>1220</sup> All but Florida and New Hampshire passed bans through voter referenda and are almost identical in language to Michigan's Proposal 2. In Florida, the governor signed an executive order prohibiting "racial or gender set-asides, preferences or quotas" in state hiring, contracting, and public university admissions,<sup>1221</sup> and in New Hampshire, the legislature passed a bill imposing the ban on preferential treatment or discrimination based on race, sex, national origin, religion, or sexual orientation in recruiting, hiring, promotion, or admission by state agencies.<sup>1222</sup>

The success of these state bans on "affirmative action" is a reflection of the strong public opposition to such anti-White racial discrimination. Public opinion surveys have "consistently shown a large majority of Americans opposing racial preferences in hiring, promotion, and college admissions, even if these are explicitly designed to correct the effects of past discrimination."<sup>1223</sup>

By the 1990s, another element contributing to the public opposition to "affirmative action" was mass immigration from Latin America and Asia. Because of their national origins, these non-white

immigrants automatically qualified for “affirmative action” benefits. That means the nearly 50 million non-white immigrants who came to America since 1965 and their descendants<sup>1224</sup> can claim “affirmative action” preferences over native-born Whites on the basis of historic discrimination they had never experienced.<sup>1225</sup> This outcome proves that today’s “affirmative action” is not about remedying the effects of past intentional discrimination but instead is motivated by the anti-White animosity of our hostile elite.

The opposition to the banning of racial preferences in employment, education, and contracting has come from hostile elites in government, business, the media, and education. In the late twentieth century, a substantial portion of these elites have rejected the idea of a color-blind Constitution and endorsed anti-White racial discrimination. The differences between elites and the public over racial preferences were dramatically evident in the California and Washington state referenda to ban “affirmative action.” While the establishments in both states were almost unanimously opposed to the referenda, California’s passed by a vote of 54 percent to 46 percent and Washington’s by 58 percent to 42 percent.<sup>1226</sup>

The differences between elites and the public were also evident in the overwhelming support of the University of Michigan’s race-conscious admissions policies in the *Gratz* and *Grutter* cases that elites provided. “More than 3,000 organizations filed over 60 briefs supporting the university, including briefs from over 110 members of Congress, 70 from Fortune 500 companies, and almost 30 from former military and civilian leaders of the armed forces.”<sup>1227</sup> In contrast, public opinion surveys revealed that 92 percent of the public in 2001 and 68 percent in 2003 opposed racial preferences in college admissions or employment.<sup>1228</sup>

Academia ignored both public opinion and the reflection of that opinion in the new state bans on “affirmative action.” In response to the state bans on race-conscious admissions policies, nearly all the public universities in these states implemented new methods of discriminating against White students in order to promote racial and ethnic diversity on campus. These methods included creating percent plans (i.e., guaranteed admission to public colleges for top graduates from each high school in the state), adding socio-economic factors to admissions decisions, funding new financial aid programs for low-income students, improving recruitment of and support for low-income students, and dropping legacy preferences, which disproportionately benefit White, wealthy applicants.<sup>1229</sup> In addition to the continued existence of anti-White racial discrimination in public university admissions, there is also massive discrimination in grading and graduation.<sup>1230</sup> No doubt private universities have also adopted some of these methods to help avoid lawsuits over their race-conscious admissions policies.

There are probably other, less obvious methods, of furthering a university’s interest in achieving a more diverse student body while complying with a state ban on “affirmative action” or the strict scrutiny required of a race-conscious admissions policy. In her dissent in *Gratz*, Jewish Justice Ruth Bader Ginsburg suggested that universities will pursue their “affirmative action” programs regardless of whether or not they violate the law or the Constitution.<sup>1231</sup>

One can reasonably anticipate . . . that colleges and universities will seek to maintain their minority enrollment . . . whether or not they can do so in full candor through adoption of affirmative action plans of the kind here at issue. Without recourse to such plans, institutions of higher education may resort to camouflage. . . . If honesty is the best policy, surely Michigan’s accurately described, fully disclosed College affirmative action program is preferable to achieving similar numbers through winks, nods, and disguises.<sup>1232</sup>

Whether in employment, contracting, or education, “affirmative action” was originally intended to be a temporary remedy to the effects of past intentional discrimination. With its legal

enshrinement in *Grutter v. Bollinger*, “diversity” has largely supplanted “affirmative action” as the rationale for anti-White discrimination because diversity has the advantage of permanently privileging everyone except White people, especially White males. The clear loser of “affirmative action” and diversity on university and college campuses is the White male,<sup>1233</sup> especially the poor White male,<sup>1234</sup> and not only in education, but also in the workplace.<sup>1235</sup> Indeed, all White Americans are losers. The estimated net costs of “affirmative action” and diversity programs in 2007 was \$1.1 trillion (8 percent of GDP), which includes an estimated loss of over \$24,000 per White family.<sup>1236</sup> Diversity will be discussed further with the next topic.

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The fourth of the radical cultural transformations is the triumph of cultural pluralism. As we have seen,<sup>1237</sup> one of the primary methods to achieve the Jewish goals of neutralizing or ending anti-Semitism and enhancing the prospects for Jewish group continuity is through advocacy for cultural pluralism – the idea that the United States ought not to be ethnically and culturally homogeneous. The cultural pluralistic model of American identity triumphed with the countercultural revolution of the 1960s.<sup>1238</sup> The triumph of cultural pluralism has ultimately resulted in the enshrinement of the anti-White doctrine of “diversity” in American culture and the entrenchment of “identity politics” in American politics.

As noted earlier,<sup>1239</sup> Jewish intellectuals, beginning with Horace Kallen, have been at the forefront in developing models of the United States as an ethnically and culturally pluralistic society. The advocacy of cultural pluralism was also a common theme among the Jewish intellectual and political movements that were a necessary condition for the other radical cultural transformations of the countercultural revolution. Other examples of Jewish advocacy of cultural pluralism are the ideas of the United States as a “proposition nation” (an idea originating with Kallen)<sup>1240</sup> and “the first universal nation.”<sup>1241</sup>

In 1972, Kallen claimed victory for his concept of cultural pluralism after the “deconstructionist movement” in the 1960s began to challenge the concept of America as a national community of individuals sharing a common culture, history, and creed. The cultural pluralistic model conceives of America as a conglomerate of different races, ethnicities, and subnational cultures, in which individuals are defined by their group membership, not common nationality. In this view, America is a “mosaic” or “salad” of diverse peoples rather than the “melting pot” or “tomato soup” (i.e., the Americanization of European immigrants) concept of America that prevailed earlier in the century. Implemented at the same time as this intellectual challenge were programs to enhance the status and influence of subnational racial, ethnic, and cultural groups in order to promote the ascendance of subnational identities and the concomitant deconstruction of the original American national identity.<sup>1242</sup>

Out of the concept of cultural pluralism emerged the doctrines of multiculturalism and diversity. The popularity in intellectual and political circles of these two doctrines, including the related assertion of group identities based on race, ethnicity, and gender that these doctrines encouraged, was one of the challenges identified by Samuel Huntington to America’s core Anglo-Protestant culture and its political Creed of liberty and democracy in the late twentieth century.<sup>1243</sup> Recall from our discussion above<sup>1244</sup> that American national identity, originally defined in terms of race, ethnicity, culture, and political doctrine (i.e., the White race, British ethnicity, Anglo-Protestant culture, and the American Creed) had been reduced after 1965 to two components: Anglo-Protestant culture and the American Creed.<sup>1245</sup> Multiculturalism and diversity then eroded these two remaining components of American national identity.<sup>1246</sup>

The multiculturalist movement to replace America’s mainstream Anglo-Protestant culture with other cultures linked primarily to racial groups began in the 1970s and achieved its greatest success and prominence in the 1980s and early 1990s. Huntington describes the doctrine as follows:

Multiculturalism is in its essence anti-European civilization. . . . It is basically an anti-Western ideology. Multiculturalists advance several propositions. First, America is composed of many different ethnic and racial groups. Second, each of these groups has its own distinctive culture. Third, the white Anglo elite dominant in American society has suppressed these cultures and compelled or induced those belonging to other ethnic or racial groups to accept the elite's Anglo-Protestant culture. Fourth, justice, equality, and the rights of minorities demand that these suppressed cultures be liberated and that government and private institutions encourage and support their revitalization. America is not and should not be a society with a single pervasive national culture.<sup>1247</sup>

Multiculturalism represented the culmination of a long erosion, beginning in the 1960s, of the traditional emphasis on national identity (as opposed to racial, ethnic, gender, and other subnational identities) in American education from primary school to higher education.<sup>1248</sup>

Contributing to the erosion of Anglo-Protestant culture and the growth of multiculturalism was

an antiwar movement that was more than a protest of Vietnam. At its heart lay the rejection of an anticommunist foreign policy and of the idea that America was a good country and beneficent force in the world. Many of the militants in the antiwar movement accepted the Third World's indictment of the West for five hundred years of slavery, colonialism, capitalist exploitation, and imperialism.<sup>1249</sup>

According to Patrick Buchanan, this antiwar movement also “involved the repudiation of America's past as racist, sexist, imperialist, and genocidal in its treatment of women, Indians, Africans, and all peoples of color.”<sup>1250</sup>

In the 1970s, multiculturalism gained an institutional foothold in academia with the establishment of ethnic and women's studies programs and centers. In 1969, the first ethnic studies programs were established at University of California, Berkeley, and San Francisco State University. Both programs included studies centered on blacks, Hispanics (“Chicanos”), American Indians, and Asian Americans. There are now hundreds of such programs in the country.<sup>1251</sup> In 1970, the first women's studies program was established at San Diego State College and like ethnic studies have proliferated across the country.<sup>1252</sup> In many places, women's studies has become part of gender studies,<sup>1253</sup> which also includes queer studies.<sup>1254</sup>

Multiculturalism won a major nation-wide victory in the famous curricular battle that took place at Stanford University in 1986-1988. At one point, race hustler Jesse Jackson led hundreds of students in a protest march against the core requirement in Western culture, chanting, “Hey, hey, ho, ho, Western culture's got to go!” The university subsequently abandoned the required course in Western culture. The idea that American culture was a part of Western civilization and thus learning the history of Western civilization was essential to the education of every American was rejected.<sup>1255</sup> By 2010, Western Civilization survey courses had virtually disappeared from general education requirements in America's top colleges and universities.<sup>1256</sup>

While the doctrine is multiculturalism, the political expression of this doctrine is called identity politics, which is “a term used to describe the act of forming political alliances around a group that shares a particular characteristic – race, ethnicity, sex, religion, and so forth – and advocating exclusively for that political tribe's interests, to the exclusion of others.”<sup>1257</sup>

Examples of racial or ethnic groups that practiced identity politics beginning in the 1960s include the Black Power movement, exemplified by the Black Panther Party,<sup>1258</sup> the black nationalist Nation of Islam,<sup>1259</sup> the Chicano Movement,<sup>1260</sup> the Raza Unida Party,<sup>1261</sup> the American Indian



Movement (AIM) and other Indian groups,<sup>1262</sup> and the Asian-American movement.<sup>1263</sup> As we have seen, feminist, homosexual, and transgender groups also practice identity politics.

The practice of identity politics entered the U.S. Congress with the founding of the racially-exclusive Congressional Black Caucus in 1971, the Congressional Hispanic Caucus in 1976, and the Congressional Caucus for Women's Issues in 1977. By 2020, there were at least 87 caucuses in Congress pursuing the special legislative goals of racial, ethnic, religious, gender, and other subnational identity groups.<sup>1264</sup>

In the 1990s, liberal historian Arthur M. Schlesinger Jr. warned that the “cult of ethnicity” (i.e., multiculturalism) and identity politics threaten the unity of the country. He noted that “after testimony from ethnic spokesmen denouncing the melting pot as a conspiracy to homogenize America, Congress passed the Ethnic Heritage Studies Program Act [in 1974] – a statute that, by applying the ethnic ideology to all Americans, compromised the historic right of Americans to decide their ethnic identities for themselves.” He then warned that the “ethnic upsurge . . . began as a gesture of protest against the Anglocentric culture. It became a cult, and today it threatens to become a counter-revolution against the original theory of America as ‘one people,’ a common culture, a single nation.”<sup>1265</sup>

A sign that this “common culture” – Anglo-Protestant culture – has been fatally eroding is the fate of Columbus Day. In 1992, there were no celebrations for the 500<sup>th</sup> anniversary of Columbus's journey. Since then, Columbus Day has been steadily replaced by “Indigenous People's Day” or something similar in cities and states across the country.<sup>1266</sup> During the riots of summer 2020, at least 36 monuments or memorials to Christopher Columbus were torn down (along with many others)<sup>1267</sup> and two Republican U.S. senators proposed replacing Columbus Day with “Juneteenth” as a national holiday.<sup>1268</sup>

With the dominance of multiculturalism and the beginning of identity politics came the enshrinement of the doctrine of diversity or what Patrick Buchanan calls the “Diversity Cult.”<sup>1269</sup> As noted earlier, “diversity” was introduced into constitutional jurisprudence by Justice Lewis Powell in his opinion in the U.S. Supreme Court's 1978 decision, *Regents of the University of California v. Bakke*, and then recognized as a constitutional principle in *Grutter v. Bollinger* (2003), where “diversity” became a “compelling state interest” in higher education, an interest so compelling that it overrides the Fourteenth Amendment's guarantee of equal protection under the law in order to justify racial discrimination against Whites in the admissions process. The doctrine of diversity quickly spread outside academia in the 1980s because “diversity” was easier to convince Whites to support than “affirmative action” based on the lie that “diversity” benefits Whites as well.

According to Peter Wood, former professor and president of the National Association of Scholars, diversity is “a political doctrine asserting that *some* social categories deserve compensatory privileges in light of the prejudicial ways in which members of these categories have been treated in the past and the disadvantages they continue to face.” It is “a tool for knocking down the door to exclusive enclaves – colleges, workplaces, churches, organizations of all sorts – of the favored groups.”<sup>1270</sup>

In *Diversity: The Invention of a Concept* (2003), Wood aims to show that “in one area of American life after another, the principle of *diversity* represents an attempt to alter the root cultural assumptions on which American society is based.”<sup>1271</sup> These areas of American life include religion, the arts, business, education, and personal consumption. “By the late 1980s, advocates of *diversity* dominated virtually all the key cultural institutions: colleges and universities, churches, arts organizations, museums, large foundations, the press, book publication and popular entertainment.”<sup>1272</sup>

The two leading anti-White nonprofit organizations (one entirely Jewish and the other heavily Jewish)<sup>1273</sup> were pioneers in developing and providing diversity education. In 1985, the Anti-Defamation League (ADL) initiated its “A World of Difference” campaign (now called “A World of

Difference Institute”) to provide diversity education in the classroom and community. According to its website, the program is used by schools, universities, corporations, law enforcement agencies, and community organizations throughout the United States and abroad and has “impacted” over 60 million adults and youth.<sup>1274</sup> In 1991, the Southern Poverty Law Center founded its “Teaching Tolerance” program. The name was changed to “Learning for Justice” in 2021. According to its website, “the Learning for Justice community includes more than 500,000 educators who read our magazine, screen our films, visit our website, listen to our podcasts, attend our trainings and webinars, use our frameworks or participate in our social media community.”<sup>1275</sup>

“Diversity” became a key idea in U.S. business about a decade after the *Bakke* decision. “In the 1990s, *diversity* became far and away the dominant ideology in corporate personnel and human resources across the country, and it was an ideology loudly echoed in the executive suites.”<sup>1276</sup> By 2003, the basic doctrines of diversity had been institutionalized in U.S. business and no longer faced serious opposition. According to Wood, “*Diversity* has simply won the day in American business.”<sup>1277</sup>

In *The Diversity Delusion* (2018), Heather Mac Donald explores how corporate human resources departments function as social justice advocates. Nearly 90 percent of Fortune 500 companies have some sort of diversity infrastructure, and the corporate mania for “diversity” informs corporate culture at many levels, including hiring, promotion, bonuses, and governing the norms of interaction in the workplace.<sup>1278</sup>

Not only does “diversity” justify preferential treatment in hiring, promotions, contracts, and admissions for the previously disfavored groups, but diversiphiles (i.e., “those who elevate the ideal of *diversity* above the ideal of national unity”<sup>1279</sup>) claim that diversity is morally and socially beneficial for formerly favored groups. “The ideal of diversity is that once individuals of diverse backgrounds are brought together, a transformation will take place in people’s attitudes – primarily within the members of the formerly exclusive group, who will discover the richness of the newcomers’ cultural backgrounds.”<sup>1280</sup> In the words of Steven Farron, author of *The Affirmative Action Hoax*, “Diversity not only justified discrimination in favor of all less successful groups, it did it with the argument that anti-white discrimination has no victims, since whites benefit from the enlightening experience that diversity provides.”<sup>1281</sup>

The false notion<sup>1282</sup> that diversity benefits everybody, including Whites, is reflected in the slogans: “diversity is our strength” and “diversity is our greatest strength.” These slogans were already popular among our political elite in the early 1990s. When Republican Vice President Dan Quayle was in Japan during the 1992 Los Angeles riots, he was asked if the United States was perhaps suffering from too much diversity. As he later related the incident, he responded, “I begged to differ with my host. I explained that our diversity is our strength.”<sup>1283</sup>

Democratic President Bill Clinton was the first U.S. president to publically embrace the coming end of White America in the name of diversity. In his 1997 State of the Union address, Clinton declared, “My fellow Americans, we must never, ever believe that our diversity is a weakness – it is our greatest strength.”<sup>1284</sup> In an interview with black journalists in 1997, Clinton remarked that the coming racial transformation of the country “will arguably be the third great revolution [in addition to the American Revolution and the black ‘civil rights’ revolution] in America,” proving that we can live “without in effect having a dominant European culture. We want to become a multiracial, multiethnic society. We’re not going to disintegrate in the face of it.”<sup>1285</sup>

In his commencement address at Portland State University in Oregon in June 1998, Clinton talked about how “to light our way to America’s greatest days” as the country grows more racially and ethnically diverse by a new, large wave of immigration that is “changing the face of America.”

Today, nearly one in ten people in America was born in another country; one in five schoolchildren are from immigrant families. Today, largely because of immigration, there is no majority race in

Hawaii or Houston or New York City. Within 5 years, there will be no majority race in our largest State, California. In a little more than 50 years, there will be no majority race in the United States. No other nation in history has gone through demographic change of this magnitude in so short a time.<sup>1286</sup>

In his 2000 State of the Union address, Clinton repeated the same demographic projections and said that the increased diversity should be celebrated.

Within 10 years – just 10 years – there will be no majority race in our largest State of California. In a little more than 50 years, there will be no majority race in America. In a more interconnected world, this diversity can be our greatest strength. . . . we should do more than just tolerate our diversity; we should honor it and celebrate it.<sup>1287</sup>

Clinton’s Republican successor, President George W. Bush, was little better. He “famously made his 2000 nominating convention into a display and celebration of ethnic diversity and followed up by appointing a conspicuously *diverse* cabinet.”<sup>1288</sup> His cabinet nominees included only six White men out of 14 positions. The rest of the positions went to blacks, Hispanics, and five women, including the first black secretary of state and the first black female national security adviser.<sup>1289</sup>

Bush repeated the diversity-is-our-strength slogan many times during his two terms in office. In his official response to the *Gratz* and *Grutter* “affirmative action” decisions, Bush applauded “the Supreme Court for recognizing the value of diversity on our Nation’s campuses. Diversity is one of America’s greatest strengths.”<sup>1290</sup>

In addition to the business elite, as mentioned, the “value of diversity” has also been recognized by the country’s military elite. In defense of its holding in *Grutter* that the law school has a compelling interest in attaining a diverse student body, the Supreme Court quoted several *amicus* briefs that

point to the educational benefits that flow from student body diversity. In addition to the expert studies and reports entered into evidence at trial, numerous studies show that student body diversity promotes learning outcomes, and “better prepares students for an increasingly diverse workforce and society, and better prepares them as professionals.”

These benefits are not theoretical but real, as major American businesses have made clear that the skills needed in today’s increasingly global marketplace can only be developed through exposure to widely diverse people, cultures, ideas, and viewpoints. What is more, high-ranking retired officers and civilian leaders of the United States military assert that, “[b]ased on [their] decades of experience,” a “highly qualified, racially diverse officer corps . . . is essential to the military’s ability to fulfill its principle mission to provide national security.”<sup>1291</sup>

When the *Gratz* and *Grutter* cases started in 1999, former President Gerald Ford, an alumnus of the University of Michigan, wrote an opinion piece in the *New York Times* warning that the lawsuits pose a threat to diversity. To end “affirmative action,” he warned, would turn back the clock to discrimination of non-whites and the “cultural and social impoverishment” of Whites.<sup>1292</sup> Ford’s op-ed led to the development of what became known as “the military brief,” an *amicus* brief in support of “affirmative action” signed by some of the nation’s most distinguished former military leaders. They included Norman Schwartzkopf, hero of the first Iraq war (1991), Wesley Clark, former supreme allied commander in Europe, William Cohen, former U.S. Senator and former Secretary of Defense, and two former superintendents of West Point.<sup>1293</sup>

It is clear that the diversity virus has infected the U.S. military. The Office for Diversity, Equity, and Inclusion promotes diversity in the Department of Defense. According to the Department’s

Diversity and Inclusion Strategic Plan, “Diversity is a strategic imperative, critical to mission readiness and accomplishment, and a leadership requirement.”<sup>1294</sup> The Plan implements (for military as well as civilian personnel) President Obama’s executive order on establishing a coordinated government-wide initiative to promote diversity and inclusion in the federal workforce<sup>1295</sup> – one of many of Obama’s executive actions promoting diversity.

At the Department of the Army’s first senior leadership diversity breakfast in December 2007, Army Chief of Staff General George W. Casey Jr. announced the creation of the Diversity Task Force to review the Army’s diversity policies, practices, and progress. He said, “I firmly believe the strength of our Army comes from our diversity.”<sup>1296</sup> Not technology, not weapons, not training, not the character of soldiers, not the unity of a common purpose. But *diversity*.

According to Patrick Buchanan, “Our diversity cult may have been responsible for the worst massacre on a U.S. military base in memory.”<sup>1297</sup> On November 5, 2009, Army Major Nidal Malik Hasan shot and killed 13 and wounded 29 U.S. soldiers at Fort Hood, Texas, while shouting “Allahu Akbar!” Although the Army was aware of his extreme Muslim views, Hasan was not discharged because he was one of only two Muslim psychiatrists recruited by the Army since 2001. Diversity was more important than national security. When asked three days later on a television news program about a possible backlash against Muslim soldiers for Hasan’s actions, General Casey said, “I think those concerns are real . . . I think we have to be very careful with that. Our diversity not only in our Army, but in our country, is a strength. And as horrific as this tragedy was, if our diversity becomes a casualty, I think that’s worse.”<sup>1298</sup> For Casey, to be accused of racism was literally a fate worse than death.

The U.S. Navy is no different. It is “dumbing down” its officer corps by running a two-tiered admissions system for the Naval Academy – one for White applicants and another, far less stringent, one for non-white applicants. The result was that the incoming class of freshman in 2009 was 35 percent minority. This discriminatory outcome was deliberate. Chief of Naval Operations Admiral Gary Roughead said that “diversity is the number one priority” at the Academy and the Academy website calls diversity “our highest personnel priority.”<sup>1299</sup>

It is no exaggeration to say that praising diversity is the civil religion of our time.<sup>1300</sup> Diversity has been enshrined in American culture as a sacred principle. Disagreement is treated as heresy.

Everyone benefits from diversity but White people. The White heterosexual Christian male is specifically targeted for abuse and discrimination. In practice, “diversity” simply means less White people. Under the slogans “celebrate diversity,” “diversity is our greatest strength,” and most recently “diversity, equity, and inclusion,” governments, businesses, and universities have been discriminating against Whites in hiring, promotions, contracting, and university admissions for over four decades.

Diversity has also been turned into an anti-White weapon in other ways, such as the concept of “white privilege.”

The most striking innovation in the world of *diversity* in recent years has been the labeling of mainstream American culture as the domain of “white privilege.” . . . It is meant to suggest that merely being categorized as white, individuals enjoy freedoms that are denied to non-whites. . . . The purpose [of the accusation of white privilege] is to shame the white portion of society in an effort to make whites more willing to accept the forms of social reorganization called for by *diversity*. White privilege is above all *unfair*, and a simple demand for justice requires that it be abolished. To abolish it, white people must renounce their privilege.<sup>1301</sup>

The call to “abolish” white privilege is also a call “to abolish the white race” because, according to diversiphiles, white privilege is based on a social construct called the White race. White privilege

requires “whiteness.” But the call to abolish the White race is a thinly disguised call for White genocide because the abolition of the White race as a social construct is a step toward the extinction of the White race as a biological entity. When the idea of a White race is abolished, it is easier for our racial enemies to extinguish the biological existence of the White race because Whites will by then have totally lost their racial identity and pride and thus their instinct for racial self-defense. Some of our racial enemies know this.

For example, the Jewish Marxist Noel Ignatiev (1940-2019)<sup>1302</sup> co-founded the New Abolitionist Society, which claimed that the “key to solving the social problems of our age is to abolish the white race – in other words, to abolish the privileges of the white skin” and the

way to abolish the white race is to challenge, disrupt and eventually overturn the institutions and behavior patterns that reproduce the privileges of whiteness, including the schools, job and housing markets, and the criminal justice system. The abolitionists do not limit themselves to socially acceptable means of protest, but reject in advance no means of attaining their goal.<sup>1303</sup>

This overturning of “institutions and behavior patterns” is an attack on the ability of Whites to defend themselves. And if the abolition of an intangible – the social construct called the White race – is the goal, then why leave open the option of using violence to accomplish it?

Ignatiev was also a co-founder and co-editor of the quarterly magazine *Race Traitor: A Journal of the New Abolitionism* founded in 1993. Its slogan is “treason to whiteness is loyalty to humanity.” The lead article of the first issue of *Race Traitor* is called “Abolish the White Race – by Any Means Necessary.”<sup>1304</sup> The phrase “by any means necessary” was made famous by black Muslim Malcolm X and is generally considered to mean that all options are left open, including violence, to achieve the desired ends. It is revealing that the May 2000 issue of *The New Abolitionist* newsletter announced a gathering at Harpers Ferry to honor mass murderers Nat Turner and John Brown on the two hundredth anniversary of their births.<sup>1305</sup>

Another Jewish anti-White activist is Tim Wise who has been a very active speaker and media interviewee on the topic of white privilege since 1995.<sup>1306</sup> He identifies as a non-practicing, anti-Zionist Jew.<sup>1307</sup> In *White Like Me*, Wise examines white privilege in American society through his experiences with his family and community in an attempt to pathologize White identity in a normatively White society. He wants all White people to challenge their own “unjust” white privilege as the first step to White moral disarmament.<sup>1308</sup>

In an open letter to White American conservatives after their victory in the 2010 mid-term elections, the spiteful Wise consoled himself by rejoicing in the eventual demographic demise of American Whites.

We just have to be patient. And wait for your hearts to stop beating. And stop they will. And for some of you, real damned soon truth be told. Do you hear it? The sound of your empire dying? Your nation, as you knew it, ending permanently? Because I do, and the sound of your demise is beautiful.<sup>1309</sup>

Two years later, Wise expanded the letter format into a book. In *Dear White America: Letter to a New Minority*, Wise writes that White normativity in the United States is being challenged politically, economically, culturally, and demographically. He ridicules the White anxiety and racial resentment caused by these challenges because the United States, he claims, is still a country in which racism and “institutionalized white advantage” are pervasive. His solution to this perceived problem is that Whites must change by becoming antiracist allies of “people of color” and thereby extinguishing any last vestiges of White racial pride.<sup>1310</sup>

The jubilation in which anti-White activists welcome the prospect of White demographic demise was on open display in an online article posted in May 2015. Although the article's author is listed as the Jewish-sounding Emily Goldstein, there is a photograph under the byline of a person who appears to be Bahar Mustafa with dyed pinkish-blond hair and a photo of a group of demonstrators who appear to be female students at Goldsmiths, University of London. Across the photos are the words "Bahar Mustafa for welfare & diversity." At the time, the anti-White activist Bahar Mustafa, a Londoner of Turkish-Cypriot ancestry, was the cause of several racial controversies on the campus of Goldsmiths, where she worked as the welfare and diversity officer of the college's students' union.<sup>1311</sup>

The title of the article – "Yes, Diversity Is About Getting Rid Of White People (And That's A Good Thing)" – summarizes very well the gist of the article's message but here are some selections to drive home the point.

One of the more common memes that I've seen white supremacists spread around recently has been "diversity is a code word for white genocide." . . . That's exactly right. Diversity IS about getting rid of white people, and that's a good thing.

First off, I am a white person myself, so allow me to get that out of the way. I'm extremely glad that the white race is dying, and you should be too. White people do not have a right to exist. Period. . . .

. . . Whiteness is racism, sexism, homophobia, transphobia, ableism, anti-Semitism, Islamophobia, and heteropatriarchal capitalism. Eliminate whiteness and you eliminate every single form of oppression that the world currently faces. . . .

. . .  
As white people, we all need to recognize that we no longer have a place in the world. This world now belongs to the minorities that us whites have spent centuries oppressing, and there is absolutely nothing that any pathetic white supremacists can do about it. In order for a better world to be created, white people need to be exterminated. Period. . . . Only when white people have ceased to exist will a peaceful and progressive society – free of racism and hatred – be possible. The only way to eliminate white privilege, white oppression, white racism, and the oppressive white power structure is to eliminate white people altogether.

So, yes, white supremacists: diversity is indeed white genocide. And white genocide is exactly what the world needs more than anything else.<sup>1312</sup>

It is likely that Mustafa is Goldstein and that one of the reasons she published under the name of Goldstein was so she could claim to be White in her anti-White genocidal rant.

Another anti-White weapon is the concept of "white complicity." Like white privilege, "white complicity" is a concept that attempts to morally disarm Whites. Introduced in Barbara Applebaum's *Being White, Being Good: White Complicity, White Moral Responsibility, and Social Justice Pedagogy* (2010),<sup>1313</sup> "white complicity" is the idea that all "white people, through the practices of whiteness and by benefiting from white privilege, contribute to the maintenance of systemic racial injustice." This includes those White people who believe themselves to be anti-racist. According to Applebaum, recognizing that one is complicit in systemic racial injustice is "a necessary condition" of challenging unjust racial systems and carries with it the responsibility to do so continually. This never-ending responsibility is the foundation of "antiracism."

Yet another anti-White weapon arising out of the diversity cult is the concept of "white fragility." Coined by Robin DiAngelo in a 2011 article and then expanded upon in her best-selling book, *White Fragility: Why It's So Hard for White People to Talk About Racism* (2018),<sup>1314</sup> white fragility is another method of morally disarming White people by pathologizing any form of positive White identity. She asserts that all White people, even progressives, are inherently racist due to their white

privilege in a systemically racist society. Since all Whites are racist, the only distinction between White people is those who virtuously admit their guilt and those who deny it, typically with “defensive moves” like displaying emotions such as anger, fear, or guilt, or behaviors such as arguing, remaining silent, or leaving. These defensive moves are demonstrations of “white fragility,” which prove the deniers’ racism. Because racism is a permanent condition for all Whites, DiAngelo, like Applebaum, urges White people to deconstruct whiteness and white privilege and thus do the necessary work of “antiracism.”

A new definition of “antiracism” has turned the concept into an anti-White weapon. In his best-selling book *How to Be an Antiracist* (2019),<sup>1315</sup> black author Ibram X. Kendi argues that it is not possible to be “not racist” (i.e., color-blind or neutral) because the claim of “not racist” neutrality is a mask for racism. There are only two possibilities: one is striving to be either a “racist” or an “antiracist.” A racist is “someone who is supporting a racist policy through their actions or inaction or expressing a racist idea,” and an antiracist is “someone who is supporting an antiracist policy through their actions or expressing an antiracist idea.” To avoid being a “racist,” someone must not support “any measure that produces or sustains racial inequity between racial groups” (i.e., a “racist policy”) or express “any idea that suggests one racial group is inferior or superior to another racial group in any way” (i.e., a “racist idea”).

He defines racial inequity as “when two or more racial groups are not standing on approximately equal footing.” Whether or not racial discrimination (i.e., “treating, considering, or making a distinction in favor or against an individual based on that person’s race”) is racist or antiracist depends upon whether the discrimination is creating equity or inequity. “If discrimination is creating equity, then it is antiracist. If discrimination is creating inequity, then it is racist.” He then proclaims: “The only remedy to racist discrimination is antiracist discrimination. The only remedy to past discrimination is present discrimination. The only remedy to present discrimination is future discrimination.”

As Kendi makes clear, antiracism is to be thought of in terms of equity (i.e., equality of outcome), not equality of opportunity. Since we are “surrounded by racial inequity” and all racial inequities (i.e., unequal racial outcomes) are due to racism, everybody – especially Whites – must stand on the right side of history and strive to be an antiracist by actively supporting policies and expressing ideas that will create racial equity (i.e., equal racial outcomes) even if that requires anti-White racial discrimination.

In addition to giving birth to such fatuous falsehoods as “white privilege,” “white fragility,” “white complicity,” “antiracism,” and “white supremacy”<sup>1316</sup> that are weaponized to morally disarm Whites and justify anti-White discrimination, the doctrine of diversity has reinforced the anti-White focus of identity politics.

The new perspective of *diversity* is not just about emphasizing groups at the expense of the whole; it is also about treating groups as having saved up a right to special privileges in proportion to how much their purported ancestors were victimized in the past. . . .

But it is more than a matter of government mandates. The *diversity* principle is also a *belief* that the portion of our individual identities that derives from our ancestry is the most important part, and a *feeling* that group identity is somehow more substantial and powerful than either our individuality or our common humanity.<sup>1317</sup>

Identity politics “coalesces around group grievance.”<sup>1318</sup> Since every identity group has grievances against the White race or parts thereof, the common trait among the “oppressed” groups that practice identity politics is alleged victimization by the White “oppressor.” As it is currently practiced, identity politics, therefore, is anti-White politics.

Identity politics has been embraced by the entire Left, including the Democratic Party, since the 1970s but it has only recently been more publicly acknowledged. For example, at an event held by the Center for American Progress in Washington, D.C., on May 22, 2019, black Georgia Democrat, and failed candidate for governor, Stacey Abrams said her party should not pretend it does not practice identity politics, because “identity politics is exactly who we are, and it’s exactly how we won [in the 2018 mid-term elections].”<sup>1319</sup>

Identity politics makes the particular characteristic of the group – race, ethnicity, religion, gender, etc. – the defining characteristic of individuals within that group and every member of that group is expected to act and think in one certain way. For example, during a panel discussion at the Netroots Nation convention in Philadelphia on July 13, 2019, first-term black Congresswoman Ayanna Pressley (D-MA) explained her criterion for political office seekers.

If you’re not prepared to come to that table and represent that voice, don’t come, because we don’t need any more brown faces that don’t want to be a brown voice. We don’t need black faces that don’t want to be a black voice. We don’t need Muslims that don’t want to be a Muslim voice. We don’t need queers that don’t want to be a queer voice. If you’re worried about being marginalized and stereotyped, please don’t even show up because we need you to represent that voice.<sup>1320</sup>

Insisting that someone with a “brown” or “black” face must adhere to and be an advocate for a certain viewpoint – in other words, that one’s skin color ought to determine how one thinks and acts – signifies the entrenchment of identity politics. Presidential candidate Joe Biden expressed this view during a May 2020 interview with a black reporter when he said, “Well, I tell you what, if you have a problem figuring out whether you’re for me or Trump, then you ain’t black.”<sup>1321</sup>

The Republican Party is not above identity politics. During his 2020 re-election campaign, even the supposedly “racist,” “white nationalist” President Trump practiced identity politics, but of the anti-White variety, by arguing that the Democrats are the “real racists” (which implies that Trump as well as the Republican Party agrees with the Left’s premise that White racism is the worst possible moral defect)<sup>1322</sup> and by groveling for black and brown voters with his \$500 billion “Platinum Plan for Black America”<sup>1323</sup> and amnesty-granting “American Dream Plan” for Hispanics. These campaign tactics express the hope that the targeted non-whites will vote for Trump because he promises them something that primarily benefits only their identity group.

The presumed necessity for the Republican Party – the implicitly White political party<sup>1324</sup> – to practice anti-White identity politics by pandering to non-whites arises because of the declining White proportion of the U.S. population. This White demographic demise is due to the changes in U.S. immigration law since 1965 – the most detrimental of the radical cultural transformations of the countercultural revolution because it is not only a cultural transformation, but a biological transformation of the United States through the alteration of its racial and ethnic composition.

\* \* \*

The last of the radical cultural transformations to be discussed are the changes in U.S. immigration law, which shifted immigration from Europe to Latin America, Asia, and Africa and which continues to significantly change the racial and ethnic composition of the United States against the wishes of most Americans<sup>1325</sup> and to the detriment of all White Americans. The most important change occurred in 1965. Subsequent changes to U.S. immigration law have made the situation worse. These changes, when combined with weak enforcement against illegal entry and visa overstays, have created a situation that has been tantamount to a non-white invasion of the United States. The result will be a “majority-minority” America by 2045 when the non-Hispanic White population of the United States is projected to constitute less than half of the total population.<sup>1326</sup>



As discussed above,<sup>1327</sup> the Immigration and Nationality (Hart-Celler) Act of 1965 was the first and most consequential of Jewry's major accomplishments in opening up immigration to the United States to all of the peoples of the world. The Act abolished the national origins formula that had governed immigration policy since the 1920s and began the alteration of the racial and ethnic composition of the United States by shifting immigration from Europe to Latin America, Asia, and Africa.

Whether from "staggering technical incompetence"<sup>1328</sup> or from deceitful or nefarious reasons, the sponsors of the 1965 immigration bill stated that it would not radically transform the country's ethnic character nor drastically increase the number of immigrants.

U.S. Senator Edward Kennedy (D-MA), chairman of the Senate subcommittee conducting the hearings on the bill (S. 500), was passionate in his reassurances of

What the bill will not do: First, our cities will not be flooded with a million immigrants annually. Under the proposed bill, the present level of immigration remains substantially the same. . . . Secondly, the ethnic mix of this country will not be upset. . . . Contrary to the charges in some quarters, S. 500 will not inundate America with immigrants from any one country or area, or the most populated and economically deprived nations of Africa and Asia. . . . In the final analysis, the ethnic pattern of immigration under the proposed measure is not expected to change as sharply as the critics seem to think.<sup>1329</sup>

Instead of merely dismissing the bill's critics in this way, Kennedy went on to discredit them as bigots. "The charges I have mentioned are highly emotional, irrational, and with little foundation in fact. They are out of line with the obligations of responsible citizenship. They breed hate of our heritage."<sup>1330</sup>

"Every one of Senator Kennedy's assurances has proven false,"<sup>1331</sup> notes Peter Brimelow, author of *Alien Nation*. Likewise, President Lyndon Johnson's statement upon signing the bill into law at the foot of the Statue of Liberty has proven false. "This is not a revolutionary bill," he explained at the signing ceremony. "It does not affect the lives of millions."<sup>1332</sup>

From 1965 to 2015, nearly 59 million immigrants arrived in the United States, 51 percent from Latin America, 25 percent from Asia, and 8 percent from Africa and the Middle East. Only 12 percent of the immigrants came from Europe and 2 percent from Canada. The foreign-born population in the country increased from 9.6 million, or 5 percent, in 1965 to 45 million, or 14 percent, in 2015. During the same period, new immigrants, their children, and their grandchildren accounted for 55 percent of U.S. population growth.

As a result of its geographic shift and rapid growth, post-1965 immigration has drastically altered the country's racial and ethnic composition. The proportion of non-Hispanic Whites in the U.S. population declined from 84 percent in 1965 to 62 percent in 2015, while the Hispanic proportion rose from 4 percent in 1965 to 18 percent in 2015 and the Asian proportion rose from less than 1 percent in 1965 to 6 percent in 2015. Without any post-1965 immigration, in contrast, the racial and ethnic composition of the United States in 2015 would have been 75 percent White, 14 percent black, 8 percent Hispanic, and less than 1 percent Asian.<sup>1333</sup>

Patrick Buchanan's assertion that the 1965 Immigration Act was "the greatest bait-and-switch in history," therefore, is correct.

Americans were promised one result, and got the opposite result that they had been promised would not happen. They were misled. They were deceived. They were swindled. They were told immigration levels would remain roughly the same and the ethnic composition of their country

would not change. What they got was a Third World invasion that is converting America into another country.<sup>1334</sup>

In a 1965 Harris poll, Americans said, by two to one, that they did not want any increase at all in immigration. “What has happened since 1965, the diminution and displacement of the European majority, was done against the will of the majority of Americans. For decades, Americans have told pollsters they want immigration restricted and illegal aliens sent home. But what Americans want no longer seems to matter.”<sup>1335</sup>

Since 1965, the interests of White Americans have continued to be ignored in the formulation and implementation of U.S. immigration policy. Despite recognition of the demographic consequences of the 1965 Immigration Act, public opinion polls showing strong national consensus for immigration control, and two Republican presidential administrations from 1981 to 1992, the major immigration laws of 1986 and 1990 increased both legal and illegal immigration.

Signed into law by President Ronald Reagan in November 1986, the Immigration Reform and Control (Simpson-Mazzoli) Act of 1986 actually increased immigration, both legal and illegal, instead of controlling it. The law had three major provisions: an amnesty program granting a path to permanent residency to illegal aliens who had lived in the United States since 1982 or worked in certain agricultural jobs; a sanctions program imposing penalties on employers who knowingly hire illegal aliens; and a farmworker admission program creating the H-2A visa for temporary, seasonal agricultural workers.

The amnesty program won approval with the argument that it would only happen once to eliminate the country’s “shadow population” and that employer sanctions and the farmworker admission program would deter future illegal immigration. But the amnesty program actually strengthened incentives to enter the United States illegally and the employer sanctions program turned out to be a sham.<sup>1336</sup>

Out of an estimated three to four million illegal aliens in 1986, about two million were thought eligible for amnesty. Between 1987 and 1997, however, 2.7 million people received lawful permanent residence through the amnesty program. During the same period, new illegal aliens arrived to replace those who became legal, maintaining the illegal population at about five million.<sup>1337</sup> Amnesty became an incentive for further illegal entries, causing a consistent increase in the size of the illegal population well into the twenty-first century.<sup>1338</sup>

The employer sanctions program turned out to be a sham because Congress deliberately weakened the effectiveness of employer sanctions by creating a new watchdog agency in the Department of Justice to prosecute and fine employers who discriminated against foreign-looking and foreign-sounding workers in the process of verifying their employment eligibility. Congress also required employers to accept any two of 30 possible documents (all easily obtained illegally) as proof of identity and eligibility. In this way, the government sent signals that it would look the other way if employers hired illegal aliens. It was a nonfunctional system.<sup>1339</sup>

Signed into law by President George H. W. Bush in November 1990, the Immigration Act of 1990 increased the annual immigration cap from 500,000 to 700,000 during fiscal years 1992-1994 and to 675,000 per year thereafter and created a new “diversity immigrant visa” category with 55,000 visas per year for immigrants from “underrepresented” countries and a new temporary worker program, H-1B visas, for highly skilled workers for electronics and software industries. The Act also created the “temporary protected status” (TPS) visa, which the attorney general may issue to nationals of countries suffering from armed conflicts, natural disasters, or other extraordinary and temporary conditions.<sup>1340</sup> With the allocation of family-sponsored visas increased to 480,000, the Act retained family reunification as the priority of U.S. immigration policy.

The 1990 law was passed in direct opposition to the wishes of 75 percent of the American people who opposed any increase in the immigration quota, as revealed by a Roper Poll conducted in early 1990.<sup>1341</sup> Despite this popular opposition, post-1986 U.S. immigration policy “rested on a legislative consensus that supported the major expansionist proposals – liberal family reunification preferences, high levels of legal immigration, guest worker programs for growers and high-tech industries, and generous provisions for asylum.”<sup>1342</sup>

After the 1986 and 1990 laws, annual legal immigration soared. From about 600,000 in 1986, the number of persons obtaining lawful permanent residence status increased to around 641,000 in 1988, 1,090,000 in 1989, 1,536,000 in 1990, and 1,827,000 in 1991.<sup>1343</sup> These numbers do not include the hundreds of thousands who arrived each year as a long-term non-immigrant visa holder or an illegal alien.

In 1994, in reaction to the growing number of illegal aliens in their state, Californians approved Proposition 187, an initiated state statute to make illegal aliens ineligible for public social services, public health care services (except emergency services required under federal law), and public education at elementary, secondary, and post-secondary levels. Although approved by a vote of 59 percent to 41 percent, the proposition was immediately challenged in federal district court and found unconstitutional. In 1999, California halted state appeals of this ruling.<sup>1344</sup>

The Illegal Immigration Reform and Immigrant Responsibility Act of 1996 did not curb illegal immigration nor did it fix the nonfunctional employer sanctions program. “Immigration levels continued to exceed the million-a-year mark into the twenty-first century. By the late 1990s, immigration was averaging 1.2 million a year, 800,000 legal and 400,000 illegal.”<sup>1345</sup>

Polls continued to show the public wanted less immigration, but Congress gave it more. In 1998, it raised the annual number of H-1B temporary high-skill worker visas from 65,000 to 115,000 and then again to 195,000 in 2000 for three years. Nearly half of the visas were issued to workers from India, with the second highest number to workers from China.<sup>1346</sup> These numbers are not included in the number of persons obtaining lawful permanent residence status. From 2001 to 2018, that annual number only dropped below 1 million three times.<sup>1347</sup>

In late 2000, Congress passed an amnesty provision, buried in clause 245(i) of the massive, eleventh-hour budget bill, creating a four-month window in early 2001 for up to 500,000 illegal aliens from El Salvador, Guatemala, Honduras, and Haiti to claim lawful permanent resident status. The law was signed by President Clinton in December 2000.<sup>1348</sup>

The anti-White US immigration policies continued during the administration of President George W. Bush. In a campaign speech in Miami, Florida, in August 2000, he welcomed the Hispanization of America.

America has one national creed, but many accents. We are now one of the largest Spanish-speaking nations in the world. We're a major source of Latin music, journalism and culture.

Just go to Miami, or San Antonio, Los Angeles, Chicago or West New York, New Jersey . . . and close your eyes and listen. You could just as easily be in Santo Domingo or Santiago, or San Miguel de Allende.

For years our nation has debated this change – some have praised it and others have resented it. By nominating me, my party has made a choice to welcome the new America.<sup>1349</sup>

After almost five years as president, Bush admitted to a dereliction of his constitutional duty to “protect each state from invasion”<sup>1350</sup> in a speech in Tucson, Arizona, on November 28, 2005. During those five years, Bush failed to prevent about 3.7 million foreigners from entering the country illegally, 300,000 of whom were likely criminals.<sup>1351</sup>

In addition to lax border control, Bush's Hispanic strategy focused on amnesty for the 12 to 20 million mostly Hispanic illegal aliens already in the country, naively calculating that many would become Republican voters out of gratitude. His big push for amnesty came after the Republican losses in the 2006 mid-term elections. Bush supported the Comprehensive Immigration Reform Act of 2007, an amnesty bill providing a path to citizenship for illegal aliens. A popular uproar, however, stopped the bill cold.<sup>1352</sup>

After the election of President Barack Obama in 2008, the Development, Relief, and Education for Alien Minors (DREAM) Act was re-introduced in Congress after earlier failures. The bill would provide legal residency and a path to citizenship for qualifying illegal aliens who entered the country before the age of 16.<sup>1353</sup> After the DREAM Act failed again to pass both chambers of Congress, Obama enacted many of the provisions of the Act by directive on June 15, 2012, even though he had earlier repeatedly admitted that he did not have the constitutional or legal authority to do so.<sup>1354</sup>

The Deferred Action for Childhood Arrivals (DACA) program created by Obama's directive allows young adults (ages 15 to 30) brought to the United States illegally as children (under age 16) to apply for temporary deportation relief and a renewable two-year work permit.<sup>1355</sup> About 800,000 illegal aliens have been granted DACA protection.<sup>1356</sup>

In November 2014, Obama announced his intention to expand the DACA program to make more people (about 330,000) eligible by easing eligibility requirements. This second directive also created a new program called Deferred Action for Parents of Americans and Lawful Permanent Residents (DAPA), which would allow illegal alien parents who have lived in the United States at least five years and have children who are U.S. citizens or legal permanent residents to apply for deportation relief and a renewable three-year work permit. This directive was challenged in court and enjoined from taking effect. The original DACA program was not affected by this injunction. When combined with DACA, this second directive would have delayed deportation of slightly less than half of the estimated 11 million illegal aliens in the United States.<sup>1357</sup>

In his four years in office, President Donald Trump failed to end the DACA program. On President Joe Biden's first day in office, he signed a memorandum directing the Secretary of Homeland Security to "preserve and fortify" the DACA program.<sup>1358</sup> It is possible that he will revive the DAPA program in some form as part of a more ambitious liberalization of immigration laws.

DAPA reveals the detrimental demographic impact of so-called "birthright" citizenship, which grants automatic citizenship to any person born in and subject to the jurisdiction of the United States. This legal principle comes from the Fourteenth Amendment to the Constitution, which states: "All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside."<sup>1359</sup> The purpose of this sentence was to overrule the *Dred Scott* decision and to prevent the freed slaves from being denied their newly-acquired citizenship by any future legislative action.<sup>1360</sup>

Birthright citizenship, however, has resulted in the "anchor baby" phenomenon – "the fraud of illegal aliens giving birth at U.S. hospitals, thus anchoring an entire extended family to the United States by virtue of the child's auto-citizenship."<sup>1361</sup> This legal fiction comes from *dictum* in a footnote in Supreme Court Justice William Brennan's opinion in *Plyler v. Doe* (1982), in which he asserted that "no plausible distinction with respect to Fourteenth Amendment 'jurisdiction' can be drawn between resident aliens whose entry into the United States was lawful, and resident aliens whose entry was unlawful."<sup>1362</sup> There has been, however, no U.S. Supreme Court decision that explicitly holds that persons born in the United States to illegal aliens are automatically afforded U.S. citizenship and there is disagreement among legal scholars whether it requires a constitutional amendment or merely a federal statute to end the practice.<sup>1363</sup>

According to the Pew Research Center, there were about 250,000 babies born to illegal aliens in 2016. This represents a decline from a peak of 390,000 births in 2007, just before the Great

Recession.<sup>1364</sup> A 2019 study by the Center for Immigration Studies estimates that there are nearly 300,000 births each year to illegal aliens. There are an additional 39,000 births each year to women on long-term non-immigrant visas, primarily foreign students, guest workers, and exchange visitors, and another 33,000 births each year to tourists. That makes an annual total of 372,000 babies who are awarded U.S. citizenship solely because they were born in the United States and not because a parent was a U.S. citizen or a lawful permanent resident.<sup>1365</sup>

As just noted, the “anchor baby” phenomenon has also given rise to “birth” or “maternity” tourism, the practice of traveling to the United States for the sole purpose of giving birth to a U.S. citizen.<sup>1366</sup> Los Angeles, California, is considered the center of birth tourism, catering mostly to wealthy Asian women. In March 2015, federal agents conducted raids on three multimillion-dollar birth-tourism businesses in the Los Angeles area in the largest federal investigation of its kind aimed at cracking down on “maternity tourism.”<sup>1367</sup>

The effect of granting automatic citizenship to a child born in the United States, even if the parents were here illegally, is that it makes it more difficult to deport the parents because they are now parents of a U.S. citizen. The U.S. citizen child is entitled to social benefits that the illegal alien parents can collect on behalf of their child.

In addition to birthright citizenship, the United States attracts illegal entry by providing certain social benefits to illegal aliens. The Supreme Court’s *Plyler* decision, for example, declared unconstitutional a Texas statute which denied state funds to local school districts for the education of illegal aliens and authorized the districts to deny enrollment to such children.<sup>1368</sup> The Court said, in effect, children who have no right to be in the country have a right to a free public education.

Another incentive to illegal entry is the growth of “sanctuary” jurisdictions – towns, cities, counties, states, and other jurisdictions that restrict most forms of cooperation with federal immigration authorities. According to the Federation for American Immigration Reform (FAIR), there were 564 sanctuary jurisdictions as of May 2018.<sup>1369</sup> Among these many jurisdictions are 11 states: California, Colorado, Connecticut, Illinois, Massachusetts, New Jersey, New Mexico, New York, Oregon, Vermont, and Washington.<sup>1370</sup>

Based on its estimate of about 14.3 million illegal aliens living in the country in 2019, FAIR calculated that illegal immigration is likely imposing a net fiscal burden of at least \$131.9 billion annually on the U.S. taxpayer.<sup>1371</sup> Other problems associated with mass immigration, both legal and illegal, include an increase in crime and the “threat of terrorist infiltration, loss of American jobs and wage depreciation, urban sprawl and congestion, increased spending for social services and welfare benefits, soaring health-care costs, rising costs for incarceration, [and] increased education costs with a resultant decrease in education quality.”<sup>1372</sup> Most critical, however, is the demographic impact that current legal and illegal immigration has on the White population of the United States.

As mentioned earlier, nearly 59 million immigrants arrived in the United States, 84 percent from Latin America, Asia, and Africa, in the 50 years since the 1965 Immigration Act. The United States has more immigrants than any other country in the world. In 2017, about 45.7 million people living in the United States were born in another country, almost a quarter of whom were illegal aliens. The foreign-born include 20.7 million naturalized citizens (45 percent), 12.3 million lawful permanent residents (27 percent), 2.2 million temporary lawful residents (5 percent), and 10.5 million illegal aliens (23 percent).

In 2017, more U.S. immigrants were from Mexico (11.2 million) than any other country, accounting for 25 percent of all immigrants. The next largest origin groups were those from China (2.9 million or 6 percent), India (2.6 million or 6 percent), the Philippines (2 million or 5 percent), and El Salvador (1.4 million or 3 percent).

More than one million immigrants arrive in the United States each year. In 2017, the top countries of origin for new immigrants coming into the United States were India (126,000), Mexico

(124,000), China (121,000), and Cuba (41,000). If current immigration trends continue, the foreign-born population of the United States is projected to reach 78.2 million by 2065, accounting for 88 percent of U.S. population growth from 2015 to 2065.<sup>1373</sup>

Who supports mass migration? Who is responsible for this continuous non-white invasion of the United States? According to political commentator Ann Coulter, everyone who supports mass immigration policies does so for their own selfish reasons: Democrats for the votes; employers for the cheap labor; rich people for the nannies, maids, and gardeners; Republicans for the campaign cash; and churches for the taxpayer money.<sup>1374</sup>

In *Open Borders Inc.* (2019), investigative reporter Michelle Malkin also blames the bipartisan elites – cheap-labor Republicans and open-borders/cheap-vote Democrats – for the “Make America Disappear Agenda”<sup>1375</sup> but she focusses on Jewish billionaire George Soros as “the mastermind of mass-migration chaos” and “the undisputed heavy-weight, central financier, and chief executive officer of Open Borders Inc.” Through his Open Society Foundations, he funds an “elaborate network of nonprofit grantees and sub-grantees around the world [to] serve as advocates, activists, organizers, lawyers, and enablers for illegal alien and refugee influxes.”<sup>1376</sup>

The significant change in the racial and ethnic composition of the United States through mass immigration, both legal and illegal, is detrimental to the interests of White Americans. In addition to the obvious demographic fact that White Americans are being replaced, there is the political impact: as the number of non-whites increases and the number of Whites decreases, it becomes more difficult for White Americans to end their political dispossession, regain control of their destiny, and thereby secure their racial survival in a White homeland.

\* \* \*

The five radical cultural transformations of the countercultural revolution have subverted the White Christian American nation-state and converted it into an anti-White, anti-Christian anti-nation. The United States is anti-White because it is legally, politically, culturally, and socially acceptable to denigrate and discriminate against White people and to promote and permit replacement-level non-white immigration. The United States is anti-Christian because it has become a post-Christian country that is hostile to traditional Christianity and in which the “sexual revolution” has dethroned Christianity. The United States is an anti-nation (i.e., a universal state) because the original American national identity that characterized real Americans and defined the historic American nation is no more and the country’s shrinking White Christian ethno-cultural core is powerless.

There is no longer an American national identity. The ethnic component (i.e., British ethnicity) disappeared by the Second World War and the racial component (i.e., the White race) by 1965. After decades of attack, the cultural component (i.e., Anglo-Protestant culture) was gone by the end of the twentieth century.<sup>1377</sup> The last remaining component of American national identity – the political component (i.e., the American Creed) – was extinguished during the protests and riots in summer 2020 over the death of black criminal George Floyd.<sup>1378</sup>

This historic event was the consequence of certain aspects of the existential and essential crises that we have discussed thus far and another (the sixth aspect) that will be added below. First is the demographic threat of less Whites and more non-whites in the United States each year. This visible change, along with the prospect of a “majority-minority” America in the near future, has been emboldening non-whites in their political, economic, and cultural demands, while the dwindling White Christian ethno-cultural core – the real Americans – had been slowly losing political, economic, and cultural power since the 1950s and is now powerless as a group.

Second, real Americans have lost their essence (i.e., identity) as White Christian Americans, especially their ethnic nationalism and racial consciousness. Their identity as White Americans is so weak or nonexistent that they willingly submit to the will of their racial enemies. Real Americans no

longer have the political will to defend themselves or their collective interests. For example, during the 2020 protests/riots, there were negligible opposition to the lies about systemic racism in law enforcement<sup>1379</sup> and little resistance to the erasure of American history through the destruction of statues and the renaming of schools and streets, even among Republicans. Across the country, politicians, police, and other Whites abased themselves by kneeling before protestors;<sup>1380</sup> at least once, White police officers and other Whites washed the feet of black protestors and asked for forgiveness;<sup>1381</sup> and, most outrageous of all, Democratic congressional leaders wore Ghanaian kente cloth and kneeled in the U.S. Capitol during a moment of silence as a show of solidarity with the protestors.<sup>1382</sup> Furthermore, practically every Christian believes Floyd's death is a call for Christians to fight racism.<sup>1383</sup>

The third aspect is that the protests/riots may be considered a continuation of the black-on-White race war by other means. Calls to “defund the police” and to “reimagine” policing are merely ways to make it safer for blacks to commit crimes and more dangerous for police to arrest them. (Similar to the earlier “Ferguson effect,” a consequence of the protests/riots has been a record increase in murder in 2020<sup>1384</sup> as well as an increase in ambush-style attacks on police<sup>1385</sup>) During the protests/riots, however, there were many White “allies” fighting on the black side of the race war, a phenomenon that will be explained below.

Also part of the African threat is the fourth aspect: the decades-long, non-stop anti-White propaganda by the biased media and academia that we earlier called the liberal narrative for White-black race relations, in particular that the United States is still a racist society (commonly referred to as “systemic racism” or “white supremacy”) and that all black problems are due to past and present White racism. This false narrative exacerbates black resentment and hatred of Whites, justifies crime, and promotes White guilt and self-loathing – all on full display during summer 2020.

Another feature of the liberal narrative that aggravates “black rage” and White guilt is the denial that current black problems are largely due to blacks’ own innate deficiencies, i.e., low average intelligence and socially undesirable behavior, in particular disproportionately high crime rates. The anger and resentment caused by the internal conflict between the belief in equal racial potential and the reality of unequal racial outcomes due to racial genetic inequality is an aggravating factor, if not the underlying psychological cause, of the 2020 protests/riots and many, if not most, of the other recent racial incidents in the country.<sup>1386</sup>

In his *The War Against Whites* (2020), Arthur Kemp explains the cause of the deep psychological hatred and envy of Whites that fuels black protests/riots in a similar fashion. He blames the blacks’ “inability to understand the biological basis of potential and achievement, or simply denial thereof” and “endless propaganda blaming ‘white oppression’ for the failure to achieve parity.”<sup>1387</sup>

The latest iteration of this false liberal narrative is “The 1619 Project,” launched by the *New York Times*, the world’s most influential newspaper, in August 2019. In a deliberate attempt to change the narrative of American history, the Pulitzer-winning project “aims to reframe the country’s history, understanding 1619 as our true founding, and placing the consequences of slavery and the contributions of black Americans at the very center of the story we tell ourselves about who we are.” Instead of 1776, 1619 (the year the first African slaves arrived in North America) is the “true” founding; instead of a republic, a “slavocracy” was founded; and instead of liberty and equality against monarchy, the United States was founded in defense of slavery and “white supremacy.”<sup>1388</sup>

Fifth, as part of the advocacy of ethnic and cultural pluralism (e.g., multiculturalism and diversity), there is the decades-long anti-American indoctrination at all levels of U.S. education, specifically the deconstruction of the original American national identity, the promotion of the cultural pluralistic model of American identity, and the depiction of American history as sexist, racist, imperialist, and genocidal in its treatment of women, Africans, Indians, and all “peoples of

color,” with the aim of inculcating hatred of the United States, its Anglo-Protestant culture, and its White creators. This indoctrination causes many Americans to reject the idea that the United States has been and is basically a good country and beneficent force in the world. As a result, historical monuments and memorials to historical figures and events, as embodiments of American history, became targets of the protestors and rioters in 2020 and the overwhelming majority of Americans did nothing to stop them. Of the 215 or more monuments or memorials that were vandalized, destroyed, or removed, at least 124 were to the leaders and military of the Confederate States of America, at least 36 to Christopher Columbus, and at least 55 to others, including Jesus Christ, the Virgin Mary, Benjamin Franklin, George Washington, Thomas Jefferson, Andrew Jackson, Abraham Lincoln, Ulysses S. Grant, and Theodore Roosevelt.<sup>1389</sup>

Monuments and memorials are physical embodiments of cultural memory. To destroy or remove these monuments and memorials to historical figures and events is an attempt to erase them from American cultural memory. This historical erasure can be seen as the enactment of the *New York Times*’ 1619 Project.<sup>1390</sup> The renaming of military bases, schools, streets, and landmarks serves the same purpose – the erasure of American history.

Our Jewish-dominated hostile elite supported this erasure of American history. The police, and the public officials who control the police, let this happen. Almost all of these public officials were Democrats in the Democratic-run cities where the riots occurred. Not only did Democratic politicians openly support the rioting, looting, and destruction of monuments and memorials, but so did the liberal media.<sup>1391</sup> Also, prosecutors refused to prosecute many of the rioters who were arrested<sup>1392</sup> and politicians<sup>1393</sup> and celebrities<sup>1394</sup> donated and raised money to bail rioters out of prison. Almost every Republican politician also supported or sympathized with the protesters<sup>1395</sup> and, if not, remained silent. In addition, the corporate elite fully supported the protesters, both morally and financially.<sup>1396</sup> Almost nobody spoke out against this historical erasure. If Anglo-Protestant culture, as a component of American national identity, was not gone by the end of the twentieth century, it disappeared in 2020.

The sixth aspect contributing to the historic event in 2020 has its origins in the Frankfurt School of Social Research, the subversive Jewish intellectual movement discussed earlier, and postmodernism.<sup>1397</sup> It is commonly known as the ideology of “wokeism” (so named due to the belief that it alone has “awakened” to the nature of social injustice), which expanded outside academia in the 2010s in the so-called “Great Awakening.” Wokeism pervades the words and actions of the protestors and rioters as well as their sympathizers and supporters.

In their book *Cynical Theories*, Helen Pluckrose and James Lindsay identify “wokeism” with what they call “Social Justice scholarship and activism.” They use the analogy of a tree to explain the origins of Social Justice scholarship. The tree has deep roots in radical Leftist social theory, in particular the Critical Theory of Max Horkheimer and the Frankfurt School. The trunk is “Theory,” which is the approach to social philosophy that is simply referred to as postmodernism, developed primarily by Michel Foucault, Jacques Derrida, and Jean-François Lyotard from the 1960s to the 1980s. The branches are the more applicable Theories and studies – postcolonial Theory, queer Theory, critical race Theory, gender studies, fat studies, disability studies, etc. – that developed from the 1980s to the mid-2000s. The leaves of the tree is Social Justice scholarship, which began in the mid-2000s and combines the previous approaches as needed.<sup>1398</sup>

Common to the entire tree is Theory, which manifests in six major concepts (two postmodern principles and four postmodern themes). In Social Justice scholarship, however, these abstract concepts have been reified, i.e., treated as though they were real.

The reification of the two postmodern principles means that the original postmodern radical skepticism that any knowledge can be reliable has been gradually transformed into a complete



conviction that knowledge is constructed in the service of power, which is rooted in identity, and that this can be uncovered through close readings of how we use language. Therefore, in Social Justice scholarship, we continually read that patriarchy, white supremacy, imperialism, cisnormativity, heteronormativity, ableism, and fatphobia are literally structuring society and infecting everything. They exist in a state of immanence – present always and everywhere, just beneath a nicer-seeming surface that can't quite contain them. That's the reification of the postmodern knowledge principle. This "reality" is viewed as profoundly problematic and thus needs to be constantly identified, condemned, and dismantled so that things might be rectified. Consequently, we now have Social Justice texts – forming a kind of Gospel of Social Justice – that express, with absolute certainty, that all white people are racist, all men are sexist, racism and sexism are systems that can exist and oppress absent even a single person with racist or sexist intentions or beliefs (in the usual sense of the terms), sex is not biological and exists on a spectrum, language can be literal violence, denial of gender identity is killing people, the wish to remedy disability and obesity is hateful, and everything needs to be decolonized. That is the reification of the postmodern political principle.

This approach distrusts categories and boundaries and seeks to blur them, and is intensely focused on language as a means of creating and perpetuating power imbalances. It exhibits a deep cultural relativism, focuses on marginalized groups, and has little time for universal principles or individual intellectual diversity. These are the four themes of postmodernism, and they remain central to the means and ethics of Social Justice scholarship.<sup>1399</sup>

The reification of postmodern concepts means that they have become "ideas taken for granted as true statements about the world that people 'just know' are true."<sup>1400</sup> The Social Justice activist, therefore, "treats them as The Truth, tolerates no dissent, and expects everyone to agree or be 'cancelled.'"<sup>1401</sup>

It is therefore no exaggeration to observe that Social Justice Theorists have created a new religion, a tradition of faith that is actively hostile to reason, falsification, disconfirmation, and disagreement of any kind. Indeed, the whole postmodernist project now seems, in retrospect, like an unwitting attempt to have deconstructed the old metanarratives of Western thought – science and reason along with religion and capitalist economic systems – to make room for a wholly new religion, a post-modern faith based on a dead God, which sees mysterious *worldly* forces in systems of power and privilege and which sanctifies victimhood. This, increasingly, is the fundamentalist religion of the nominally secular left.<sup>1402</sup>

Unfortunately, Social Justice scholarship has not remained confined to the academy.<sup>1403</sup> Despite its corruption,<sup>1404</sup> Social Justice scholarship has been spread with evangelical zeal by scholar-activists and graduates and through social media and activist journalism to become part of the general "wisdom" about how the world works. As a result, Social Justice scholarship has become "a significant cultural force with a profound – and often negative – influence on politics."<sup>1405</sup> An important part of this influence is the "Great Awakening."

Beginning about the time of the 2014 protests in Ferguson, Missouri, over the police killing of black criminal Michael Brown, the "Great Awakening" is a radical change in attitudes on race and racism among White liberals – a change so radical that they are now, on key measures of racial attitudes, to the left of the typical black or Hispanic person. This change has caused a large minority of White Americans (about 40 percent of the Democratic Party) to regard systemic racial discrimination as a fundamental problem in American society. They also express higher levels of concern about racial discrimination and inequality, while showing greater enthusiasm for racial diversity and non-white immigration.<sup>1406</sup>

This radical change in White attitudes corresponded with a similar change within the leading national media outlets. Beginning in the middle of President Obama's first term, the country's most influential newspapers increasingly adopted the language and concepts of "wokeism" in their reporting and editorializing on race-related stories. This trend influenced discourse on other media outlets and social media as well, thereby framing the general public's understanding of these stories from a "woke" viewpoint.<sup>1407</sup>

While Donald Trump did not cause the change in White attitudes, his rhetoric and tone and that of some of his supporters during his first presidential campaign and subsequent administration certainly accelerated it. Starting around 2016, White liberals even rated non-white races more positively than their own race, making White liberals the sole exception to the general rule that a person naturally rates his own race more positively than other races.<sup>1408</sup>

The "Great Awakening" caused millions of White Americans to cross the color line and adopt the prevailing black view that every White is implicated in a racist system that oppresses blacks and thus Whites are exclusively and personally responsible for black failures. Not only are these views expressed in such terms as "white privilege," "white complicity," "white supremacy," and "systemic racism," that we discussed earlier, but also in phrases like "end white silence" and "white silence is violence" as seen on protestors' signs. This radical change explains the active participation of Whites in the protests/riots of summer 2020.

Amid the 2020 presidential campaign and the months-long social "lockdown" in response to the coronavirus disease (COVID-19) pandemic, mass protests broke out after the death of black criminal George Floyd in police custody on May 25, 2020. Unlike the Black Lives Matter (BLM) protests in 2014 and 2015, however, Whites were important participants and even instigators of the rioting and looting in the 2020 protests. Some of the worst and most persistent rioting was in majority-White cities, such as Minneapolis, Seattle, Portland, and Kenosha, Wisconsin.<sup>1409</sup>

Many of the White instigators, as well as participants, of the rioting, looting, and destruction of monuments and memorials belonged to the Antifa movement. Short for Antifascist Action, Antifa's origin, name, logo, and inspiration come from the German Communist Party's Antifascist Action paramilitary group of the 1930s. According to journalist Andy Ngo, the Antifa in the United States is a far-left violent extremist ideology and movement of mainly militant anarchist-communists set on undermining the United States and its institutions, culture, and history under the guise of fighting "fascism."<sup>1410</sup> Despite denials of no organizational structure, Antifa is made up of organized networks of underground revolutionary cells. As newly acquired secret documents reveal, Portland's Rose City Antifa, America's oldest, most violent, and most influential Antifa organization, uses a sophisticated process of recruitment, indoctrination, and radicalization to teach its followers violent and nonviolent strategies to further its political agenda.<sup>1411</sup>

Antifa's logo of two flags representing anarchism (black) and communism (red) reflects the primary ideology of the movement. In addition to anarchism and communism, Antifa in the United States has adopted the ideology of wokeism. Like Antifa, BLM's ideology includes elements of communism (BLM's three founders – Patrisse Cullors, Alicia Garza, and Opal Tometi – are avowed Marxists) and wokeism. Although there are important differences, both movements "share an ideology that seeks to upend American liberal democracy and the rule of law."<sup>1412</sup> Their mutual hatred of the United States has brought them together into an informal alliance to advance their common agenda of abolishing law enforcement, national borders, capitalism, and free speech in the name of anti-fascism and anti-racism.<sup>1413</sup>

Consistent with wokeism (i.e., Social Justice scholarship and activism), both Antifa and BLM reject classical liberalism, especially freedom of speech. Antifa has even published a doctrinal defense of the use of violence to suppress speech.<sup>1414</sup> Seeing anti-fascist violence as a legitimate form of self-defense, Antifa takes the lead in forcibly stopping or attempting to stop "fascists" from

publically speaking, e.g., Milo Yiannopoulos at University of California, Berkeley, in February 2017,<sup>1415</sup> Charles Murray at Middlebury College in March 2017,<sup>1416</sup> Heather Mac Donald at Claremont McKenna College in April 2017, Ben Shapiro at UC, Berkeley, in September 2017, and Ann Coulter at UC, Berkeley, in November 2019.

The most negative influence that Social Justice scholarship and activism has had on American politics is its rejection of classical liberalism and thus of the American Creed because the latter is a product of the former.<sup>1417</sup> According to Pluckrose and Lindsay, “postmodernism contains a rejection of liberalism at its very core”<sup>1418</sup> and the “far-left progressive social crusaders . . . advance their cause through revolutionary aims that openly reject liberalism as a form of oppression . . . with increasingly authoritarian means seeking to establish a thoroughly dogmatic fundamentalist ideology regarding how society ought to be ordered.”<sup>1419</sup>

The unwillingness of our hostile elite to uphold and defend classical liberal values, such as individual rights, private property, the rule of law, freedom of expression, respect for the value of viewpoint diversity and honest debate, respect for evidence and reason, when faced with “cancel culture”<sup>1420</sup> and the violent and coercive actions of Antifa and BLM protestors in the 2020 riots indicate that the American Creed has been extinguished. Indeed, the riots have proven that “a sizable portion of Democratic politicians, intellectuals, academics, and journalists find riots and looting justifiable if committed in the name of ‘racial justice.’”<sup>1421</sup> If riots and looting are justified, then it logically follows that the suppression of free speech is also justified in the name of “racial justice.”<sup>1422</sup>

The events of summer 2020 have proven Samuel Huntington’s view that “A creed alone does not a nation make.” In other words, the United States cannot be “multiracial, multiethnic, and lack any cultural core, and yet still be a coherent nation with its identity defined solely by the Creed.”<sup>1423</sup> The United States is clearly no longer a “coherent nation.” It is no exaggeration then to proclaim that, along with the last component of American national identity, the historic American nation is dead<sup>1424</sup> and that the country is now disintegrating into identity groups due to the entrenchment of identity politics. The issue now is whether we, the real Americans, will also organize as an identity group to defend ourselves and our collective interests.

## Chapter 10

### THE CHRISTIAN QUESTION

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The Christian question is whether it is possible for Christians to change their beliefs and practices enough to help bring about a White racial revival or to at least avoid being an obstacle to such a revival. The answer is negative unless Christians can solve the following major religious-based problems: opposition to the fact of biological evolution; support for Jews and Israel (i.e., philo-Semitism and Christian Zionism); and support for the non-white invasion of White homelands.

The Christian question is not whether Christianity can become the ideology of a White racial revival. That is not possible. As discussed above,<sup>1425</sup> Christianity was the ideology of the Latin Christian tertiary culture. The transitional epoch to quaternary culture that began about 500 years ago arose out of a crisis in both the existential and essential conditions of Latin Christian culture. By the end of the sixteenth century, Christianity was no longer capable of securing the essence of humans and thus could no longer perform the essential function of an ideology in a culture.

During this transitional epoch that we are still living in, modern science gradually replaced Christianity as the dominant system of ideas for the comprehension of the world and humanity's situation in it. By the end of the seventeenth century, science had superseded Christian revelation and theology as the dominant means to comprehend the material world. In the second half of the nineteenth century, Charles Darwin's theory of biological evolution by natural selection began to replace the biblical creation story for the comprehension of humanity's situation in that world.

Many Americans today, however, do not accept the biological evolution of human beings and still believe the creationist explanation for the origin of human life. In a 2014 poll, 42 percent of Americans believed that "God" created human beings pretty much in their present form, while an additional 31 percent believed that human beings developed over millions of years from less advanced forms of life, but "God" guided the process. Among those who attend church weekly, 69 percent believed the creationist view of human origins. Only 19 percent of Americans believed that the evolution of human beings occurred without divine intervention.<sup>1426</sup>

The widespread rejection of evolutionary theory among Americans is due to Christianity. For many Christians, evolutionary theory conflicts with both the biblical creation story and the Christian concept of divine intervention in human events. This concern has driven the decades-long opposition to teaching biological evolution in public schools, which continues into the twentieth-first century.

In the early twentieth century, William Jennings Bryan, a devout evangelical Protestant who had thrice run unsuccessfully for president, led a full-fledged national crusade against evolution. In 1925, evolution opponents convinced the Tennessee legislature to make it a crime to teach "any theory that denies the story of the Divine Creation of man as taught in the Bible." Taking up the offer of the American Civil Liberties Union to defend any science teacher who broke the new law, John Scopes was prosecuted in what was popularly known as the Scopes "monkey" trial. Although his

conviction was later overturned by the Tennessee Supreme Court on a technicality, the court upheld the legality of the law. The anti-evolution movement achieved additional victories in Arkansas and Mississippi, both of which passed laws similar to Tennessee's.<sup>1427</sup>

Only after 1947, when the U.S. Supreme Court incorporated the First Amendment's establishment clause,<sup>1428</sup> did evolution proponents have available a constitutional principle to challenge state laws that prohibited the teaching of evolutionary theory in public schools. In *Epperson v. Arkansas* (1968), the Supreme Court overturned Arkansas' 1928 "anti-evolution" statute, which banned the teaching of evolutionary theory in public schools, as a violation of the First Amendment's prohibition against the establishment of religion. According to the Court, the sole reason for the Arkansas law is that a particular religious group considers the evolutionary theory to conflict with the account of the origin of man set forth in the Book of Genesis.<sup>1429</sup>

Not able to ban the teaching of evolution, some evolution opponents decided to add "creation science" to the public school curriculum to be taught alongside evolution. In *Edwards v. Aguillard* (1987), the Supreme Court overturned Louisiana's 1981 "Creationism Act," which prohibited the teaching of evolutionary theory in public schools unless accompanied by instruction in the theory of creation science. The Court held that the law violated the First Amendment's establishment clause because it lacked a clear secular purpose and impermissibly endorsed religion by advancing the religious belief that a supernatural being created humankind.<sup>1430</sup>

After failing to add "creation science" to the public school curriculum, evolution opponents reformulated it as "intelligent design" and tried again. In *Kitzmiller v. Dover Area School District* (2005), a U.S. District Court in Pennsylvania held that a public school district policy requiring the teaching of intelligent design as an alternative to evolutionary theory was unconstitutional because intelligent design is a form of creationism and thus teaching it in public schools violates the First Amendment's establishment clause.<sup>1431</sup> Despite the setback, the intelligent design movement, largely through the Discovery Institute, continues its neo-creationist campaign against biological evolution with a focus on establishing the acceptance of intelligent design at the expense of evolution in public school science curricula.<sup>1432</sup>

The religious rejection of evolutionary theory comes primarily from evangelical or fundamentalist Christians.<sup>1433</sup> This rejection of science is a major problem because evolutionary theory is necessary for the true comprehension of humanity's situation in the world – a comprehension that is critical for a White racial revival.

This same religious group – evangelical Christians – is most supportive of Christian Zionism. This is another major problem with Christianity because a White racial revival is not possible until the Jewish threat is recognized and neutralized.

We have already mentioned Christian Zionists as a part of the Israel lobby in our discussion of the Jewish threat.<sup>1434</sup> The problem of philo-Semitism and Zionism in Protestantism, however, goes deeper. Since the split from the Catholic Church, many Protestants have advocated for the restoration of the Jews in Palestine. In the nineteenth century, Jewish restoration came to be seen as a necessary preliminary step toward the "Second Coming" of Jesus Christ.<sup>1435</sup> These philo-Semitic beliefs, which emerged from the biblical literalism of Martin Luther and the Judeocentric prophecy interpretation of John Calvin, are the roots of American Christian Zionism.<sup>1436</sup>

Although there are many American Christian supporters of Israel, the most fanatical are those who base their support on religion. In the decades since the establishment of Israel, and especially since the 1967 Six-Day War, the most prominent American Christian supporters of Israel have come from the evangelical wing of American Protestantism. This is the group with which the term "Christian Zionism" is most commonly associated. Christian Zionism became a highly influential political movement after American evangelical leaders built relationships with American and Israeli Jews and institutional connections with Jewish organizations and the Israeli government itself. The

movement benefited when popular interest in Christian Zionism increased in the 1970s with Hal Lindsey's bestselling *Late Great Planet Earth* (1970) and then again in the 2000s with Tim LaHaye and Jerry B. Jenkins's *Left Behind* series (1995-2007) of apocalyptic fiction.<sup>1437</sup>

Because of their religious beliefs, evangelical Christians are more likely than any other Christian group to support Israel. A 2003 poll found that 44 percent of Americans believed "God" gave the land that is now Israel to the Jewish people and 36 percent believed that the state of Israel fulfills a biblical prophecy about the "Second Coming" of Jesus Christ. When broken down by race and sect, White evangelical Protestants are by far the most likely to believe that Israel was given to the Jews by "God" (72 percent) and that it fulfills a biblical prophecy of the "Second Coming" (63 percent).

Religious belief also influences sympathies in the Israeli-Palestinian conflict. While the poll found that 41 percent of Americans sympathized more with Israel than with Palestinians, 55 percent of White evangelical Protestants sympathized more with Israel. Among the 36 percent of Americans who believed that Israel fulfills a biblical prophecy about the "Second Coming," the vast majority sympathized with Israel (57 percent) over the Palestinians (9 percent). The relevance of biblical prophecy is important even among White evangelical Protestants, 64 percent of whom believed Israel fulfills a biblical prophecy say they sympathized more with Israel, compared with 47 percent of White evangelicals who do not hold this belief.<sup>1438</sup>

A 2017 poll of evangelical Christians in the United States found that 80 percent believed that the creation of Israel in 1948 and the settlement of millions of Jews in the Jewish state were fulfillments of biblical prophecy that show we are getting closer to the return of Jesus Christ and 52 percent indicated their support of Israel includes the reason that Israel is important for fulfilling biblical prophecy. In addition to these specific Zionist views based on biblical prophecy, evangelical Christians had a strong favorable view of Israel that is largely based on the Bible. Sixty-seven percent had a positive perception of Israel and 45 percent (the highest of any answer) said that the Bible has most influenced their opinions about Israel. Seventy-three percent agreed (and 53 percent strongly agreed) that Christians should support Israel's defense of itself from terrorist and foreign enemies. Of the top four most important reasons for their support for Israel, three of them were based on the Bible: 33 percent selected "The Bible says God gave the land of Israel to the Jewish people"; 14 percent selected "The Bible says Christians should support Israel"; and 12 percent selected "Israel is important for fulfilling biblical prophecy." In addition, 80 percent agreed that God's promise to Abraham and his descendants to the land of Israel was for all time, 76 percent agreed that Christians should support the Jewish people's right to live in the sovereign state of Israel, and 69 percent agreed that Jewish people have a historic right to the land of Israel.<sup>1439</sup>

Moreover, a 2019 poll revealed that American Christians had a more favorable view of President Donald Trump's pro-Israel foreign policy than American Jews. After Trump moved the U.S. embassy from Tel Aviv to Jerusalem and recognized Israel's sovereignty over the occupied Golan Heights, 42 percent of Jews thought that Trump was favoring the Israelis too much, while 47 percent thought he was striking the right balance between the Israelis and Palestinians. By comparison, 59 percent of Christians thought that Trump struck the right balance between the Israelis and Palestinians, while 26 percent thought Trump favored the Israelis too much. Among evangelical Protestants, 72 percent thought Trump struck the right balance between the Israelis and Palestinians, and just 15 percent thought Trump favored the Israelis too much.<sup>1440</sup>

Although the Catholic Church does not suffer from these same two fatal flaws as much as the Protestant churches, it has other major problems. One that it shares with Protestant churches is support for the non-white invasion of White homelands – a major problem because of the resulting demographic disaster for the White race.

In his study of the role of Christian churches in the development of U.S. immigration policy, James Russell argues that "the modern simultaneous de-Europeanization and universalization of

Western Christianity . . . is primarily the product of a deliberate effort by liberal intellectuals working within the churches to dismantle the traditional Western socioreligious order and replace it with a multicultural, socialist utopia, bound together by a secular religion of universal brotherhood.”<sup>1441</sup> The subversive work of these liberal (and communist, like Methodist minister Harry F. Ward) intellectuals caused a paradigm shift in the Christian churches “from a traditional God-centered focus on faith and morals and local ethnoreligious customs to a modern liberal, humanistic focus on sociopolitical activism and a utopian universalism, often expressed as a concern for ‘human rights’ or ‘human dignity.’”<sup>1442</sup>

This paradigm shift took place between 1930 and 1965. As a result, major liberal religious organizations – National Catholic Welfare Conference, Catholic Relief Services, Lutheran Immigration Service, and National Council of Churches of Christ – were part of the coalition of immigration reformers that was instrumental in the passage of the Immigration and Nationality Act of 1965. These organizations were also part of the black “civil rights” coalition.<sup>1443</sup>

Today, there is near unanimity among Christian church leaders on support for liberal immigration policies, including amnesty for illegal aliens and increased refugee admissions.<sup>1444</sup> Not only have the Christian churches become steadfast advocates of liberal immigration policies, they are propagating their liberal social justice brand of Christianity throughout their school systems in the hope that future generations of American Christians will continue to support the non-white invasion of their country.<sup>1445</sup>

In addition to their general support for liberal immigration policies, church organizations are heavily involved in the resettlement of non-white refugees in the United States. Of the nine primary “voluntary agencies” contracted by the Office of Refugee Resettlement in the U.S. Department of Health and Human Services to provide reception and placement services for arriving refugees, six are religious – five Christian and one Jewish. The five Christian agencies are Church World Service (a cooperative ministry of 37 Christian denominations and communions), Episcopal Migration Ministries, Lutheran Immigration and Refugee Service, United States Conference of Catholic Bishops, and World Relief Corporation of National Association of Evangelicals.<sup>1446</sup>

The United States Conference of Catholic Bishops (USCCB) is the largest of the voluntary agencies. It works with more than 100 local refugee resettlement programs to transport and resettle thousands of refugees each year into the interior of the United States. It has resettled nearly one-third of all refugees since 1980.<sup>1447</sup> In addition to the USCCB, the other three of the top four Catholic entities colluding against the demographic interests of White Americans are the Catholic Legal Immigration Network Inc., Catholic Relief Services, and Catholic Charities USA.<sup>1448</sup>

Because many immigrants, both actual and prospective, legal and illegal, are from predominately Catholic countries, the incentives for the Catholic Church to encourage immigration to the United States is obvious: numbers and money. The more Catholics, the more influence the church has as well as the more donations it receives. And if the Catholics are in the United States instead of in a Third World country, they earn more and, therefore, their donations are higher.<sup>1449</sup> For these reasons, the Church considers immigration to be critical to the future of Catholicism in the United States.<sup>1450</sup>

Since the election of Pope Francis in 2013, the pontiff has made the plight of migrants and refugees a cornerstone of his papacy, urging White countries to open their hearts and their lands to those from non-white countries seeking a better life. Not to do so is not “Christian-like.” In the words of Michelle Malkin, Pope Francis is guilty of “the social justice hijacking of theology for promoting unfettered immigration.”<sup>1451</sup>

In January 2019, the Vatican announced a new website that includes a document entitled *Lights on the Ways of Hope: Pope Francis Teaching on Migrants, Refugees and Human Trafficking*.<sup>1452</sup> The 514-page volume collects more than 300 complete or excerpted speeches, messages, and reflections by the

pope on the three themes in the title. The documents make crystal clear that the pope's highest priority is "to welcome, protect, promote, and integrate" non-white migrants and refugees, regardless of their religion,<sup>1453</sup> into White homelands. He calls it a central teaching of the Bible, comparing migrants and refugees to homeless biblical characters, even with the Christ child in Bethlehem, whose parents found "no room at the inn," and exhorting Christians to welcome the stranger just like Jesus commanded. Declaring migrant safety to be more important than national security, the pope also repeatedly appeals to White Christian governments to fight the "xenophobia, racism, and intolerance" in their countries and to adopt the Vatican's four mileposts for action: welcoming, protecting, promoting, and integrating of migrants and refugees.

Always urging White countries to be more welcoming toward migrants and refugees, Pope Francis has been a powerful advocate for the United Nation's Global Compact for Safe, Orderly and Regular Migration (GCM). Approved in December 2018, the GCM is the first international agreement on migration at the global level.

Another indication of the Vatican's priorities is the installation of a 20-foot tall bronze, three and a half-ton sculpture, depicting 140 migrants and refugees from different cultures and historical periods, in St. Peter's Square at the Vatican on September 29, 2019. It is the first time in 400 years that a new sculpture has been installed in this square. The sculpture was unveiled following a Mass for World Day of Migrants and Refugees in which the pope, of course, emphasized the Christian moral imperative to welcome and give hospitality to migrants and refugees.<sup>1454</sup>

There are, of course, other problems with Christianity and with the Catholic Church in particular, such as its sexual abuse scandal,<sup>1455</sup> but none have the detrimental impact on the White race as the three major religious problems discussed above. The other problems, such as its universalism, egalitarianism, pacifism, and slave morality,<sup>1456</sup> can be solved with some theological creativity. Christian churches have a long history of accommodation to secular power because Christianity is a supernatural religion whose ultimate goal is the salvation of the soul.

There are some past and present examples of how Christian beliefs and practices can be changed to help bring about a White racial revival or at least avoid being an obstacle to such a revival. James Russell notes "the possibility of the emergence of a popular movement to re-evangelize the West on the terms of its initial encounter with Christianity – a folk-affirming, heroic, Christendom, as expressed in the Saxon adaptation of the New Testament, *The Heliand*," as well as traditionalist organizations like the Society of St. Pius X that "may be more responsive to the call for a European mission."<sup>1457</sup> Another possibility, similar to Russell's suggestion, is the revitalization of Medieval Germanic Christianity advocated by Giles Corey in *The Sword of Christ: Christianity from the Right, or, the Christian Question* (2020). There are also the examples of "Positive Christianity" during the Third Reich<sup>1458</sup> and the current Christian Identity movement.<sup>1459</sup>

But we will not debate the merits of these options because it is not possible for Christianity, in any form, to become the ideology of a White racial revival and thus the solution to the existential and essential crises of the White race. We turn now to that solution.



## Part III

# BLOOD, SOIL, AND HONOR

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David Lane's Fourteen Words summarize the gist of our goal: "We must secure the existence of our people and a future for White children." To achieve that goal, we need, first of all, a new morality – a morality that will create a sense of racial identity, pride, and solidarity among White people and that will encourage the production of White children. Without such a morality, White racial salvation – the freedom and survival of the White race – is not possible and thus the fulfillment of the Fourteen Words would be unattainable.

To be effective, this new morality must be a natural morality, which means that it is in accord with our biological heritage and in harmony with the natural order. From the simple recognition of the biological evolution of living organisms, we acquire the intellectual foundation for an understanding of the organic world, including the human species and its situation in that world. One of the most important biological facts derived from this understanding is that humans are a product of evolution. To be in accord with our biological heritage and in harmony with the natural order, therefore, a morality must conform to human nature. In doing so, the values of this morality are natural.

As noted earlier,<sup>1460</sup> human nature is the set of adaptive behaviors that result from the interaction between the human condition, which is one of existential and essential insecurity, and the mental traits, primarily instinct and reason, that have evolved in humans in adaptation to that condition. Humans, therefore, can be defined as existentially and essentially insecure beings who have the instinct to become existentially and essentially secure and who have reason as an instrument of that instinct. To conform to human nature, therefore, a morality must be consistent with the instinct to become existentially and essentially secure and employ reason in the struggle to become existentially and essentially secure.

This new natural morality can be symbolized by the words "Blood, Soil, and Honor." At its simplest, "blood" represents the race to which we belong, "soil" represents the territory in which our race inhabits, and "honor" represents the strength and courage required to defend, expand, and advance our race and its territory and the duty and commitment to do so. An elaboration on these three principles follows.

## Chapter 11

### BLOOD

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In addition to the race to which one belongs, “blood” represents the consciousness in an individual of objectively belonging to and subjectively identifying with one’s race. This consciousness can be called racial or ethnic nationalism, or simply nationalism when the “nation” is defined in terms of race or ethnicity. When the nation is of the White race, it can also be called White nationalism. Because it is a manifestation of the instincts of kin selection and group consciousness, nationalism is natural.

One of the mechanisms of biological evolution is natural selection, a central concept of which is fitness. The individual fitness of an organism is measured by that organism’s ability to survive and reproduce. To maximize the number of surviving offspring, the altruistic instinct to care for and protect one’s own offspring evolved in humans. It is perfectly natural, therefore, for a parent to value his or her own child higher than any other child.

The human instinct of altruism (i.e., behavior carried out to benefit others) toward others, other than offspring, can be explained by natural selection through a process known as kin selection. The concept of inclusive fitness extends the concept of fitness to an individual’s close relatives who share a high percentage of the individual’s genes. From a gene’s point of view, fitness is measured by how many copies of itself are carried in subsequent generations. Because an individual’s close relatives share some identical genes, a gene can also increase its fitness by promoting the survival and reproduction of these closely-related individuals through altruistic behavior.

Altruism evolves when the benefit to an individual’s genes, or copies of those same genes carried in other members of the group, outweighs the cost of the altruistic act. Siblings share 50 percent, nephews and nieces 25 percent, and cousins about 12.5 percent of their distinctive genes. Thus, an individual’s inclusive fitness is increased when he dies in defense of two siblings or eight cousins and those relatives survive to reproduce. From an evolutionary point of view, the self-sacrificing altruist is only a vehicle that has been sacrificed to ensure the survival of these common genes.

Altruism evolved in humans because for 99 percent of human existence, humans lived as hunter-gatherers in small groups comprised mostly of closely-related individuals. As the size of human groups increased after the development of agriculture, altruistic behavior continued, and still continues today, even though the benefit to an individual’s fitness decreases in relation to the cost because the larger the group, the more distantly related from each other becomes the individuals in the group. It makes genetic sense to do things potentially injurious to oneself for the benefit of the group when the group comprises mostly related individuals. When the group comprises a wide variety of genetically unrelated individuals, however, altruistic behavior no longer makes genetic sense. In the latter case, the evolutionarily beneficial instinct of altruism “misfires.” It is maladaptive – a Darwinian mistake.<sup>1461</sup>

According to the genetic similarity theory that was introduced above,<sup>1462</sup> altruism – through the process of kin selection – is a means to propagate genes. Therefore, the higher the percentage of shared genes between individuals, the higher the amount of altruism is expected to be displayed because by being most altruistic to those with whom the individual shares genes, the individual helps copies of one’s own genes to replicate. It follows that the members of a genetically-related group (e.g., family, ethnicity, nation, or race) can be expected to favor their own group over other groups because they are more closely related to members in their own group than to nonmembers. Just as it is perfectly natural for a parent to value his or her own child higher than any other child, it is perfectly natural for a member of an ethnicity, nation, or race to value a member of his or her own group higher than a member of another group. There is, therefore, a biological basis to ethnocentrism, nationalism, and racism,<sup>1463</sup> as well as to the ethnic nepotism that was discussed above.<sup>1464</sup>

Either before or at the same time that altruism evolved in early humans, another human instinct – group consciousness – evolved or continued to evolve from pre-hominids. Group consciousness is the awareness of being a member of a particular human group and an awareness that one’s own group is different than all other groups.<sup>1465</sup> According to social identity theory,<sup>1466</sup> group consciousness impels individuals to favor their own group (i.e., group affection) and to be indifferent or averse to all outside their group (i.e., group aversion). Group consciousness evolved because it is evolutionarily adaptive. The most cohesive and cooperative groups generally prevailed over the groups of selfish individualists.<sup>1467</sup>

Group consciousness is reflected in the innate “tribal” sense that makes humans distinguish between “us” and “them.”<sup>1468</sup> This group consciousness leads to a dual code of conduct and two standards of justice. The English philosopher Herbert Spencer called these codes the “code of amity” and the “code of enmity.”<sup>1469</sup> They have also been described as “in-group” and “out-group” behavior. The code of amity governs conduct towards members of one’s in-group and is typically characterized by love, affection, goodwill, mutual trust, fellow feeling, tolerance, sympathy, charity, and loyalty. The code of enmity governs conduct towards members of out-groups and is typically characterized by hate, aversion, ill-will, distrust, suspicion, intolerance, contempt, and malice. The use of the dual code involves the observance of two standards of justice, one for intra-group conduct and another for inter-group conduct.

According to Scottish anthropologist Sir Arthur Keith’s group theory of human evolution, this duality in human behavior was necessary to the “competition with cooperation process” (i.e., competition between groups and cooperation within groups) between inbreeding groups that made human evolutionary advance possible. Not only is the dual code of human conduct a product of evolution, therefore, it is also an instrument in the process of evolutionary change. Keith emphasizes that “obedience to the dual code is an essential factor in group evolution.” Through the duality in human behavior, human evolution was, and is, a process of group production, group competition, and group selection. Those selected thus survive to reproduce.<sup>1470</sup>

As a manifestation of the instincts of kin selection and group consciousness, nationalism is natural because it is consistent with the instinct to become existentially and essentially secure. The instincts of kin selection and group consciousness evolved as part of the machinery of human evolution to secure the existence of humans in genetically-related evolutionary units such as kinship-based bands and tribes, thus preserving the genetic isolation that is necessary for evolutionary advance. Today, the genetically-related evolutionary unit is the nation-state.

The existence of a nation can only be secured within a nation-state. As already defined,<sup>1471</sup> a nation-state is a political institution consisting of a state whose citizens belong predominantly to one nation that has privileged status within the state. A nation is a society with a common descent or genetic heritage, a shared history, and a general adherence to nationalism. As the doctrinal basis of

the nation-state, the nationalism defined in chapter 6 above is the same nationalism described in this chapter.

Nationalism is also a means to the attainment of essential security. By creating a sense of identity with, pride of, and solidarity with one's own nation through instinct and reason, nationalism provides an individual with an idea for which he can live that gives his existence a purpose beyond just existing as a living being. This idea provides the essence necessary to exist as a human being. It provides meaning and purpose in life. Nationalism (including the meaning and purpose derived from it), as well as the race to which one belongs, is what is represented in the word "blood."

## Chapter 12

### SOIL

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In addition to the territory in which one's race inhabits, "soil" represents the consciousness in an individual of inhabiting, as part of one's race, a demarcated tract of territory. This consciousness, when combined with the instinct of group consciousness discussed above, can be called territorialism. It is natural because humans are territorial by instinct. Writer Robert Ardrey calls it the "territorial imperative."<sup>1472</sup>

Like the duality in human behavior, territorialism was, and is, necessary to the "competition with cooperation process" that makes human evolutionary advance possible. During the first 99 percent of human existence, each kinship-based human group inhabited and claimed the sole ownership of a demarcated territory. The group was dependent upon its territory's natural resources for its existence. Perhaps partly as a response to this dependence, members of the group became attached to their homeland by strong emotions. Today, these instinctive emotions are still evident in love of one's native soil and affection for the locality of one's birth and childhood.

The monopoly of a demarcated territory by a human group and the conscious ownership of it charged with deep affection are critical factors in human evolution because every such homeland serves as an evolutionary cradle. Each kinship-based human group is the carrier and custodian of a particular set of genes. If a group is to work out its evolutionary destiny, it must be physically isolated from other groups and remain genetically isolated in its homeland for many generations.

To develop its own genetic potentialities, each group must also be independent, which means the group recognizes no higher authority and maintains its separation under its own government over many generations. The evolutionary safeguard of independence is the combination of the consciousness of inhabiting a homeland with strong emotional attachment to it and the instinct of group consciousness with its consequent duality of human behavior. These instincts evolved together to serve in the defense of the group and its territory against all who threaten them. The ultimate function of these instincts, summarized in the word territorialism, is to increase the evolutionary fitness of the group and its members.<sup>1473</sup>

Being consistent with the instinct to become existentially secure, territorialism is a natural means to the attainment of existential security. Using our reason, we recognize that we need to be independent in our own separate territory in order to secure the existence of our race. Territorial separation and independence from other races are the conditions required for the existence and continued life of our race. This territorial imperative, as well as the territory in which one's race inhabits, is what is represented in the word "soil."

## Chapter 13

### HONOR

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“Honor” is the strength and courage required to defend, expand, and advance our race and its territory and the duty and commitment to do so. As defined here, honor is natural because it derives from the natural principles represented by “blood” and “soil.” Without honor, there will be no White race or White-inhabited territory (i.e., White homeland) because our race would eventually cease to exist and its territory would eventually be lost to non-whites. Without honor, the White race will fail the ultimate test of evolutionary fitness because it will not survive.

Honor requires strength and courage of both the physical and the mental kind. Strength includes not only physical strength of the body, but also mental strength that allows one, for example, to withstand stress, hardship, or adversity. Like strength, there are two kinds of courage. Physical courage is the ability and willingness to act in spite of possible harm to one’s body, while moral courage is the ability and willingness to act in spite of social disapproval and possible ostracism. It takes moral courage to stand up at a public meeting and take an explicitly White nationalist position on an issue but it takes physical courage to stand your ground when you are threatened with bodily harm because of your unpopular position.

Both strength and courage are required to defend our race. To bolster our strength and courage, we have all inherited the instinct of group consciousness to protect and defend our own group against its enemies. This instinct can be, however, and has been in most Whites, severely weakened by cultural conditioning. If we are to survive, we must throw off this cultural conditioning and act, when necessary and appropriate, to defend our race whenever and wherever it is threatened. It is dishonorable not to do so.

In addition to the physical protection and defense of our race from harm, we must also defend our race from the cultural conditioning and consequent conditions that lead to racial extinction through miscegenation. There are no words too strong to condemn the sin and crime of race-mixing. This unnatural act is a despoliation of nature; it destroys millennia of human evolution.

Race-mixing is racial suicide. The race-mixer is an evolutionary dead-end whose genes are lost to the race as if dead. The loss of White genes through miscegenation is tragic to all the generations that came before the race-mixer and to all the generations that would have carried his or her genes in the future. We must at all costs protect the biological heritage that is within us.

The natural instinct that makes race-mixing an abomination must be transformed into a religious attitude that makes race-mixing a desecration. The White gene pool is sacred. It is the vessel that carries our racial life. It is our source of immortality. Race-mixing defiles and debases our gene pool and therefore desecrates it. We must make it a religious duty to prevent the desecration of the race whenever and wherever possible because it is an unpardonable sin.

Not only must we defend our race, but we must also expand our race. Expand is used here in the quantitative sense. In other words, we must produce more White babies. Two children per

family are not enough; it is not even the replacement rate. Every White man and woman of good stock has a duty to beget as many children as their means allow. A race that abandons parenthood is a race that forfeits its future because the world of the future belongs to the prolific. Therefore, “be fruitful and multiply.”<sup>1474</sup> Or, in the words of political scientist Frank Salter, “go forth and perpetuate.”<sup>1475</sup>

The creation of new life is the primary purpose of life. For a sexually reproducing species designed by natural selection, leaving descendants is the reason for being and the goal of all struggle. “Indeed,” according to Salter, “in the tradition of Darwinian evolutionary theory, propagating one’s genes is life’s *raison d’être* [“reason for existing”].”<sup>1476</sup> Those who fail to reproduce are, like race-mixers, evolutionary dead-ends.

Each generation is a link between a dead ancestry and an unborn progeny. We must develop a conscious sense of being such a link in the evolutionary chain that stretches from one’s ancestors to one’s offspring and in turn develop a sense of indebtedness to the past and of obligation to the future. To help grow this consciousness, we must develop a profound sense of historical solidarity with our race. We must be familiar with the whole history of the White race and transmit that knowledge to our children, and we must take pride in our ancestor’s achievements and transmit that pride to our children.

People living in societies that have a strong sense of cultural confidence and a belief in their cultural uniqueness tend to want to have more children. They think of their culture as something important within the flow of human history and worth transmitting to the next generation. Through a feeling of debt to the past and an obligation to the future, they are more willing to bear the burden of child rearing. It is through children that people express a certain fundamental loyalty to something greater than themselves. Children are a means to transcend mortality and embrace the eternal.

The task of each generation in the evolutionary chain is to successfully reproduce itself and to pass on its genes undefiled to its successor generations. In other words, each generation must perpetuate its own kind. By perpetuating our own kind, we also perpetuate ourselves.

According to psychologist Raymond Cattell, “The only immortality we know of is in our children, and in that unfinished story of the acts of lives, which, forever expanding, like waves from a pebble in the lake, have their immortality in the acts of future generations.”<sup>1477</sup> Besides the fame of a dead man’s deeds, in other words, the only immortality that we may achieve lies in renewing life through our children, on into countless future generations. There is no afterlife other than the genes that we leave behind in our progeny. For most us, our only immortality lies in our children.

Perpetuation of our own kind must become like a religious duty among White people if we are not to become extinct. Instead of seeking immortality in another world, we must seek immortality in this world by struggling for the continued existence of our race. Each of us must perpetuate the White race through our progeny, through action on behalf of the nation or race as a whole (i.e., kin selection), or, preferably, through both.

Finally, we must advance our race. As used here, advance means to move forward by improving the quality of something. In this case, we must improve the genetic quality of our race and thus advance along the evolutionary road toward higher humanity. To do so, eugenics – the science of human improvement by genetic means – must be resurrected and made not only a guiding principle, but a religious obligation, of both personal conduct and public policy. Sir Francis Galton, the founder of eugenics, ends a list of some means to improve the race with this one: “above all the introduction of motives of religious or quasi-religious character. Indeed, an enthusiasm to improve the race is so noble in its aim that it might well give rise to the sense of a religious obligation.”<sup>1478</sup> In the words of Friedrich Nietzsche’s Zarathustra, “You shall not only reproduce yourself, but produce something higher. May the garden of marriage help you in that!”<sup>1479</sup>

In addition to defending, expanding, and advancing our race, we must also defend, expand, and advance our race's territory. A race cannot survive without its own territory. Not only must we defend our territory from all threats, both internal and external, but we must expand our territory whenever possible that is consistent with the need to secure our existence. Finally, we must advance or improve the quality of our territory through nature conservation and sustainable development.

Membership in a group imposes certain duties on its members. Among those duties is to defend, expand, and advance the group and its territory. This is our moral obligation as members of the White race. It is our duty to defend, expand, and advance our race and its territory – to the death, if necessary. Otherwise, the White race will not survive. This life or death consequence makes *this* duty *our* categorical imperative.

Our sense of duty is subjective, not objective, because it is a duty to only the White race and not to “humanity.” Contrary to any universal moral principle such as Immanuel Kant's categorical imperative, Nietzsche argues that the “profoundest laws of preservation and growth demand . . . that each one of us should devise *his own* virtue, *his own* categorical imperative. A people perishes if it mistakes *its own* duty for the concept of duty in general.”<sup>1480</sup>

Our duty is only to the White race because the instincts of kin selection, group consciousness, and territorialism evolved as part of the machinery of human evolution to increase the evolutionary fitness of groups comprised mostly of closely-related individuals. The strong altruistic instinct of Whites should, therefore, only benefit Whites. Altruism by Whites for the benefit of non-whites (such as the adoption of non-white babies by Whites) is a form of evolutionary unilateral disarmament.<sup>1481</sup> Nietzsche called it “depravity” and found it too often among his own contemporaries. Drawing back “the curtain on the *depravity* of man,” he called “an animal, a species, an individual depraved when it loses its instincts, when it chooses, when it *prefers* what is harmful to it.” He understood “depravity” in the “sense of decadence.”<sup>1482</sup> “To choose what is harmful to *oneself*, to be *attracted* by ‘disinterested’ motives, almost constitutes the formula for *decadence*. ‘Not to seek *one's own* advantage’ – that is merely a moral fig leaf for a quite different, namely physiological fact: ‘I no longer know how to *find* my advantage.’”<sup>1483</sup> Today, we call this depravity and decadence the White pathologies of ethno-masochism and xenophilia (i.e., love of the stranger).<sup>1484</sup>

Simply having a duty, however, is not enough. There must also be the commitment to fulfill that duty through action. We must promise or, better yet, take a solemn oath to defend, expand, and advance the White race and its territory. If our sense of duty is strong enough, then our commitment should trigger defensive actions whenever and wherever our race and territory are threatened.

Life is Eternal Struggle. We constantly struggle for existential and essential security. If a morality does not support this struggle for security, then it is unnatural because it does not assist in the survival and reproduction of the individual or group and thus does not increase the evolutionary fitness of either.



## Chapter 14

### NATURAL MORALITY

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The motto of “Blood, Soil, and Honor” represents a natural morality. Being in accord with our biological heritage and in harmony with the natural order, this morality conforms to human nature. Its principles are natural. However, this new morality is not moral because it is natural. It is moral because it increases the evolutionary fitness of the White race.

“Blood” represents the White race, the consciousness of objectively belonging to and subjectively identifying with our race, and the meaning and purpose in life derived from this consciousness, which can be called nationalism when the “nation” is defined in terms of race or ethnicity. Nationalism is natural because it is consistent with the instinct to become existentially secure. It is also a means to the attainment of essential security. Nationalism provides meaning and purpose in life.

“Soil” represents White-inhabited territory, the consciousness of inhabiting, as part of our race, this territory, and the territorialism that results from the combination of this consciousness and nationalism. Territorialism is natural because it is consistent with the instinct to become existentially secure. The territorial imperative provides the impetus for the territorial separation and independence from other races that are required for the existence and continued life of the White race.

“Honor” is the strength and courage required to defend, expand, and advance our race and its territory as well as the duty and commitment to do so. Derived from the natural principles represented by “blood” and “soil,” honor is natural because without it, there will be no White race or White-inhabited territory. Honor is necessary for the existential and essential security of the White race.

The natural morality represented by Blood, Soil, and Honor is the first step in the White racial revival. By promoting the natural principles of nationalism, territorialism, and honor, this new morality creates a sense of racial identity, pride, and solidarity among White people and encourages the production of White children, thereby solving the “character” problem. Together, these three principles defend, expand, and advance the White gene pool, thereby supporting a White demographic resurgence.

Only with such a morality can we proceed to the next step – the creation of a nation-state for every White nation. The White racial revival requires a separate and independent territory for each White nation that is exclusively inhabited by members of the nation and ruled by a sovereign national government. Not only does the existence and continued life of our race depend upon such White nation-states, only in such sovereign states can the White race work out its own evolutionary destiny. Nation-states are evolutionary units that are necessary for the advancement of humanity.

## Part IV

# THE NORTHWEST PROJECT

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The Northwest Project continues the heroic work of Richard Butler and Harold Covington, both of whom had the foresight to see that the survival of the White race on the North American continent requires the creation of a sovereign White homeland in the Pacific Northwest. And both took action to fulfill that goal – Butler with the Aryan Nations (early 1970s-2001) and Covington with the Northwest Front (founded 2008).

The Northwest Project is based on the necessity to reduce the solution to the White racial survival problem to manageable proportions. It is no longer possible for White Americans to “take back” their whole country through the current electoral process. Nor is there any other alternative plan to secure the existence of our people and a future for White children that has a realistic chance of success. The primary advantage of the Northwest Project is that our concentration of effort in a smaller geographic region has a greater chance to gain enough political power to effect actual change than anything that can possibly be accomplished across the entire country.

The necessity of the Northwest Project is given additional urgency by the accelerating disintegration of the United States since the polarizing election of President Donald J. Trump in 2016. The ongoing disintegration has been obvious for many years. In his 2011 book *Suicide of a Superpower: Will America Survive to 2025?*, Patrick Buchanan argues that “America is disintegrating. The centrifugal forces pulling us apart are growing inexorably. What once united us is dissolving.”<sup>1485</sup>

Nevertheless, Buchanan includes a bit of optimism in his chapter on the “end of White America.” Recognizing that “[a]dversity and abuse have historically created an awareness of a separate identity and accelerated the secession of peoples” and noting the criticism of the almost all White racial composition of the Tea Party movement after the election of President Barack Obama in 2008, Buchanan observes that “White America is a house divided, and within its womb a new people is gestating and fighting to be born.”<sup>1486</sup> His observation has renewed relevance since the election of President Joe Biden in 2020, which has caused the adversity, abuse, and criticism of White Americans to become far worse.

This “new people,” which Buchanan writes about, shall be those White men and women of good stock and moral character who have become aware of the impending death of the White race, recognize their genetic interests, take their own side, and join the struggle to save their people from extinction by participating in the Northwest Project to create a sovereign White homeland in the Pacific Northwest of the United States.

The Northwest Project consists of four phases. The phases are distinct in order to provide for priorities of effort and resources but they are not intended to be sequential. Activities in each phase are likely to occur simultaneously.

The phases are migration, community building, educational activity, and political activity to create a sovereign White homeland. The homeland is an incipient nation-state. Community building and educational activity are necessary to build the nation and to lay the groundwork for the political activity that is necessary to create the nation-state.

## Chapter 15

### MIGRATION

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In the Northwest Front Handbook, *The White Book*,<sup>1487</sup> Harold Covington sets forth the five principles of northwest migration – the first phase of the Northwest Project. An updated, modified, and expanded version of those principles is presented here.

The first principle is that the White race in North America (as well as in the rest of the world) is in danger of actual physical extinction. The evidence presented in part I above proves that what is at stake here is nothing less than the survival of the White race.

Second, radical dangers require radical solutions. The United States population is currently about 330 million. At least 40 percent, or 132 million, of this population is non-white. The survival of the White race requires territorial separation and independence from this large non-white population.

Third, there is only one strategy remaining to us in North America that may be able to secure the existence of our people and a future for White children and that is the establishment of a sovereign White homeland. Due to the existential and essential crises set forth in parts I and II above, it is no longer possible for the American White population to end its political dispossession, regain control of its destiny, and secure its racial survival within the framework of the current United States political institution.

Fourth, considerations of demographics, geography, economics, and a history of commitment and martyrdom in the persons of Richard Butler, Bob Mathews, David Lane, Vicki and Sam Weaver, Edgar Steele, and Harold Covington dictate that the territory for this sovereign White homeland must lie in the Pacific Northwest.

The proposed White homeland consists of the whole territory of three American states – Washington, Oregon, and Idaho – and part of a fourth – Montana west of Interstate Highway 15. This is the core territory where we must concentrate our initial efforts. Depending on the strategic situation when the time comes, of course, it would certainly be advisable to liberate as much contiguous territory as possible.

The total area of Washington is 71,362 square miles. The U.S. Census Bureau estimated the state's 2019 population to be 7,614,893, of whom 67.5 percent are non-Hispanic White, 13 percent Hispanic, 4.4 percent black, 1.9 percent American Indian, 9.6 percent Asian, and 4.9 percent two or more races. The Hispanics (almost 990,000) are mostly found in the Chehalis Valley and the farming areas of Yakima Valley and eastern Washington. The blacks (about 335,000) are mostly concentrated in the South End and Central District areas of Seattle and in inner Tacoma. The Indians (almost 145,000) mostly live in or around the several reservations in the state. The Asians (over 730,000) are spread throughout the Seattle-Tacoma metropolitan area.<sup>1488</sup>

The total area of Oregon is 98,381 square miles. The Census Bureau estimated the state's 2019 population to be 4,217,737, of whom 75.1 percent are non-Hispanic White, 13.4 percent Hispanic,

2.2 percent black, 1.8 percent American Indian, 4.9 percent Asian, and 4.0 percent two or more races. The Hispanics (about 565,000) are mostly concentrated in Hood River, Malheur, Marion, Morrow, and Umatilla counties.<sup>1489</sup>

The total area of Idaho is 83,569 square miles. The Census Bureau estimated the state's 2019 population to be 1,787,065, of whom 81.6 percent are non-Hispanic White, 12.8 percent Hispanic, 0.9 percent black, 1.7 percent American Indian, 1.6 percent Asian, and 2.6 percent two or more races. The Hispanics (almost 229,000) are mostly concentrated in Clark, Minidoka, and Owyhee counties.<sup>1490</sup>

The area of Montana west of Interstate Highway 15 includes all or most of the following counties: Beaverhead, Cascade, Deer Lodge, Flathead, Glacier, Granite, Lake, Lewis and Clark, Lincoln, Mineral, Missoula, Pondera, Powell, Ravalli, Sanders, Silver Bow, Teton, and Toole. The total area of these 18 counties is 45,195 square miles. The Census Bureau estimated these counties' 2019 population to be 579,282, of whom 87.1 percent are non-Hispanic White. All the counties are over 85 percent non-Hispanic White except three with large Indian populations: Glacier County (64.7 percent Indian); Lake (24.6 percent); and Pondera (14.7 percent).<sup>1491</sup>

The total area of the proposed White homeland is 298,507 square miles. This is an area larger than metropolitan France, Germany, and Italy combined, or Spain and the United Kingdom combined, but with a fraction of the population. The total population of the homeland in 2019 was about 14,199,000, of whom 72.3 percent or about 10,271,000 are non-Hispanic White. Although more populous than Austria, Belgium, Greece, Hungary, Switzerland, or each of the Scandinavian countries, the homeland has a population density that is much smaller than any country in Europe (e.g., Germany is about 600 persons per square mile). At less than 50 persons per square mile, our White homeland has plenty of living space to fill with White children.

No other similar-sized section of the United States has such a large White population together with a relatively small non-white population *and* includes territory with great geographic and economic advantages. New England is too small and too close to the Middle Atlantic states. The Southeast has too many blacks. The Midwest is landlocked. And the Southwest has too many Hispanics.

The Pacific Northwest is relatively far from the power centers in New York City and Washington, D.C. and is not surrounded by the rest of the United States, but has a long Pacific coastline and borders on Canada. The region is also large and resource-rich enough to aspire to economic self-sufficiency, a necessity for a White homeland that would likely face the same sort of political and economic sanctions as Rhodesia and South Africa did before they fell to black rule.

The proposed White homeland is a diverse geographic region that is dominated by several mountain ranges with vast forests, mighty rivers, fertile soil, and numerous seaports. The natural beauty of the region is unmatched and the climate is temperate. Natural resources are abundant. Agriculture, forestry, mining, and commercial fishing are major industries.

The energy landscape is favorable to the development of renewable energy systems. The region is the leading producer of hydro-electric power in the United States. There is also significant potential for wind power and geothermal power in the geologically active mountain areas.

The proposed White homeland has a first-rate economy. In 2019, the gross domestic product (GDP) of Washington, Oregon, Idaho, and Montana was \$1.021 trillion.<sup>1492</sup> If a sovereign nation-state, the homeland would rank seventeenth in GDP among all the countries in the world.<sup>1493</sup>

Critical manufacturing industries in the region include aircraft and missiles, shipbuilding, metals and metal products, chemical products, lumber and wood products, paper products, electronics, machinery, food processing, biotechnology, and computer software development. There is an extensive transportation system of highways, railroads, airports, and ports throughout the homeland.<sup>1494</sup>

The close association between the Pacific Northwest and various White advocates and martyrs goes back several decades. These include Richard Butler, Bob Mathews, David Lane, Vicki and Sam Weaver, Edgar Steele, and Harold Covington.

In 1974, Richard G. Butler (1918-2004) moved to North Idaho, where he founded the Aryan Nations, the political arm of his Church of Jesus Christ Christian, a Christian Identity church. The Aryan Nations operated from a 20-acre compound in Hayden Lake at which the annual “Aryan World Congress” took place and from where Butler promoted the “Northwest Territorial Imperative.”

In September 1983, Robert Jay Mathews (1953-1984) and eight other men founded “The Order,” or what he preferred to call *Brüders Schweigen* (“The Silent Brotherhood”), to create a White homeland in the Pacific Northwest. He died fighting for that goal on Whidbey Island, Washington.<sup>1495</sup>

David Lane (1938-2007), who coined the Fourteen Words, was a member of The Order and the author of *Deceived, Damned & Defiant: The Revolutionary Writings of David Lane* (1999)<sup>1496</sup> and *Victory or Valhalla: The Final Compilation of Writings* (2008).<sup>1497</sup> He died in prison.

White separatist Randy Weaver (born 1948) and his family moved to a remote location on Ruby Ridge near Naples, Idaho, in the early 1980s. After refusing to be a snitch on Aryan Nations, law enforcement issued an arrest warrant for the minor crime that he was entrapped to commit. But he did not surrender. During the 11-day siege in August 1992, Randy’s 14-year-old son Sam was killed when shot in the back and his wife Vicki was shot and killed while standing in the doorway of their cabin with their 10-month-old baby Elisheba in her arms.<sup>1498</sup>

Idaho attorney Edgar J. Steele (1945-2014) defended Richard Butler and other dissident clients, wrote *Defensive Racism* (2005),<sup>1499</sup> and published a weekly commentary at [www.ConspiracyPenPal.com](http://www.ConspiracyPenPal.com). For his activism, Steele was framed and falsely convicted of conspiracy to murder his wife in 2011. He died in prison less than three years later.

On November 5, 2008, the day after Barack Obama was elected president, Harold A. Covington (1953-2018) founded the Northwest Front with the goal of a sovereign White homeland in the Pacific Northwest. In January 2010, he started a weekly podcast called Radio Free Northwest to promote this goal. He is the author of the Northwest independence novels – *Hill of the Ravens* (2003), *A Distant Thunder* (2004), *A Mighty Fortress* (2005), *The Brigade* (2008), and *Freedom’s Sons* (2013).

The fifth principle of northwest migration is the migration of the better elements of the existing racially aware White community to the proposed White homeland. Racially conscious White immigrants coming into the homeland are referred to as settlers or “Incomers” to differentiate them from native-born Northwesterners and “organic” migrants. The latter are Whites who are fleeing places like California to a whiter, brighter world in the Northwest but for stated reasons that are not overtly racial.

The recruitment of the better elements of the existing racially conscious White community from outside the homeland will continue even after sovereignty is achieved but the focus during the next three phases is on local recruitment within the homeland. Once there are visible signs of success on the ground, there will be more Incomers than we can handle.

When the funds and resources become available, a Northwest Agency will be established to provide information, advice, and various kinds of practical assistance with regard to the relocation of racially conscious Whites to the homeland.

Due to the work of Richard Butler and Harold Covington, there are already enough White nationalists in the proposed White homeland in the Pacific Northwest to enter the next phase of the Northwest Project – community building.

## Chapter 16

### COMMUNITY BUILDING

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The second phase of the Northwest Project is community building. We must build communities of White nationalists in the proposed White homeland that are united, both internally and with each other, by the natural morality of Blood, Soil, and Honor and by the commitment to fulfill the Fourteen Words through the creation of a sovereign White homeland in the Pacific Northwest. Community building lays the foundation for our new White homeland.

White nationalist communities are the building blocks on which the new nation will be built. To be a strong building block, a community must be based on the following characteristics: (1) the traditional family structure of a nuclear family and traditional gender roles;<sup>1500</sup> (2) a close-enough genetic relationship (i.e., same ethnicity or subrace) between members so as to maximize the instincts of kin selection and group consciousness; and (3) a strong and shared moral purpose to create a White homeland. The natural morality of Blood, Soil, and Honor provides the moral foundation for this common purpose. The community must be a moral community infused with the righteousness of its purpose where the proud and confident explicit assertions of White identity and interests are considered natural and normal.<sup>1501</sup>

To succeed in the effort to be a building block of the new White nation, the community must strive to become self-sufficient and self-sustaining. The remainder of this chapter describes this effort.

To the maximum extent possible, the community must become existentially and essentially self-sufficient by optimizing its ability to provide for the existential and essential security of its members. The community must become, like a close-knit extended family, the source for the satisfaction of as much of the existential and essential needs of its members as possible. For its members, in other words, the community should be – after the family – the primary social group and source of both material and spiritual support. The key to community building is interpersonal relationships with the goal of building preferred alternatives to the prevailing outside world in every sphere of life.<sup>1502</sup>

A valuable facilitator of community building is a communal “meeting house” where community members can meet to participate in various activities. The ideal meeting house contains a large meeting room able to hold the whole community, classrooms, library, gymnasium, theater stage, dedicated rooms for women’s and youth activities, kitchen, and rest rooms.

Existential security is attained through the community’s political and economic institutions, which include the family. Other than the family, these institutions will be rudimentary at first (e.g., a self-appointed or elected committee) but over time must develop into formal institutions capable of providing the organization and guidance with which the community secures its existence.

The first priority of the political institution is physical protection of each member of the community. While each individual member and family should have their own home defense plan, the political institution must also develop a community defense plan (including escape and evasion)

that protects every member of the community from bodily harm caused by living and nonliving agents. Another priority of the political institution is the creation of a reasonably secure communications system within the community and with other communities. This system should include amateur or “ham” radio operations, which do not rely on the internet or cell phones.

The first priority of the economic institution is existential self-sufficiency – the capability to provide water, food, clothing, shelter, and other basic necessities for the continued life of the community. Such self-sufficiency requires the community to be able to provide the basic necessities to every individual member or family of the community over the long term. This is more than just being prepared for a short emergency. Self-sufficiency also requires the community to be able to provide gainful employment within the community to any member of the community as well as to any new member.

Examples of work and activities that support the goal of existential self-sufficiency include food-producing activity (farming, ranching, gardening, food preservation (drying, freezing, canning, pickling, etc.), hunting, butchering, etc.), clothes making (sewing, weaving, knitting, etc.), home construction (including related professions like painting, roofing, siding, carpentry, plumbing, heating and cooling, electrician work, etc.), furniture making, small engine and automobile repair and service, vocational education, computer skills, any health profession (including nutrition and midwifery), any activity or business that supports families with small children (child care, play groups, used clothing store for children’s clothes, etc.), any activity or business that promotes health and fitness (fitness center, yoga and martial arts studios, jogging, biking, swimming, weight lifting, etc.), and any activity or profession that prepares the individual or the community for emergencies (National Guard or military reserves, law enforcement, firefighting, equestrianism, gun store ownership, marksmanship/shooting club, backcountry hiking and camping, etc.).

To achieve existential self-sufficiency, the community should implement some basic policies, such as: (1) community members should establish, to the extent possible, their own businesses, as cooperatives if viable, and give employment preference to other community members; (2) community members should patronize only community businesses for their basic necessities; (3) a barter system should be established to exchange goods and services; (4) every young man and woman should learn a valuable skill that contributes to the self-sufficiency of the community; and (5) there should be an internal system of poor relief and mutual assistance. In addition to the stress on self-sufficiency, simplicity in living and consumption according to need should be emphasized.

An advantage to this kind of existential self-sufficiency is financial independence from reliance on employment that is vulnerable to loss from enemy retaliation against dissident views and activities. Community members must not be subject to “economic discipline” – the liberal term for enforcing thought control.

Essential security is attained through the community’s educational institution,<sup>1503</sup> which again includes the family. The educational institution must be capable of providing the socialization and education with which the community secures its essence. The first priority of the educational institution is essential self-sufficiency – the capability to satisfy the essential need of the community’s members. The collective essence of a White nationalist community participating in the Northwest Project is derived from the natural morality of Blood, Soil, and Honor and the commitment to create a sovereign White homeland.

Not only does the natural morality of Blood, Soil, and Honor provide the moral foundation for the common purpose of creating a sovereign White homeland, it isolates community members from the outside world, motivates their behavior as strongly as possible, regulates their behavior toward each other, and regulates their behavior toward different categories of outsiders. It is by being set apart and offering opportunities for intense interaction and the formation of close social ties that the community generates the highest levels of member commitment and loyalty.



Examples of work and activities that support the goal of essential self-sufficiency include any educational activity that teaches the natural morality of Blood, Soil, and Honor and knowledge of the Eternal Struggle, especially the history of the White race in that struggle,<sup>1504</sup> (through home schooling, adult education and study groups, written material, etc.), as well as rituals, ceremonies, cultural festivals, and other events that create a sense of White racial identity, pride, and solidarity among members of the community and reinforce the commitment to create a sovereign White homeland.<sup>1505</sup> The ultimate goal of all of this is the creation of a “racial civil religion” in which the highest good is White racial salvation.<sup>1506</sup>

The key to the creation of a racial civil religion is the cultivation of cultural memory, which are the stories, events, people, and other phenomenon that a community chooses to remember as the building blocks of its collective identity, e.g., its gods, its heroes, its villains, its landmarks, its art, its music, and its holidays. “Without collective memory, you have no culture, and without culture, you have no identity.”<sup>1507</sup>

Parents should be highly invested in their children’s physical, emotional, social, and intellectual development. High-investment parenting in which high levels of solicitude are combined with powerful controls over children’s behavior is effective in getting children to identify with parental values. Among these values is the necessity of choosing a marriage partner suitable to the parents.<sup>1508</sup>

Community children should be homeschooled by their parents or in community homeschool groups until the completion of high school. Higher education should be for vocational or specialized purposes that serve the needs of the community.

As much as possible, the community should protect itself from the mental harm emanating from the prevailing Judaized, Africanized, and Hispanicized culture and society that surrounds it. In particular, we must protect ourselves, especially our children, from the cultural conditioning that weakens our racial consciousness and instinct of racial self-defense. The use of television, internet, video games, smartphones, and social media should be banned or strictly limited depending upon the age of the user and the purpose of the use. For example, children should not have smartphones or use social media and nobody should watch professional sports or anti-White movies or television programs.

In addition to existential and essential self-sufficiency, the community must also be self-sustaining through natural growth and the selective recruitment of new community members. Ideally, the community will grow steadily, through a high fertility rate and the regular addition of high quality recruits from the local populace surrounding the community, to a size of about 50 to 150 members – the size of the kinship-based bands that humans lived in for the first 99 percent of their existence. Depending upon the situation, once the community reaches about 150 members, its leaders may want to consider splitting the community by the relocation of some members to a different location to start anew.

In community building, the focus of recruitment should be on winning over members of the local populace, if not as full members of the community, then at least as friends. The community could use as many friends in the local populace as possible. Above all, avoid making enemies.

The primary recruiting methods are personal contact in social networks and one-on-one recruiting on a carefully selective basis. To put themselves on a credible basis of communication with those who they want to win over, recruiters must be good representatives of their community. In other words, they must blend in, be polite and friendly, and make friends (i.e., be a normal human being), and do not confront people head-on with ideas, symbols, or language (e.g., racial epithets) that they have been socially and mentally conditioned from birth to reject. Above all, do not abuse or insult anybody’s religion.

In some ways, recruitment to a White nationalist community is similar to conversion to a new religion so the same methodology may work. According to sociologist Rodney Stark, “doctrine plays

a very secondary role in conversion” because “people convert when their social ties to members of a religious group outweigh their ties to nonmembers.”<sup>1509</sup>

Because White women are 51 percent of our race and the only possible mothers of White children, the recruitment of women is just as important, and in some ways more important, than the recruitment of men. While honoring and supporting women’s maternal role in every possible way, the community should allow women to fill leadership roles and other positions of responsibility in the community in keeping with the traditionally high status of women in White societies. Misogyny has no place in our White homeland.

Since we are building a new nation on the ruins of the old, we must think long-term. White nationalist communities may be likened to medieval monasteries that preserved much of the scholarship of Hellenic culture and transmitted it to Latin and Greek Christian societies but instead of just sustaining and building upon the best of Western civilization, our communities are also securing the genetic continuity of the White race and producing the White nationalists who will create the new nation-state.

The building of White nationalist communities and the educational activity discussed in the next chapter occur simultaneously and in parallel. Both lay the groundwork for the political activity that is necessary to create the nation-state.

## Chapter 17

### EDUCATIONAL ACTIVITY

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The third phase of the Northwest Project is educational activity, not within White nationalist communities but outside them. This type of educational activity is conducted by political soldiers and is necessary to influence public opinion and recruit more political soldiers to achieve the Northwest Project's goal of a sovereign White homeland. Because of its political nature, this educational activity can also be described as propaganda<sup>1510</sup> or as part of a metapolitical project.<sup>1511</sup>

As we have discussed earlier,<sup>1512</sup> the social structure of a culture is its system of social institutions – the family and the society's political, economic, military, educational, and religious institutions. The essential function of the social structure is to provide the socialization and education with which humans secure their essence. This function is fulfilled primarily through the educational and religious institutions of a society but the political institution normally exercises control or strong influence over these two institutions.

To secure a society's essence, the educational and/or religious institutions create an ideology or doctrine that is, in part, concerned with legitimizing and supporting the social structure, especially the political institution, and its activities. Not only is legitimacy of the social structure critical to the essential security of a society, legitimacy is also necessary for the perpetuation of the social structure, especially the political institution.

Legitimacy is one of two vital assets upon which the perpetuation of the political institution depends. Legitimacy means that the people under the administration of a political institution recognize, accept, and obey the authority of that political institution. The other asset is the monopoly of the legitimate use of physical force and coercive power, which will be discussed in the next chapter. While legitimacy assists the political institution to fulfill its essential function, the monopoly of the legitimate use of physical force and coercive power assists the political institution to fulfill its existential function.

In the United States today, we are in the midst of the legitimization (i.e., the process of becoming legitimate) of a new political institution. We have seen the subversion of the historically White Christian American nation-state and its conversion into an anti-White, anti-Christian anti-nation ruled by a Jewish-dominated hostile elite.<sup>1513</sup> The creation of this new political institution may be considered the culmination of the “long march through the institutions” that Italian Communist Antonio Gramsci advocated to subvert Western societies in order to establish the “hegemony” of the radical Left as the precursor to Marxist political control<sup>1514</sup> and that the Jewish-dominated hostile elite has successfully implemented.

The “long march” was completed between the early 2010s when the “Great Awakening” began and the election of Democratic President Joe Biden in November 2020, which followed the protests, riots, looting, and destruction of monuments and memorials during the previous summer. Not only has the radical Left<sup>1515</sup> captured the Presidency and Congress along with the Democratic Party, but

the academic world, the mass media, the corporate world, nonprofit corporations, professional sports, most Christian churches, and even the U.S. military are all now in the hands of or heavily influenced by the radical Left and its ideology of wokeism.<sup>1516</sup> The radical Left has captured all the major institutions and is now consolidating its political power through the dissemination of its ideology throughout society,<sup>1517</sup> the suppression of dissenting views,<sup>1518</sup> and the persecution of dissenters.

The so-called “insurrection”<sup>1519</sup> at the United States Capitol on January 6, 2021, was used to justify not only another impeachment of President Donald Trump, but also a new domestic “War on Terror” against the new radical Leftist regime’s enemies,<sup>1520</sup> especially its White enemies<sup>1521</sup> despite the lack of a factual basis.<sup>1522</sup> The regime considers the Capitol riot to be an act of domestic terrorism and every Trump supporter to be a white supremacist.

In his inaugural address on January 20, 2021, President Joe Biden called for unity “to fight the common foes we face.” Among those foes on which he declared war is “a rise in political extremism, white supremacy, domestic terrorism that we must confront and we will defeat.”<sup>1523</sup> In his first presidential address to Congress on April 28, Biden said that “we won’t ignore what our intelligence agency has determined to be the most lethal terrorist threat to the homeland today: white supremacy’s terrorism.”<sup>1524</sup>

On May 12, 2021, during a U.S. Congressional hearing entitled “Domestic Violent Extremism in America” (held in response to the Capitol riot), Jewish Attorney General Merrick Garland warned that white supremacists pose “the top domestic violent extremist threat” in the country.<sup>1525</sup> At the same hearing, Jewish Department of Homeland Security Secretary Alejandro Mayorkas declared that “the most significant and immediate terrorism-related threat to our homeland” is the threat posed by “domestic violence [*sic*] extremism.”<sup>1526</sup> When asked if their assessment is that “white supremacists” are the “most persistent lethal threat in the homeland,” both officials responded in the affirmative.<sup>1527</sup>

Based on a comprehensive assessment of the domestic terrorism threat ordered by President Biden on his first day in office that assesses “racially or ethnically motivated violent extremists (principally those who promote the superiority of the white race) and militia violent extremists . . . as presenting the most persistent and lethal threats,”<sup>1528</sup> the country’s first “National Strategy for Countering Domestic Terrorism” was released by the White House in June 2021. In addition to the expected law enforcement elements, the strategy includes collaboration with the private sector to suppress White dissident activity and views on the internet<sup>1529</sup> and “prioritizing efforts to ensure that every component of the government has a role to play in rooting out racism and advancing equity for under-served communities.”<sup>1530</sup> The latter element means stricter enforcement of existing and the creation of new anti-White programs and policies. The strategy’s silence on the previous year’s violence by Black Lives Matter activists and Antifa, whose actions perfectly fit the definition of “domestic terrorism,”<sup>1531</sup> exposes the anti-White bias and hostility of the new regime.

To achieve the goal of the Northwest Project, we must prevent the consolidation of the political power of this new radical Leftist regime in the proposed homeland. The legitimacy of this regime is based on four ideas: (1) ethnic and cultural pluralism; (2) racial egalitarianism; (3) Jewish supremacy; and (4) the “sexual revolution.” Each of these pernicious ideas is disseminated by lies. During this phase of educational activity, the primary propaganda goal is the delegitimization of the new regime. The best method to achieve this goal is to attack the basis for each idea in the regime’s ideology with a counter idea that is in accord with the truth and facts. These counter ideas are (1) White identity; (2) race realism; (3) Jewish subversion; and (4) gender realism.

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Ethnic and cultural pluralism is the idea that the United States should not be ethnically and culturally homogeneous or a normatively White nation-state because, among other lies, “diversity is

our greatest strength.” As we have seen,<sup>1532</sup> ethnic and cultural pluralism serves both internal and external Jewish interests and the advocacy of pluralism was a common theme among the subversive Jewish intellectual and political movements that were a necessary condition for the radical cultural transformations of the countercultural revolution. One of those transformations – the triumph of cultural pluralism – has resulted in the enshrinement of the doctrine of “diversity” and the entrenchment of “identity politics.”<sup>1533</sup> In addition to the lie that “diversity is our greatest strength,”<sup>1534</sup> the idea of pluralism is disseminated by the contradictory lie that “race is a social construct,” i.e., a cultural artifact without biological merit,<sup>1535</sup> and therefore people are interchangeable. Pluralism and its lies provide intellectual support for the U.S. immigration policy that keeps the country’s borders open to all of the peoples of the world to the detriment of White Americans.

With the end of the historic American nation in 2020, the new radical Leftist regime in the United States under President Biden does not even pretend to serve the interests of White Americans. Instead, the regime is actively hostile to all Whites under the pretense of defeating “political extremism,” “white supremacy,” and “domestic terrorism” in order to “root out systemic racism”<sup>1536</sup> and “deliver racial justice.”<sup>1537</sup> The regime is aided and abetted by the anti-White enmity and bias of the Left-leaning mainstream media.<sup>1538</sup>

White Americans are being attacked as a race. We have, therefore, no choice but to defend ourselves as a race. We must counter the idea of ethnic and cultural pluralism with the idea of White identity. We must regain the White racial consciousness that was shared among almost all White Americans when the United States was a normatively White nation-state before the mid-twentieth century. We must make “American” mean White American again.

A White racial consciousness means a sense of racial identity, pride, and solidarity among White people. It also means no sense of guilt about past behavior of White people.<sup>1539</sup> An ethno-cultural core of White Christian Americans founded and built the American Republic for White people only and dominated American political, economic, and cultural life until the 1950s. In this world of Eternal Struggle, Whites had to expel or exterminate Indians, enslave and oppress blacks, exclude Asians, and discriminate against Mexicans in order to create a White nation-state on the North American continent for themselves and their White posterity.<sup>1540</sup> Instead of feeling any guilt for the “white supremacy” of the American past, we – as real Americans – should identify with it, be proud of it, and co-opt its symbols for our exclusive use.<sup>1541</sup> It is who we are.<sup>1542</sup>

Regaining our White racial consciousness is necessary as a means of self-defense. In a country in which Whites will soon lose their majority status and with a political system dominated by non-white identity politics, White Americans must unite as an identity group in order to successfully compete with other identity groups. It is not fair that the White race is the only racial or ethnic group that is not allowed to advocate for its own group interests. Without White advocacy groups, White people have no voice and no power.

We must think collectively. Whites must stop judging members of other races or ethnic groups as individuals. Whites must think of non-whites as inseparable from their identity group, just like non-whites think of themselves and like they think of Whites. Because Whites today are assigned collective guilt for what other Whites did long ago as well as for what other Whites do today, Whites must do the same for other racial and ethnic groups. We must assign collective guilt, for example, to all Muslims for the terrorist act of one Muslim, to all blacks for the crimes of one black, and to all Jews for the Jewish subversion of Western societies. We must also assign collective guilt for long past wrongs and crimes perpetrated against Whites by our enemies, such as the Muslim invasions of Europe and the crimes of Muslim slave-raiders. We must regain and never forget our racial memory.

We must act collectively. White Americans constitute an identity group with legitimate rights and interests that we have a moral right to defend and pursue. These rights include a fundamental

right to exist and thus an unconditional right to political self-determination within our own territory. White Americans have a right to our own culture, free of non-white control or influence, and the right to choose the institutions under which we wish to live. Because these rights and interests are morally legitimate and thus justice is on our side, the White identity group is a moral community.<sup>1543</sup>

Also, racial identity is a natural part of an individual's essence. The genetic similarity theory validates this assertion. According to psychologist J. Philippe Rushton, this theory postulates that human beings are genetically motivated to prefer others who are genetically similar to themselves.<sup>1544</sup> For real Americans, therefore, White identity is natural. It is also moral. White identity is not moral because it is natural. It is moral because it increases the evolutionary fitness of the White race.<sup>1545</sup> White identity is necessary for White racial survival.

To refute the lie that "race is a social construct," we propagandize the counter idea of race realism, which is considered next.

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Racial egalitarianism is the false idea that every person, regardless of race, has equal potential for educational and socio-economic success and thus racial inequality is due solely to environmental factors. The primary environmental factor blamed for black educational and socio-economic failure is the legacy of slavery and legal segregation in conjunction with persistent White racism in today's society that has been given the name of "systemic racism," which is allegedly proved by "disparate impact" (i.e., proportionately unequal results).<sup>1546</sup> The lies of racial egalitarianism and "systemic racism" (i.e., the "America-is-still-racist" liberal narrative)<sup>1547</sup> are reinforced by the lies of "white privilege," "white fragility," "white complicity," "antiracism," and "white supremacy."<sup>1548</sup>

Racial egalitarianism is the underlying assumption of the so-called black "civil rights" movement,<sup>1549</sup> President Lyndon Johnson's "War on Poverty," and all subsequent welfare and other liberal social policy programs as well as all anti-White racial preference policies (e.g., "affirmative action," minority contract set-asides, racial quotas, etc.) and court-ordered or forced busing. Any dissent from racial egalitarianism and any scientific research supporting such dissent are quickly suppressed, sometimes violently,<sup>1550</sup> even though egalitarians also believe the contradictory concept that "race is a social construct." But race is only a social construct when it serves the interests of egalitarians.

Because race matters, we must counter the idea of racial egalitarianism with the idea of race realism,<sup>1551</sup> which acknowledges that the biological concept of race is real<sup>1552</sup> and that races are genetically different in significant ways, notably in intelligence and social behavior. These innate racial differences cause differences in culture-creating capacity. For example, only Whites were capable of creating Western civilization, including America's Anglo-Protestant culture, and only Whites are capable of sustaining it and building upon it into the future.<sup>1553</sup>

The most important racial difference is intelligence, which is real, substantially heritable, affected little by education, and measured by Intelligence Quotient (IQ) tests that are not racially or culturally biased. On average, IQ differs between races. The mean IQ of Whites is 100, while the mean IQ of blacks is 85.<sup>1554</sup>

Intelligence is crucial to a society's well-being because high cognitive ability is generally associated with socially desirable behaviors and low cognitive ability with socially undesirable ones, the most detrimental of which is crime. The falsehood of racial egalitarianism is clearly demonstrated in the case of blacks whose genetic heritage of low average intelligence and socially undesirable behavior, in particular high crime rates, is largely responsible for their low socio-economic status in the United States and other Western countries and their low culture-creating capacity in sub-Saharan Africa.

Blacks and their White liberal allies blame blacks' low socio-economic status and other failures on "systemic racism" or on the additional lies of "white privilege" or "white supremacy." In addition

to being used as a political weapon to gain power,<sup>1555</sup> these lies of pervasive White racism are used to justify “black rage” that is, in turn, used to excuse or justify the high black crime rate and preponderance of black-on-White over White-on-black violence that we earlier characterized as a black-on-White race war.<sup>1556</sup> In the last few years, the “Great Awakening” and the formation of the Black Lives Matter movement have intensified the aggravation of black resentment and hatred of Whites and the promotion of White guilt and self-loathing as well as increased black-on-White crime.

The idea of race realism is essential to counter this detrimental impact by exposing the lies of racial egalitarianism and “systemic racism.” By doing so, race realism necessarily leads to a rational form of racism that White advocate Edgar Steele calls “defensive racism.”<sup>1557</sup>

While race realism is the simple recognition of biological facts, defensive racism is behavior based on that recognition of facts. We have already seen that the genetic similarity theory reveals a biological basis for an innate racism that favors one’s race over other races<sup>1558</sup> but defensive racism is based on facts and reason.

In recognizing that certain innate racial differences are largely responsible for the variation in socio-economic achievements, intelligence, and social behavior among the different races, defensive racism is behavior that avoids harm to one’s self and kin according to that recognition. In the case of blacks, their low average intelligence and socially undesirable behavior, in particular high crime rates, leads any reasonable White person to a “rational discrimination” or prejudice of blacks that is based on accurate generalizations of their group traits and conduct.<sup>1559</sup> Because black group traits and conduct threaten Whites and White interests, defensive racism (i.e., “rational discrimination”) is a reasonable response. Ultimately, that response must result in total separation between the White and black races in order to avoid all potential harm.

As the factual basis for defensive racism, race realism is necessary for White racial survival.

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Jewish supremacy is the false idea that Jews are a special protected group because they are the divinely “Chosen People”<sup>1560</sup> with a special mission to be a “light unto the nations”<sup>1561</sup> – i.e., “a moral beacon to the rest of humanity”<sup>1562</sup> – and thus it is forbidden to criticize an individual Jew as a Jew, Jewry as a group, the state of Israel, or even to discuss Jewish interests at all.<sup>1563</sup> Due to the already significant Jewish influence and control in the mass media in the 1930s, psychologist Kevin MacDonald contends that by 1941 the United States “had entered into an era when it had become morally unacceptable to discuss Jewish interests at all.” He adds, “We are still in that era.”<sup>1564</sup> As a marker of the change in attitude toward Jews, he notes Charles Lindbergh’s famous speech of September 11, 1941, in which he stated that Jews, along with the Roosevelt administration and the British, were the principal forces attempting to bring the United States into the war against Germany. His speech “was greeted with a torrent of abuse and hatred unparalleled for a mainstream public figure in American history.”<sup>1565</sup>

As MacDonald notes, we are still in the era of Jewish supremacy when Jews cannot be criticized and Jewish interests cannot be discussed. We must counter the lies of Jewish supremacy and untouchability with the idea of Jewish subversion. We must propagandize that Jews are the main perpetrators of the subversion of the Western world. As such, Jews are subject to criticism and their interests open for discussion.

Chapters 8 and 9 above provide details of Jewish subversion but it can be summarized as follows: Because Judaism is a group evolutionary strategy for maintaining genetic and cultural segregation in a diaspora context, Jewry is a cohesive, collectivistic ethnic group that has been very successful in competition with White people within the individualistic societies of the Western world. One critical area of competition has been Jewish efforts to alter Western societies in a manner that serves Jewish interests by neutralizing or ending anti-Semitism and providing for Jewish

group continuity. These Jewish efforts resulted in the countercultural revolution that began in the 1960s; the radical cultural transformations of the countercultural revolution that converted the United States into an anti-White, anti-Christian anti-nation; the triumph of the intellectual Left; and the rise of a Jewish-dominated hostile elite. As a consequence, we now live in a Judaized culture and society ruled by a hostile elite that continues to wage war against White Americans and what remains of Anglo-Protestant culture. Unless stopped, the ultimate outcome will be White extinction.

MacDonald maintains that Western individualistic societies are uniquely vulnerable to subversion by cohesive, collectivistic groups, such as Jewry, because “people from individualistic cultures have an evolved negative emotional reaction to free riding that results in their punishing such people even at a cost to themselves.”<sup>1566</sup> This phenomenon is known as “altruistic punishment,” which is best explained in MacDonald’s own words.

This [scientific research] suggests the fascinating possibility that a key strategy for any group intending to turn Europeans against themselves would be to trigger their strong tendency toward altruistic punishment by convincing them of the moral blameworthiness of their own people. Altruistic punishment is essentially a moral condemnation of the other person as unfair. Because Europeans are individualists at heart, they readily exhibit moral anger against their own people once they are seen as defectors from a moral consensus and therefore blameworthy – a manifestation of Europeans’ stronger tendency toward altruistic punishment deriving from their evolutionary past as hunter-gatherers. In altruistic punishment, relative genetic distance is irrelevant. Free-riders are seen as strangers in a market situation; i.e., they have no familial or tribal connection with the altruistic punisher.<sup>1567</sup>

Thus the current altruistic punishment so characteristic of contemporary Western civilization: Once Europeans were convinced that their own people were morally bankrupt, any and all means of punishment should be used against their own people. Rather than see other Europeans as part of an encompassing ethnic and tribal community, fellow Europeans were seen as morally blameworthy and the appropriate target of altruistic punishment. For Westerners, morality is individualistic – violations of communal norms by free-riders are punished by altruistic aggression.

On the other hand, group strategies deriving from collectivist cultures, such as the Jews, are immune to such a maneuver because kinship and group ties come first. Morality is particularistic – whatever is good for the group. . . .

The best strategy for a collectivist group like the Jews for destroying Europeans therefore is to convince the Europeans of their own moral bankruptcy. A major theme of *CofC* [*The Culture of Critique*] is that this is exactly what Jewish intellectual movements have done. They have presented Judaism as morally superior to European civilization and European civilization as morally bankrupt and the proper target of altruistic punishment. The consequence is that once Europeans are convinced of their own moral depravity, they will destroy their own people in a fit of altruistic punishment. The general dismantling of the culture of the West and eventually its demise as anything resembling an ethnic entity will occur as a result of a moral onslaught triggering a paroxysm of altruistic punishment. And thus the intense effort among Jewish intellectuals to continue the ideology of the moral superiority of Judaism and its role as undeserving historical victim while at the same time continuing the onslaught on the moral legitimacy of the West.<sup>1568</sup>

The vulnerability of the Western world to the subversive Jewish strategy of altruistic punishment became even greater after the weakening of ethnic nationalism caused by the Great Civil War of the West (1914-1945) and the subsequent creation of the Holocaust cult.<sup>1569</sup> The ending of Jewish subversion is necessary for White racial survival.

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As previously discussed,<sup>1570</sup> the “sexual revolution” is the radical cultural transformation of the countercultural revolution that resulted in the normalization of premarital sex, pornography,



alternative forms of sexuality, second-wave feminism, homosexuality, same-sex marriage, and transgenderism, all of which have contributed to the decline of the traditional family structure and the White fertility rate.<sup>1571</sup> The “sexual revolution” is based on the lie that liberation from any and all limitations and constraints on sexual behavior is healthy and good.

In addition to countering the idea of the “sexual revolution” and its supporting lie with the idea of a natural morality that has already been set forth in part III above and that will be continued in chapter 19 below, we must employ the idea of gender realism to counter the lie that “gender is a social construct” because this lie supports two of the most detrimental results of the “sexual revolution” – second-wave feminism and transgenderism.

In *Human Diversity: The Biology of Gender, Race, and Class* (2020), Charles Murray describes the lie that “gender is a social construct” as follows: “Physiological sex differences associated with childbearing have been used to create artificial gender roles that are unjustified by inborn characteristics of personality, abilities, or social behavior.”<sup>1572</sup> In denying that there are any significant innate sex differences in personality, abilities, or social behavior, feminism has contributed to the decline of marriage, motherhood, and the nuclear family.

Murray debunks this lie with the latest advances in genetics and neuroscience that prove the following propositions: (1) “Sex differences in personality are consistent worldwide and tend to widen in more gender-egalitarian cultures”; (2) “On average, females worldwide have advantages in verbal ability and social cognition while males have advantages in visuospatial abilities and the extremes of mathematical ability”; (3) “On average, women worldwide are more attracted to vocations centered on people and men to vocations centered on things”; and (4) “Many sex differences in the brain are coordinate with sex differences in personality, abilities, and social behavior.”<sup>1573</sup>

The lie that “gender is a social construct” also supports transgenderism. As discussed above,<sup>1574</sup> transgenderism claims that gender identity is mutable or “fluid” because “gender is a social construct.” Instead of biological facts, the determining factor in gender identity is subjective state, i.e., “self-identification.” Gender is so “fluid” that some people identify as “non-binary,” which includes agender, androgynous, bigender, intergender, pangender, genderfluid, and postgender identities.<sup>1575</sup> As the most radical form of individualism yet produced by the “sexual revolution,” this flight from reality will have devastating effects on the Western world.<sup>1576</sup>

The idea of gender realism acknowledges that the biological concept of sex is immutable and is objectively determined by anatomy and genetics at the time of birth; that the two sexes are genetically different not only physically and physiologically, but in personality, abilities, and social behavior; and that these sex differences provide the basis for the gender or sociocultural differences between the two sexes that serve the fundamental purpose of reproducing the species. As such, gender realism is necessary for White racial survival.

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We have the advantage in this intellectual struggle because we have the truth and facts on our side. In an honest debate, the ideas of ethnic and cultural pluralism, racial egalitarianism, Jewish supremacy, and the “sexual revolution” and their supporting lies will lose to the counter ideas of White identity, race realism, Jewish subversion, and gender realism and their supporting facts. Our honesty and credibility in conveying these truths and facts enhance our advantage.

The primary goal of this propaganda is the delegitimization of the new radical Leftist regime, especially in the Pacific Northwest. By demonstrating that this regime is actively hostile to the interests and well-being of White Americans through its lies and actions based on those lies, the regime loses legitimacy. In other words, the withdrawal of the consent of the governed occurs, wherein a majority of the White population in the proposed homeland no longer recognizes, accepts, or obeys the new radical Leftist regime and desires actual change.

The change we offer is life in a sovereign White homeland in the Pacific Northwest where we can end our dispossession, regain control of our destiny, and secure the existence of our people and a future for White children. This is the goal of the Northwest Project. In addition to the educational activity of political soldiers described in this chapter, this change is only possible through the political activity of many more political soldiers, whose recruitment is the secondary goal of this propaganda and whose activity we shall turn to next.

## Chapter 18

### POLITICAL ACTIVITY

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The fourth and final phase of the Northwest Project is the political activity required to create a White nation-state in the Pacific Northwest. While the educational activity discussed in the previous chapter attacks the foundational ideas of the new radical Leftist regime with the aim of delegitimizing it, the political activity discussed here creates and legitimizes the political institution that will replace that regime in the Pacific Northwest. To maximize the chances for success, this political activity should be based on the principles of national populism. Success also requires the active involvement of many political soldiers who will have the natural morality to conduct the necessary political activity to create a nation-state.

To reiterate, the social structure of a culture is its system of social institutions. The existential function of the social structure is to provide the organization and guidance with which humans secure their existence. This function is fulfilled primarily through the political institution and secondarily through the economic and military institutions of a society. A political institution, of course, cannot fulfill its existential (or essential) function if it is not perpetual.

Again, to repeat, legitimacy is one of two vital assets upon which the perpetuation of a political institution depends. The other asset is the monopoly of the legitimate use of physical force and coercive power. This monopoly is the foundation of all state power. Recall that we define a state as a political institution with a centralized sovereign authority that can exercise a monopoly of the legitimate use of physical force and coercive power over its population within a defined territory.

A state may lose its monopoly of the legitimate use of physical force and coercive power in two ways. First, the monopoly may be broken when the state no longer has exclusive control or possession of its territory, in whole or in part, through, for example, military invasion, civil war, revolutionary war, insurgency, guerrilla warfare, terrorism, coup d'état, rebellion, and armed gangs. Except for military invasion, this way may be called the strategy of direct action when a group commits violent acts with the goal of breaking the state's monopoly of the legitimate use of physical force and coercive power.

Like indirect action discussed below, the success of direct action in bringing about actual change requires not only the delegitimization of the state but also the legitimization of the group (e.g., opposing or revolutionary party, insurgent group, gang, etc.) that aims to replace the existing state. Even if the group is initially successful in replacing the state, the monopoly of the legitimate use of physical force and coercive power is not enough for the perpetuation of the group as a political institution. It also requires legitimacy.

In *The White Book*<sup>1577</sup> and his Northwest independence novels,<sup>1578</sup> Harold Covington explicitly models his revolutionary plan for Northwest independence on the Irish War of Independence (1919-1921). He states that the first step of this war was the creation of the Dáil Éireann in January 1919. This institution served as an illegal shadow government during the war and became the Irish

parliament after independence.<sup>1579</sup> In addition to ignoring the preceding over-a-century-long struggle for Irish freedom and development of Irish nationalism, Covington fails to recognize that the legitimacy of the Dáil Éireann came from the landslide victory (70 percent of the Irish seats, 91 percent outside Ulster) of the Sinn Féin Party in the parliamentary elections of December 1918. In accordance with the Sinn Féin Manifesto of 1918, the Sinn Féin elected members of parliament refused to take their seats in the British Parliament in London. Instead, they created the Dáil Éireann and declared Irish independence. In this way, the Dáil Éireann became the source of legitimacy for the subsequent successful war of independence.<sup>1580</sup>

Second, the monopoly may be broken when the use of physical force and coercive power by the state is perceived to be illegitimate. The state's use of force is perceived to be illegitimate when the state itself has already lost legitimacy or when the state's use of force is employed in such a manner (e.g., use of excessive force) as to cause the state to lose legitimacy. This way may be called the strategy of indirect action when a group commits nonviolent acts (e.g., boycotts, strikes, and protests) and/or mildly violent acts (e.g., popular unrest and riots) with the goal of bringing about actual change through the delegitimization of the state.

An examination of historical events reveals that direct action is often not necessary to cause the state's loss of the monopoly of the legitimate use of physical force and coercive power when the state has already lost legitimacy. A sure sign that the state has lost legitimacy is when its security forces (i.e., police and military) refuse to use lethal force against the state's opponents. This refusal indicates that the security forces no longer recognize the legitimacy of the state. When that happens, the state can no longer exercise a monopoly of the legitimate use of physical force and coercive power over its population. The state is then ripe for collapse.

Several studies<sup>1581</sup> of the most famous political revolutions of the Western world – the English Revolution of 1640, the American Revolution of 1776, the French Revolution of 1789, and the Russian Revolution of 1917 – show a common pattern of events. Prior to revolution, the bulk of the “intellectuals” – journalists, poets, playwrights, essayists, teachers, members of the clergy, lawyers, and trained members of the bureaucracy – cease to support the state, write condemnations, and demand major reforms. One historian describes this process as “the transfer of allegiance of the intellectuals.”<sup>1582</sup> This loss of legitimacy often results in the reluctance or refusal of leaders to order the use of lethal force and/or of the security forces to use lethal force against the state's opponents.<sup>1583</sup> This refusal breaks the state's monopoly of the use of force and the state collapses. The revolution begins after the seizure of state power by the revolutionaries.

One example comes from the French Revolution of 1789. After two years of ineffectively responding to a financial crisis, the French monarchy went bankrupt in August 1788 and lost its legitimacy. Abdicating his authority and power to govern, King Louis XVI convoked the Estates-General (a representative body) to formulate and implement the necessary reforms. In June 1789, one month after its first meeting in Versailles, the Estates-General changed its title to the National Assembly and claimed sovereign authority. When the king locked the Assembly out of its meeting places in an attempt to reclaim authority, the members took the “Tennis Court Oath” vowing not to disperse until a constitution is written. After the Assembly defied the king's second order to disperse, he conceded. Crowds roamed the streets of Versailles and burst into the palace past troops who offered no resistance. In Paris, the same regiment of the French Guards that shot down rioters two months earlier refused public-order duties. On July 14, the prison fortress Bastille was stormed by a revolutionary mob joined by some military mutineers. The king had enough army troops outside Paris to restore order on the next day but his general advised him that he could not rely on their loyalty. The king's acceptance of that advice marked the end of royal sovereign authority. He recognized that his monopoly of the use of force was broken and was finally compelled to accept all that had been done since June.<sup>1584</sup>

Another example occurred during the Russian Revolution of February 1917.<sup>1585</sup> Russian military defeats in the First World War and governmental incompetence on the home front caused the regime of Tsar Nicholas II to lose legitimacy. The tsar lost the support of both the political and military elites and the Russian people. In February 1917, a general strike and mass protests began in the capital city of Petrograd. On February 25 (Julian calendar), the tsar ordered the commander of the Petrograd military district to “put an end . . . to all disturbances in the streets.” On the next day, the army obeyed and performed crowd control, killing dozens of protesters. Also on this day, February 26, the tsar ordered the dissolution of the State Duma (parliament). On the following day, many of the soldiers mutinied, refusing to obey any further orders to fire on protesters. When the mutineers were not court-martialed, the mutiny spread and so did anarchy in the streets. What was left of the army had lost control of the city. Also on this day, February 27, radical socialists formed the Petrograd Soviet, a representative body of the city’s workers and soldiers; the already-powerless Council of Ministers submitted its resignation to the tsar; and instead of dissolving, the Duma president and other delegates formed a provisional Duma committee to re-establish order, which became the Provisional Government a day later, acting as if it was the new government. When news of the revolution traveled outside the capital, so did revolutionary disturbances and military mutinies. Once he realized that the army high command had turned against him and sided with the Provisional Government, the tsar abdicated on March 2.<sup>1586</sup>

More recently, the fall of the communist regimes in the Soviet Union and Eastern Europe (Bulgaria, Czechoslovakia, East Germany, Hungary, Poland, and Romania) in 1989-1991 and the disintegration of the Soviet Union in 1991 were caused by a loss of legitimacy. By the 1980s, the endless corruption, blatant lies, collapse of elementary social trust, petty tyranny at every level, and dismal performance of socialist economies resulted in the moral bankruptcy of communism. The political and economic reforms of Soviet leader Mikhail Gorbachev just made matters worse. His failed attempts to reform a dysfunctional system simply accelerated the state’s loss of legitimacy and the rise of nationalism. Once Gorbachev abandoned the use of repression in Eastern Europe, all of the communist regimes there fell with very little violence except Romania. In the Soviet Union, the coup leaders of August 1991 failed to preserve the communist regime because they and much of the security forces refused to use force against the massive popular resistance to the coup. Four months later, the Soviet Union disintegrated into 15 independent countries.<sup>1587</sup>

Also, direct action is frequently not necessary to cause the state’s loss of the monopoly of the legitimate use of physical force and coercive power, or is more likely to succeed in doing so, when the state’s use of force is employed in such a manner (e.g., use of excessive force) as to cause the state to lose legitimacy. An example is the “Bloody Sunday” massacre in January 1905 when peaceful demonstrators were attacked by Cossack cavalry and Guard Corps troops, killing at least 200 and wounding another 800, outside the Winter Palace in St. Petersburg, Russia. It sparked the 1905 Revolution and severely damaged the legitimacy of the tsarist regime.<sup>1588</sup> Another example is the British overreaction to the 1916 Easter Rising with the execution of 16 Irish rebel leaders and the imprisonment of thousands. Later, the coercive policy of the British, especially the brutality and reprisal attacks of the “Black and Tans” paramilitary force, further swayed Irish public opinion against the legitimacy of British rule.<sup>1589</sup>

From these historical examples and others,<sup>1590</sup> we learn that the delegitimization of the state without direct action can be enough to break the state’s monopoly of the legitimate use of physical force and coercive power.<sup>1591</sup> While educational activity can delegitimize the new radical Leftist regime by attacking its foundational ideas, political activity can also delegitimize the regime by exploiting specific detrimental impacts of those ideas on White Americans. For example, the idea of ethnic and cultural pluralism supports replacement-level non-white immigration, racial egalitarianism justifies anti-White discrimination and excuses the black-on-White race war, Jewish supremacy

causes unnecessary regime-change wars in the Middle East, and transgenderism results in irreversible damage to our children and young adults through sex reassignment therapy and surgery.

Another indirect action to delegitimize the radical Leftist regime is the characterization of the regime's new domestic "War on Terror" as an abuse of power. For example, we can exploit the overreaction of the Democratic Party and the Left-leaning mainstream media to the so-called "insurrection" at the U.S. Capitol on January 6, 2021,<sup>1592</sup> and the Department of Justice's labelling of dissident parents as "domestic terrorists."<sup>1593</sup> Among the many other examples of abuse of power by our deceitful and corrupt hostile elite that we can exploit are the events surrounding the Unite the Right rally in Charlottesville, Virginia, in August 2017, such as the "very fine people hoax" and Joe Biden's use of that hoax as his motivation for his presidential bid.<sup>1594</sup>

In addition to taking indirect action to delegitimize the radical Leftist regime through these and other ways, political activity must create and legitimize the political institution that will replace that regime in the Pacific Northwest (i.e., the proposed White homeland). The effectiveness of this political activity in doing so depends upon the current local, national, and global political environment. An objective assessment of that environment means our political activity should be based on the principles of national populism.

In *National Populism: The Revolt Against Liberal Democracy* (2018), Roger Eatwell and Matthew Goodwin look at the deep, long-term cultural trends that have given rise to national populism in Europe and the United States, most notably, in 2016, the British voters' approval of "Brexit" from the European Union and the election of Donald Trump as president of the United States. According to the authors, national populism is an ideology which "prioritize[s] the culture and interests of the nation, and promise[s] to give voice to a people who feel that they have been neglected, even held in contempt, by distant and often corrupt elites."<sup>1595</sup> They argue that "national populism is here to stay"<sup>1596</sup> because it revolves around "a set of four deep-rooted societal changes which are cause for growing concern among millions of people in the West" and "are unlikely to fade in the near future."<sup>1597</sup>

Eatwell and Goodwin call these societal changes the four Ds: *distrust* of the political elite by the people; *destruction* of the national group and its culture by immigration and multiculturalism; *deprivation* caused by economic globalization; and *de-alignment* between the traditional mainstream parties and the people. More details on these changes will be noted below in our elaboration on national populism. What follows is an outline of a party platform based on the principles of national populism that incorporates other relevant ideas discussed elsewhere in this book.

The principles of national populism are nationalism, populism, social conservatism, economic nationalism, and a noninterventionist foreign policy. In the simplest terms, these principles mean that the state should favor its own citizens over foreigners, its working and middle classes over the elite, the traditional family structure over any deviation thereof, the domestic worker over the foreign worker, and the national interest over any international interest.

The principle of nationalism is the idea that the state should favor its own citizens over foreigners. Throughout the Western world, according to Eatwell and Goodwin, mass immigration and the consequent "hyper ethnic change" are producing strong fears about the possible destruction of the national group and its culture. These fears are linked to a distrust of corrupt and distant elites who are encouraging further mass immigration for their own benefit, while silencing any opposition through the doctrine of multiculturalism.<sup>1598</sup> The national populist quest for lower immigration and slower ethnic change is an attempt to defeat "cultural threats" to national identity by stemming the dwindling size of the national group and avoiding the destruction of the national group and its culture.<sup>1599</sup>

In our struggle against the radical Leftist regime in the Pacific Northwest, the principle of nationalism should be focused on two primary issues: non-white immigration and the destruction of

the historic American nation. The immediate goals are the end to all non-white immigration to the Pacific Northwest and the restoration of the historic American nation in the Pacific Northwest. Of course, these goals require addressing the two issues at the national level as well but the focus is on the proposed homeland. The ultimate goal is the restoration of the historic American nation on a firmer foundation as a White nation-state in the Pacific Northwest.<sup>1600</sup>

Instead of repeating what is discussed elsewhere that is relevant to the issues discussed in this chapter, we shall just briefly mention what they are and their location. The definition of nationalism in chapter 6 (The Eternal Struggle) above and its discussion again in chapter 19 (Nation-state) below are relevant to both nationalist issues. The causes of the existential crisis described in part I above are relevant on the issue of non-white immigration: a dwindling White population due to below-replacement fertility levels (The Demographic Threat) plus a continuous invasion and settlement by Muslims (The Islamic Threat), Hispanics (The Hispanic Threat) and Africans (The African Threat).<sup>1601</sup> A good expression to describe this intentional process is the “Great Replacement.”

Because immigration is “the single biggest motivating factor leading to the national populist revolution across the world” and “the single most important issue facing democracies across the world because it affects all other foreign and domestic policy,”<sup>1602</sup> immigration, both legal and illegal, must be the number one issue in our national populist platform. Although the other radical cultural transformations of the countercultural revolution have been detrimental, the most detrimental of the transformations has been the changes in U.S. immigration law since 1965 because they have altered the racial and ethnic composition of the United States.<sup>1603</sup>

The background on the second issue – the destruction of the historic American nation – starts with the history of American national identity in chapter 7 (The Real American Story) and then continues with the subversion of the nation’s White Christian ethno-cultural core and its Anglo-Protestant culture in chapter 8 (The Jewish Threat) and chapter 9 (The American Problem). This is the subversion of the White Christian American nation and its conversion into an anti-White, anti-Christian anti-nation. In response to this destruction of the historic American nation, we propagandize the counter ideas of White identity, race realism, Jewish subversion, and gender realism introduced in the previous chapter.

In the field of political activity, the restoration of the historic American nation requires the defeat of what Rod Dreher calls “soft totalitarianism.”<sup>1604</sup> In his book, he makes a solid case that “liberal democracy is degenerating” into a “soft totalitarianism,” which is defined by two factors: the ideology of “social justice” (i.e., the ideology of “wokeism” or Social Justice scholarship and its expansion outside academia in the so-called “Great Awakening” that we discussed in chapter 9 above) and “surveillance technology,”<sup>1605</sup> not by the state but by “woke capitalism.”<sup>1606</sup>

Because of the nature of wokeism, soft totalitarianism is intrinsically anti-White and anti-Western, just like the new radical Leftist regime. So, rather than “liberal democracy is degenerating” into a soft totalitarianism, it would be more accurate to say that the new regime is *growing* into a soft totalitarianism.

Dreher defines totalitarianism as “a form of government that combines political authoritarianism with an ideology that seeks to control all aspects of life.”<sup>1607</sup> “Soft” totalitarianism means that the methods to control your actions, thoughts, and emotions are not yet “hard,” e.g., arbitrary arrest and detention, abduction and forced disappearance, torture, and assassination. “Soft” methods include ostracism, online harassment, “deplatforming,”<sup>1608</sup> suppression of free speech, “doxing,”<sup>1609</sup> job loss, and “cancel culture.”

In addition to the religious fanaticism of “social justice warriors” (aka SJWs),<sup>1610</sup> compliance with wokeism is forced less by the state than by woke capitalism, which is the adoption of wokeism by large corporations, especially Big Tech.<sup>1611</sup> This politicization of life in corporations along “social justice” lines occurred at about the same time as the emergence of “surveillance capitalism”<sup>1612</sup> –

“the sales-directed mining of individual data gathered by electronic devices.”<sup>1613</sup> The power of surveillance capitalism to manipulate people’s lives increases each year as more people come of age with smartphones and social media.<sup>1614</sup>

The spread of wokeism, especially woke capitalism, and the reach of surveillance capitalism have created an environment favorable to the emergence of soft totalitarianism and to the acceptance of a version of China’s social credit system to enforce wokeism. Dreher warns that we are “being conditioned to surrender privacy and political liberties for the sake of comfort, convenience, and an artificially imposed social harmony.”<sup>1615</sup> The technological capability to implement such a social credit system of discipline and control in the Western world already exists. The only barriers preventing it from being imposed are political.<sup>1616</sup>

As we have seen,<sup>1617</sup> wokeism has its origins in the postmodernist Theories and studies – postcolonial Theory, queer Theory, critical race Theory, gender studies, fat studies, disability studies, etc. – that developed in academia from the 1980s to the mid-2000s. As a product of postmodernism, wokeism rejects classical liberalism, which is the basis of American republicanism, part of Anglo-Protestant culture, and the source of the American Creed. In particular danger from wokeism is the traditional American value of freedom of speech – a right that is critical for our success. The defeat of wokeism, including woke capitalism, requires the eradication of postmodernism from all institutions – political, economic, military, educational, and religious – starting with the educational.<sup>1618</sup>

The restoration of the historic American nation also requires the defeat of surveillance capitalism but that goal is part of a larger problem – the tyranny of Big Tech<sup>1619</sup> – that will be addressed next under the principle of populism.

The principle of populism is the idea that the state should favor its working and middle classes over the elite. According to Eatwell and Goodwin, the elitist nature of liberal democracy and the increasingly unequal economic settlement have created a belief among large numbers of citizens that liberal-democratic politics no longer represents ordinary people, that they no longer have a voice, and that the political elite, as well as other elites, cannot be trusted.<sup>1620</sup> In response, national populists attempt to make the popular will heard and acted upon, defend the interests of the plain, ordinary people, and desire to replace corrupt and distant elites.<sup>1621</sup>

In our struggle, the principle of populism should be focused on one primary issue: the predominance of a Jewish-dominated hostile elite that is anti-White, anti-Western, anti-nationalist, and anti-populist. The immediate goal is the end to rule by the Jewish-dominated hostile elite in the Pacific Northwest. The ultimate goal is the permanent replacement of this hostile elite in the Pacific Northwest by White leaders who govern for the common good. The common good of a nation-state is the adaptiveness (i.e., the ability to survive and reproduce) of the greatest number in its conterminous nation.<sup>1622</sup>

The predominance of a Jewish-dominated hostile elite in the United States has resulted in a Judaized, Africanized, and Hispanicized culture and society that is inimical to the genetic and cultural interests of the nation’s White Christian ethno-cultural core, the real Americans who founded and built the American Republic. Despite its victory in the culture war and the resulting destruction of the historic American nation, the hostile elite continues to wage war against White Americans and their traditional Anglo-Protestant culture. In addition to the evidence provided in chapter 8 (The Jewish Threat) and chapter 9 (The American Problem), which is summarized in the previous chapter, there is abundant evidence of more recent subversive activity of our hostile elite that should be exploited in order to expose the crimes, fraud, and corruption of an elite that seeks to suppress the popular will – most recently expressed in the national populism of Donald Trump and his supporters. This exposure will increase the distrust of, and hatred for, our hostile elite.<sup>1623</sup>



After Donald Trump's unexpected victory in the 2016 presidential election, Democrats and the hostile elite refused to accept their loss, called Trump's presidency illegitimate, formed a "resistance," persistently undermined his administration, and relentlessly attempted to remove him from office. At the same time, to prevent Trump's re-election, Democrats rigged the 2020 election with help from their allies in the mainstream media and Big Tech.<sup>1624</sup> As a result, many of the 74 million Trump voters have lost faith in the electoral system and believe that Joe Biden is an illegitimate president. They also have no trust in the Left-leaning mainstream media (hereinafter media) and Big Tech.

Since June 2015, when Donald Trump announced his candidacy for president, the media has destroyed its own credibility with a relentless stream of "fake news" designed to smear Trump and his supporters while advancing a Leftist agenda. The fakest of the "fake news" was the 100 percent bogus story that Trump had colluded with the Russian government to rig the 2016 election and that he was a Russian agent.<sup>1625</sup> Instead of collusion between the Trump campaign and the Kremlin, the real collusion in the 2016 election was between the Hillary Clinton campaign and the Obama administration. When that collusion failed to prevent Trump's election, the fabricated narrative that the Trump campaign colluded with Russia was used in an attempt to undo the election results through a special counsel investigation.<sup>1626</sup>

Because the Mueller Report failed to provide evidence of any impeachable misconduct,<sup>1627</sup> President Trump's political enemies were desperate for any allegedly impeachable offense and found one in a telephone call with the Ukrainian president that was all talk and no action by either party.<sup>1628</sup> When the impeachment predictably did not result in conviction, the Democrats had to find another way to prevent Trump's re-election. They found it in the coronavirus disease (COVID-19) pandemic.

It is highly probable that President Trump would have won re-election but for the combination of two factors:<sup>1629</sup> (1) the coronavirus pandemic and subsequent changes to voting rules and procedures<sup>1630</sup> and (2) the suppression and manipulation of information (and thus voters) by the media through weaponized fake news and Big Tech through, in particular, its social media platforms.<sup>1631</sup>

In the February 2021 edition of *Time* magazine, a member of the media reveals in her "secret history" of the election that there was a "conspiracy" – "an informal alliance between left-wing activists and business titans" – that ensured a Biden victory through changes to the voting rules and the suppression and manipulation of information by the media and Big Tech. In her boastful words, the conspirators were "a well-funded cabal of powerful people, ranging across industries and ideologies, working together behind the scenes to influence perceptions, change rules and laws, steer media coverage and control the flow of information." Although claiming to have "saved" the election by "fortifying" it, she shows that almost all of the conspirators were clearly working for a Biden victory.<sup>1632</sup>

One particularly grievous case of suppression and manipulation of information was the story, originally published in the *New York Post* on October 14, 2020, of Hunter Biden's laptop that contained information damaging to his father's presidential campaign.<sup>1633</sup> According to data compiled by the Media Research Center, the suppression of the Hunter Biden story by the mass media and Big Tech swung the election in Joe Biden's favor.<sup>1634</sup>

Later, in a book, the journalist who wrote the original story presents the inside story of Hunter Biden's laptop and exposes the coordinated censorship operation by the media, Big Tech, and former intelligence operatives to suppress the *New York Post's* story just three weeks before the 2020 election. The laptop provides the first conclusive evidence that President Joe Biden was involved in his son's corrupt business ventures in China and Ukraine despite the president's repeated denials,<sup>1635</sup>

although Hunter Biden's business activities in China and Ukraine had already been under scrutiny.<sup>1636</sup>

Apart from its ability to suppress and manipulate information to sway voters, Big Tech poses a greater threat to all Americans. In *The Tyranny of Big Tech* (2021), U.S. Senator Josh Hawley (R-MO) warns that the oligarchs of Big Tech are a clear and present danger to America's future as a free, self-governing republic of the common man.<sup>1637</sup> These companies are a coercive plutocracy, relentlessly mining personal data, crushing competitors, imposing a political orthodoxy across all platforms, and silencing dissenting voices. He sets out the dangers that Big Tech poses to us all: "its model of addiction, its surveillance and data theft, its menace to our children and our children's psychological well-being, its censorship, and its predatory form of globalism."<sup>1638</sup>

It is not only Big Tech that poses a danger to the common White man and woman. The U.S. government can collect all the world's digital communications (phone calls, text messages, and emails), store them for ages, and search through them at will.<sup>1639</sup> With the capture of the government and all the major institutions in 2021 by its radical Left faction, our Jewish-dominated hostile elite can break down the barriers to the imposition of soft totalitarianism and a social credit system to enforce it. It has already conducted a "massive purge" of conservatives, including President Trump, from the internet in January 2021<sup>1640</sup> and is now disseminating its ideology of wokeism throughout society, suppressing dissenting views, and persecuting dissenters in an effort to suppress the popular will and consolidate its political power.

The principle of social conservatism is the idea that the state should favor the traditional family structure over any deviation thereof. In chapter 9 (The American Problem), we saw the decline of the traditional family structure and the normalization of transgenderism as just two, of the many, detrimental results of the "sexual revolution."

In our struggle, the principle of social conservatism should be focused on two primary issues: transgenderism and the "sexual revolution" in general. The immediate goal is the end of all transgender-friendly policies in the Pacific Northwest. The ultimate goal is the restoration of the traditional Western family structure in the Pacific Northwest.

Although second-wave feminism is arguably the factor most responsible for the decline of the traditional family structure and the White fertility rate, we should address second-wave feminism as part of our general campaign to restore the traditional family structure. Chapter 19 (Nation-state) provides a doctrinal basis for the restoration of the traditional family structure, i.e., a nuclear family with heterosexual parents in a monogamous marriage and traditional gender roles. Instead, the immediate focus should be on transgenderism because transgender equality is, according to President Biden, "the civil rights issue of our time."<sup>1641</sup>

To counter transgenderism, we propagandize the counter idea of gender realism introduced in the previous chapter. In the field of political activity, the end of all transgender-friendly policies requires action not only to prevent the passage of such laws that, for example, allow boys to use the girl's restroom or participate as a girl in school sports, or allow sex reassignment surgery and hormone therapy on minors, but also action such as preventing indoctrination on transgenderism in public schools and programs like Drag Queen Story Hour in public spaces. At first, it would be more productive to focus political activity on the protection of minors rather on adults.

Our political activity should be informed and guided by three major themes. The first is that gender dysphoria (formerly "gender identity disorder"), especially rapid-onset gender dysphoria, is a mental illness, which should be treated, not indulged with sexual mutilation. To say that you are a woman in a man's body, or vice versa, is insane. But to believe that a man who says that he is a woman (i.e., a "trans woman") actually is a woman and should be treated like a woman is even more insane. To expect any sane person to go along with this insanity should be ridiculed. Ridicule and humor can be powerful weapons against the insanity of transgenderism.

Another major theme is that transgenderism endangers the physical and mental health of our children because it causes “irreversible damage.”<sup>1642</sup>

Finally, political activity should be guided by the ultimate goal to restore the traditional family structure as normative in the Pacific Northwest. That is not possible by making concessions. If we do not reject the underlying theme of the “sexual revolution” (i.e., liberation from any and all limitations and constraints on sexual behavior) and return to more traditional limitations and constraints, the next stage in the “sexual revolution” will be the normalization of pedophilia.<sup>1643</sup>

The principle of economic nationalism is the idea that the state should favor the domestic worker over the foreign worker. According to Eatwell and Goodwin, globalization has stirred up strong feelings of “relative deprivation” (a belief among some that they are losing out relative to others) in the Western world, as a result of rising inequalities of income and wealth and a loss of faith in a better future.<sup>1644</sup> This sense of relative deprivation connects economics and culture. Not only does immigration and ethnic change threaten the national group economically, but also socially and culturally. These feelings of strong anxiety fuel an animosity towards the political elite, who either failed to prevent this from happening or, even worse, actually encouraged it.<sup>1645</sup>

In our struggle, the principle of economic nationalism should be focused on one primary issue: globalism. Globalism is the promotion of globalization and a globalist is a promoter of globalization. Globalization is the removal of barriers, both material and immaterial, to the cross-border movement of capital, goods, services, people, and information. The immediate goal is the end to further globalization in the Pacific Northwest. The ultimate goal is the reversal of globalization in the Pacific Northwest and the creation of a White homeland that is economically self-sufficient in, at least, critical goods and material.

In simple economic terms, globalization means the development of a global labor market in which corporations move factories to where the labor is cheaper, e.g., from the United States to Mexico or Vietnam. This movement of factories results in fewer good paying jobs in the United States. As a result, working- and middle-class wages and living standards in the United States drop, while the globalist elites, who benefit from globalization, grow richer because the products made in the Mexican or Vietnamese factory can be sold at a higher profit. The globalist elites also benefit from the movement of cheap labor from places like Mexico to the United States because it lowers the cost of labor in the United States. Simple law of supply and demand – more workers equal lower wages. The elites’ priority is profit over people because people are just considered interchangeable cogs in the economic wheel.

Globalism destroys nations and their cultures, deprives the working and middle classes in the Western world of economic security, and causes the denationalization of elites.<sup>1646</sup> Almost all members of the Jewish-dominated hostile elite in the United States are globalists. Above all, globalism obstructs the complete transition to a world-wide quaternary society of nation-states that are powered by industrialism and guided by economic nationalism.

The principle of a noninterventionist foreign policy is the idea that the state should favor the national interest over any international interest. The goal of United States foreign policy should be national security and not to reshape the world in America’s image or to be the world’s police man. Chapter 22 (Natural Order) sets forth the principles of universal nationalism that provide the doctrinal basis for the foreign policy for every nation-state in a world-wide quaternary society.

In our struggle, the principle of a noninterventionist foreign policy should be focused on one primary issue: U.S. military support of Israel. The immediate goal is the end to all military interventions and wars that support Israel but do not serve the American national interest. The ultimate goal is a foreign policy based on the principles of universal nationalism.

The political activity should be framed within a broader goal of ending all military interventions and wars that do not serve the American national interest but U.S. military support of Israel should

be the most often cited example of such military activity. In chapter 8 (The Jewish Threat), we saw that the reason for the extraordinary U.S. military support of Israel is the power and influence of the Israel lobby, aided by the Holocaust cult. This approach is a good way to introduce the counter idea of Jewish subversion to uninformed White Americans.

The national populist party platform just outlined may be summarized this way: stop the Great Replacement; defeat anti-White, anti-Western soft totalitarianism (i.e., the imposition of the ideology of wokeism through the instruments of the media and Big Tech); halt the insanity of transgenderism; reverse globalization; no more wars for Israel; and fight the hostile elite who are promoting and implementing these harmful anti-White policies. Of course, these negative goals should be supplemented by corresponding positive goals: restore the historic American nation and the traditional family structure; reindustrialize America through economic nationalism; practice an “America First” foreign policy; and replace the hostile elite with real American leaders who govern for the common good.

With this platform, we have a solid basis for political activity. There are three major options for such activity. One is “entryism,”<sup>1647</sup> joining and working within an existing political party to influence the party’s ideas and activities. Another option is establishing a new party. Eatwell and Goodwin’s fourth D – de-alignment (i.e., the weakening bonds between the traditional mainstream parties and the people)<sup>1648</sup> – makes this second option easier. The third option is conducting political activity through existing or new advocacy groups.<sup>1649</sup> It is also possible – and probably advisable – to employ a combination of these three options. When the time is right, however, an objective assessment of the political environment will be made to determine the best strategy.

Here we must make some important clarifications. The White nationalist communities discussed in chapter 16 should not conduct the political activity discussed here. Their purpose is different. Although some of the methods may be similar, recruitment for community building is not the same as recruitment for political activity, which is accomplished primarily by the educational activity discussed in chapter 17. Community building and educational activity lay the groundwork for the political activity<sup>1650</sup> that is necessary to create the nation-state but, like educational activity (i.e., propaganda), political activity itself is conducted by political activists that we call “political soldiers.”<sup>1651</sup>

Regardless of the strategy for political activity, there is one absolute necessity for success – the existence and active involvement of political soldiers. They are distinguished by their fanatical duty and commitment to the cause of White racial survival.

Political soldiers must form the core of any political activity if that activity has any hope of long-term success because only such individuals have the strength and courage to conduct the necessary political activity to create a nation-state. That necessary political activity is called White identity politics. We will not win until White identity politics is considered moral, necessary, and inevitable by a majority of the White population. They must abandon the idea that White identity politics, and *only* White identity politics, is immoral *per se*.<sup>1652</sup>

Although there may be some circumstances in which it is appropriate to practice White implicitness, such as using the expression “historic American nation” instead of “White America” and “real Americans” instead of “White Americans,” the general strategy is to practice White explicitness. Psychologist Kevin MacDonald declares that the “creation of an explicit culture legitimizing White identity and interests is a prerequisite to the successful pursuit of the interests of Whites as a group.”<sup>1653</sup>

Unfortunately, the current explicit culture of the United States (i.e., the culture of critique) is able to control the implicit ethnocentric tendencies of White people by programming the higher areas of the brain. To escape this morass, therefore, changing the explicit culture is critical, in particular legitimizing a strong sense of identity and group interests among Whites. The first step is a

psychological one: “making proud and confident explicit assertions of White identity and interests, and creating communities where such assertions are considered normal and natural rather than grounds for ostracism.”<sup>1654</sup> Such communities are moral communities.

In the previous chapter, we show why the White identity group is a moral community. We also saw in the chapter on community building that the White nationalist community is a moral community. Our political soldiers are also part of a moral community.<sup>1655</sup> In order to enhance their group cohesion, all of our moral communities should be both a reputation-based moral community and a kinship-based moral community. The reputation-based moral community is a unique product of Western individualism and is based on a moral reputation for being capable, honest, trustworthy, and fair.<sup>1656</sup>

White people have a very powerful desire to be part of a moral community. Because moralistic aggression against those who deviate from group attitudes can be adaptive, the key to convincing Whites to take their own side in the ethnic struggle is to convince them to alter their moralistic aggression in a more adaptive direction in light of Darwinism. MacDonald proposes that the moralistic aggression “be directed at those of all ethnic backgrounds who have engineered or are maintaining the cultural controls that are presently dispossessing Whites of their historic homelands.”<sup>1657</sup> The moral basis for this proposal is the following:

- (1) There are genetic differences between peoples, so that, from an evolutionary perspective, different peoples have legitimate conflicts of interest.
- (2) Ethnocentrism has deep psychological roots that cause even relatively non-ethnocentric Whites to feel greater attraction toward and trust in those who are genetically similar. . . .
- (3) . . . societies with a predominant ethnic group bound by ties of kinship and cultures are more likely to be open to redistributive policies such as social welfare and contributing to public goods like health care.
- (4) Societies with a predominant Western European-derived majority are predisposed to political systems characterized by democracy and rule of law. . . .
- (5) The accusations of moral depravity now being leveled against Whites as a group for the history of conquest and slavery would also apply to non-White groups. . . .
- (6) At least since the eighteenth century, Western societies have been not only more economically prosperous but also fairer and more equitable than non-Western societies, with the result that vast swaths of humanity would like to move to the West. . . .
- (7) Because the great majority of post-1965 immigrants have IQ below the White average, they will be a long-term drain on the society because of low academic success in a highly technical economy, high levels of using social services, and proneness to criminality, especially after the first generation. . . .
- (8) High levels of immigration result in downward pressure on wages for working-class people and increasingly even in high-tech areas with the proliferation of visas for information technology workers from India and China.
- (9) Immigration has resulted in the racialization of politics and an increase in political polarization and civil strife that could ultimately prove cataclysmic. . . .
- (10) . . . increased anti-White hatred emanating from the elite culture and from the wider society in the West. . . .
- (11) Because of the relatively high standard of living in Western countries, there are negative ecological effects of importing millions of poor people from the Third World.<sup>1658</sup>

Elsewhere, MacDonald emphasizes two facets of the current culture that will increase White ethnocentrism: (1) being aware of impending minority status; and (2) expressions of anti-White hatred.<sup>1659</sup> As a result of these two facets, he predicts that Whites will feel increasingly threatened in the presence of group competition from non-white identity groups, which, according to social identity processes, will make Whites more conscious of being White, more aware that their interests are not being met in multicultural, multiracial societies, and more willing to coalesce into a White political force.<sup>1660</sup>

With this knowledge, we can turn the desire of Whites to be part of a moral community into White identity groups who, led by political soldiers, will create the political institution that will replace the radical Leftists regime in the Pacific Northwest after it loses its legitimacy due to our educational and political activity. Our political soldiers gain legitimacy by being the vanguard – by going first and practicing White identity politics and White explicitness when it is dangerous to do so. Our political institution gains legitimacy when it secures the existence and essence of White Americans by defending their genetic and cultural interests and leading them into the Quaternary Era.

## Part V

# QUATERNARY CULTURE

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Despite lasting over 500 years, we are still living in the transitional epoch to the Quaternary Era – an era characterized by science, nation-states, and industrialism. In addition to postmodernism and globalism, the other two major obstacles to the complete transition to a quaternary culture in the Western world stem from the essential crisis arising out of the Great Civil War of the West (1914-1945) and Jewish subversion of the Western world. All obstacles to completing the transition must be overcome because the development of a world-wide quaternary culture and society is indispensable for the salvation of the White race and the evolutionary advancement of humanity.

A nation-state for every White nation is a prerequisite for White racial salvation – the freedom and survival of the White race. The establishment of these nation-states requires nationalist movements to reclaim and retake their homelands from all non-white invaders and colonists in Europe, Canada, Australia, and New Zealand and to create a White nation-state in the Pacific Northwest of the United States of America. Only in this way can White people end their political dispossession, regain control of their destinies, and thereby secure their racial survival.

This system of White nation-states would be part of a world-wide quaternary society that is necessary for the advancement of humanity. Only in a world-wide quaternary society can nation-states, which are evolutionary units, work out their own evolutionary destiny and advance toward higher humanity.

## Chapter 19

### NATION-STATE

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The nation-state is the political institution of quaternary culture. The doctrinal basis of the nation-state is nationalism. In addition to being the ideal form of political institution in a quaternary culture, the nation-state is the best form of political institution because it conforms to human nature and thus best able to secure the existence and essence of humans and because it is the best vehicle for the evolutionary advancement of humanity. While the latter reason is explained in chapter 22 below, the former reason is the subject of this chapter.

To fully set forth the argument in this chapter, it is necessary to repeat and elaborate upon some of the concepts first introduced in chapter 6 above.

As existentially and essentially insecure beings who have the instinct to become existentially and essentially secure and who have reason as an instrument of that instinct, human beings use their reason to create culture to assist them in their struggle for existential and essential security from their human and non-human environments. Culture comprises three elements: technology, social structure, and ideology.

The social structure of a culture is its system of social institutions. The existential function of the social structure is to provide the organization and guidance with which humans secure their existence. The essential function of the social structure is to provide the socialization and education with which humans secure their essence.

The primary social institutions of a society are the family and the society's political, economic, military, educational, and religious institutions. The political institution is the primary social institution with the purpose of fulfilling the existential function of the social structure, i.e., of organizing and guiding the members of a society in order to secure the society's existence. Although the educational and religious institutions are the primary social institutions with the purpose of fulfilling the essential function of the social structure, i.e., of socializing and educating the members of a society in order to secure the society's essence, the political institution normally exercises control or strong influence over these two institutions and thus the political institution usually has ultimate responsibility for securing the society's essence.

The ideal forms of political institution in primary culture were bands and tribes, in secondary culture were city-states and territorial states, and in tertiary culture were universal states. During the over 500-year-long transitional epoch to quaternary culture, nation-states have slowly replaced the universal state as the ideal form of political institution to secure the existence and essence of humans because the universal state could no longer fulfill the existential and essential functions of a social structure. As noted earlier, there has been obstacles to this transition in the Western world.

A nation-state is a political institution consisting of a state whose citizens belong predominantly to one nation that has privileged status within the state. In a nation-state, the state and the privileged nation are coextensive.



A state is a political institution with a centralized sovereign authority that can exercise a monopoly of the legitimate use of physical force and coercive power over its population within a defined territory.

A nation is a society (i.e., a group of humans with a common culture who are united by social relationships and who usually live in a particular territory) with a common descent or genetic heritage, a shared history, and a general adherence to nationalism. Nationalism is a doctrine characterized by national consciousness (i.e., awareness of belonging to the nation), loyalty to the nation over all other group loyalties, the promotion of the interests of the nation, especially the goals of attaining and maintaining national autonomy, unity, and identity within a nation-state, and particular affection for the nation's homeland.

Nationalism is the doctrinal basis of the nation-state. This is ethnic nationalism, which requires a common descent or genetic heritage, and not civic nationalism, which does not. Since the phrase civic nationalism is an oxymoron, the concept that it describes should instead be called patriotism, the focus of which is the state not the nation or the people.

The nation-state is the form of political institution best able to successfully fulfill the existential and essential functions of a social structure because the nation-state conforms to human nature. In other words, the nation-state, like the natural morality discussed above,<sup>1661</sup> is in accord with our biological heritage and in harmony with the natural order. That means, in evolutionary terms, the nation-state is adaptive, which is defined as “behaving in such a way as to maintain or increase genetic representation in future generations, i.e., to conserve or expand genetic interests.”<sup>1662</sup>

The nation-state conforms to human nature (i.e., is adaptive) because a political institution consisting of a state whose citizens belong predominantly to one nation, which is, by definition, ethnically homogeneous, is consistent with the genetic similarity theory and the instincts of kin selection and group consciousness. This consistency (i.e., adaptiveness) makes the nation-state, in the words of political scientist Frank Salter, “the most powerful group strategy for preserving ethnic genetic interests.”<sup>1663</sup>

In his book *On Genetic Interests* (2007), Salter argues that “genetic continuity [i.e., personal reproduction or reproduction of kin] is the ultimate interest of all life.”<sup>1664</sup> In order to be adaptive, behavior must have the effect of preserving or increasing the actor's genetic interest, which is the number of copies of his own distinctive genes in the population.<sup>1665</sup> As genetic continuity is greatly affected by the fate of one's ethnic group, “the nation state is, in effect, an ethnic strategy for defending extended genetic interests”<sup>1666</sup> and, moreover, “the most effective territorially-based ethnic group strategy yet devised.”<sup>1667</sup>

As discussed above,<sup>1668</sup> the evolutionary explanation for why the ethnic homogeneity of nation-states results in more socially harmonious and peaceful societies is called the genetic similarity theory. According to psychologist J. Philippe Rushton, this theory postulates that human beings are genetically motivated to prefer others who are genetically similar to themselves.<sup>1669</sup> Genetically similar humans tend to seek one another out in order to provide mutually supportive environments such as marriage, friendship, and social groups. This biological factor also underlies ethnocentrism and group selection.<sup>1670</sup>

The phenomenon known as positive assortative mating (i.e., the tendency of spouses to be nonrandomly paired in the direction of resembling each other) is readily explained by genetic similarity theory.<sup>1671</sup> When choosing mates, the tendency is to choose similarity. For example, spouses tend to resemble each other in such characteristics as age, ethnic background, socioeconomic status, physical attractiveness, religion, social attitudes, level of education, family size and structure, intelligence, and personality.<sup>1672</sup> Most of these characteristics have a significant genetic basis.

Rushton also found that friendships appear to be formed on the basis of similarity and that there is a genetic basis to friendship.<sup>1673</sup> The harmony between friends is enhanced by genetic similarity. As Greg Johnson notes, the greatest harmony between two individuals is the harmony of identical twins, who of course have all the same exact genes. The most harmonious society possible then would be a society of clones.<sup>1674</sup>

The influence of genetic similarity does not end with spouses and friends.<sup>1675</sup> The genetic similarity theory suggests a biological basis for ethnocentrism. Because two individuals within an ethnic group will, on average, be more similar to each other genetically than two individuals from different ethnic groups, the expectation is that individuals will favor members of their own ethnic group over others. This favoritism is evident when group members move into ethnic neighborhoods and join together in social organizations.<sup>1676</sup>

Psychologist Kevin MacDonald notes that genetic similarity theory is “likely responsible” for the “implicit white communities” that White Americans have created for themselves. They are implicit because even though they are expressions of (implicit) racial preferences, they cannot be made explicit. The implicit White communities include the Republican Party, evangelical Christianity, fans of NASCAR racing and country music, and segregated residential areas resulting from White flight.<sup>1677</sup>

Because genetic similarity theory is an extension of the kin-selection theory of altruism, the members of *any* genetically-related group (e.g., family, tribe, ethnicity, nation, or race) can be expected to favor their own group over other groups because they are more closely related genetically to members in their own group than to nonmembers.

As we have seen,<sup>1678</sup> altruism is a means to propagate genes. Altruism toward kin, or kin selection, is the process by which an individual’s genes (the units of analysis for evolutionary selection) can increase their inclusive fitness by promoting the survival and reproduction of closely-related individuals who share some identical genes. The evolutionary function of this altruistic behavior, however, is only fulfilled when the recipient is genetically related to the altruistic individual. But the fulfillment of this function is still possible when altruism is extended to distantly-related kin. For example, humans can maximize their fitness not only by marrying others similar to themselves and by making friends with and helping the most similar of their neighbors and acquaintances, but also by engaging in ethnocentric, nationalist, and racist behavior (i.e., behavior that favors one’s ethnicity, nation, or race over other such groups) because an individual shares a certain amount of genes with other members of his own ethnicity, nation, and race. There is, therefore, a biological basis to ethnocentrism, nationalism, and racism. Since individuals share more genes with members of their own ethnic, national, or racial group than they do with nonmembers, they can be expected to adopt doctrines, such as ethnocentrism, nationalism, and racism, that favor and promote their group at the expense of other such groups.<sup>1679</sup>

Since altruism toward kin includes the physical defense of one’s kin, even at the expense of one’s own life, kin selection often involves distrust of and hostility to nonkin.<sup>1680</sup> As just seen, kin selection can include ethnocentric, nationalist, and racist behavior. Thus humans are willing to fight nonkin to protect the genetic interests of all levels of kinship – family, tribe, ethnicity, nation, and race. This is the foundation of politics and war.<sup>1681</sup>

In addition to kin selection, the instinct of group consciousness provides a biological basis to ethnocentrism, nationalism, and racism. Group consciousness is the awareness of being a member of a particular human group and an awareness that one’s own group is different than all other groups.<sup>1682</sup> Group consciousness or “groupishness” evolved because it is adaptive.<sup>1683</sup> According to social identity theory,<sup>1684</sup> group consciousness impels individuals to favor their own group members over all outside their group, which leads to a dual code of conduct and two standards of justice, one

for intra-group conduct and another for inter-group conduct. Intra-group and inter-group codes of conduct will be brought up again later in this chapter.

Consistency with the genetic similarity theory and the instincts of kin selection and group consciousness makes the nation-state, as noted, the most effective ethnic group strategy yet devised for defending ethnic genetic interests. In the nation-state, the existential function of providing the organization and guidance with which humans secure their existence is facilitated by the ethnic homogeneity of the state's population. The more ethnically homogeneous a state's population, the more social solidarity and "social capital" (i.e., "social networks and the associated norms of reciprocity and trustworthiness") there will be within the state and "where levels of social capital are higher, children grow up healthier, safer and better educated, people live longer, happier lives, and democracy and the economy work better."<sup>1685</sup> Conversely, the more racially and ethnically heterogeneous a state's population, the more racial and ethnic tension and conflict there will be within the state.<sup>1686</sup> Consequently, the more social solidarity and the less conflict there is within a state, the easier it is to secure the existence of the state's population (i.e., the nation) because the nation-state will be internally more cohesive and cooperative and thus more competitive against other states. Thus the existence of a nation can best be secured within a nation-state.

Also, in the nation-state, the essential function of providing the socialization and education with which humans secure their essence is facilitated by the ethnic homogeneity of the state's population. In addition to being the doctrinal basis of the nation-state, nationalism is a means to the attainment of essential security. By creating a sense of identity with, pride of, and solidarity with one's own nation through instinct and reason, nationalism provides an individual with an idea for which he can live that gives his existence a purpose beyond just existing as a living being. This idea provides the essence necessary to exist as a human being. It provides meaning and purpose in life. It provides the basis for a "racial civil religion."<sup>1687</sup> Only in a nation-state can an individual feel that he is a natural part of something larger and greater than himself, of something that will continue to exist when he is gone, just as it has existed before he was born. Thus the essence of individual members of a nation can best be secured within a nation-state.

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There are five fundamental principles of a nation-state.

(1) Citizenship in the nation-state is based on *jus sanguinis* ("law or right of blood"). Only members of the nation should be citizens. Eligibility for citizenship is acquired by being born to parents who are citizens of the nation-state. The nation-state may also grant citizenship to a limited number of members of closely genetically-related nations under special circumstances, e.g., marriage to a citizen plus cultural assimilation and children of such marriages.

(2) The nation and its members are provided privileged status within the nation-state. Privileged means that the nation-state's constitution and laws explicitly provide for the protection of the nation's genetic interests, that other biological and cultural interests of the nation are favored and promoted, and that the nation is the primary source of norms and standards within the nation-state. Any policy that abrogates the nation's privileged status violates this principle.

(3) The nation-state maintains exclusive control of its homeland. The monopoly of a demarcated territory, including control over who crosses the borders, is critical for the protection of the nation's genetic interests and for the securing of the nation's long-term genetic continuity.

(4) The nation-state has a dual code of conduct and two standards of justice, one for intra-group conduct and another for inter-group conduct. The natural morality of Blood, Soil, and Honor discussed above<sup>1688</sup> is a dual code of conduct that is applicable to both intra-group and inter-group conduct.

Inter-group codes of conduct may be differentiated according to the genetic closeness of the opposing group. The greater the shared genetic interests between two groups, the closer the

relationship should be. For example, a White nation-state should have closer and friendlier relations with another White nation-state than with any non-white state.

A good example of a biologically-based intra-group code of conduct, which is compatible with natural morality, is Frank Salter's adaptive utilitarianism. It is a survivalist ethic modelled on classical utilitarianism, but which substitutes "adaptiveness" for "happiness" because the consequence of ultimate significance is not happiness of the greatest number but adaptiveness of the greatest number. According to this ethical principle, an action is good to the extent that it maximizes the adaptiveness of the greatest number.

Salter provides several versions of this ethic but the best for a rules-based nation-state is one that combines the mixed ethic with rule adaptive utilitarianism. The mixed ethic contains a clause protecting individual rights, while the pure ethic does not. Although the mixed ethic defines a good act as one that maximizes the adaptiveness of the greatest number, the rights clause condemns acts that violate individual rights. In rule adaptive utilitarianism, rules are formulated which, if generally obeyed, increase the adaptiveness of the greatest number, rather than relying on the individual to estimate the adaptive effects of his behavior.<sup>1689</sup>

Adaptive utilitarianism can be applied to any area of public policy but, as an example, shall be applied here only to social policy. In general, any social policy that conserves or expands the genetic interests of the nation is good and shall be required or encouraged, and any social policy that reduces the genetic interests of the nation is bad and shall be forbidden or condemned. Some of the more specific rules include the following:

(a) The traditional Western family structure is the privileged norm for family life. Such structure is a nuclear family (i.e., a single married couple and their children) with heterosexual parents in a monogamous marriage based on individual consent and conjugal affection and traditional gender roles.<sup>1690</sup>

The family is the nucleus of society.<sup>1691</sup> The state shall protect the institution of marriage as the union of one man and one woman. Man (male) and woman (female) refer to an individual's immutable biological sex as objectively determined by anatomy and genetics at the time of birth.

Assortative mating shall be encouraged as the best method to choose a spouse because of the substantial advantages that assortative mating confers on marriages. These include increased marital stability, increased relatedness to offspring, increased within-family altruism and greater fecundity. Because too much genetic similarity between mates increases the chances that harmful recessive genes may combine, the upper limit on the fitness-enhancing effect of assortative mating for similarity occurs with incest.<sup>1692</sup>

The primary purpose of marriage is to produce children and care for them until they are mature enough to fend for themselves. To fulfill this purpose, there is a natural division of labor between man and woman – men as providers and protectors, women as mothers and nurturers. Traditionally, the man provides the food, the shelter, and the protection from enemies for the family and the woman bears and rears the children.<sup>1693</sup> Thus, the traditional gender roles within marriage can be described as the provisioning husband and father as head of the family and the nurturing wife and mother as its heart.

Not only are traditional gender roles adaptive, they are partly genetic. In *Human Diversity: The Biology of Gender, Race, and Class* (2020), Charles Murray demonstrates that there are biological reasons why men and women behave differently. Gender is not a social construct because there are evolved sex differences in personality and cognition, reflected in sex differences in educational and vocational choices and life outcomes, that are often consistent with traditional gender roles.<sup>1694</sup>

In denying that there are any significant sex differences from the neck up and blaming the "patriarchy" for the female condition, feminism is destructive of marriage, motherhood, and the nuclear family and thus maladaptive. Instead of viewing motherhood as a "kind of biological

drudgery,” women should celebrate motherhood as their primary and highest calling and the fundamental source of human sociality. Motherhood is the primary bond by which society is bound together.<sup>1695</sup>

(b) Any deviation from the traditional Western family structure or its content (i.e., the family members) or any behavior that weakens said structure is forbidden or condemned.

Any behavior, private or public, that affects the genetic interests of the nation is a matter of public concern and thus a proper subject of social policy. The primary function of human sexual behavior is to reproduce the species. The secondary function is to maintain the pair-bond in order to rear the children together. If the function of the sexual behavior is not procreation or pair-bonding, then the behavior is maladaptive, i.e., it reduces the genetic interests of the nation. Such maladaptive behaviors include promiscuity, pornography (which is often accompanied by masturbation), homosexuality, alternative forms of sexuality (e.g., “free love,” open marriage, mate swapping, swinging, communal sex, and polyamory), transvestism, transgenderism, and pedophilia. All of these behaviors shall be either forbidden or condemned.

The underlying theme of the “sexual revolution” (i.e., liberation from any and all limitations and constraints on sexual behavior) is rejected. A national culture must harness the sexual instinct and creatively direct it toward higher purposes.

(c) The nation-state is obligated to increase the genetic interests of the nation by encouraging childbearing and supporting child rearing. Pronatalism must be incorporated, where appropriate, in all national policies.<sup>1696</sup>

Pronatalist policies should be coordinated with the eugenic objectives set forth below.<sup>1697</sup> Some possible pronatalist policies include empowering the mother’s role to give it some of the economic and social benefits of other work, providing living wages so two-income families are not necessary, encouraging paternal investment in offspring, redistributing wealth from single and childless citizens to parents, and restricting abortions.<sup>1698</sup> For example, abortion should be only performed to save the mother’s life or to prevent the birth of a physically deformed, mentally retarded, or mixed race baby.

The strength and stability of the family is critical to the child’s well-being. Pre-marital counseling and parenting classes should be mandatory. The esteem for traditional female roles and motherhood should be elevated. Single parent households should be discouraged because every child should be raised by a father and a mother.

Other possible steps to defend marriage and strengthen the family include ending no-fault divorce, criminalizing adultery and alienation of affections, ending child support for unwed mothers, establishing a legal presumption that unwed mothers are unfit mothers, so that giving up illegitimate children for adoption is the norm, ending adoption by unmarried individuals, and instituting economic incentives for people to marry and disincentives to stay single.<sup>1699</sup>

(5) The purpose of the state in a nation-state is to secure the existence and essence of the conterminous nation. When this purpose is fulfilled, the nation-state is adaptive, i.e., it conserves or expands the genetic interests of the nation. The criterion for determining the legitimacy of a nation-state, therefore, is the adaptiveness of its conterminous nation. In other words, a nation-state is maladaptive and thus illegitimate when it fails to conserve or expand the genetic interests of its conterminous nation. The nation’s adaptiveness determines the nation-state’s legitimacy.

According to Salter,

the nation state is a putative ethnic group strategy, since it advertises itself as, in effect, a primordial tribe. Its legitimacy derives from its claim, explicit or implicit, to fulfill the basic tribal functions of defending members’ individual and shared genetic interests. When states that pose as nation states abrogate their tribal promise their claim on citizens’ altruism loses legitimacy, or deserves to lose it. Citizens would be justified, based on adaptive utilitarian

ethics, to reform or tear down these states and build new ones whose ethnic composition and constitution better serve their genetic survival.<sup>1700</sup>

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Every argument in this chapter and each fundamental principle of a nation-state are based on science, which is the subject of the next chapter.

## Chapter 20

### SCIENCE

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Science is the ideology of quaternary culture. In a quaternary society, therefore, science is the dominant system of ideas for the comprehension of the world and humanity's situation in it. Just as the nation-state was first created by a Western culture (i.e., Latin Christian culture), science is a unique creation of Western civilization.<sup>1701</sup> Scientific progress is crucial not only for the survival of the White race, but for all humanity.

The creation of science is unique to Western civilization because science is a product of individualism, which is unique to the White race. In several of his books, psychologist Kevin MacDonald provides convincing evidence that “a defining feature of Western civilization” is individualism, that Western societies are “unique in their commitment to individualism,”<sup>1702</sup> that there is an evolutionary explanation for the emergence of this individualism, that “individualism has been the key characteristic of Western peoples in their rise to world dominance,”<sup>1703</sup> “that science has developed uniquely in Western individualistic societies,”<sup>1704</sup> and that collectivistic societies, such as Jewry, are incompatible with the pursuit of real science.

In his most recent book, MacDonald traces the genetic history of Europeans and explains the biological basis for European individualism.<sup>1705</sup> He asserts that “the Western world remains the only culture area characterized by *all* of the markers of individualism. Taken together, these tendencies are unique to the Western European culture area and,” he argues, “that they have an ethnic [i.e., genetic] basis.” Not “that Western Europeans have any unique biological adaptations,” the argument is that they “differ in degree in adaptations characteristic of all humans and that the differences are sufficient to enable the evolution of a unique human culture.”<sup>1706</sup>

The outline of MacDonald's argument presented here explaining “the evolution of a unique human culture” in Western Europe is consistent with the theory of history set forth in chapter 6 above. The transitional epoch to quaternary culture (characterized by science, nation-states, and industrialism) that began in Latin Christian society about 500 years ago is identical to what MacDonald calls Western modernization. This transitional epoch (i.e., Western modernization) could only have arisen in Latin Christian society (i.e., Western Europe) because of its bio-cultural uniqueness – what he emphasizes as the two basic strands (i.e., biology and culture) of his theory of Western modernization.

The biologically based tendency toward individualism in Western Europeans stems from their prolonged evolution as northern hunter-gatherers living in isolated groups with low population density. Under ecologically adverse conditions such as those that occurred during the ice age in Northern Europe, ecological theory suggests that “adaptations are directed more at coping with the physical environment than at competing with other groups. In such an environment, there would be less pressure for selection for extended kinship networks and collectivist groups.”<sup>1707</sup> That means that collectivistic mechanisms for between-group competition (e.g., ethnocentrism) would be

“relatively less elaborated and/or require a higher level of group conflict to trigger their expression.”<sup>1708</sup>

Furthermore, the prolonged period of natural selection in an adverse environment also produced tendencies toward bilateral kinship relationships, relative gender equality, and monogamous and exogamous (i.e., outside the kinship group) marriages. Rather than kinship distance, trust was based on an individual’s reputation and, in turn, reputation, instead of the kinship group, was the primary influence on social status.<sup>1709</sup>

In addition to the biologically based tendency toward individualism, the other strand in MacDonald’s theory of Western modernization is “the cultural influence of Christianity in combating the interests of the European aristocracy during the medieval period by reinforcing monogamous marriage and combating extensive kinship relationships.”<sup>1710</sup> Continuing the socially imposed monogamy practiced by the ancient Greeks and Romans, the Catholic Church – as “the heir to Roman civilization”<sup>1711</sup> – transformed the family structure and imposed monogamy on Western Europe by the end of the twelfth century through the adoption of an ecclesiastical model of marriage that included the following policies: prohibitions on divorce; penalties for illegitimacy; controls on concubinage among the elite; policing sexual behavior outside of monogamous marriage, such as fornication, adultery, incest, and illicit cohabitation; and doctrines promoting monogamy.<sup>1712</sup> The Church combatted extensive kinship relationships by opposing consanguineous marriage (i.e., marriage of blood relatives) and supporting marriage based solely on consent of the partners.<sup>1713</sup> According to MacDonald, “Church policy was aided by the rise of strong central governments, which discouraged extended family relationships and replaced the role of the extended family in guaranteeing individual interests.”<sup>1714</sup>

“The historical evidence shows,” MacDonald argues, “that Europeans, and especially Northwest Europeans, were relatively quick to abandon extended kinship networks and collectivist social structures when their interests were protected with the rise of strong centralized governments.” Although there is “a general tendency throughout the world for a decline in extended kinship networks with the rise of central authority,” in the case of Western Europe “this tendency quickly gave rise, at least by the late Middle Ages and probably earlier, to the unique Western European ‘simple household’ type . . . based on a single married couple and their children.”<sup>1715</sup> “This simple family structure was adopted relatively easily because this group already had relatively powerful psychological predispositions toward the simple household system resulting from its unique evolutionary history,” continues MacDonald.<sup>1716</sup> The adoption of the simple household freed from the shackles of extended kinship relationships set in motion all the other features of modernization.<sup>1717</sup>

MacDonald’s argument concerning the Catholic Church’s influence on Western modernization is supported by the cross-cultural research of Harvard evolutionary biologist Joseph Henrich. In *The WEIRDest People in the World: How the West Became Psychologically Peculiar and Particularly Prosperous* (2020), he claims that people raised in a society that is Western, Educated, Industrialized, Rich, and Democratic (WEIRD) are highly individualistic, self-obsessed, control-oriented, nonconformist, analytical, and trusting of strangers, and they focus on their attributes, accomplishments, and aspirations over their relationships and social roles – unlike much of the world today and most people who have ever lived.<sup>1718</sup>

Henrich traces the origins of this psychological peculiarity to the transformations of the institutions of marriage and kinship by the Roman Catholic Church from 400 to 1200 CE. The resulting social and psychological changes in Western Europe and its peoples laid the groundwork for the rise of impersonal markets, urbanization, constitutional governments, democratic politics, individualistic religions, scientific societies, and relentless innovation – the foundations of the modern world.<sup>1719</sup>



In *Individualism and the Western Liberal Tradition*, MacDonald discusses an earlier article written by Henrich and two colleagues that introduces the concept of WEIRD people.<sup>1720</sup> Although Henrich does not make it explicit in either his article or book, MacDonald notes that the differences between individualistic and collectivistic cultures in the wide range of areas reviewed by Henrich, such as social traits, cognition, and perception, “strongly suggest a biological basis for Western individualism.”<sup>1721</sup>

MacDonald argues that the biological and cultural evolution of Europeans, and especially Northwest Europeans, just outlined has resulted in “a unique cultural profile.” That profile has the following characteristics:

1. The Catholic Church and Christianity.
2. A tendency toward monogamy.
3. A tendency toward simple family structure based on the nuclear family.
4. A greater tendency for marriage to be companionate and based on mutual affection of the partners.
5. A de-emphasis on extended kinship relationships and its correlative, a relative lack of ethnocentrism.
6. A tendency toward individualism and all of its implications: individual rights against the state, representative government, moral universalism, and science.<sup>1722</sup>

Individualism is associated with all of the markers of Western modernization. Those markers overlap with the unique Western European cultural profile above and, in a consolidated list, include the following: monogamy, simple household (i.e, the conjugal nuclear family), companionate marriage, bilateral kinship patterns, relative lack of ethnocentrism and group orientation, civil societies based on trust and reputation rather than kinship connections, limited governments in which individuals have rights against the state, democratic and republican forms of governments, economic individualism and capitalist economic enterprise based on individual economic rights, moral universalism, science as individualistic truth seeking, and the Faustian spirit of exploration and conquest.<sup>1723</sup>

These basic features of Western modernization have “allowed Western cultures to dominate the world and to colonize areas far away from their European homelands”<sup>1724</sup> and produced “an extraordinary period of creativity, conquest, and creation of wealth that continues into the present.”<sup>1725</sup> One of the most important of these features is science.

MacDonald maintains that individualism is a “precursor of science.”<sup>1726</sup> He suggests that “it is no accident that science has developed uniquely in Western individualistic societies” because science “is fundamentally an individualistic phenomenon” and scientific communities have a “fundamentally individualist nature.”<sup>1727</sup> Scientific progress “depends on an individualistic, atomistic universe of discourse in which each individual sees himself or herself not as a member of a wider political or cultural entity advancing a particular point of view [as in collectivistic societies] but as an independent agent endeavoring to evaluate evidence and discover the structure of reality.”<sup>1728</sup>

This view of the origins of science is supported by the differences noted by Henrich above between individualistic and collectivistic cultures in a wide range of areas – social traits, cognition, and perception. These differences “all fit into a consistent pattern in which Westerners detach themselves from social, cognitive, and perceptual context, whereas non-Westerners see the world in a deeply embedded manner. This pattern is highly consistent with Western peoples being more prone to scientific reasoning.”<sup>1729</sup>

Among the important cognitive differences related to scientific thinking is that Westerners

tend more toward analytical reasoning (detaching objects from context, attending to the characteristics of the object and developing rules for explaining and predicting phenomena) as opposed to holistic reasoning (attending to relationships between objects and their surrounding field). Westerners tend to categorize objects on the basis of rules that are independent of function and hence more abstract whereas non-Westerners are more likely to categorize on the basis of function and contextual relationship. Science is fundamentally concerned with creating abstract rules independent of context and developing explanations and predictions of phenomena in the empirical world.<sup>1730</sup>

The finding that Westerners, MacDonald continues,

tend toward scientific, logical reasoning thus demystifies the origins of science as a uniquely Western phenomenon. Beginning in the Greco-Roman world of antiquity, logical argument has been far more characteristic of Western cultures than any other culture area. As Ricardo Duchesne has pointed out, although the Chinese made many practical discoveries, they never developed the idea of a rational, orderly universe guided by universal laws comprehensible to humans. Nor did they ever develop a “deductive method of rigorous demonstration according to which a conclusion, a theorem, was proven by reasoning from a series of self-evident axioms.”

Such universal, generalized laws and geometrical or mathematical theorems derived from axioms are decontextualized rules – i.e., rules about perfect triangles or frictionless motion which nevertheless have many uses in the real-world. This is the essence of scientific reasoning.<sup>1731</sup>

MacDonald concludes with the proposal “that the individualist cultures and genetic heritage of the West predispose Westerners to abstract their judgments from the social context, and that this then predisposes the West to scientific, rational thinking as well as unique methods of moral reasoning.”<sup>1732</sup>

MacDonald’s conclusion is supported by the research of Charles Murray. In *Human Accomplishment*, he compiles inventories of the people around the world who have achieved excellence in the arts and sciences from 800 BCE to 1950. His inventories reveal that human accomplishment has been concentrated in Europe since 1400, especially scientific accomplishment. Whether measured in people or events, 97 percent of accomplishment in the scientific inventories occurred in Europe and North America.<sup>1733</sup> “Scientific” refers to the hard sciences (astronomy, biology, chemistry, the earth sciences, and physics) plus mathematics, medicine, and technology.<sup>1734</sup>

In attempting to explain this concentration in Europe, Murray examines two cultural traits that foster human accomplishment: purpose and autonomy. Purpose refers to a person’s belief that life has a meaning and autonomy refers to a person’s belief that it is in his power to fulfill that meaning through his own acts. Both are “intertwined with the defining cultural characteristic of European civilization, *individualism*.” This characteristic, Murray concludes, is the reason that Western civilization has been unique in human accomplishment.<sup>1735</sup>

Unlike Western individualistic societies, collectivistic societies, like Jewry, are incompatible with the pursuit of real science. Instead of developing institutions of scientific inquiry that assume that groups are maximally permeable and highly subject to defection (i.e., “that there is a marketplace of ideas in which individuals may defect from current scientific views when they believe that the data support alternative perspectives”), “collectivist cultures create group-oriented intellectual movements based on dogmatic assertions, fealty to group leaders, ethnic networking, and expulsion of dissenters.”<sup>1736</sup>

In *The Culture of Critique*, MacDonald contrasts the Western individualistic tradition of science with several twentieth-century Jewish intellectual movements “composed of slavish followers centered around charismatic leaders who expounded dogmas that were not open to empirical

disconfirmation.”<sup>1737</sup> “Despite the fundamental irrationality of these movements,” he argues, “they have often masqueraded as the essence of scientific or philosophical objectivity.”<sup>1738</sup> The “high levels of the ingroup-outgroup thinking” that characterize these Jewish intellectual movements, however, make them “incompatible” with real science, which is “fundamentally an individualistic phenomenon.”<sup>1739</sup> Science pursued from an “ingroup-outgroup perspective” violates “a minimal requirement of a scientific social system.”<sup>1740</sup>

The incompatibility of collectivistic societies and the pursuit of real science creates a dilemma for the White race. If White people must become more collectivist in thought and action in order to successfully defend themselves against their collectivistic enemies, as argued above,<sup>1741</sup> then how do White people retain enough of their individualism to ensure scientific progress? It is a problem that will have to be solved after the freedom and survival of the White race is secured.

In the meantime, we must recognize that continued scientific progress is not only crucial for the survival of the White race, but also for the survival of all the planet’s inhabitants. The social and environmental problems caused by scientific progress heretofore require further scientific progress to solve. The world depends upon the scientific genius of the White race for its survival.

Science is also necessary for the evolutionary advancement of humanity. The science of human improvement by genetic means is called eugenics, which we turn to now.

## Chapter 21

### EUGENICS

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In addition to a nation-state guided by science, a White racial revival requires the implementation of eugenics (i.e., the science of human improvement by genetic means) as a guiding principle of both personal conduct and public policy. Each nation-state must improve the genetic quality of its nation and advance toward higher humanity. For us all, the sustainment of human evolution must be the central purpose of our existence.

Eugenics was founded by Sir Francis Galton (1822-1911), a half cousin of Charles Darwin. In reaction to the relaxation of natural selection (i.e., the process by which nature in each generation eliminates the unfit by reducing their fertility and by early death) and consequent genetic deterioration that a number of biological and social scientists thought was occurring in Western nations in the mid-nineteenth century, Galton advocated the replacement of natural selection with consciously designed selection, by which human societies would control and improve their own genetic quality.<sup>1742</sup> For this consciously designed selection, he proposed in 1883 the term eugenics from the Greek *eugenes*, meaning “good in stock, hereditarily endowed with noble qualities.”<sup>1743</sup> In 1914, Caleb Saleeby coined the term dysgenics for the genetic deterioration that eugenics was designed to correct.<sup>1744</sup>

In the late nineteenth century and in the early and middle decades of the twentieth century, the

majority of biologists, geneticists, and social scientists and many informed laypeople, accepted Galton’s arguments that the quality of civilization and national strength depended on the genetic quality of the population, that natural selection was no longer operating to keep the quality of the population sound in contemporary populations, and that eugenic policies were needed to counteract this deterioration.<sup>1745</sup>

Due largely to Jewish subversion,<sup>1746</sup> however, eugenics had become almost universally rejected by the end of the twentieth century even though eugenics as a scientific theory is “essentially correct,”<sup>1747</sup> according to psychologist Richard Lynn. He identifies only four articulate supporters of eugenics in the Western world from 1970 until the end of the century. They are Robert Graham,<sup>1748</sup> William Shockley,<sup>1749</sup> Raymond Cattell,<sup>1750</sup> and Roger Pearson.<sup>1751</sup> Not mentioned by Lynn is another supporter: Elmer Pendell.<sup>1752</sup>

In *Eugenics: A Reassessment*, Lynn offers a positive reassessment of eugenics and sets forth the eight core propositions of the general theory of eugenics, which he defines as “a means for promoting the genetic improvement of the population.”<sup>1753</sup>

(1) Certain human qualities are valuable, the most important of which are health, intelligence, and moral character. Moral character consists “of a well-developed moral sense, self-discipline, strong work motivation, and social concern.”<sup>1754</sup>

(2) These human qualities are valuable because “they provide the foundation for a nation’s intellectual and cultural achievements; its quality of life; and its economic, scientific, and military strength.”<sup>1755</sup>

(3) Health, intelligence, and moral character are “to a substantial extent genetically determined” and, therefore, could be improved genetically. This is the objective of eugenics – to improve the “genetic human capital” of the population.<sup>1756</sup> More specifically, Lynn lists the objectives of eugenics to be the reduction or elimination of genetic diseases and disorders, mental retardation, and psychopathic personality, and the increase of intelligence and the personality traits of agreeableness and conscientiousness.<sup>1757</sup>

There are two objectives of increasing intelligence. The first is to shift the whole distribution of intelligence upward such that the average intelligence level is increased. This objective is justified because high intelligence is socially valuable. Intelligence is a significant determinant of educational attainment, job performance, earnings, and occupational status. The second is to specifically target the low end of the IQ distribution by reducing the numbers of the mentally retarded. This objective is justified because the social costs of low intelligence are low educational attainment, educational dropouts, poor job performance, low earnings, low social status, and high rates of delinquency, crime, and unemployment. A nation-state that succeeds in raising the intelligence of its population would secure the benefits of higher educational standards, higher earnings, greater scientific, technological, and cultural achievements, and a stronger economy and military capability.<sup>1758</sup>

The reduction of psychopathic personality is achieved by raising the levels of the personality traits of agreeableness and conscientiousness. This objective is justified because of the costs that psychopathic personalities inflict on society: their high rates of crime, antisocial behavior, unemployment, drug abuse, sexually transmitted diseases, teenage parenthood, and welfare dependency.<sup>1759</sup>

Eugenicists recognize that the environment also determines the human qualities of health, intelligence, and moral character and thus support the improvement of the environmental conditions (e.g., health and education) that enhances the realization of genetic potential. This complement to eugenics is called “euphenics.”<sup>1760</sup> Euphenics is also known as “euthenics.”<sup>1761</sup>

(4) Eugenics is necessary to arrest and reverse the process of dysgenics, which poses a threat to the quality of culture and to the economic, scientific, and military strength of the nation-state. The term dysgenics describes the genetic deterioration of the three qualities of health, intelligence, and moral character that the populations of the Western world and most of the rest of the world have suffered during the second half of the nineteenth century and throughout the twentieth century.<sup>1762</sup>

In his book *Dysgenics: Genetic Deterioration in Modern Populations*, Lynn presents the evidence that the populations of the economically developed nations have been deteriorating genetically in health, intelligence, and moral character since the last decades of the nineteenth century. The root cause of this genetic deterioration is “that natural selection against those with poor health became relaxed; and natural selection against those with low intelligence and poor character ceased to operate during the course of the nineteenth century.”<sup>1763</sup>

In concluding his chapter on the breakdown of natural selection, Lynn summarizes the evidence.

The function of natural selection of keeping populations genetically sound by high mortality and low fertility of individuals carrying undesirable genes broke down in the economically developed nations in the nineteenth and twentieth centuries. The high mortality arm of natural selection broke down first, from around 1800, largely as a result of improvements in the control of infectious diseases, in public health and through better nutrition. The low fertility arm of natural selection broke down in the second half of the nineteenth century, and went into reverse. From this

time onward the less intelligent, those with weak character, the less educated and the lower socio-economic classes had high fertility, ushering in a period of dysgenic fertility which has persisted for more than a century. The principal cause of dysgenic fertility is more efficient use of contraception by the more intelligent, the better educated and those with stronger character. Dysgenic fertility has been exacerbated by the increase in welfare payments providing incentives for single women lacking these characteristics to have babies. The genetic deterioration brought about by these developments has been further augmented by the continued appearance of harmful mutant genes which were previously eliminated from the population by the high mortality and low fertility of those who carried them.<sup>1764</sup>

With regard to genotypic intelligence, Lynn concludes that it “has been in decline in the economically developed nations over the course of the twentieth and early twenty-first centuries, and probably since the birth cohorts of around 1830, when socio-economic-status differences in fertility began to appear.”<sup>1765</sup> He estimates that “genotypic intelligence in Western nations has deteriorated by between five and eight IQ points over this time period.”<sup>1766</sup>

Since intelligence is an important determinant of economic development, scientific and cultural achievement, health and many desirable aspects of the quality of life, all of these are likely to deteriorate as a nation’s intelligence declines.<sup>1767</sup> The problem is aggravated by the dysgenic effects of non-white immigration to the Western world from the Third World.<sup>1768</sup>

Dysgenics was the main concern of renowned Nobel Laureate William Shockley. He tried to awaken the American public to the importance of investigating the country’s “human quality problems.”<sup>1769</sup> Instead of just in the United States, population expert Elmer Pendell argues that *every* civilization has collapsed because problem makers multiply faster than problem solvers. To salvage civilization, therefore, eugenics is necessary.<sup>1770</sup>

(5) It would be “feasible to improve the genetic quality of the population with respect to its health, intelligence, and moral character.” This can be accomplished by two broad strategies – the “classical eugenics” of selective reproduction and “the new eugenics” of human biotechnology.

*Classical eugenics* consists of the application to humans of the methods used for many centuries by plant and animal breeders to produce plants and livestock of better quality by breeding from the better specimens. The application of such a selective breeding program to human populations would require policies for “positive eugenics,” designed to increase the numbers of children of the healthy, the intelligent, and those with strong moral character; and for “negative eugenics,” designed to reduce the numbers of children of the unhealthy and of those with low intelligence and weak moral character.<sup>1771</sup>

The objective of classical positive eugenics is to increase the fertility of the “desirables” – Galton’s term for those who have an exceptional endowment of worth, consisting of health, intelligence, and moral character (i.e., those with the personality traits of high agreeableness and conscientiousness). This objective is achieved by providing the desirables with financial incentives for childbearing and by promoting a sense of ethical obligation to have children. The latter can be enhanced by attaching some degree of moral stigma to those desirables who fail in their duty to improve the genetic quality of the population by transmitting their genes to succeeding generations.<sup>1772</sup>

The objective of classical negative eugenics is to decrease the fertility of the “undesirables” – Galton’s term for those who are particularly poorly endowed with the qualities of health, intelligence, and moral character. In contemporary terms, undesirables are those with genetic disorders, mental retardation, and psychopathic personality (i.e., those with low agreeableness and conscientiousness consisting of criminals and psychopaths). This objective is achieved by the

provision of information and services on contraceptives and abortion and by the provision of incentives and the application of coercion or compulsion. The continuum of coerciveness ranges from the offering of financial incentives for not having children to compulsory sterilization.<sup>1773</sup>

Lynn notes that eugenics is “premised on the assertion of social rights [which consists of the right of society to curtail the liberties of individuals in the interests of the well-being of society] and in particular the right of the state to curtail reproductive liberties in the interests of preserving and promoting the genetic quality of the population.”<sup>1774</sup> While there should be no universal right to parenthood,<sup>1775</sup> children should have the right to “being well-born.”<sup>1776</sup>

In a mandatory sterilization case that has not been overturned, the U.S. Supreme Court recognized such social rights. In *Buck v. Bell* (1927), in an 8-1 decision, the Court held that the Virginia statute providing for the sexual sterilization of inmates of state institutions who have been found to be afflicted with a hereditary form of insanity or imbecility is constitutional.<sup>1777</sup> In the opinion, Justice Oliver Wendell Holmes, Jr. argued that the interest of “public welfare” (i.e., social rights) outweighs the individual’s interest in procreation.

We have seen more than once that the public welfare may call upon the best citizens for their lives. It would be strange if it could not call upon those who already sap the strength of the State for these lesser sacrifices, often not felt to be such by those concerned, in order to prevent our being swamped with incompetence. It is better for all the world, if instead of waiting to execute degenerate offspring for crime, or to let them starve for their imbecility, society can prevent those who are manifestly unfit from continuing their kind. The principle that sustains compulsory vaccination is broad enough to cover cutting the Fallopian tubes. Three generations of imbeciles are enough.<sup>1778</sup>

The effect of *Buck v. Bell* was to legitimize eugenic sterilization laws in the United States. By the end of the 1920s, sterilization laws were in effect in 24 states and by the mid-1930s, about 20,000 sterilizations had been legally performed in the United States.<sup>1779</sup>

(6) The new eugenics “consists of the use of human biotechnology to achieve eugenic objectives.” The techniques of human biotechnology comprise artificial insemination by donor (AID); egg donation; prenatal diagnosis of fetuses with genetic diseases and disorders and termination of the pregnancies where these are identified; embryo selection, consisting of the ascertainment of the genetic characteristics of embryos grown in vitro and the selection for implantation of those with genetically desirable characteristics; cloning, consisting of the production of genetically identical copies of individuals; and genetic engineering by the implantation of new genes.<sup>1780</sup> Embryo selection for positive qualities and to eliminate negative qualities has the greatest potential for improving the genetic human capital of the population.<sup>1781</sup>

(7) Eugenics “serves the needs of individuals and of nation states.”

It serves the needs of individuals because people like to have children who are healthy and intelligent and of good moral character. It serves the needs of the nation state because a nation state whose population has good health, high intelligence, and good moral character is stronger and more likely to succeed in competition with other nation states.<sup>1782</sup>

Instead of being concerned with improving the genetic qualities of the entire human species, what Lynn calls “universalist” eugenics, we are only concerned here with promoting the genetic quality of the population of White nation-states. This “nationalist” eugenics “seeks to improve the genetic human capital of the population with respect to health, intelligence, and moral character as a

means of enhancing the economic, scientific, cultural, and military strength of the nation state with the objective of improving its competitive position in relation to other nation states.”<sup>1783</sup>

(8) Any prohibition of the biotechnologies of embryo selection, cloning, and the like will not be successful because no “new technologies that serve human needs have ever been successfully suppressed.”<sup>1784</sup>

Like the use of fire, domestication of animals, agriculture, and industrialism, eugenics is a conquest of natural forces by humans. It is potentially the most consequential of the conquests for the future of humanity because, “for the first time, the major changes will not be to ideas alone, but rather the major change will be to mankind itself.” Psychologist and behavioral geneticist Glayde Whitney calls it the “Galtonian Revolution.”<sup>1785</sup>

Although the Western world has almost universally rejected the Galtonian Revolution, China has not. China is a racially homogeneous nation-state where dysgenic immigration is prohibited and eugenics is a state program.<sup>1786</sup> At the end of *Eugenics*, Lynn predicts that in the twenty-first century China will assume world domination and establish a “world eugenic state” because that scenario is “the inevitable result” of Galton’s 1909 prediction that “the nation which first subjects itself to a rational eugenical discipline is bound to inherit the earth.”<sup>1787</sup> Only a White racial revival that includes a eugenics program can prevent Lynn’s prediction from coming true.



## Chapter 22

### NATURAL ORDER

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The natural order is the orderly system comprising the physical universe and functioning according to natural laws. One such law is the biological evolution of all living organisms, including human beings. As a product of biological evolution, human nature evolved to struggle for existential and essential security in genetically-related evolutionary units such as kinship-based bands and tribes. Today, the nation-state is the best vehicle for the evolutionary advancement of humanity. This, in addition to being the best able to secure the existence and essence of humans, makes the nation-state the best form of political institution. Only a world-wide quaternary society of nation-states allows each nation to work out its own evolutionary destiny and, for some, advance toward higher humanity. The doctrinal basis for such an international order is universal nationalism.

In a previous chapter,<sup>1788</sup> we mentioned Scottish anthropologist Sir Arthur Keith's group theory of human evolution in which the duality in human behavior was necessary to the "competition with cooperation process" (i.e., competition between groups and cooperation within groups) between inbreeding groups that made human evolutionary advance possible. Through this duality, human evolution was, and is, a process of group production, group competition, and group selection.<sup>1789</sup> According to psychologist J. Philippe Rushton, group selection is "[a]ny process, such as competition, the effects of disease, or the ability to reproduce, that results in one group of individuals leaving more descendants than another group."<sup>1790</sup> Although selected groups can range in size from kin to tribe to population to species, we are only concerned here with nations.

The group selection of nations as organized groups (i.e., nation-states) is a necessary part of a new morality and religion from science called Beyondism founded by psychologist Raymond Cattell. In two books, *A New Morality from Science: Beyondism* (1972) and *Beyondism: Religion from Science* (1987),<sup>1791</sup> he sets forth the principles of Beyondism, which he defines as "a system for discovering and clarifying ethical goals from a basis of scientific knowledge and investigation, by the objective research procedures of scientific method."<sup>1792</sup> He believes Beyondism is "capable of giving us definiteness of values, true social progress, and peace of mind, in our individual, national, and international behavior."<sup>1793</sup>

Cattell begins with a discussion of the three basic questions about life. First: "Where am I? What is the nature of this universe in which this small, pulsating bit of protoplasm finds itself?" Second: "What am I? What are the properties – the limitations, the needs, the full possibilities – of this bit of living matter I call myself?" Third: "What shall I do?"<sup>1794</sup> The third is the question of "the moral purpose of life."<sup>1795</sup>

Cattell then discusses the three "gateways" to answer these questions: religion, the arts, and science. Finding the first two gateways inadequate, he advocates the use of science as the best gateway.<sup>1796</sup>

Science has already answered the questions “what am I?” and “where am I?” with “a member of a species *homo sapiens* . . . on a planet with the rare temperature suitable for life . . .,” respectively.<sup>1797</sup> Research into the first question reveals biological evolution and into the second question reveals the cosmic evolution of the universe. Beyondism draws its meaning and the basis of its ethics from this major scientific discovery of organic and inorganic evolution.<sup>1798</sup>

Beginning with the acceptance “of the scientific view that mankind is in process of evolution in a physically and biologically evolving universe,” Beyondism adopts the hope that our present evolutionary stage is “a mere first step in tremendous evolutionary advances yet to come.”<sup>1799</sup> Thus, science’s answer to the third question – “what shall I do?” – is “that the sustaining of human evolution is necessarily the central purpose of mankind.”<sup>1800</sup> Cattell maintains that the “basic position of Beyondism is simply that we have to *go beyond what is*.”<sup>1801</sup>

The first principle of Beyondism, therefore, is the acceptance of evolution as “the ultimate goal.”<sup>1802</sup> Evolution is “the prime process visible in the universe, to which we have to conform, and should do so in good will.”<sup>1803</sup> Human evolution is both biological and cultural. These two forms of evolution are in “complex interaction.”<sup>1804</sup>

According to the second principle of Beyondism, “human evolution proceeds ultimately by natural selection *among groups*, which determines and is determined by natural selection among individuals, genetically and culturally.”<sup>1805</sup> While “[n]atural selection is going on *simultaneously* between groups and among individuals within groups” whereby individuals shape groups and groups shape individuals, “within-group selection has to conform to the demands of between-group selection.”<sup>1806</sup> In other words, the “conditions of survival of the group must determine the conditions for survival of the individual – not vice versa.”<sup>1807</sup>

Cattell maintains that the “two basic requirements of evolution apply (1) to groups as to individuals and (2) to cultural as to biological evolution.” Those requirements are “(1) *There must be natural variation*, in which groups agree to take diversified paths, racially and culturally” and “(2) *There must be natural selection among groups*, in which some survive and some do not, though this difference of survival may be in relative rather than absolute terms.”<sup>1808</sup>

Because the basic laws of variation, natural selection, and evolutionary shift apply to both biological and cultural evolution in their interactive product, human progress (i.e., evolutionary advance) depends on natural selection among “organized groups.” Today those organized groups tend to be nation-states, which have replaced the kinship-based band and tribe as the predominant “evolutionary unit.”<sup>1809</sup> We can assume that what Cattell calls a nation as an “organized group” is the same as what we have defined as a nation-state above.<sup>1810</sup>

As “the sustaining of human evolution is necessarily the central purpose of mankind,”<sup>1811</sup> the “aim of Beyondism is to ensure that natural selection operates clearly and effectively among groups . . . in the service of a further goal – human progress.”<sup>1812</sup> To succinctly express the process by which human progress or evolutionary advance is achieved, Cattell borrows from Sir Arthur Keith and calls it “cooperative competition.”

Cattell believes that “when Beyondism is universally adopted the whole process of variation and selection among groups will be embraced as a single cooperative undertaking in what we shall call ‘cooperative competition.’”<sup>1813</sup> A belief in “cooperative competition” means that “cultural groups [e.g., nation-states] recognize that the maintenance of inter-group competition is indispensable to evolution, and they agree to cooperate in whatever rules are necessary to maintain it in effective action.”<sup>1814</sup>

Although Beyondism has much of value to offer regarding within-group ethics, including eugenics, and between-group ethics that are integral parts of cooperative competition, to discuss them here would take us beyond the scope of this book. Instead, we shall transition from Cattell’s

cooperative competition in “a world federation of groups”<sup>1815</sup> to a very similar idea proposed by political scientist Frank Salter called “universal nationalism.”

In *On Genetic Interests* (2007), Salter argues that the territorial nation-state is “a vehicle for defending ethnic genetic interests.”<sup>1816</sup> Since territory is a “fundamental ethnic collective good,” the nation-state is an “ethnic group strategy” when it uses state power to maintain the nation’s monopoly of a territory. All purported White nation-states today, however, are failing to fulfill their promise of an ethnic group strategy by their vulnerability “to highly mobilized and rapidly reproducing ethnic minorities and to their frequent precursor, mass immigration,” the latter “often fostered by free riding elites.” These trends are legitimized by the doctrines of globalism and multiculturalism.<sup>1817</sup>

Salter argues that “only territorial ethnic group strategies in the form of ethnic states [i.e., nation-states] are able to meet these multiple challenges,” a doctrine he labels “universal nationalism.”<sup>1818</sup> Universal nationalism is the “idea that ethnic self rule is advantageous for optimizing the general good.”<sup>1819</sup> In other words, universal nationalism in the form of “sovereign territory and genetic continuity”<sup>1820</sup> for every nation (i.e., a “global society of nation states”)<sup>1821</sup> is the “best way to globally optimize adaptiveness,”<sup>1822</sup> i.e., the “ability to survive and reproduce.”<sup>1823</sup>

According to Salter, the doctrine of universal nationalism is in the tradition of German Chancellor Otto von Bismarck and U.S. President Woodrow Wilson and “applies the Golden Rule internationally, respecting a general right to ethnic self rule. Implementation would include replacing warfare with international law, the limiting of free-riding national and global elites, and territorial confinement of unsustainable population growth.”<sup>1824</sup> The universal nationalist puts his own nation first, but also respects the autonomy of other peoples.<sup>1825</sup> Universal nationalism contrasts with “chauvinistic nationalism,” which, Salter claims, “works against others’ genetic interests, risks the general good through aggressive war, and can become a vehicle for elite free riders.”<sup>1826</sup>

We shall adopt the phrase “universal nationalism”<sup>1827</sup> but modify the doctrine to fit into this book’s system of ideas. The nationalism that is both the doctrinal basis of the nation-state<sup>1828</sup> and the first principle of the natural morality of Blood, Soil, and Honor<sup>1829</sup> is different than universal nationalism. It is possible to be a nationalist without being a universal nationalist but not possible to be a universal nationalist without also being a nationalist.

The doctrine of universal nationalism consists of five fundamental principles.

(1) The world’s population is naturally divided into nations and ethnic groups, each with its own unique genetic and cultural characteristics. The primary difference between a nation and an ethnic group is the former’s general adherence to nationalism. In other words, a nation is an ethnic group with a general adherence to nationalism.

(2) Every nation and ethnic group has the right of self-determination, the form of which may vary from autonomy to independence. Self-determination means the freedom of a nation or ethnic group to determine its own political identity, status, and destiny.

(3) The boundaries of the political institution that administers each nation and ethnic group should encompass, as much as possible, the territory in which the nation or ethnic group resides with as few out-group members as possible. Territorial separation and autonomy or independence from out-groups are the conditions required for the existence and continued survival of a nation or ethnic group. To achieve these conditions, the movement of borders and people must be an option.

(4) Global peace and domestic harmony require a world of independent nation-states and autonomous ethnic groups – a heterogeneous world of homogeneous peoples. As we have seen,<sup>1830</sup> racial and ethnic heterogeneity within a state is a source of racial and ethnic tension and conflict, while racial and ethnic homogeneity results in more socially harmonious and peaceful societies. To preserve peace and promote the general welfare of all peoples, therefore, multicultural and

multiethnic states (i.e., universal states) should be replaced with racially and ethnically homogeneous nation-states and autonomous areas for ethnic groups.

In the world-wide quaternary society, there should be a federation of White nation-states to foster a sense of world-wide White racial identity, pride, and solidarity, to prevent war between White nation-states, and to protect White nation-states from other racial and cultural power blocs like China, India, and the Islamic world.

(5) The purpose of universal nationalism is to preserve biological and cultural diversity, thus allowing each distinct people to work out its own evolutionary destiny. In contrast, the pursuit of social harmony in universal states leads eventually to race-mixing and cultural uniformity and thus the destruction of biological and cultural diversity. Only in a heterogeneous world of homogeneous peoples can humanity preserve its biological and cultural diversity and evolve both biologically and culturally. Crucially, universal nationalism is more compatible with scientific and technological progress than are universal states.<sup>1831</sup>

Universal nationalism is the doctrinal basis for the world-wide quaternary culture and society that is indispensable for the salvation of the White race and the evolutionary advancement of humanity. Such an international order would be in harmony with, and be part of, the natural order.

## CONCLUSION

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Time is of the essence. The White people of the world have a decision to make. Either we do nothing to prevent the extinction of the White race or we take the necessary steps to complete the transition to the Quaternary Era and hence save the White race. There is no in-between because not taking the necessary steps is tantamount to doing nothing.

If we do nothing, the world will continue on its course toward a White genocidal future in which an anti-White, anti-Western, anti-nationalist, and anti-populist global elite rules a globalized world that is becoming more and more racially and culturally homogeneous and where racial and ethnic conflicts escalate in every White homeland and White people have no freedom or future. Extinction of the White race is the inescapable outcome.

Or we can enter the Quaternary Era (an era characterized by science, nation-states, and industrialism) by developing a world-wide quaternary culture and society consisting of racially and ethnically homogeneous nation-states and autonomous areas for ethnic groups.

The first step is a moral revolution consistent with the natural morality of Blood, Soil, and Honor. Such a moral revolution overcomes one of the obstacles to the transition to a quaternary culture, namely, the weakening of nationalism and a broader loss of a strong sense of cultural confidence and faith in the uniqueness of Western civilization caused by the Great Civil War of the West.

The second step is the creation of a nation-state for each White nation. Nation-states provide the territorial separation and independence from other races and ethnicities that are critical to White racial salvation (i.e., the freedom and survival of the White race).

Nation-states are also critical, together with science, for the evolutionary advancement of humanity because nation-states are evolutionary units that allow nations to work out their own evolutionary destiny and, for some, advance toward higher humanity. This advancement is only possible if we overcome another obstacle to the transition to a quaternary culture – postmodernism – because it rejects science as a method for obtaining objective knowledge. The overcoming of postmodernism and its product wokeism is decisive because science is a unique creation of Western civilization and scientific progress is crucial not only for the survival of the White race, but for all humanity.

Another obstacle to the transition to a quaternary culture is globalism, which is overcome by the doctrine of universal nationalism. Finally, we must overcome the Jewish subversion of the Western world because *all* obstacles to completing the transition to the Quaternary Era must be overcome for there to be global peace and widespread domestic harmony in the world.

Progress to the Quaternary Era is not inevitable. The Eternal Struggle is not a restatement of the myth of progress. The principle of cultural evolution is a challenge-and-response process. Evolution into higher stages of culture is accomplished through successful responses to challenges.

Unsuccessful responses to challenges lead to stagnation, possible societal death, and even biological death.

The challenge of our time is the prospect of the extinction of the White race. We are fortunate to be able to see clearly this specter that is haunting our irreplaceable race. We thus have the option to make a difference not only for our family, nation, and race, but for all humanity. The future of humanity – literally – depends upon our decision because only the White race can lead the world into the Quaternary Era.

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**NOTES** (starts on next page)

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- <sup>1</sup> For a good introduction to the current demographic crisis and its causes, see Patrick J. Buchanan, *The Death of the West: How Dying Populations and Immigrant Invasions Imperil Our Country and Civilization* (New York: Thomas Dunne Books, 2002). For an update on the crisis by the same author, see Patrick J. Buchanan, *Suicide of a Superpower: Will America Survive to 2025?* (New York: Thomas Dunne Books, 2011), 162-89.
- <sup>2</sup> In its world population reports before 2019, the United Nations divided the world into six “major areas”: Africa, Asia, Europe, Latin America and the Caribbean, Northern America, and Oceania. Despite the presence of many non-whites, the major areas of Europe, Northern America (Canada and the United States), and Oceania (Australia, New Zealand, and the islands of Melanesia, Micronesia, and Polynesia) are used here to calculate the approximate size of the global White population.
- <sup>3</sup> United Nations, Department of Economic and Social Affairs, Population Division (1999). *The World at Six Billion*. Working Paper No. ESA/P/WP.154.
- <sup>4</sup> United Nations, Department of Economic and Social Affairs, Population Division (2017). *World Population Prospects: The 2017 Revision, Key Findings and Advance Tables*. Working Paper No. ESA/P/WP/248. According to another study, the global White population will plummet to 9.76 percent of the world’s total population by 2060 from a high-water mark of 27.98 percent in 1950. National Policy Institute, Inc., *Re: Global White Population to Plummet to Single Digit – Black Population to Double* (2008), [https://www.amren.com/news/2008/04/global\\_white\\_po/](https://www.amren.com/news/2008/04/global_white_po/).
- <sup>5</sup> Giampaolo Lanzieri, “Fertility statistics in relation to economy, parity, education and migration: Towards a ‘baby recession’ in Europe?” *Statistics in focus* 13/2013, Eurostat: Statistics Explained; “Births outside of marriage decline for immigrant women,” Pew Research Center, October, 2016. The Pew Research Center’s report is subtitled “Long-term growth in total U.S. births driven by the foreign born, who account for 23% of all babies.”
- <sup>6</sup> See chapters 2-4 below. For a short but comprehensive survey of the non-white invasion of White homelands, see Arthur Kemp, *The Immigration Invasion: How Third World Immigration is Destroying the First World – And What Must be Done to Stop it* (n.p.: Ostara Publications, 2013).
- <sup>7</sup> *2017 Revision of World Population Prospects*. The 2019 Revision is not used because in that report the UN divided the world into eight “geographic regions” instead of the six “major areas” that it used in other world population reports before 2019, making comparisons with earlier reports difficult.
- <sup>8</sup> Between 1950 and 2015, Europe, Northern America, and Oceania were net receivers of international migrants, while Africa, Asia, and Latin America and the Caribbean were net senders. The volume of this net migration has generally been increasing over time. From 1980 to 1990, the average annual net migration to Europe, Northern America, and Oceania was 1.3 million; from 1990 to 2000, 2.5 million; from 2000 to 2010, 3.1 million; and from 2010 to 2015 (only five years), 2.1 million. *Ibid*.
- <sup>9</sup> *Ibid*.
- <sup>10</sup> For example, according to the 2011 census, only 60 percent of London’s total population was White and only 45 percent (down from 60 percent in 2001) was White British. White Britons have become a minority in their own capital city. *Ethnicity and National Identity in England and Wales 2011*, Office for National Statistics, 11 December 2012. Furthermore, White Britons could become a minority in their own homeland by 2066. Laura Roberts, “White Britons to become minority by 2066,” *The Telegraph*, November 18, 2010.
- <sup>11</sup> “Historic European City Antwerp Now Majority-Minority,” *Breitbart*, February 27, 2019.
- <sup>12</sup> “Great Replacement,” *Wikipedia*. For the origins of the term, see Douglas Mercer, “The Great Replacement,” *Counter-Currents Publishing*, November 2, 2021.
- <sup>13</sup> Arthur Kemp, *The War Against Whites: The Racial Psychology Behind the Anti-White Hatred Sweeping the West* (n.p.: Ostara Publications, 2020), 254-67.
- <sup>14</sup> United Nations, Department of Economic and Social Affairs, Population Division (2001). *Replacement Migration: Is It a Solution to Declining and Ageing Populations?* ST/ESA/SER.A/206, <https://archive.org/details/UNMigrationReplacement>.
- <sup>15</sup> <https://refugeesmigrants.un.org/>.
- <sup>16</sup> Replacement-level fertility is the level that must be sustained over the long term to ensure that a population replaces itself. The replacement level is generally considered to be about 2.1 children per woman. *2017 Revision of World Population Prospects*.
- <sup>17</sup> *Ibid*. In 2017, there were 1.59 live births per woman in the European Union. [https://ec.europa.eu/eurostat/statistics-explained/index.php/Fertility\\_statistics](https://ec.europa.eu/eurostat/statistics-explained/index.php/Fertility_statistics).
- <sup>18</sup> *2017 Revision of World Population Prospects*.
- <sup>19</sup> W. Lutz, V. Skirbekk, and M. R. Testa, “The Low Fertility Trap Hypothesis: Forces that may lead to further postponement and fewer births in Europe,” *Vienna Yearbook of Population Research* 2006, 167-92; Peter McDonald, “Low Fertility and the State: The Efficacy of Policy,” *Population and Development Review* 32, no. 3 (2006): 485-510; Peter McDonald, “Low Fertility and Policy,” *Ageing Horizons*, no. 7 (2007): 22-27.
- <sup>20</sup> United Nations, Department of Economic and Social Affairs, Population Division (2004). *World Population to 2300*. Working Paper No. ST/ESA/SER.A/ 236, 40.
- <sup>21</sup> For example, the two most populous countries – the United States and the Russian Federation – that have been called White homelands here already have substantial non-white populations. In 2020, the non-Hispanic White proportion of the U.S. population was only 57.8 percent. See chapter 3 below. According to the Russian census of 2010, the proportion of the population of the Russian Federation who identified themselves as ethnically Russian was 81 percent.

- <sup>22</sup> For histories of the three threats, see Efraim Karsh, *Islamic Imperialism: A History* (New Haven, Conn.: Yale University Press, 2007); Paul Fregosi, *Jihad in the West: Muslim Conquests from the 7<sup>th</sup> to the 21<sup>st</sup> Centuries* (Amherst, N.Y.: Prometheus Books, 1998).
- <sup>23</sup> Although the major existential threat was stopped, Muslim forces continued to pose a threat to the White race after 1683, especially from Muslim slave-raiders.
- <sup>24</sup> Islamism (sometimes called political or militant Islam) is an Islamic revivalist movement that seeks to revive the inherently political nature of classical Islam by establishing Islamic states in furtherance of the goal of the global caliphate. With justification, Islamists consider themselves true Muslims. Jihadists are Islamists who advocate and/or commit acts of violence in pursuit of their goals. See Patrick Sookhdeo, *Global Jihad: The Future in the Face of Militant Islam* (McLean, Va.: Isaac Publishing, 2007); Mary R. Habeck, *Knowing the Enemy: Jihadist Ideology and the War on Terror* (New Haven, Conn.: Yale University Press, 2006); Serge Trifkovic, *The Sword of the Prophet: Islam, History, Theology, Impact On the World* (Boston: Regina Orthodox Press, 2002). For the strategy and goals of the jihadists in their own words, see Sayyid Qutb, *Milestones* (Cedar Rapids, Iowa: Mother Mosque Foundation, n.d.); Raymond Ibrahim, ed. & trans., *The Al Qaeda Reader* (New York: Broadway Books, 2007); Jim Lacey, ed., *A Terrorist's Call to Global Jihad: Deciphering Abu Musab Al-Suri's Islamic Jihad Manifesto* (Annapolis, Md.: Naval Institute Press, 2008).
- <sup>25</sup> See Douglas Murray, *The Strange Death of Europe: Immigration, Identity, Islam* (London: Bloomsbury, 2017); Christopher Caldwell, *Reflections on the Revolution in Europe: Immigration, Islam and the West* (New York: Anchor Books, 2009); Mark Steyn, *America Alone: The End of the World as We Know It* (Washington, D.C.: Regnery Publishing, 2008); Walter Laqueur, *The Last Days of Europe: Epitaph for an Old Continent* (New York: Thomas Dunne Books, 2007); Claire Berlinski, *Menace in Europe: Why the Continent's Crisis is America's, Too* (New York: Crown Forum, 2006); Tony Blankley, *The West's Last Chance: Will We Win the Clash of Civilizations?* (Washington, D.C.: Regnery Publishing, 2005). For the current Muslim invasion of Europe in historical perspective, see Arthur Kemp, *Jihad: Islam's 1,300 Year War on Western Civilization* (n.p.: Ostara Publications, 2008). It is only because Europeans fought Muslim invaders for over 1,300 years that Europe as we know it even exists.
- <sup>26</sup> Sam Solomon and E Al Maqdisi, *Modern Day Trojan Horse: The Islamic Doctrine of Immigration – Accepting Freedom or Imposing Islam?* (Charlottesville, Va.: ANM Publishers, 2009). See also Filip Dewinter, *Inch'Allah?: The islamization of Europe* (Brussels, Belgium: Uitgeverij Egmont, 2012); S. Solomon and E. Almaqdisi, *The Mosque Exposed* (Charlottesville, Va.: ANM Press, 2007).
- <sup>27</sup> See Andrew G. Bostom, *Sharia Versus Freedom: The Legacy of Islamic Totalitarianism* (Amherst, N.Y.: Prometheus Books, 2012); Ayaan Hirsi Ali, *Infidel* (New York: Free Press, 2007); Ibn Warraq, *Why I Am Not a Muslim* (Amherst, N.Y.: Prometheus Books, 2003).
- <sup>28</sup> For an extensive compilation of primary and secondary source documents relating to the theory and practice of jihad, see Andrew G. Bostom, ed., *The Legacy of Jihad: Islamic Holy War and the Fate of Non-Muslims* (Amherst, N.Y.: Prometheus Books, 2005). See also M. A. Khan, *Islamic Jihad: A Legacy of Forced Conversion, Imperialism, and Slavery* (New York: iUniverse, 2009).
- <sup>29</sup> For a history of Jews and Christians living under Muslim rule as dhimmis, see Bat Ye'or, *Islam and Dhimmitude: Where Civilizations Collide* (Rutherford, N.J.: Fairleigh Dickinson University Press, 2001); Bat Ye'or, *The Decline of Eastern Christianity under Islam: From Jihad to Dhimmitude, Seventh-Twentieth Century* (Rutherford, N.J.: Fairleigh Dickinson University Press, 1996); Bat Ye'or, *The Dhimmis: Jews and Christians under Islam* (Rutherford, N.J.: Fairleigh Dickinson University Press, 1985).
- <sup>30</sup> Ibrahim, ed. & trans., *The Al Qaeda Reader*, 4.
- <sup>31</sup> Leo Hohmann, *Stealth Invasion: Muslim Conquest Through Immigration and Resettlement Jihad* (Washington, D.C.: WND Books, 2017); *Shariah: The Threat to America, An Exercise in Competitive Analysis, Report of Team B II* (Washington, D.C.: Center for Security Policy, 2010); Robert Spencer, *Stealth Jihad: How Radical Islam Is Subverting America Without Guns or Bombs* (Washington, D.C.: Regnery Publishing, 2008).
- <sup>32</sup> "Europe's Growing Muslim Population," Pew Research Center, November 29, 2017. In the report, Europe is defined as the 28 member nations of the European Union in 2016 plus Norway and Switzerland.
- <sup>33</sup> Oliver JJ Lane, "Muhammad Names are Top For Baby Boys in England and Wales Sixth Year Running," *Breitbart*, September 21, 2018.
- <sup>34</sup> Chris Tomlinson, "Mohammed Number One Name for Baby Boys in Berlin," *Breitbart*, May 3, 2019.
- <sup>35</sup> In a 2008 speech to an audience of 20,000 Turks in Cologne, Germany, Turkish Prime Minister Recep Tayyip Erdogan said, "I understand very well that you are against assimilation. One cannot expect you to assimilate." He added, "Assimilation is a crime against humanity." Five million Turkish Muslims live in Europe. Elizabeth Press, "Turkish Prime Minister says 'assimilation is a crime against humanity,'" *The Local.de*, February 11, 2008.
- <sup>36</sup> See Raheem Kassam, *No Go Zones: How Sharia Law Is Coming to a Neighborhood Near You* (Washington, D.C.: Regnery Publishing, 2017); Soeren Kern, "European 'No-Go' Zones: Fact or Fiction? Part 1: France," Gatestone Institute, January 20, 2015; Soeren Kern, "European 'No-Go' Zones: Fact or Fiction? Part 2: Britain," Gatestone Institute, February 3, 2015; Soeren Kern, "Inside Germany's No-Go Zones: Part I – North Rhine-Westphalia," Gatestone Institute, November 7, 2016.
- <sup>37</sup> In 1978, the Islamic Council of Europe held a conference in London with the full support of the Organization of the Islamic Conference, the official organization of Muslim countries. The conference's aim was to consider the situation of Muslims in Europe and to plan further advances. Two years later, the Council published the conference's conclusions in *Muslim Communities in Non-Muslim States*. Dewinter, *Inch'Allah?*, 306.
- <sup>38</sup> Guy Adams, "Inside Britain's Sharia courts: There are now EIGHTY-FIVE Islamic courts dispensing 'justice' across the UK. This investigation into what really goes on behind their doors will shock you to the core," *Daily Mail*, December 13, 2015; Jane Corbin, "Inside Britain's Sharia courts: A new documentary that goes undercover in Britain's Islamic courts reveals the shocking

discrimination some women are suffering,” *The Telegraph*, April 7, 2013; Soeren Kern, “Europe: ‘You Are Entering a Sharia Controlled Zone’: Hezbollah Pitches Tent in Denmark,” Gatestone Institute, October 24, 2011.

<sup>39</sup> <http://www.islamic-sharia.org/>.

<sup>40</sup> <http://www.matribunal.com/>.

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“Muslim patrol incidents in London,” *Wikipedia*; “‘Shariah Patrol’ incident in Wuppertal, Germany (2014),” *Wikipedia*.

<sup>42</sup> Ruud Koopmans, “Religious fundamentalism and out-group hostility among Muslims and Christians in Western Europe,” Discussion Paper SP VI 2014-101, WZB Berlin Social Science Center (2014). The study is summarized in Soeren Kern, “Europe: Islamic Fundamentalism is Widespread,” Gatestone Institute, December 16, 2013.

<sup>43</sup> “The World’s Muslims: Religion, Politics and Society,” Pew Research Center, April 30, 2013.

<sup>44</sup> See Ayaan Hirsi Ali, *Nomad: From Islam to America, A Personal Journey Through the Clash of Civilizations* (New York: Free Press, 2010); Ali, *Infidel*. Also watch the movie, based on a true story, called *The Stoning of Soraya M*, and the 1980 dramatized documentary called *Death of a Princess*.

<sup>45</sup> *Refah Partisi (The Welfare Party) and Others v. Turkey* [Grand Chamber], no. 41340/98, 41342/98, 41343/98, and 41344/98, §123, European Court of Human Rights 2003-II. In 1998, the Turkish Constitutional Court ordered the dissolution of Turkey’s Refah Party (an Islamist political party, the largest party in the Turkish Parliament after the 1995 general elections, and a member of the coalition government in 1996-97) on the ground that it had become a “centre of activities contrary to the principle of secularism” (§23) because the “rules of sharia,” which Refah sought to introduce, “were incompatible with the democratic regime.” (§25) Refah appealed to the European Court of Human Rights, which upheld the judgment of the Turkish Constitutional Court in 2003.

<sup>46</sup> Geert Wilders, *Marked for Death: Islam’s War Against the West and Me* (Washington, D.C.: Regnery Publishing, 2012), 68.

<sup>47</sup> Kenan Malik, *From Fatwa to Jihad: The Rushdie Affair and Its Aftermath, How a Group of British Extremists Attacked a Novel and Ignited Radical Islam* (Brooklyn, N.Y.: Melville House Publishing, 2009); Daniel Pipes, *The Rushdie Affair: The Novel, the Ayatollah, and the West* (New York: Birch Lane Press, 1990).

<sup>48</sup> Ali, *Infidel*.

<sup>49</sup> Fleming Rose, *The Tyranny of Silence: How One Cartoon Ignited a Global Debate on the Future of Free Speech* (Washington, D.C.: Cato Institute, 2014).

<sup>50</sup> Wilders, *Marked for Death*. For other first-hand accounts of hostile reactions by Muslims and their non-Muslim collaborators to the exercise of free speech, see Mark Steyn, *Lights Out: Islam, Free Speech and the Twilight of the West* (Woodsville, N.H.: Stockade Books, 2009); Oriana Fallaci, *The Face of Reason* (New York: Rizzoli International Publications, 2006); Oriana Fallaci, *The Rage and the Pride* (New York: Rizzoli International Publications, 2002).

<sup>51</sup> Caldwell, *Reflections on the Revolution in Europe*, 166-67.

<sup>52</sup> Hohmann, *Stealth Invasion*, 240.

<sup>53</sup> See <http://www.legal-project.org/issues/european-hate-speech-laws>.

<sup>54</sup> “Turkey Tells EU to Criminalize Criticism of Islam,” WND, April 30, 2018; “Global Islam Body Demands Europe Ban Religious Hate Speech,” *Breitbart*, April 12, 2018; “Now Western media face wrath of Islamic blasphemy laws,” WND, August 2, 2017; “International Effort by the OIC to Criminalize Criticism of Islam,” Clarion Project, October 24, 2013.

<sup>55</sup> Independent Inquiry into Child Sexual Exploitation in Rotherham (1997-2013),

<https://www.rotherham.gov.uk/downloads/file/279/independent-inquiry-into-child-sexual-exploitation-in-rotherham>.

<sup>56</sup> For one victim’s story, see Emma Jackson, *The End of My World: The Shocking True Story of a Young Girl Forced to Become a Sex Slave* (Reading, UK: Ebury Press, 2010). For stories by victims of other grooming gangs, see Cassie Pike and Kathy Weitz, *Prey: My fight to survive the Halifax grooming gang* (London: John Blake Publishing, 2019); Anna Rushton, *Secret Slave: Kidnapped and abused for 13 years. This is my story of survival* (London: Blink Publishing, 2016); Lara McDonnell, *Girl for Sale: The truth from the girl trafficked and abused by the Oxford sex ring* (London: Ebury Press, 2015).

<sup>57</sup> Peter McLoughlin, *Easy Meat: Inside Britain’s Grooming Gang Scandal* (Nashville, Tenn.: New English Review Press, 2016).

<sup>58</sup> Kurt Zindulka, “Grooming Gang Epidemic: Nearly 19,000 Children Sexually Exploited in the UK Last Year,” *Breitbart*, December 31, 2019.

<sup>59</sup> McLoughlin, *Easy Meat*, 18. See also Kris Hollington, *Unthinkable: The Shocking Scandal of Britain’s Trafficked Children* (London: Thistle Publishing, 2015).

<sup>60</sup> McLoughlin, *Easy Meat*, 43-46.

<sup>61</sup> Edward Dutton, *The Silent Rape Epidemic: How the Finns Were Groomed to Love Their Abusers* (n.p.: Thomas Edward Press, 2019).

<sup>62</sup> McLoughlin, *Easy Meat*, 22.

<sup>63</sup> See Murray Gordon, *Slavery in the Arab World* (n.p.: New Amsterdam Books, 1989); Robert C. Davis, *Christian Slaves, Muslim Masters: White Slavery in the Mediterranean, the Barbary Coast, and Italy, 1500-1800* (New York: Palgrave Macmillan, 2003). Davis calculates that Muslim slave-raiders enslaved more than 1 million European Christians between 1500 and 1800. See also Giles Milton, *White Gold: The Extraordinary Story of Thomas Pellow and Islam’s One Million White Slaves* (New York: Farrar, Straus and Giroux, 2005); Simon Webb, *The Forgotten Slave Trade: The White European Slaves of Islam* (Yorkshire: Pen & Sword History, 2020).

- <sup>64</sup> McLoughlin, *Easy Meat*, 25, 225-71.
- <sup>65</sup> Ayaan Hirsi Ali, *Prey: Immigration, Islam, and the Erosion of Women's Rights* (New York: Harper, 2021).
- <sup>66</sup> The surge of migrants that began in fall 2015 was largely the fault of German Chancellor Angela Merkel. Murray, *The Strange Death of Europe*, 79-83; Allan Hall and John Lichfield, "Germany opens its gates: Berlin says all Syrian asylum-seekers are welcome to remain, as Britain is urged to make a 'similar statement,'" *The Independent*, August 24, 2015. See also Konrad Windisch, ed., *Europas Dämme bersten: Ursachen, Hintergründe und Folgen des Flüchtlings-Tsunamis* (Pähl: Hohe Warte, 2017), translated as *Europe's Dams are Cracking: Causes, Background, and Consequences of the Refugee Tsunami*.
- <sup>67</sup> Murray, *The Strange Death of Europe*, 194-99; Rick Noack, "2,000 men 'sexually assaulted 1,200 women' at Cologne New Year's Eve party," *Independent*, July 11, 2016.
- <sup>68</sup> *Ibid.*, 318, 251. Also, as early as 2009, Norwegian police revealed that migrants from outside Europe were responsible for "all reported rapes" in Oslo. *Ibid.*, 56.
- <sup>69</sup> Ingrid Carlqvist and Lars Hedegaard, "Sweden: Rape Capital of the West," Gatestone Institute, February 14, 2015.
- <sup>70</sup> Murray, *The Strange Death of Europe*, 199.
- <sup>71</sup> "List of Islamist terrorist attacks," *Wikipedia*; "January 2015 Île-de-France attacks," *Wikipedia*. For 15 more terrorism incidents committed in 2018, 2019, and 2020, see Kristin Archick and Rachel L. Martin, "Terrorism in Europe," Congressional Research Service, February 10, 2021.
- <sup>72</sup> Wilders, *Marked for Death*, 151-54; Berlinski, *Menace in Europe*, 1-3.
- <sup>73</sup> Van Ginkel, B., and E. Entenmann, eds., "The Foreign Fighters Phenomenon in the European Union: Profiles, Threats & Policies," *The International Centre for Counter-Terrorism – The Hague* 7, no. 2 (2016).
- <sup>74</sup> "Muslim Networks and Movements in Western Europe," Pew Research Center, September 2010.
- <sup>75</sup> Dore Gold, *Hatred's Kingdom: How Saudi Arabia Supports the New Global Terrorism* (Washington, D.C.: Regnery Publishing, 2003).
- <sup>76</sup> Pew, "Muslim Networks and Movements in Western Europe."
- <sup>77</sup> Adam Withnall, "Saudi Arabia Offers Germany 200 Mosques – One for Every 100 Refugees Who Arrived Last Weekend," *The Independent*, September 10, 2015.
- <sup>78</sup> For a European politician's first-hand account of how serious the Islamic threat has already become, see Wilders, *Marked for Death*. See also Dewinter, *Inch'Allah?*
- <sup>79</sup> "The Future of the Global Muslim Population: Projections for 2010-2030," Pew Research Center, January 2011. For comparison purposes, this 2011 report includes all of Europe unlike the 2017 report. See note 11 above.
- <sup>80</sup> "The Future of World Religions: Population Growth Projections, 2010-2050," Pew Research Center, April 2, 2015. For comparison purposes, this 2015 report includes all of Europe unlike the 2017 report. See note 11 above.
- <sup>81</sup> Pew, "Europe's Growing Muslim Population." Because this 2017 report includes only 30 European countries instead of all of Europe like the 2011 and 2015 reports, total numbers from this report are not repeated here.
- <sup>82</sup> In the simplest terms, the Eurabia hypothesis is that after the 1973 oil crisis, European leaders built an alliance with the Islamic world to ensure Europe's oil supply in exchange, among other things, for large-scale immigration of Muslims to Europe. Bat Ye'or, *Europe, Globalization, and the Coming Universal Caliphate* (Madison, N.J.: Fairleigh Dickinson University Press, 2011); Bat Ye'or, *Eurabia: The Euro-Arab Axis* (Cranbury, N.J.: Associated University Presses, 2006).
- <sup>83</sup> Melanie Phillips, *Londonistan* (New York: Encounter Books, 2006).
- <sup>84</sup> "Elections: Labour's Sadiq Khan elected London mayor," BBC, May 7, 2016.
- <sup>85</sup> "Libyan Leader Mu'ammar Al-Qadhafi on Al-Jazeera: 'There are Signs That Allah Will Grant Islam Victory in Europe; Europe & the U.S. 'Should Agree to Become Islamic... or Else Declare War on the Muslims,'" The Middle East Media Research Institute (MEMRI), May 1, 2006.
- <sup>86</sup> See Hohmann, *Stealth Invasion; Shariah: The Threat to America*; Spencer, *Stealth Jihad*. See also <https://www.jihadwatch.org>.
- <sup>87</sup> Despite the U.S. government's use of the term, "Hispanic" is a classification that makes no sense. It is not racial, cultural, or even linguistic (not all Hispanics speak Spanish). U.S. government agencies treat "Hispanics" as a homogeneous "protected class" because of ethnic lobbying in Washington. Peter Brimelow, *Alien Nation: Common Sense About America's Immigration Disaster* (New York: Random House, 1995), 218. The threat discussed in this chapter, nevertheless, will still be called "Hispanic" because Hispanics now act more or less collectively as a hostile group against White interests, even though some Hispanics may be racially White.
- <sup>88</sup> Ann Coulter, *¡Adios, America!: The Left's Plan to Turn Our Country into a Third World Hellhole* (Washington, D.C.: Regnery Publishing, 2015). In addition to the impact discussed in this chapter, Hispanics have a detrimental impact in the areas of crime, health and welfare costs, employment, environment and quality of life, and health that is discussed in some of the sources cited herein.
- <sup>89</sup> See Patrick J. Buchanan, *State of Emergency: The Third World Invasion and Conquest of America* (New York: Thomas Dunne Books, 2006); Patrick J. Buchanan, *The Death of the West: How Dying Populations and Immigrant Invasions Imperil Our Country and Civilization* (New York: Thomas Dunne Books, 2002), 123-46.
- <sup>90</sup> Wilmot Robertson, *The Dispossessed Majority* (Cape Canaveral, Fla.: Howard Allen Enterprises, 3rd rev. ed. 1981). See also chapter 9 below.

<sup>91</sup> See Patrick J. Buchanan, *Suicide of a Superpower: Will America Survive to 2025?* (New York: Thomas Dunne Books, 2011), 123-61. The chapter is entitled “The End of White America.” For further elaboration, see chapter 9 below. For an anti-White perspective, see Steve Phillips, *Brown Is the New White: How the Demographic Revolution Has Created a New American Majority* (New York: The New Press, 2016), in which the author argues that demographic changes in the country are creating a “new American majority” of racial minorities and progressive Whites.

<sup>92</sup> Jonathan Vespa, David M. Armstrong, and Lauren Medina, “Demographic Turning Points for the United States: Population Projections for 2020 to 2060,” *Current Population Reports*, P25-1144, U.S. Census Bureau, Washington, D.C., 2018.

<sup>93</sup> Samuel P. Huntington, *Who Are We?: The Challenges to America’s National Identity* (New York: Simon & Schuster, 2004), 221-56.

<sup>94</sup> For a discussion of the intent and consequences of the 1965 law, see Lawrence Auster, *The Path to National Suicide: An Essay on Immigration and Multiculturalism* (Monterey, Va.: American Immigration Control Foundation, 1990), 10-26. The consequences have turned out worse than estimated in this 1990 book.

<sup>95</sup> “Facts on U.S. Immigrants, 2015: Statistical portrait of the foreign-born population in the United States,” Pew Research Center, May 3, 2017.

<sup>96</sup> *Ibid.*

<sup>97</sup> Vespa, Armstrong, and Medina, “Demographic Turning Points for the United States.”

<sup>98</sup> For the 2020 census, the collection of data on race and ethnicity was based upon self-identifying responses to two questions – one on race and the other on ethnicity (Hispanic origin). The options for race were the following: White; black or African-American; American Indian or Alaska Native; Asian (Asia Indian, Chinese, Filipino, Japanese, Korean, Vietnamese, or Other Asian); Native Hawaiian and Pacific Islander; or “Some other race.” Since the 2000 census, individuals have been allowed to self-identify with more than one race. The options for ethnicity were only two: “Hispanic, Latino, or Spanish origin” and “Not Hispanic, Latino, or Spanish origin.” “Hispanic, Latino, or Spanish origin” is a person who identifies with one or more nationalities or ethnic groups originating in Mexico, Puerto Rico, Cuba, Central and South America, and other Spanish cultures.

<sup>99</sup> In U.S. Census Bureau statistics, the “white” racial category includes all persons having origins in any of the original peoples of Europe, the Middle East, or North Africa. This definition of “white” means that the actual number of those people with European ancestry is lower.

<sup>100</sup> William H. Frey. “New 2020 census results show increased diversity countering decade-long declines in America’s white and youth populations,” *Brookings*, August 13, 2021.

<sup>101</sup> Rogelio Sáenz and Kenneth M. Johnson, “White Deaths Exceed Births in a Majority of U.S. States,” A Census data brief by the Applied Population Lab.

<sup>102</sup> Frey. “New 2020 census results show increased diversity countering decade-long declines in America’s white and youth populations.”

<sup>103</sup> Eric Jensen, Nicholas Jones, Megan Rabe, et. al., “The Chance That Two People Chosen at Random Are of Different Race or Ethnicity Groups Has Increased Since 2010,” U.S. Census Bureau, Washington, D.C., August 12, 2021; Frey. “New 2020 census results show increased diversity countering decade-long declines in America’s white and youth populations.”

<sup>104</sup> Campbell Gibson and Kay Jung, *Historical Census Statistics on Population Totals by Race, 1790 to 1990, and by Hispanic Origin, 1970 to 1990, for the United States, Regions, Divisions, and States*, Population Division, Working Paper No. 56, Table 1, U.S. Census Bureau, Washington, D.C., 2002.

<sup>105</sup> L. Hixson, B. B. Hepler, and M. O. Kim, “The White Population: 2010,” *2010 Census Briefs*, C2010BR-05, U.S. Census Bureau, Washington, D.C., 2011.

<sup>106</sup> Frey. “New 2020 census results show increased diversity countering decade-long declines in America’s white and youth populations.”

<sup>107</sup> “It’s official: Minority babies are the majority among the nation’s infants, but only just,” Pew Research Center, June 23, 2016.

<sup>108</sup> William H. Frey, “Less than half of US children under 15 are white, census shows,” *Brookings*, June 24, 2019.

<sup>109</sup> Frey. “New 2020 census results show increased diversity countering decade-long declines in America’s white and youth populations.”

<sup>110</sup> Vespa, Armstrong, and Medina, “Demographic Turning Points for the United States.”

<sup>111</sup> “Facts on U.S. Latinos, 2015: Statistical portrait of Hispanics in the United States,” Pew Research Center, September 18, 2017.

<sup>112</sup> Nicholas Jones, Rachel Marks, Roberto Ramirez, et. al., “2020 Census Illuminates Racial and Ethnic Composition of the Country,” U.S. Census Bureau, Washington, D.C., August 12, 2021; K. Humes, N. Jones, and R. Ramirez, “Overview of Race and Hispanic Origin: 2010,” *2010 Census Briefs*, C2010BR-02, U.S. Census Bureau, Washington, D.C., 2011.

<sup>113</sup> Vespa, Armstrong, and Medina, “Demographic Turning Points for the United States.”

<sup>114</sup> Frey. “New 2020 census results show increased diversity countering decade-long declines in America’s white and youth populations.”

<sup>115</sup> R. Teixeira, W. H. Frey, and R. Griffin, *States of Change: The Demographic Evolution of the American Electorate, 1974-2060* (Washington, D.C.: Center for American Progress, February 2015).

<sup>116</sup> “7 facts for National Hispanic Heritage Month,” Pew Research Center, October 14, 2019. Post-election analysis has confirmed the impact of the Hispanic vote. Rodrigo Domínguez-Villegas, Nick Gonzalez, Angela Gutierrez, et. al., “Vote

Choice of Latino Voters in the 2020 Presidential Election,” UCLA Latino Policy and Politics Initiative, January 19, 2021.

<sup>117</sup> Concentrations of Hispanics in other parts of the country add complexity to the Hispanic threat. Over the course of several decades, Hispanics, overwhelmingly from Cuba, have fundamentally changed the ethnic composition and language of Miami and established their dominance over its culture and politics. The Hispanization of Miami is unprecedented in American history. Huntington, *Who Are We?*, 247-51. Puerto Ricans have concentrated in New York City and other cities such as Hartford, Connecticut. *Ibid.*, 226.

<sup>118</sup> *Ibid.*, 221-56.

<sup>119</sup> S. Ennis, M. Rios-Vargas, and N. Albert, “The Hispanic Population: 2010,” *2010 Census Briefs*, C2010BR-04, U.S. Census Bureau, Washington, D.C., 2011.

<sup>120</sup> E. Grieco, Y. Acosta, G. de la Cruz, et. al., “The Foreign-Born Population in the United States: 2010,” *American Community Survey Reports*, ACS-19, U.S. Census Bureau, Washington, D.C., 2012.

<sup>121</sup> “How the U.S. Hispanic population is changing,” Pew Research Center, September 18, 2017.

<sup>122</sup> United Nations, Department of Economic and Social Affairs, Population Division (2017). *World Population Prospects: The 2017 Revision, Key Findings and Advance Tables*. Working Paper No. ESA/P/WP/248.

<sup>123</sup> David Simcox, *Background: Another 50 Years of Mass Mexican Migration* (Washington, D.C.: Center for Immigration Studies, March 2002).

<sup>124</sup> Bryan Baker, “Population Estimates: Illegal Alien Population Residing in the United States: January 2015,” U.S. Department of Homeland Security, December 2018.

<sup>125</sup> “5 facts about illegal immigration in the U.S.,” Pew Research Center, November 28, 2018.

<sup>126</sup> Mohammad M. Fazel-Zarandi, Jonathan S. Feinstein, and Edward H. Kaplan, “The number of undocumented immigrants in the United States: Estimates based on demographic modeling with data from 1990 to 2016,” PLOS, September 21, 2018. See also a 2005 study by Bear Stearns that estimated 20 million illegal aliens. Robert Justich and Betty Ng, “The Underground Labor Force Is Rising To The Surface,” *Bear Stearns*, January 3, 2005.

<sup>127</sup> Coulter, *¡Adios, America!*, 72-75.

<sup>128</sup> “A Demographic Portrait of Mexican-Origin Hispanics in the United States,” Pew Research Center, May 1, 2013.

<sup>129</sup> Huntington, *Who Are We?*, 228-29.

<sup>130</sup> *Ibid.*, 231-43. Also, Mexicans have the lowest naturalization rate of all legal immigrants. “The Path Not Taken: Two-thirds of legal Mexican immigrants are not U.S. citizens,” Pew Research Center, February 4, 2013.

<sup>131</sup> Brent A. Nelson, *America Balkanized: Immigration’s Challenge to Government* (Monterey, Va.: American Immigration Control Foundation, 1994), 14-15, 27-40.

<sup>132</sup> Huntington, *Who Are We?*, 256.

<sup>133</sup> Central Intelligence Agency, *The World Factbook*, <https://www.cia.gov/the-world-factbook/countries/mexico/>.

<sup>134</sup> Pew, “Facts on U.S. Immigrants, 2015: Statistical portrait of the foreign-born population in the United States.”

<sup>135</sup> “Hispanic Heritage Month 2017,” *Profile America Facts for Features*, CB17-FF.17, U.S. Census Bureau, Washington, D.C., October 17, 2017.

<sup>136</sup> Census, “Hispanic Heritage Month 2017.”

<sup>137</sup> “2016, Foreign-Born Population in the United States: Statistical Portrait,” Pew Research Center, September 14, 2018.

<sup>138</sup> Huntington, *Who Are We?*, 18-19.

<sup>139</sup> *Ibid.*, 137-38.

<sup>140</sup> *Ibid.*, 221.

<sup>141</sup> *Ibid.*, 316.

<sup>142</sup> For a compilation of quotes from university professors, activists, and elected officials that betray an openly racist plan to “re-conquer” the Southwestern United States, see *Reconquista! The Takeover of America* (Los Angeles: California Coalition for Immigration Reform, 1997), reviewed at James P. Lubinskas, “We Have Been Warned,” *American Renaissance*, Vol. 9, No. 6, June 1998.

<sup>143</sup> Huntington, *Who Are We?*, 229-30, 246. See also Jared Taylor, *White Identity: Racial Consciousness in the 21<sup>st</sup> Century* (n.p.: New Century Books, 2011), 175-94.

<sup>144</sup> For example, in his state of the nation address in 2007, Mexican President Felipe Calderon claimed that “Mexico does not end at its borders. . . . Where there is a Mexican, there is Mexico.” Patrick Buchanan, “Buenas Noches, America!” *American Cause*, September 7, 2007.

<sup>145</sup> Buchanan, *State of Emergency*, 93-137; Buchanan, *Suicide of a Superpower*, 138-42; Huntington, *Who Are We?*, 251-56, 279-87; Taylor, *White Identity*, 194-200.

<sup>146</sup> Huntington, *Who Are We?*, 281-82. Another initiative is the “Guide for the Mexican Migrant” distributed by the Mexican Ministry of Foreign Relations that instructs migrants how to safely enter the United States illegally and live there without being detected. James C. McKinley Jr., “A Mexican Manual for Illegal Migrants Upsets Some in U.S.,” *New York Times*, January 6, 2005. A translated version is available at <https://www.amren.com/archives/reports/guide-for-the-mexican-migrant/>.

<sup>147</sup> The other major Hispanic-interests pressure groups are the League of United Latin American Citizens (LULAC), the Mexican American Legal Defense and Education Fund (MALDEF), and the National Council of La Raza (renamed UnidosUS in 2017). The latter two are largely funded by the Ford Foundation, Carnegie Corporation, and Rockefeller Foundation. Joseph E. Fallon, “Pushing Out Whitey,” in George McDaniel, ed., *A Race Against Time: Racial Heresies for the 21st Century* (Oakton, Va.: New Century Foundation, 2003), 86-95.

<sup>148</sup> <http://www.chicanxdeaztlan.org/p/about-us/html>. Since first accessed, this website has been changed to Spanish only.

<sup>149</sup> [http://www.chicanxdeaztlan.org/p/documents\\_12.html](http://www.chicanxdeaztlan.org/p/documents_12.html). Since first accessed, this website has been changed to Spanish only. This website is also quoted in Charlie Norwood, “Exclusive: The Truth about ‘La Raza,’” *Human Events*, April 7, 2006.

<sup>150</sup> An irredenta (Italian for “unredeemed”) is a region that is culturally or historically related to one nation but is subject to a foreign government. The term irredentism was first applied by the newly united Italian government in the nineteenth century to the “unredeemed” Italian-speaking areas in Switzerland and Austria-Hungary.

<sup>151</sup> Revanche is an act of retaliation or revenge, especially by a nation or group to regain lost territory. The term revanchism was first applied to the French desire for revenge against Germany for annexing Alsace-Lorraine after the Franco-Prussian War of 1870-71.

<sup>152</sup> Erik Peterson, “The War with Mexico,” in McDaniel, *A Race Against Time*, 106-10.

<sup>153</sup> J. Philippe Rushton, *Race, Evolution, and Behavior: A Life History Perspective* (Port Huron, Mich.: Charles Darwin Research Institute, 3rd ed. 2000), 96, 235. For a comprehensive debunking of the view that race does not exist, see Glayde Whitney, “Diversity in the Human Genome,” in Jared Taylor, ed., *The Real American Dilemma: Race, Immigration, and the Future of America* (Oakton, Va.: New Century Foundation, 1998), 119-34.

<sup>154</sup> Rushton, *Race, Evolution, and Behavior*, 305.

<sup>155</sup> Richard Lynn, *Race Differences in Intelligence: An Evolutionary Analysis* (Arlington, Va.: Washington Summit Publishers, 2nd rev. ed. 2015), 15. An excellent book on race that remains valid today is Carleton S. Coon, *The Living Races of Man* (New York: Random House, 1965). The book is valuable for its many photographs of typical racial, subracial, and hybrid types.

<sup>156</sup> Rushton, *Race, Evolution, and Behavior*, 292.

<sup>157</sup> Lynn, *Race Differences in Intelligence*, 279.

<sup>158</sup> Rushton, *Race, Evolution, and Behavior*, 228-29.

<sup>159</sup> *Ibid.*, 199, 262.

<sup>160</sup> *Ibid.*, 199.

<sup>161</sup> *Ibid.*

<sup>162</sup> *Ibid.*, P 10.

<sup>163</sup> Richard J. Sternberg, ed., *The Nature of Human Intelligence* (Cambridge: Cambridge University Press, 2018); Richard J. Haier, *The Neuroscience of Intelligence* (Cambridge: Cambridge University Press, 2016).

<sup>164</sup> Michael Levin, *Why Race Matters: Race Differences and What They Mean* (Oakton, Va.: New Century Foundation, 1997), 38-39 (quoting Richard Weinberg, “Intelligence and IQ,” *American Psychologist*, 44:99 (1989)).

<sup>165</sup> Richard J. Herrnstein and Charles Murray, *The Bell Curve: Intelligence and Class Structure in American Life* (New York: Free Press Paperbacks, 1994), 1.

<sup>166</sup> Levin, *Why Race Matters*, 61-72. See also Arthur R. Jensen, *Bias in Mental Testing* (New York: Free Press, 1980).

<sup>167</sup> Mark Snyderman and Stanley Rothman, *The IQ Controversy, the Media and Public Policy* (New Brunswick, N.J.: Transaction Books, 1988), 92-93, 95.

<sup>168</sup> R. Travis Osborne, *Twins: Black and White* (Athens, Ga.: Foundation for Human Understanding, 1980), 178 (50-75 percent); Herrnstein and Murray, *The Bell Curve*, 23 (40-80 percent); Daniel Seligman, *A Question of Intelligence: The IQ Debate in America* (New York: Citadel Press, 1994), 80 (50-80 percent); Levin, *Why Race Matters*, 96-97 (70 percent); Rushton, *Race, Evolution, and Behavior*, 52-55 (50-80 percent); Arthur R. Jensen, *The g Factor: The Science of Mental Ability* (Westport, Conn.: Praeger, 1998), 169 (40-50 percent in children, 60-70 percent in adolescents and young adults, 80 percent in adults).

<sup>169</sup> Herrnstein and Murray, *The Bell Curve*, 23.

<sup>170</sup> For a summary of the latest data on the racial differences in cognitive ability (i.e., intelligence) and their first-order effects, see Charles Murray, *Facing Reality: Two Truths about Race in America* (New York: Encounter Books, 2021), 20-46, 63-88.

<sup>171</sup> Rushton, *Race, Evolution, and Behavior*, 113.

<sup>172</sup> Audrey M. Shuey, *The Testing of Negro Intelligence* (New York: Social Science Press, 2nd ed. 1966).

<sup>173</sup> R. Travis Osborne and Frank C. J. McGurk, *The Testing of Negro Intelligence*, vol. 2 (Athens, Ga.: Foundation for Human Understanding, 1982).

<sup>174</sup> John C. Loehlin, Gardner Lindzey, and J. N. Spuhler, *Race Differences in Intelligence* (San Francisco, Calif.: Freeman, 1975).

<sup>175</sup> Arthur R. Jensen, “How much can we boost IQ and scholastic achievement?” *Harvard Educational Review*, 39 (1969), 1-123.

<sup>176</sup> Lynn, *Race Differences in Intelligence*, 6. In 2005, Rushton and Jensen reviewed the literature on race and IQ over thirty years and effectively refuted the critiques of the link between race and IQ. J. Philippe Rushton and Arthur R. Jensen, “Thirty Years of Research on Race Differences in Cognitive Ability,” *Psychology, Public Policy, and Law*, 1:2 (2005), 235-94.



- <sup>177</sup> Levin, *Why Race Matters*, 34. “One standard deviation” means that the average black scores at the sixteenth percentile of the White distribution. See also Jensen, *The g Factor*, 350, where the author states that on average, the American black population scores below the White population by about 1.2 standard deviations, equivalent to 18 IQ points.
- <sup>178</sup> Lynn, *Race Differences in Intelligence*, 57-117, 238.
- <sup>179</sup> *Ibid.*, 243. See also Michael H. Hart, *Understanding Human History: An Analysis Including the Effects of Geography and Differential Evolution* (Augusta, Ga.: Washington Summit Publishers, 2007), 103-17. Hart argues that genetic differences are “an important factor – perhaps the main factor – in producing the gap between black and white IQs.” *Ibid.*, at 117.
- <sup>180</sup> Rushton, *Race, Evolution, and Behavior*, 278.
- <sup>181</sup> Snyderman and Rothman, *The IQ Controversy*, 128-29. The remaining respondents thought the data was insufficient to support any reasonable opinion.
- <sup>182</sup> Richard Lynn, *The Global Bell Curve: Race, IQ, and Inequality Worldwide* (Augusta, Ga.: Washington Summit Publishers, 2008), 15. See also J. Philippe Rushton and Arthur R. Jensen, “Thirty Years of Research on Race Differences in Cognitive Ability,” *Psychology, Public Policy, and Law*, 1:2 (2005), 235-94.
- <sup>183</sup> Herrnstein and Murray, *The Bell Curve*, 117.
- <sup>184</sup> *Ibid.*, 117-266. Those White-black racial differences left unexplained by differences in IQ may be explained by the higher tendency among blacks towards psychopathic personality. Richard Lynn, “Race and Psychopathic Personality,” in George McDaniel, ed., *A Race Against Time: Racial Heresies for the 21st Century* (Oakton, Va.: New Century Foundation, 2003), 203-11.
- <sup>185</sup> Herrnstein and Murray, *The Bell Curve*, 63-89.
- <sup>186</sup> *Ibid.*, 574.
- <sup>187</sup> *Ibid.*, 117. See, for example, the barbaric behavior of blacks in New Orleans in the aftermath of Hurricane Katrina in 2005. Jared Taylor, *If We Do Nothing: Essays and reviews from 25 years of white advocacy* (n.p.: New Century Foundation, 2017), 133-47.
- <sup>188</sup> Lynn, *The Global Bell Curve*, 1.
- <sup>189</sup> *Ibid.*, 289-90.
- <sup>190</sup> *Ibid.*, 297.
- <sup>191</sup> Thirty of sub-Saharan Africa’s 46 countries have “low human development” (Human Development Index of less than 0.55). Human Development Indices and Indicators: 2018 Statistical Update, United Nations Development Programme, 2018.
- <sup>192</sup> John R. Baker, *Race* (Athens, Ga.: Foundation for Human Understanding, 2nd ed. 1981), 366-400, 520. See also Rushton, *Race, Evolution, and Behavior*, 99-100, 141-42.
- <sup>193</sup> Levin, *Why Race Matters*, 191.
- <sup>194</sup> *Ibid.*, 118-20. The West has spent some \$2.3 trillion in aid over the past 50 years without managing to improve African living standards. Nicholas Wade, *A Troublesome Inheritance: Genes, Race, and Human History* (New York: Penguin Press, 2014), 183.
- <sup>195</sup> Martin Meredith, *The State of Africa: A History of the Continent Since Independence* (London: Simon & Schuster, 2013). For a review of an earlier edition, see Taylor, *If We Do Nothing*, 113-27. For a documentary about the end of the colonial era in Africa, see the 1966 Italian film *Africa Addio*.
- <sup>196</sup> Richard Lynn and Tatu Vanhanen, *IQ and Global Inequality* (Augusta, Ga.: Washington Summit Publishers, 2006).
- <sup>197</sup> Jared Taylor, “If We Do Nothing,” in McDaniel, *A Race Against Time*, 283-84.
- <sup>198</sup> Ze’ev Chafetz, *Devil’s Night: And Other True Tales of Detroit* (New York: Random House, 1990).
- <sup>199</sup> Eight of the 10 counties on the list of U.S. counties with the highest murder rate have a black majority. The other two have black pluralities but very close to black majorities. Alex Bryant, “10 U.S. counties with the highest murder rate,” *PoliceOne.com*, June 5, 2017. See also Megan Wells, “The FBI’s 10 Most Dangerous Cities,” *EfficientGov*, February 2, 2017, <https://www.safewise.com/blog/most-dangerous-cities/>.
- <sup>200</sup> Levin, *Why Race Matters*, 289. For a summary of the latest data on the racial differences in violent crime and their first-order effects, see Charles Murray, *Facing Reality: Two Truths about Race in America* (New York: Encounter Books, 2021), 47-62, 89-104.
- <sup>201</sup> Justin Cottrell, *Rise of the Black Serial Killer: Documenting a Startling Trend* (n.p.: CreateSpace Independent Publishing Platform, 2nd ed. 2015). One of the “most prolific serial killers in U.S. history” is a black man named Samuel Little. Katherine Lam, “Convicted killer, 78, confesses to 90 murders, mostly cold cases, in 16 states, officials say,” *Fox News*, November 29, 2018.
- <sup>202</sup> Robert Hampton, “Most Mass Shooters Are Black,” *American Renaissance*, June 7, 2019.
- <sup>203</sup> Rushton, *Race, Evolution, and Behavior*, P 24, 158-60, 242, 287. See also James Q. Wilson and Richard J. Herrnstein, *Crime and Human Nature: The Definitive Study of the Causes of Crime* (New York: Free Press, 1985).
- <sup>204</sup> Rushton, *Race, Evolution, and Behavior*, P 24. The United Nations and the World Health Organization report similar results for homicide rates by global region. Byron M. Roth, *The Perils of Diversity: Immigration and Human Nature* (Augusta, Ga.: Washington Summit Publishers, 2010), 126.
- <sup>205</sup> Geoffrey York, “‘It was horrific’: How Zimbabwe’s upheaval pushed this white farming family too far,” *The Globe and Mail*, September 28, 2016; Peta Thornycroft, “Rape gangs targeting whites in Zimbabwe,” *The Telegraph*, February 7, 2004; Samantha Power, “How To Kill A Country,” *Atlantic Monthly*, December 2003.
- <sup>206</sup> Joel B. Pollak, “South Africa’s Julius Malema; Trump’s Right, We’re Coming for White Farmers,” *Breitbart*, August 24, 2018; Frank Chung, “South Africa begins seizing white-owned farms,” *news.com.au*, August 21, 2018; Frank Chung, “Farmers: ‘Throats slit, they were tortured,’” *The Chronicle*, August 1, 2018; Ben Hill, “‘We are not calling for the slaughter of white people -

at least for now': South African parliament votes to SEIZE white-owned land as experts warn of violent repercussions," DailyMail.com, February 28, 2018. See also Lauren Southern's documentary film *Farmlands* at [https://www.youtube.com/watch?v=a\\_bDc7Fftk](https://www.youtube.com/watch?v=a_bDc7Fftk).

<sup>207</sup> Ilana Mercer, *Into the Cannibal's Pot: Lessons for America from Post-Apartheid South Africa* (Seattle, Wash.: Stairway Press, 2011).

<sup>208</sup> Edwin S. Rubenstein, *The Color of Crime: Race, Crime, and Justice in America* (Oakton, Va.: New Century Foundation, rev. ed. 2016), 13, <https://www.amren.com/the-color-of-crime/>.

<sup>209</sup> Rachel E. Morgan and Jennifer L. Truman, "Criminal Victimization, 2019," U.S. Department of Justice, Bureau of Justice Statistics, September 2020, Table 15.

## 210

Rubenstein, *The Color of Crime*, 13. In 2019, out of 8,739 homicide offenses, blacks committed 4,157 or 47.6 percent of them. U.S. Department of Justice, Federal Bureau of Investigation, National Incident-Based Reporting System, Offenders Race by Offense Category, 2019.

<sup>211</sup> U.S. Department of Justice, Bureau of Justice Statistics, *Criminal Victimization in the United States, Statistical Tables, 2003-08* (Washington, D.C.: 2005-10), Table 42. Similar data is not available after 2008 because the Obama administration stopped making the information public.

## 212

For the best websites on black-on-White crime, see <https://www.amren.com/>; <http://www.newnation.org/NNN-Black-on-White.html>.

<sup>213</sup> Levin, *Why Race Matters*, 292; Jared Taylor, *Paved With Good Intentions: The Failure of Race Relations in Contemporary America* (New York: Carroll & Graf Publishers, 1992), 93-94.

<sup>214</sup> Scott J. South and Richard B. Felson, "The Racial Patterning of Rape," *Social Forces*, September 1990, Volume 69, Issue 1, pp. 71-93. For a review of the study, see David Cole, "Color Me Raped," *Taki's Magazine*, September 4, 2018.

<sup>215</sup> Colin Flaherty, *Knockout Game a Lie? Anw, bell no: The most complete collection of links, stories and videos ever assembled on the Knockout Game* (n.p.: Book Baby, 2014).

<sup>216</sup> Colin Flaherty, *White Girl Bleed a Lot': The Return of Racial Violence to America and How the Media Ignore It* (Washington, D.C.: WND Books, 2013).

<sup>217</sup> Colin Flaherty, *Don't Make the Black Kids Angry': The Hoax of Black Victimization and How We Enable It* (n.p.: CreateSpace Independent Publishing Platform, 2015). For additional White victims of non-white crime, see Paul Kersey, *Their Lives Matter Too* (self-published, 2019), reviewed at Giles Corey, "White Lives Matter," *Counter-Currents Publishing*, July 20, 2020.

<sup>218</sup> Arthur Kemp, *The War Against Whites: The Racial Psychology Behind the Anti-White Hatred Sweeping the West* (n.p.: Ostar Publications, 2020), 49-55.

<sup>219</sup> James Baldwin, *Collected Essays* (New York: Literary Classics of the United States (Library of America), 1998), 29.

<sup>220</sup> Eldridge Cleaver, *Soul on Ice* (New York: McGraw-Hall, 1968), 6.

<sup>221</sup> *Ibid.*, 14.

<sup>222</sup> *Ibid.*, 14-15.

<sup>223</sup> Bryan Burrough, *Days of Rage: America's Radical Underground, the FBI, and the Forgotten Age of Revolutionary Violence* (New York: Penguin Press, 2015), 46, 192-96.

<sup>224</sup> "Black Liberation Army," *Wikipedia*.

<sup>225</sup> <https://www.splcenter.org/fighting-hate/extremist-files/group/new-black-panther-party>.

<sup>226</sup> Chelsea Schilling, "'Want freedom? Kill some crackers!'" *WorldNetDaily*, July 7, 2010.

<sup>227</sup> Isabel Wilkerson, "Call for Black Militia Stuns Milwaukee," *New York Times*, April 6, 1990, A12.

<sup>228</sup> Sharon Theimer, "Black Militia Vows a War on Property," *Los Angeles Times*, September 11, 1994.

<sup>229</sup> Louis E. Lomax, *When the Word is Given ...: A Report on Elijah Muhammad, Malcolm X, and the Black Muslim World* (Cleveland, Ohio: World Publishing, 1963), 19, 24-25, 55, 62-65, 76-77, 125-26, 147-48, 199-204.

<sup>230</sup> "Nation of Islam," *Wikipedia*. See also <https://www.splcenter.org/fighting-hate/extremist-files/group/nation-islam>.

<sup>231</sup> Malcolm X, *By Any Means Necessary* (New York: Pathfinder Press, 2nd ed. 1992), 9, 61, 82.

<sup>232</sup> "Khallid Muhammad's Speech – Kill The White Man," metacafe, March 2, 2007.

<sup>233</sup> "Khalid Abdul Muhammad," *Wikipedia*.

<sup>234</sup> Miles White, "My Lunch with Miles Davis," medium.com, December 4, 2017, <https://medium.com/London-literary-review/my-lunch-with-miles-davis-8fbd7da9bb0>.

<sup>235</sup> David Mills, "Sister Souljah's Call to Arms: The rapper says the riots were payback. Are you paying attention?" *Washington Post*, May 13, 1992, p. B1.

<sup>236</sup> For these three (Leonard Jeffries Jr., Kamau Kambon, and Jimi Izrael) and other examples of White-hating blacks, see Jared Taylor, *White Identity: Racial Consciousness in the 21<sup>st</sup> Century* (n.p.: New Century Books, 2011), 161-64.

<sup>237</sup> Alex Seitz Wald, "Black Supremacist Finally Out at DHS," *National Journal*, December 11, 2013.

<sup>238</sup> Rod Dreher, "The Tommy Curry Situation," *American Conservative*, July 28, 2017.

- <sup>239</sup> Clark Howard, *Zebra: The True Account of the 179 Days of Terror in San Francisco* (New York: Berkley Books, 1980).
- <sup>240</sup> Taylor, *Paved With Good Intentions*, 90-91.
- <sup>241</sup> “1993 Long Island Rail Road shooting,” *Wikipedia*. See also Lawrence Auster, “Murder on the Long Island Rail Road,” *American Renaissance*, Vol. 5, No. 2, February 1994.
- <sup>242</sup> Harry Mount, “The Sniper’s Plan: Kill Six Whites a Day for 30 Days,” *The Telegraph* (London), May 25, 2006. For other examples of black-on-White crime motivated by hate, see Taylor, *White Identity*, 164-68.
- <sup>243</sup> Stephen Webster, “The Wichita Massacre: The crime – and motive – the media ignored,” *American Renaissance*, Vol. 13, No. 8, August 2002.
- <sup>244</sup> Nicholas Stix, “The Knoxville Horror: The Crime and the Cover-up,” *American Renaissance*, May 14, 2007.
- <sup>245</sup> For cases of black-on-White rape where racial animosity was explicit, see Chris Roberts, “Black on White Rape,” *American Renaissance*, May 6, 2017.
- <sup>246</sup> Joanne Mariner, *No Escape: Male Rape in U.S. Prisons* (n.p.: Human Rights Watch, 2001), <http://www.hrw.org/reports/2001/prison>. For a review of this book, see Taylor, *If We Do Nothing*, 151-58.
- <sup>247</sup> Carl T. Rowan, *The Coming Race War in America: A Wake-up Call* (Boston: Little, Brown and Company, 1996), vii, viii, 289. These other White “hatemongers” include the 1996 Republican presidential candidate Patrick Buchanan, Speaker of the U.S. House of Representatives Newt Gingrich, and talk radio hosts Rush Limbaugh, Bob Grant, G. Gordon Liddy, Oliver North, and Howard Stern. *Ibid.*, 76-98.
- <sup>248</sup> *Ibid.*, viii.
- <sup>249</sup> *Ibid.*, 282.
- <sup>250</sup> *Ibid.*, 288-89.
- <sup>251</sup> *Ibid.*, 291-92.
- <sup>252</sup> *Ibid.*, 244.
- <sup>253</sup> See, for example, Democratic presidential candidate Barack Obama’s speech on race on March 18, 2008, in which he blames current racial disparities on slavery and Jim Crow. “Transcript: Barack Obama’s Speech on Race,” *New York Times*, March 18, 2008.
- <sup>254</sup> Levin, *Why Race Matters*, 323.
- <sup>255</sup> See chapter 9 below.
- <sup>256</sup> Taylor, *White Identity*, 139-215.
- <sup>257</sup> See chapter 9 below.
- <sup>258</sup> For the considerable evidence against the claim that “racism” explains the attainment gap, see Levin, *Why Race Matters*, 254-59.
- <sup>259</sup> From 1964 when President Lyndon Johnson declared “unconditional war on poverty” to 2014, the U.S. government spent \$22 trillion on Johnson’s war. Robert Rector, “The War on Poverty: 50 years of failure,” *The Heritage Foundation*, September 23, 2014. In 2019 alone, there was a transfer of about \$300 billion in welfare benefits from Whites to blacks. Brad Easton, “The Truth about Systemic Racism in America,” *Counter-Currents Publishing*, July 9, 2020.
- <sup>260</sup> Joseph E. Fallon, “The Cost of Racial Pluralism In Black and White,” in Samuel Francis, ed., *Race and the American Prospect: Essays on the Racial Realities of Our Nation and Our Time* (Mt. Airy, Md.: Occidental Press, 2006), 85-119.
- <sup>261</sup> Byron Roth, *Prescription for Failure: Race Relations in the Age of Social Science* (New Brunswick, NJ: Transaction Books, 1994).
- <sup>262</sup> Heather Mac Donald, *The Diversity Delusion: How Race and Gender Pandering Corrupt the University and Undermine Our Culture* (New York: St. Martin’s Press, 2018); Scott Greer, *No Campus for White Men: The Transformation of Higher Education into Hateful Indoctrination* (Washington, D.C.: WND Books, 2017); Dinesh D’Souza, *Illiberal Education: The Politics of Race and Sex on Campus* (New York: Vintage Books, 1992).
- <sup>263</sup> See, for example, the following anti-White movies: *Roots*, *Do the Right Thing*, *Amistad*, *The Color Purple*, *Guess Who’s Coming to Dinner?*, *Mississippi Burning*, *The Hurricane*, *Malcom X*, *Monster’s Ball*, *A Raisin in the Sun*, *To Kill a Mockingbird*, *Tuskegee Airmen*, *Ghosts of Mississippi*, *Ali*, *The Green Mile*, *Django Unchained*, and *12 Years a Slave*.
- <sup>264</sup> The media, however, never explain that two of the White men, John King and Lawrence Brewer, had joined a White prison gang for self-protection (while in prison before the murder) but only after King had already been gang-raped by black prisoners, an experience that turned him into a racist. Mariner, *No Escape*
- <sup>265</sup> For examples of media bias in reporting crime involving Whites and blacks, both as perpetrators and victims, see Ann Coulter, *Mugged: Racial Demagoguery from the Seventies to Obama* (New York: Sentinel, 2012), 22-56.
- <sup>266</sup> For examples of how local and national media ignore, excuse, condone, deny, and even encourage black crime, see Flaherty, ‘*White Girl Bleed a Lot*’; Flaherty, ‘*Don’t Make the Black Kids Angry*.’
- <sup>267</sup> Jared Taylor, “What Really Happened in Jena,” *American Renaissance*, September 21, 2007; Jared Taylor, “What Really Really Happened in Jena,” *American Renaissance*, October 2, 2007.
- <sup>268</sup> For examples of White-on-black crime hoaxes, see Coulter, *Mugged*, 57-72. For a database of hate crime hoaxes, see <https://fakehatecrimes.org/>. See also Wilfred Reilly, *Hate Crime Hoax: How the Left is Selling a Fake Race War* (Washington, D.C.: Regnery Publishing, 2019) (15-50 percent of all hate crimes in the United States are hoaxes or false reports).

- <sup>269</sup> Coulter, *Mugged*, 62-63. See also Ralph Blumenthal, M.A. Farber, Robert D. McFadden, E.R. Shipp, Charles Strum, and Craig Wolff, *Outrage: The Story Behind the Tawana Brawley Hoax* (New York: Bantam Books, 1990).
- <sup>270</sup> Nicholas Stix, "Absolutely Definitive Account of the Incredible Disappearing Duke Rape Hoax," *Vdare.com*, January 13, 2007. For a fuller account, see Stuart Taylor, Jr. and KC Johnson, *Until Proven Innocent: Political Correctness and the Shameful Injustices of the Duke Lacrosse Rape Case* (New York: Thomas Dunne Books, 2007).
- <sup>271</sup> Alex Marlow, *Breaking the News: Exposing the Establishment Media's Hidden Deals and Secret Corruption* (New York: Threshold Editions, 2021), 25-28; Robert Hampton, "The Real Victim of Jussie Smollett's Hate Hoax," *Counter-Currents Publishing*, February 19, 2019.
- <sup>272</sup> Coulter, *Mugged*, 72-74.
- <sup>273</sup> *Ibid.*, 48-53; Levin, *Why Race Matters*, 327, n.10.
- <sup>274</sup> Coulter, *Mugged*, 256-57.
- <sup>275</sup> Levin, *Why Race Matters*, 326-27, n.9.
- <sup>276</sup> Coulter, *Mugged*, 115-25. The acquittal was just because it was the proper outcome after the jury viewed the entire videotape while an expert explained why each baton strike was appropriate.
- <sup>277</sup> *Ibid.*, 233-34.
- <sup>278</sup> <https://blacklivesmatter.com/about/what-we-believe/>. Since accessing this website, it has been changed. <https://blacklivesmatter.com/about/>.
- <sup>279</sup> Taleeb Starkes, *Black Lies Matter: Why Lies Matter to the Race Grievance Industry* (n.p.: CreateSpace Independent Publishing, 2016); Heather Mac Donald, *The War on Cops: How the New Attack on Law and Order Makes Everyone Less Safe* (New York: Encounter Books, 2016).
- <sup>280</sup> Mac Donald, *The War on Cops*, 5-80; Jared Taylor, "DOJ Clears Officer Wilson in Devastating Report," *American Renaissance*, March 4, 2015. On March 4, 2015, the U.S. Department of Justice released an 86-page report explaining why it will not bring a federal indictment against Darren Wilson for shooting Michael Brown. These pages leave no doubt that the Ferguson disturbances were, start to finish, based on an utterly false version of events that the media passed on uncritically. Memorandum: Department of Justice Report Regarding the Criminal Investigation into the Shooting Death of Michael Brown by Ferguson, Missouri Police Officer Darren Wilson, March 4, 2015; Amanda Prestigiacomo, "No Charges Brought Against Darren Wilson In Michael Brown Shooting, County's First Black Prosecutor Says," *DailyWire.com*, July 30, 2020; Katie Benner, "Eric Garner's Death Will Not Lead to Federal Charges for N.Y.P.D. Officer," *New York Times*, July 16, 2019; Timothy Williams and Mitch Smith, "Cleveland Officer Will Not Face Charges in Tamir Rice Shooting Death" *New York Times*, December 28, 2015; Jake Gibson, "Department of Justice closes Tamir Rice inquiry, will not file charges," *Fox News*, December 29, 2020. For an accurate documentary on the Michael Brown case, see *What Killed Michael Brown?* by black scholar Shelby Steele.
- <sup>281</sup> Kevin Rector, "Charges dropped, Freddie Gray case concludes with zero convictions against officers," *The Baltimore Sun*, July 27, 2016; Juliet Linderman, "DOJ won't bring charges against officers in Gray case," *6 ABC Action News*, September 12, 2017.
- <sup>282</sup> Roland G. Fryer Jr., "What the Data Say About Police," *Wall Street Journal*, June 22, 2020. See also Steven Pinker, *Enlightenment Now: The Case for Reason, Science, Humanism, and Progress* (New York: Viking, 2018), in which the author notes that "three independent analyses have found that a black suspect is no more likely than a white suspect to be killed by the police." *Ibid.*, 216 (citing Roland G. Fryer Jr., "An Empirical Analysis of Racial Differences in Police Use of Force," *National Bureau of Economic Research Working Papers* (2016), 1-63; Ted R. Miller et al., "Perils of police action: a cautionary tale from US data sets," *Injury Prevention* (2016); Sendhil Mullainathan, "Police Killings of Blacks: Here Is What the Data Say," *New York Times*, October 16, 2015).
- <sup>283</sup> Rubenstein, *The Color of Crime*, 13-14, 16. See also Mac Donald, *The War on Cops*, 5-80. The data on police killings had not changed a couple of years later. Heather Mac Donald, "The Myth of Systemic Police Racism," *Wall Street Journal*, June 2, 2020.
- <sup>284</sup> Mara H. Gottfried, "Black Lives Matter chant threatening to officers, police say," *Twin Cities Pioneer Press*, August 30, 2015.
- <sup>285</sup> Mac Donald, *The War on Cops*, 5-80.
- <sup>286</sup> "Al Sharpton Leads March in DC as NYC Protesters Chant: 'What Do We Want? Dead Cops!'" *Breitbart*, December 13, 2014.
- <sup>287</sup> "2014 killings of NYPD officers," *Wikipedia*.
- <sup>288</sup> Jared Taylor, "The Dallas Killings Were Inevitable," *American Renaissance*, July 8, 2016.
- <sup>289</sup> Leo Hohmann, *Stealth Invasion: Muslim Conquest Through Immigration and Resettlement Jihad* (Washington, D.C.: WND Books, 2017), 163-64; Pam Key, "Farrakhan: We Must Rise Up and Kill Those Who Kill Us; Stalk Them and Kill Them," *Breitbart*, August 44, 2015.
- <sup>290</sup> Otto Kerner et al., *Report of the National Advisory Commission on Civil Disorders* (New York: Bantam Books, 1968), 203.
- <sup>291</sup> *Ibid.*, 206.
- <sup>292</sup> *Ibid.*, 410.
- <sup>293</sup> Kemp, *The War Against Whites*, 55-77.
- <sup>294</sup> United Nations, Department of Economic and Social Affairs, Population Division (2019). *World Population Prospects 2019: Highlights* (ST/ESA/SER.A/423).
- <sup>295</sup> *Ibid.*
- <sup>296</sup> Stephen Smith, *The Scramble for Europe: Young Africa on its Way to the Old Continent* (Cambridge: Polity Press, 2019).

- <sup>297</sup> For migration flows, see <https://migration.iom.int/europe/arrivals?type=arrivals>.
- <sup>298</sup> Global Trends: Forced Displacement in 2017, *United Nations High Commissioner for Refugees*, <https://www.unhcr.org/globaltrends2017/>.
- <sup>299</sup> Carl F. Horowitz, *Sharpton: A Demagogue's Rise* (Falls Church, Va.: National Legal and Policy Center, 2014); Kenneth R. Timmerman, *Shakedown: Exposing the Real Jesse Jackson* (Washington, D.C.: Regnery Publishing, 2002). See also Starkes, *Black Lies Matter*.
- <sup>300</sup> See chapter 6 below.
- <sup>301</sup> Greg Johnson, *The White Nationalist Manifesto* (San Francisco: Counter-Currents Publishing, 2018), 73-86; Jared Taylor, *White Identity: Racial Consciousness in the 21<sup>st</sup> Century* (n.p.: New Century Foundation, 2011), 21-137. See also Patrick J. Buchanan, *Suicide of a Superpower: Will America Survive to 2025?* (New York: Thomas Dunne Books, 2011), 226-72.
- <sup>302</sup> Taylor, *White Identity*, 131.
- <sup>303</sup> Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon & Schuster, 2000).
- <sup>304</sup> "A nation's well-being, as well as its ability to compete, is conditioned by a single, pervasive cultural characteristic: the level of trust inherent in a society." Francis Fukuyama, *Trust: The Social Virtues and the Creation of Prosperity* (New York: Free Press, 1995), 7.
- <sup>305</sup> Robert D. Putnam, "E Pluribus Unum: Diversity and Community in the Twenty-first Century," *Scandinavian Political Studies*, vol. 30, no. 2 (2007). Putnam's conclusions have been confirmed in subsequent studies. "Ethnic Diversity and Social Trust: A Critical Review of the Literature and Suggestions for a Research Agenda," *The Oxford Handbook of Social and Political Trust* (2018); "Does Ethnic Diversity Have a Negative Effect on Attitudes towards the Community? A Longitudinal Analysis of the Causal Claims within the Ethnic Diversity Social Cohesion Debate," *European Sociological Review*, Vol. 32, No. 1 (2016); "Does Ethnic Diversity in Local Areas Residential Areas Erode Trust in Other People?" *Carlsberg Foundation* (2016); "Ethnic Diversity and Social Trust: Evidence from the Micro-Context," *American Sociological Review*, Vol. 80, No. 3 (2015); "School ethnic diversity and White students' civic attitudes in England," *Social Science Research*, Vol. 49 (2015); "Ethnic Diversity, Economic and Cultural Contexts, and Social Trust: Cross-Sectional and Longitudinal Evidence from European Regions, 2002-2010," *Social Forces*, Vol. 93, No. 3 (2015); "Ethnic Diversity and Its Impact on Community Social Cohesion and Neighbourly Exchange," *Journal of Urban Affairs*, Vol. 36, No. 1 (2014).
- <sup>306</sup> Tatu Vanhanen, ed., *Ethnic Conflicts Explained by Ethnic Nepotism* (Stamford, Conn.: JAI Press, 1999), xiii.
- <sup>307</sup> J. Philippe Rushton, *Race, Evolution, and Behavior: A Life History Perspective* (Port Huron, Mich.: Charles Darwin Research Institute, 3rd ed. 2000), 89.
- <sup>308</sup> *Ibid.*, 70-71.
- <sup>309</sup> Vanhanen, ed., *Ethnic Conflicts Explained by Ethnic Nepotism*, xiii.
- <sup>310</sup> *Ibid.*, 51-72.
- <sup>311</sup> See chapter 7 below.
- <sup>312</sup> Vanhanen, ed., *Ethnic Conflicts Explained by Ethnic Nepotism*, 235.
- <sup>313</sup> See chapters 2-4 above; "List of ethnic riots," *Wikipedia*; "Lists of active separatist movements," *Wikipedia*.
- <sup>314</sup> For many more examples, see Vanhanen, ed., *Ethnic Conflicts Explained by Ethnic Nepotism*, 79-203.
- <sup>315</sup> "Ghetto riots in the United States (1964-1969)," *Wikipedia*.
- <sup>316</sup> "1992 Los Angeles riots," *Wikipedia*.
- <sup>317</sup> Brent A. Nelson, *America Balkanized: Immigration's Challenge to Government* (Monterey, Va.: American Immigration Control Foundation, 1994), 20.
- <sup>318</sup> Taylor, *White Identity*, 56-75; Roger D. McGrath, "End of the Rainbow," *American Conservative*, December 19, 2005.
- <sup>319</sup> Arthur M. Schlesinger, Jr., *The Disuniting of America: Reflections on a Multicultural Society*, (New York: W. W. Norton, rev. ed. 1998), 20.
- <sup>320</sup> *Ibid.*, 23.
- <sup>321</sup> Buchanan, *Suicide of a Superpower*, 293; Patrick J. Buchanan, *Day of Reckoning: How Hubris, Ideology, and Greed Are Tearing America Apart* (New York: Thomas Dunne Book, 2007), 184-87. See chapter 9 below.
- <sup>322</sup> See chapter 3 above.
- <sup>323</sup> Nelson, *America Balkanized*.
- <sup>324</sup> Kevin MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements* (n.p.: 1stBooks Library, 2002), 312.
- <sup>325</sup> There is no "hate speech" exception to the First Amendment. *Matal v. Tam*, 582 U.S. \_\_\_, 137 S. Ct. 1744 (2017).
- <sup>326</sup> See Roger Pearson, *Race, Intelligence, and Bias in Academe* (Washington, D.C.: Scott-Townsend Publishers, 1991), which shows the extent to which political activism has retarded research into the relationship between genetics and human behavior during the twentieth century and how objective scientific research in this area has been held back by such activism. See also Morton Hunt, *The New Know-Nothings: The Political Foes of the Scientific Study of Human Nature* (London: Transaction Publishers, 1999).
- <sup>327</sup> Terry H. Anderson, *The Pursuit of Fairness: A History of Affirmative Action* (Oxford: Oxford University Press, 2004), 219. For the illegality of speech codes, see <https://www.thefire.org/legal/state-of-the-law-speech-codes/>.

- <sup>328</sup> Kirsten Powers, *The Silencing: How the Left is Killing Free Speech* (Washington, D.C.: Regnery Publishing, 2015); Richard Houck, *Liberalism Unmasked* (London: Arktos, 2018), 55-85. See also *No Safe Spaces* (2020), a documentary by Dennis Prager and Adam Carolla.
- <sup>329</sup> Andy Ngo, *Unmasked: Inside Antifa's Radical Plan to Destroy Democracy* (New York: Center Street, 2021).
- <sup>330</sup> Mark Bray, *Antifa: The Anti-Fascist Handbook* (New York: Melville House, 2017).
- <sup>331</sup> "Free Expression on College Campuses," College Pulse, May 2019.
- <sup>332</sup> <https://www.legal-project.org/issues/european-hate-speech-laws>.
- <sup>333</sup> Tamara Berens, "Free Speech Liberalism is Dying in Its Birthplace," *American Conservative*, January 29, 2019. For the broad definition of a hate crime in the United Kingdom that includes subjectively evaluated offensive language, see <https://www.met.police.uk/advice/advice-and-information/hco/hate-crime/what-is-hate-crime/>.
- <sup>334</sup> "Hate speech," *Wikipedia*.
- <sup>335</sup> For the oppression in Sweden and one group's response, see HMF Medaljen, "Proud of Being Guilty: Fighting the Stigma of Lawfare in Sweden and Winning," *Counter-Currents Publishing*, April 13, 2021.
- <sup>336</sup> "Legality of Holocaust denial," *Wikipedia*.
- <sup>337</sup> Richard Lynn, *The Global Bell Curve: Race, IQ, and Inequality Worldwide* (Augusta, Ga.: Washington Summit Publishers, 2008), 1, 289-90.
- <sup>338</sup> Richard J. Herrnstein and Charles Murray, *The Bell Curve: Intelligence and Class Structure in American Life* (New York: Free Press Paperbacks, 1994), 532.
- <sup>339</sup> Will and Ariel Durant, *The Lessons of History* (New York: Simon and Schuster, 1968), 20.
- <sup>340</sup> Buchanan, *Suicide of a Superpower*, 207.
- <sup>341</sup> *Ibid.*, 210-12.
- <sup>342</sup> For the evidence for biological evolution, see, e.g., Richard Dawkins, *The Greatest Show on Earth: The Evidence for Evolution* (New York: Free Press, 2009); Jerry A. Coyne, *Why Evolution Is True* (New York: Penguin Books, 2009); Donald R. Prothero, *Evolution: What the Fossils Say and Why It Matters* (New York: Columbia University Press, 2nd ed. 2017).
- <sup>343</sup> Steven Pinker, *The Blank Slate: The Modern Denial of Human Nature* (New York: Penguin Books, 2003); Steven Pinker, *How the Mind Works* (New York: W. W. Norton, 1997).
- <sup>344</sup> "Essence" is placed in quotation marks because it is a term of art with a unique definition in this book.
- <sup>345</sup> Jonathan Haidt, *The Righteous Mind: Why Good People Are Divided by Politics and Religion* (New York: Pantheon Books, 2012), 3-92.
- <sup>346</sup> "Throughout the realm of animal problem-solving experiments, reasoning, such as it is, operates as a means of finding paths to *instinctually given ends*. Biologically, reason is a servant to life." Raymond B. Cattell, *A New Morality from Science: Beyondism* (New York: Pergamon Press, 1972), 44-45.
- <sup>347</sup> David Sloan Wilson, *Darwin's Cathedral: Evolution, Religion, and the Nature of Society* (Chicago: University of Chicago Press, 2002). Wilson argues that religion is "a product of evolution that enables groups to function as adaptive units." *Ibid.*, 6. For more on adaptiveness, see chapter 19 below.
- <sup>348</sup> Arnold J. Toynbee, *A Study of History*, abridgement of volumes I-VI by D. C. Somervell (Oxford: Oxford University Press, 1946); Arnold J. Toynbee, *A Study of History*, abridgement of volumes VII-X by D. C. Somervell (Oxford: Oxford University Press, 1957).
- <sup>349</sup> See chapter 4 above.
- <sup>350</sup> Gregory Cochran and Henry Harpending, *The 10,000 Year Explosion: How Civilization Accelerated Human Evolution* (New York: Basic Books, 2009). The book's thesis is that human evolution has accelerated in the past 10,000 years, rather than slowing or stopping, changing humans significantly in body and mind.
- <sup>351</sup> Charles Murray, *Human Diversity: The Biology of Gender, Race, and Class* (New York: Twelve, 2020), 129-202; Nicholas Wade, *Before the Dawn: Recovering the Lost History of Our Ancestors* (New York: Penguin Press, 2006), 184.
- <sup>352</sup> John R. Baker, *Race* (Athens, Ga.: Foundation for Human Understanding, 2nd ed. 1981), 625. Recall that we define the White race as consisting of the Europicid subraces that originated on the European continent.
- <sup>353</sup> Much of the discussion of primary, secondary, and tertiary ideologies is based on Rodney Stark, *Discovering God: The Origins of the Great Religions and the Evolution of Belief* (New York: HarperCollins Publishers, 2007). Stark defines religion as consisting of "explanations of existence (or ultimate meaning) based on supernatural assumptions and including statements about the nature of the supernatural, which may specify methods or procedures [e.g., rites and rituals] for exchanging with the supernatural." *Ibid.*, 46.
- <sup>354</sup> Steven Roger Fischer, *A History of Writing* (London: Reaktion Books, 2001).
- <sup>355</sup> Because of the cultural unity between the Sumerians, Amorites, Kassites, Assyrians, and Chaldaeans, especially the continuity of the Sumerian religion, Mesopotamia is considered one society. Georges Roux, *Ancient Iraq* (New York: Penguin Books, 3rd ed. 1992), 3, 85.
- <sup>356</sup> The term "civilization" is used to describe a secondary or higher culture as well as a sequence of secondary and higher cultures created by the same race and considered to be an important part of the race's cultural heritage. "Western civilization" is used in the latter sense.

- <sup>357</sup> Baker, *Race*, 506-20. Baker's list of requirements for a society to be considered civilized is similar to those listed here for a secondary culture.
- <sup>358</sup> Fischer, *A History of Writing*, 218.
- <sup>359</sup> Baker, *Race*, 521-25.
- <sup>360</sup> Stark, *Discovering God*, 412.
- <sup>361</sup> See chapter 2 above.
- <sup>362</sup> James C. Russell, *The Germanization of Early Medieval Christianity: A Sociohistorical Approach to Religious Transformation* (New York: Oxford University Press, 1994).
- <sup>363</sup> Jerry Z. Muller, "Us and Them: The Enduring Power of Ethnic Nationalism," *Foreign Affairs*, March/April 2008.
- <sup>364</sup> Michael Burleigh, *Earthly Powers: The Clash of Religion and Politics in Europe from the French Revolution to the Great War* (New York: HarperCollins Publishers, 2005), 144-99.
- <sup>365</sup> Rodney Stark, *How the West Won: The Neglected Story of the Triumph of Modernity* (Wilmington, Del.: ISI Books, 2014); Rodney Stark, *The Victory of Reason: How Christianity Led to Freedom, Capitalism, and Western Success* (New York: Random House, 2005).
- <sup>366</sup> Lawrence R. Brown, *The Might of the West* (Washington, D.C.: Joseph J. Binns, 1963), 48.
- <sup>367</sup> Peter Watson, *Ideas: A History of Thought and Invention, from Fire to Feud* (New York: Harper, 2005), 494-95.
- <sup>368</sup> Nicholas Wade, *The Faith Instinct: How Religion Evolved and Why It Endures* (New York: Penguin Press, 2009), 268. See also Douglas Murray, *The Strange Death of Europe: Immigration, Identity, Islam* (London: Bloomsbury, 2017), 210-12.
- <sup>369</sup> William Bowman, *Friedrich Nietzsche: Herald of a New Era* (n.p.: Hazar Press, 2016), 6. See also A. N. Wilson, *God's Funeral* (New York: W. W. Norton, 1999).
- <sup>370</sup> See chapter 2 above.
- <sup>371</sup> In 1945, the newly-founded United Nations had 51 members, but the organization had grown to 193 members in 2011. "United Nations," *Wikipedia*. In 1900, there were many states in Europe without a single overwhelmingly dominant nationality. By 2007, there were only two, and one of those, Belgium, was close to breaking up. The other was Switzerland where the domestic ethnic balance of power is protected by strict citizenship laws. In Europe, the nation-state has triumphed. Muller, "Us and Them," *Foreign Affairs*, 19. For a history of ethnic nationalism and its continued power today, see Patrick J. Buchanan, *Suicide of a Superpower: Will America Survive to 2025?* (New York: Thomas Dunne Books, 2011), 273-317. For a list of multiracial/multiethnic countries that disintegrated into more ethnically homogeneous countries, see chapter 5 above.
- <sup>372</sup> Helen Pluckrose and James Lindsay, *Cynical Theories: How Activist Scholarship Made Everything about Race, Gender, and Identity – and Why This Harms Everybody* (Durham, N.C.: Pitchstone Publishing, 2020), 30. For more on postmodernism, see chapter 9 below.
- <sup>373</sup> The name "Great Civil War of the West" is borrowed from Patrick J. Buchanan, *Churchill, Hitler, and "The Unnecessary War": How Britain Lost Its Empire and the West Lost the World* (New York: Crown Publishers, 2008), xvii.
- <sup>374</sup> The expression "real Americans" is borrowed from T. Lothrop Stoddard, *Re-Forging America: The Story of Our Nationhood* (Burlington, Iowa: Ostara Publications, 2010 reprint of 1927 edition), 195-96.
- <sup>375</sup> For a White racial history of the settling of North America, see Madison Grant, *The Conquest of a Continent or The Expansion of Races in America* (New York: Charles Scribner's Sons, 1933).
- <sup>376</sup> Richard A. Easterlin, "Immigration: Economic and Social Characteristics," in Stephan Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups* (Cambridge: Belknap Press of Harvard University Press, 1980), 479.
- <sup>377</sup> Samuel P. Huntington, *Who Are We?: The Challenges to America's National Identity* (New York: Simon & Schuster, 2004), 44.
- <sup>378</sup> Philip Gleason, "American Identity and Americanization," in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 34-35.
- <sup>379</sup> See the U.S. Supreme Court cases of *Dred Scott v. Sandford*, 60 U.S. 393 (1857), and *Elk v. Wilkins*, 112 U.S. 94 (1884).
- <sup>380</sup> *The Federalist Papers* (New York: New American Library, 1961), 38.
- <sup>381</sup> *Dred Scott v. Sandford*, 60 U.S. at 404; *Elk v. Wilkins*, 112 U.S. at 99-100.
- <sup>382</sup> Reed Ueda, "Naturalization and Citizenship," in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 739.
- <sup>383</sup> *Ibid.*, 737.
- <sup>384</sup> Huntington, *Who Are We?*, 54.
- <sup>385</sup> *Ibid.*, xv, 38-39.
- <sup>386</sup> *Ibid.*, 53.
- <sup>387</sup> *Ibid.*, 49. "Historically," in the words of one liberal historian, "America has been a racist nation. White Americans began as a people so arrogant in convictions of racial superiority that they felt licensed to kill red people, to enslave black people, and to import yellow and brown people for peon labor. We white Americans have been racist in our laws, in our institutions, in our customs, in our conditioned reflexes, in our souls." Arthur M. Schlesinger, Jr., *The Disuniting of America: Reflections on a Multicultural Society*, (New York: W. W. Norton, rev. ed. 1998), 18.
- <sup>388</sup> Eric B. Schultz and Michael J. Tougas, *King Philip's War: The History and Legacy of America's Forgotten Conflict* (Woodstock, Vt.: Countryman Press, 1999), 4-5.
- <sup>389</sup> Jill Lepore, *The Name of War: King Philip's War and the Origins of American Identity* (New York: Alfred A. Knopf, 1998), xiii. For works on colonial identity, see *ibid.*, 249, n.11.
- <sup>390</sup> *Ibid.*, 240.

- <sup>391</sup> Huntington, *Who Are We?*, 53-54. For a pro-White account of “The Winning of the West,” see Theodore Roosevelt’s four volume history with that title.
- <sup>392</sup> Peter Silver, *Our Savage Neighbors: How Indian War Transformed Early America* (New York: W. W. Norton, 2008).
- <sup>393</sup> Edward H. Spicer, “Federal Policy Toward American Indians,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 114.
- <sup>394</sup> U.S. Constitution, Article I, Section 2. The same expression – “Indians not taxed” – is repeated in 1868 in section 2 of the Fourteenth Amendment, which repealed the “three-fifths” clause.
- <sup>395</sup> U.S. Constitution, Article I, Section 8.
- <sup>396</sup> Spicer, “Federal Policy Toward American Indians,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 114.
- <sup>397</sup> *Cherokee Nation v. Georgia*, 30 U.S. 1, 17 (1831).
- <sup>398</sup> Spicer, “Federal Policy Toward American Indians,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 114-15. See also Daniel Walker Howe, *What Hath God Wrought: The Transformation of America, 1815-1848* (Oxford: Oxford University Press, 2007), 342-57.
- <sup>399</sup> Howe, *What Hath God Wrought*, 414-23, 516-18.
- <sup>400</sup> *Ibid.*, 367.
- <sup>401</sup> *Ibid.*, 365. The opinion of “almost all American statesmen” in the 1830s was that “the Indian race in North America is doomed” and “by the time Europeans have settled the Pacific coast, it will have ceased to exist.” Alexis de Tocqueville, *Democracy in America*, tr. Arthur Goldhammer (New York: Literary Classics of the United States (Library of America), 2004), 376.
- <sup>402</sup> *Elk v. Wilkins*, 112 U.S. 94, 99 (1884).
- <sup>403</sup> Spicer, “Federal Policy Toward American Indians,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 116-17.
- <sup>404</sup> *Ibid.*, 114.
- <sup>405</sup> U.S. Constitution, Article I, Section 9.
- <sup>406</sup> U.S. Constitution, Article IV, Section 2.
- <sup>407</sup> *Dred Scott v. Sandford*, 60 U.S. 393, 411 (1857).
- <sup>408</sup> Stoddard, *Re-Forging America*, 27-29.
- <sup>409</sup> In the 1830s, Alexis de Tocqueville observed, “Racial prejudice seems to me stronger in the states that have abolished slavery than in those where slavery still exists, and nowhere is intolerance greater than in states where servitude was unknown.” De Tocqueville, *Democracy in America*, 395.
- <sup>410</sup> Thomas E. Woods, Jr., *The Politically Incorrect Guide to American History* (Washington, D.C.: Regnery Publishing, 2004), 43-45, 51-52.
- <sup>411</sup> Howe, *What Hath God Wrought*, 262. See also James P. Lubinskas, “‘A Troublesome Presence’: Racial Policy-Making in a Wiser Era,” *American Renaissance*, Vol. 9, No. 8, August 1998.
- <sup>412</sup> Huntington, *Who Are We?*, 54. “In nearly all the states that have abolished slavery, voting rights have been granted to the Negro, but if he goes to the polls, he puts his life at risk.” De Tocqueville, *Democracy in America*, 396.
- <sup>413</sup> George M. Fredrickson and Dale T. Knobel, “History of Prejudice and Discrimination,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 834.
- <sup>414</sup> *Dred Scott v. Sandford*, 60 U.S. 393, 416 (1857).
- <sup>415</sup> David M. Potter, *The Impending Crisis: America Before the Civil War, 1848-1861* (New York: Harper Perennial, 2011), 35.
- <sup>416</sup> *Loving v. Virginia*, 388 U.S. 1 (1967).
- <sup>417</sup> “Anti-miscegenation laws in the United States,” *Wikipedia*.
- <sup>418</sup> Fredrickson and Knobel, “History of Prejudice and Discrimination,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 834.
- <sup>419</sup> *Dred Scott*, 60 U.S. at 407.
- <sup>420</sup> *Ibid.* at 404. If blacks were not even considered as being equal to Whites in apportionment for representation according to the “three fifths” clause (U.S. Constitution, Article I, Section 2), then they certainly could not be considered to be equal to Whites in regards to citizenship.
- <sup>421</sup> Huntington, *Who Are We?*, 55. For an argument that the Fourteenth Amendment is unconstitutional, see Leander H. Perez, *The Unconstitutionality of the Fourteenth Amendment*, barefootsworld.org/14uncon.html. See also the 1957 Georgia Memorial to Congress, urging the U.S. Congress to declare the Fourteenth and Fifteenth Amendments null and void because of constitutional violations during the ratification process. “1957 Georgia Memorial to Congress,” *Wikipedia*.
- <sup>422</sup> Fredrickson and Knobel, “History of Prejudice and Discrimination,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 835-36.
- <sup>423</sup> Patrick J. Buchanan, *Suicide of a Superpower: Will America Survive to 2025?* (New York: Thomas Dunne Books, 2011), 201.
- <sup>424</sup> *Civil Rights Cases*, 109 U.S. 3, 24-25 (1883).
- <sup>425</sup> *Plessy v. Ferguson*, 163 U.S. 537 (1896).
- <sup>426</sup> *Williams v. Mississippi*, 170 U.S. 213 (1898); C. Vann Woodward, *The Strange Career of Jim Crow* (New York: Oxford University Press, 3rd rev. ed. 1974); “Jim Crow laws,” *Wikipedia*; “Disenfranchisement after the Reconstruction Era,” *Wikipedia*.



- <sup>427</sup> “Racial segregation in the United States Armed Forces,” *Wikipedia*.
- <sup>428</sup> John Milton Cooper, Jr., *Woodrow Wilson: A Biography* (New York: Alfred A. Knopf, 2009), 204-06.
- <sup>429</sup> August Meier and Elliott Rudwick, “The Rise of Segregation in the Federal Bureaucracy, 1900-1930,” *Phylon* (1960-), 28, no. 2 (1967), 178-84.
- <sup>430</sup> “Racial segregation in the United States,” *Wikipedia*.
- <sup>431</sup> Nathaniel Weyl and William Marina, *American Statesmen On Slavery and the Negro* (New Rochelle, N.Y.: Arlington House, 1971), 376-77.
- <sup>432</sup> *Brown v. Board of Education of Topeka*, 347 U.S. 483 (1954).
- <sup>433</sup> Huntington, *Who Are We?*, 55.
- <sup>434</sup> Fredrickson and Knobel, “History of Prejudice and Discrimination,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 836.
- <sup>435</sup> William S. Bernard, “Immigration: History of U.S. Policy,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 490.
- <sup>436</sup> H. M. Lai, “Chinese,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 218.
- <sup>437</sup> See Raymond Wolters, “Race War on the Pacific Coast,” *The Occidental Quarterly*, vol. 8, no. 1, Spring 2008, a review of Jean Pfaelzer, *Driven Out: The Forgotten War against Chinese Americans* (New York: Random House, 2007).
- <sup>438</sup> Bernard, “Immigration: History of U.S. Policy,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 490, 492.
- <sup>439</sup> Ueda, “Naturalization and Citizenship,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 740.
- <sup>440</sup> Harry H. L. Kitano, “Japanese,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 563.
- <sup>441</sup> *Takao Ozawa v. United States*, 260 U.S. 178 (1922). Also, in *United States v. Bhagat Singh Thind*, 261 U.S. 204 (1923), the Supreme Court ruled that people of Asian Indian descent are not White and thus are ineligible for naturalization.
- <sup>442</sup> Bernard, “Immigration: History of U.S. Policy,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 492.
- <sup>443</sup> Easterlin, “Immigration: Economic and Social Characteristics,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 479.
- <sup>444</sup> Kitano, “Japanese,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 565-67; *Korematsu v. United States*, 323 U.S. 214 (1944).
- <sup>445</sup> Ueda, “Naturalization and Citizenship,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 746.
- <sup>446</sup> Carlos E. Cortés, “Mexicans,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 698-99.
- <sup>447</sup> Howe, *What Hath God Wrought*, 810. See also Cortés, “Mexicans,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 705-14.
- <sup>448</sup> Cortés, “Mexicans,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 699.
- <sup>449</sup> Bernard, “Immigration: History of U.S. Policy,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 492.
- <sup>450</sup> Cortés, “Mexicans,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 703.
- <sup>451</sup> Huntington, *Who Are We?*, 56. See also Jared Taylor, “What the Founders Really Thought About Race: The White Consciousness of U.S. Statesmen,” *The National Policy Institute*, February 17, 2012; Jared Taylor, “The Racial Revolution: Race and Racial Consciousness in American History,” in Samuel Francis, ed., *Race and the American Prospect: Essays on the Racial Realities of Our Nation and Our Time* (Mt. Airy, Md.: Occidental Press, 2006), 121-58.
- <sup>452</sup> Even the great representative of the Enlightenment in America, Benjamin Franklin, expressed a strong pro-British ethnic bias. He argues that only “white people,” which he narrowly defines as principally the English and “Saxons” from Germany, should be allowed to settle in the British colonies because, he remarks, “the Number of purely white People in the World is proportionately very small” and he wishes “their Numbers were increased.” Excluded from his category of “white people” were Spaniards, Italians, French, Russians, Swedes, Germans (except Saxons), and other Europeans of “a swarthy Complexion.” Benjamin Franklin, *Writings*, ed. J. A. Leo Lemay (New York: Literary Classics of the United States (Library of America), 1987), 374. Deploring the influx of “Palatine Boors” into Pennsylvania in the mid-eighteenth century, Franklin asks, “Why should *Pennsylvania*, founded by the *English*, become a Colony of *Aliens*, who will shortly be so numerous as to Germanize us instead of our Anglifying them, and will never adopt our Language or Customs, any more than they can acquire our Complexion.” *Ibid.* See also *ibid.*, 445. He explains, “perhaps I am partial to the Complexion of my Country, for such Kind of Partiality is natural to Mankind.” *Ibid.*
- <sup>453</sup> De Tocqueville, *Democracy in America*.
- <sup>454</sup> Michael Lind, *The Next American Nation: The New Nationalism and the Fourth American Revolution* (New York: Free Press, 1995), 46. Although his hoped-for “Fourth American Revolution” is unacceptable, Lind provides a useful analytical framework for understanding American history and identity. He divides American history into three republics: Anglo-America (1789-1861); Euro-America (1875-1957); and Multicultural America (1972-present). *Ibid.*, 11.
- <sup>455</sup> Nativism is the “intense opposition to an internal minority on the ground of its foreign (i.e., ‘un-American’) connections.” John Higham, *Strangers in the Land: Patterns of American Nativism 1860-1925* (New Brunswick, N.J.: Rutgers University Press, 2011), 4.
- <sup>456</sup> *Ibid.*, 5-11. “Anglo-Saxonism was . . . identified from the first with love of freedom, dedication to republicanism, and a commitment to law and limited government. Allied to these political qualities were such domestic and personal virtues as respect

for womanhood, honesty, simplicity, and bravery. This ensemble remained the substantive core of Anglo-Saxonism, but it came to be understood in more distinctively racial terms; that is, a commitment to liberty and republicanism was no longer regarded merely as the political heritage of the Anglo-Saxons, but as their native genius . . .” Gleason, “American Identity and Americanization,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 41.

<sup>457</sup> Gleason, “American Identity and Americanization,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 34-35.

<sup>458</sup> Howe, *What Hath God Wrought*, 704.

<sup>459</sup> Tyler Anbinder, *Nativism and Slavery: The Northern Know Nothings and the Politics of the 1850s* (Oxford: Oxford University Press, 1992), 10-13.

<sup>460</sup> *Ibid.*, xiii, 104-05, 119, 126, 273.

<sup>461</sup> *Ibid.*, ix.

<sup>462</sup> Higham, *Strangers in the Land*, 4.

<sup>463</sup> Anbinder, *Nativism and Slavery*, xv.

<sup>464</sup> Huntington, *Who Are We?*, 56-57; Peter Brimelow, *Alien Nation: Common Sense About America's Immigration Disaster* (New York: Random House, 1995), 305.

<sup>465</sup> Higham, *Strangers in the Land*, 53-54.

<sup>466</sup> *Ibid.*, 62-63, 80-87.

<sup>467</sup> *Ibid.*, 102-03, 203.

<sup>468</sup> *Ibid.*, 194-233, 300. Americanization is “an organized effort to assist and accelerate the process of immigrant assimilation to American norms.” Otis L. Graham Jr., *Unguarded Gates: A History of America's Immigration Crisis* (Lanham, Md.: Rowman & Littlefield Publishers, 2004), 42.

<sup>469</sup> Gleason, “American Identity and Americanization,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 39-41.

<sup>470</sup> Higham, *Strangers in the Land*, 266, 285-97.

<sup>471</sup> Linda Gordon, *The Second Coming of the KKK: The Ku Klux Klan of the 1920s and the American Political Tradition* (New York: Liveright Publishing, 2017), 2-3.

<sup>472</sup> Paul Johnson, *A History of the American People* (New York: HarperCollins Publishers, 1997), 667.

<sup>473</sup> Arthur A. Goren, “Jews,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 590.

<sup>474</sup> See Madison Grant, *The Passing of the Great Race or The Racial Basis of European History* (1916); Lothrop Stoddard, *The Rising Tide of Color Against White World-Supremacy* (1920); Lothrop Stoddard, *The Revolt Against Civilization: The Menace of the Under Man* (1922). Grant was largely responsible for this “racialist moment” in American history. George McDaniel, “Madison Grant and the Racialist Movement,” in George McDaniel, ed., *A Race Against Time: Racial Heresies for the 21st Century* (Oakton, Va.: New Century Foundation, 2003), 121-28.

<sup>475</sup> Higham, *Strangers in the Land*, 301.

<sup>476</sup> Stoddard, *Re-Forging America*, 105.

<sup>477</sup> Bernard, “Immigration: History of U.S. Policy,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 492-93.

<sup>478</sup> Wayne Lutton, “Immigration and Race: The Making and Unmaking of America” in Francis, *Race and the American Prospect*, 184.

<sup>479</sup> Huntington, *Who Are We?*, 57-58.

<sup>480</sup> *Ibid.*, xvi, 40. According to Huntington, culture refers to “a people’s language, religious beliefs, social and political values, assumptions as to what is right and wrong, appropriate and inappropriate, and to the objective institutions and behavioral patterns that reflect these subjective elements.” *Ibid.*, 30.

<sup>481</sup> *Ibid.*, 59.

<sup>482</sup> *Ibid.*, 18, 40-41, 61, 129.

<sup>483</sup> *Ibid.*, xv-xvi, 38, 40-41, 46-47.

<sup>484</sup> See chapter 8 below. For more on the unique vulnerability of Western individualistic societies to subversion through “altruistic punishment,” see chapter 17 below.

<sup>485</sup> Buchanan, *Suicide of a Superpower*, 190-97.

<sup>486</sup> See, for example, *Federalist No. 10*, which discusses the means of preventing rule by majority faction and argues that a representative republic, like the one created by the Constitution, is more effective against “factions” than a direct democracy.

<sup>487</sup> *Federalist No. 1* in *The Federalist Papers*, 38.

<sup>488</sup> U.S. Constitution, Article IV, Section 4.

<sup>489</sup> In July 1776, Benjamin Franklin, John Adams, and Thomas Jefferson were selected to design the first Great Seal of the newly-declared independent nation. The submitted design included a shield with six quarters “pointing out the Countries from which these States have been peopled.” These symbols were the rose for England, thistle for Scotland, harp for Ireland, fleur-de-lis for France, Belgic lion for Holland, and imperial eagle for Germany. These were the six European nations that the founders recognized as being the nations whose peoples established the thirteen colonies and whose descendants had founded the American Republic. To express the theme of this imagery, the motto was “E pluribus unum” – “out of many, one.” Only the motto was included in the final design of the Great Seal. <https://greatseal.com/committees/firstcomm/index.html>.

<sup>490</sup> For more on diversity, see chapter 9 below.

- <sup>491</sup> Robert Middlekauff, *The Glorious Cause: The American Revolution, 1763-1789* (Oxford: Oxford University Press, rev. ed. 2005), 514.
- <sup>492</sup> Thomas Jefferson, *Writings*, ed. Merrill D. Peterson (New York: Literary Classics of the United States (Library of America), 2011), 32.
- <sup>493</sup> Buchanan, *Suicide of a Superpower*, 191.
- <sup>494</sup> *Dred Scott v. Sandford*, 60 U.S. 393, 410 (1857).
- <sup>495</sup> J. L. Woodruff, "Race in Philosophy: Toward a New Framework" in Francis, *Race and the American Prospect*, 353.
- <sup>496</sup> Jefferson, *Writings*, 1501.
- <sup>497</sup> *Ibid.*, 266.
- <sup>498</sup> Jon Meacham, *Thomas Jefferson: The Art of Power* (New York: Random House, 2012), 392. See also Anthony F. C. Wallace, *Jefferson and the Indians: The Tragic Fate of the First Americans* (Cambridge: Belknap Press of Harvard University Press, 1999), 16-20, 206-07, 239, 273-75.
- <sup>499</sup> Meacham, *Jefferson*, 476.
- <sup>500</sup> Jefferson, *Writings*, 288.
- <sup>501</sup> *Ibid.*, 44.
- <sup>502</sup> *Ibid.*, 264.
- <sup>503</sup> *Ibid.*, 264-70.
- <sup>504</sup> *Ibid.*, 266.
- <sup>505</sup> *Ibid.*, 270.
- <sup>506</sup> *Ibid.*, 270.
- <sup>507</sup> *Ibid.*, 844.
- <sup>508</sup> *Ibid.*, 1097.
- <sup>509</sup> *Ibid.*, 1434.
- <sup>510</sup> *Ibid.*, 1484-87.
- <sup>511</sup> Abraham Lincoln, *Speeches and Writings, 1832-1858* (New York: Literary Classics of the United States (Library of America), 1989), 271.
- <sup>512</sup> *Ibid.*, 316.
- <sup>513</sup> *Ibid.*, 400.
- <sup>514</sup> *Ibid.*, 397.
- <sup>515</sup> *Ibid.*, 401-02.
- <sup>516</sup> *Ibid.*, 636.
- <sup>517</sup> *Ibid.*, 675.
- <sup>518</sup> *Ibid.*, 504.
- <sup>519</sup> Abraham Lincoln, *Speeches and Writings, 1859-1865* (New York: Literary Classics of the United States (Library of America), 1989), 215-24.
- <sup>520</sup> *Ibid.*, 358.
- <sup>521</sup> John Patrick Diggins, *On Hallowed Ground: Abraham Lincoln and the Foundations of American History* (New Haven: Yale University Press, 2000), 176.
- <sup>522</sup> Lincoln, *Speeches and Writings, 1859-1865*, 353.
- <sup>523</sup> *Ibid.*
- <sup>524</sup> *Ibid.*, 354.
- <sup>525</sup> *Ibid.*, 356-57.
- <sup>526</sup> *Ibid.*, 368.
- <sup>527</sup> *Ibid.*, 407.
- <sup>528</sup> *Ibid.*, 412.
- <sup>529</sup> *Ibid.*, 536.
- <sup>530</sup> Patrick J. Buchanan, *Day of Reckoning: How Hubris, Ideology, and Greed Are Tearing America Apart* (New York: Thomas Dunne Book, 2007), 64.
- <sup>531</sup> *Ibid.*, 185-86.
- <sup>532</sup> Gibson, Campbell and Kay Jung, *Historical Census Statistics on Population Totals by Race, 1790 to 1990, and by Hispanic Origin, 1970 to 1990, for the United States, Regions, Divisions, and States*, Population Division, Working Paper No. 56, Table 1, U.S. Census Bureau, Washington, D.C., 2002.
- <sup>533</sup> Much of this chapter is based on the following books: Kevin MacDonald, *A People That Shall Dwell Alone: Judaism as a Group Evolutionary Strategy, with Diaspora Peoples* (San Jose: Writers Club Press, 2002); Kevin MacDonald, *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism* (n.p.: 1stBooks Library, 2004); Kevin MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements* (n.p.: 1stBooks Library, 2002); Kevin MacDonald, *Cultural Insurrections: Essays on Western Civilization, Jewish Influence, and Anti-Semitism* (Atlanta, Ga.: Occidental Press,

2007). See <http://www.kevinmacdonald.net/>. I quoted extensively from MacDonald's works because a scientist's words often lose too much of their original meaning when summarized or paraphrased.

<sup>534</sup> MacDonald, *A People That Shall Dwell Alone* (hereinafter *PTSDA*), 10.

<sup>535</sup> *Ibid.*, xcvi.

<sup>536</sup> *Ibid.*, 34-49.

<sup>537</sup> *Ibid.*, 86.

<sup>538</sup> *Ibid.*

<sup>539</sup> *Ibid.*, 7.

<sup>540</sup> *Ibid.*, 352.

<sup>541</sup> *Ibid.*, 353-64.

<sup>542</sup> MacDonald, *The Culture of Critique* (hereinafter *CofC*), xxxii.

<sup>543</sup> MacDonald, *Separation and Its Discontents* (hereinafter *SAID*), xxxv.

<sup>544</sup> *Ibid.*, 2.

<sup>545</sup> *Ibid.*, 10-11.

<sup>546</sup> *Ibid.*, 34.

<sup>547</sup> *Ibid.*, 111. For more on the uniqueness of Western individualism, see Kevin MacDonald, *Individualism and the Western Liberal Tradition: Evolutionary Origins, History, and Prospects for the Future* (n.p.: Kindle Direct Publishing, 2019).

<sup>548</sup> *SAID*, 110.

<sup>549</sup> *Ibid.*, 38.

<sup>550</sup> *Ibid.*, 110-11.

<sup>551</sup> *Ibid.*, 111.

<sup>552</sup> *Ibid.*, 25.

<sup>553</sup> Anti-Semitism "played a prominent role in the development of hegemonic, corporate Catholicism in the late Roman Empire" of the fourth and fifth centuries. At this time, the Christian church was "in its very essence the embodiment of a powerful anti-Semitic movement that arose because of gentile concern with resource and reproductive competition with Jews." *Ibid.*, 112.

<sup>554</sup> Christian anti-Semitism experienced a major revival in the twelfth and thirteenth centuries, which resulted in persecutions and expulsions of Jews. For example, Jews were expelled from England en masse at the end of the thirteenth century and from France at the end of the fourteenth century. In 1492, the Jews of Spain were forced to choose between exile and conversion. Almost 150,000 Jews left Spain, while about 50,000 converted. Arthur A. Goren, "Jews," in Stephan Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups* (Cambridge: Belknap Press of Harvard University Press, 1980), 572. The Spanish Inquisition of the fifteenth and sixteenth centuries "was fundamentally an authoritarian, collectivist, and exclusionary movement that resulted from resource and reproductive competition with Jews, and particularly crypto-Jews posing as Christians." *SAID*, 147.

<sup>555</sup> National Socialism was a response to Jewish communism and Jewish influence in German society. "The National Socialist movement in Germany from 1933-1945 is a departure from Western tendencies toward universalism and muted individualism in the direction of racial nationalism and cohesive collectivism. . . . National Socialism developed in the context of group conflict between Jews and gentiles" and "may be usefully conceptualized as a group evolutionary strategy that was characterized by several key features that mirrored Judaism as a group evolutionary strategy." *SAID*, 161.

<sup>556</sup> *CofC*, lxvi.

<sup>557</sup> *PTSDA*, 139.

<sup>558</sup> *SAID*, 233.

<sup>559</sup> *PTSDA*, 139-40.

<sup>560</sup> *SAID*, 214.

<sup>561</sup> *CofC*, 316.

<sup>562</sup> *PTSDA*, 140-55.

<sup>563</sup> *CofC*, 226-27.

<sup>564</sup> *PTSDA*, 188-97.

<sup>565</sup> *Ibid.*, xc-xci.

<sup>566</sup> MacDonald, *Cultural Insurrections*, 216.

<sup>567</sup> Goren, "Jews," in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 571, 579.

<sup>568</sup> *CofC*, 81.

<sup>569</sup> *Ibid.*, xlii.

<sup>570</sup> Philip Gleason, "American Identity and Americanization," in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 46.

<sup>571</sup> Goren, "Jews," in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 581.

<sup>572</sup> Gleason, "American Identity and Americanization," in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 46.

<sup>573</sup> Goren, "Jews," in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 589.

- <sup>574</sup> SAID, 331.
- <sup>575</sup> *CofC*, lvi.
- <sup>576</sup> SAID, 332.
- <sup>577</sup> *CofC*, 246.
- <sup>578</sup> *Ibid.*, 327.
- <sup>579</sup> Gleason, "American Identity and Americanization," in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 43.
- <sup>580</sup> *CofC*, 246-47.
- <sup>581</sup> Gleason, "American Identity and Americanization," in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 47.
- <sup>582</sup> *CofC*, 247-48.
- <sup>583</sup> *Ibid.*, viii.
- <sup>584</sup> *Ibid.*, lxxiii.
- <sup>585</sup> *Ibid.*, v.
- <sup>586</sup> *Ibid.*, 23.
- <sup>587</sup> Carl N. Degler, *In Search of Human Nature: The Decline and Revival of Darwinism in American Social Thought* (New York: Oxford University Press, 1991), 61-83.
- <sup>588</sup> *CofC*, 27.
- <sup>589</sup> *Ibid.*, 20-21.
- <sup>590</sup> Gleason, "American Identity and Americanization," in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 47. "Boas's influence upon American social scientists in matters of race can hardly be exaggerated." Degler, *In Search of Human Nature*, 61.
- <sup>591</sup> *CofC*, 22.
- <sup>592</sup> MacDonald, *Cultural Insurrections*, 353.
- <sup>593</sup> *CofC*, 22.
- <sup>594</sup> *Ibid.*, 24.
- <sup>595</sup> *Ibid.*, 25.
- <sup>596</sup> *Ibid.*, 28.
- <sup>597</sup> *Ibid.*, 25.
- <sup>598</sup> *Ibid.*, 26.
- <sup>599</sup> Pat Shipman, *The Evolution of Racism: Human Differences and the Use and Abuse of Science* (New York: Simon & Schuster, 1994), 159-67.
- <sup>600</sup> Degler, *In Search of Human Nature*, 179.
- <sup>601</sup> *CofC*, 26.
- <sup>602</sup> *Ibid.*, 433, n. 61.
- <sup>603</sup> *Ibid.*, 30-38.
- <sup>604</sup> *Ibid.*, 41.
- <sup>605</sup> *Ibid.*, 40-45.
- <sup>606</sup> Roger Pearson, *Race, Intelligence and Bias in Academe* (Washington, D.C.: Scott-Townsend Publishers, 1991), 150-56, 243-63.
- <sup>607</sup> <http://www.ferris-pages.org/ISAR/organization.htm>. For an explanation of Jewish opposition to eugenics, see Marian Van Court, "Against Good Breeding: Understanding Jewish Opposition to Eugenics," *Counter-Currents Publishing*, July 11, 2014.
- <sup>608</sup> *CofC*, 105.
- <sup>609</sup> *Ibid.*, 107.
- <sup>610</sup> *Ibid.*, 108.
- <sup>611</sup> *Ibid.*, 107.
- <sup>612</sup> *Ibid.*, 109.
- <sup>613</sup> *Ibid.*, 105.
- <sup>614</sup> *Ibid.*, 147. See *ibid.*, 118-24.
- <sup>615</sup> *Ibid.*, 145. See *ibid.*, 125-34.
- <sup>616</sup> *Ibid.*, 106.
- <sup>617</sup> *Ibid.*, 110.
- <sup>618</sup> *Ibid.*, 111-12. "Though it is sometimes forgotten today, Freud's work was profoundly subversive of the cultural underpinnings of European Christian society, a subversiveness of which he was not unaware. There is evidence that some of the impetus for the creation of psychoanalysis lay in his hostility to Christianity." Stanley Rothman and S. Robert Lichter, *Roots of Radicalism: Jews, Christians, and the Left* (New Brunswick, N.J.: Transaction Publishers, 1996), 125.
- <sup>619</sup> *CofC*, 134.
- <sup>620</sup> *Ibid.*, 118.
- <sup>621</sup> *Ibid.*, 136-37.
- <sup>622</sup> *Ibid.*, 138.

- <sup>623</sup> Ibid., 138.
- <sup>624</sup> Ibid., 145.
- <sup>625</sup> Ibid., 112.
- <sup>626</sup> Ibid., 148.
- <sup>627</sup> MacDonald, *Cultural Insurrections*, 77.
- <sup>628</sup> *CofC*, 152-53.
- <sup>629</sup> Ibid., 166.
- <sup>630</sup> Ibid., 209.
- <sup>631</sup> Ibid., 209.
- <sup>632</sup> Ibid., 163.
- <sup>633</sup> *PTSDA*, 410, n.34.
- <sup>634</sup> *CofC*, 209.
- <sup>635</sup> Ibid., 152.
- <sup>636</sup> Ibid., 153.
- <sup>637</sup> Ibid., 154.
- <sup>638</sup> Ibid., 187.
- <sup>639</sup> Ibid., 191.
- <sup>640</sup> Ibid., 171.
- <sup>641</sup> Ibid., 166.
- <sup>642</sup> Ibid., 199.
- <sup>643</sup> Ibid., 195-96.
- <sup>644</sup> Ibid., 200.
- <sup>645</sup> Ibid., 204.
- <sup>646</sup> Ibid., 201.
- <sup>647</sup> Ibid., 203.
- <sup>648</sup> Ibid., 211.
- <sup>649</sup> Ibid., 216.
- <sup>650</sup> Ibid., 227.
- <sup>651</sup> Ibid., 215.
- <sup>652</sup> Ibid., 211.
- <sup>653</sup> Ibid., 215. Susan Sontag wrote, “The white race *is* the cancer of human history.” “What’s Happening to America (A Symposium),” *Partisan Review*, Winter 1967, Vol. 34, No. 1, pp. 57-58.
- <sup>654</sup> *CofC*, 212.
- <sup>655</sup> Ibid., 217. For a history of the Jewish origins of neoconservatism, see Benjamin Balint, *Running Commentary: The Contentious Magazine that Transformed the Jewish Left into the Neoconservative Right* (New York: PublicAffairs, 2010).
- <sup>656</sup> *CofC*, v.
- <sup>657</sup> Ibid., 50.
- <sup>658</sup> Ibid., 103.
- <sup>659</sup> Ibid., 72.
- <sup>660</sup> Ibid., 51.
- <sup>661</sup> Ibid., 172.
- <sup>662</sup> For the Jewish role in communism (the most destructive branch of the Old Left), see David Duke, *The Secret Behind Communism: The Ethnic Origins of the Russian Revolution and the Greatest Holocaust in the History of Mankind* (Mandeville, La.: Free Speech Press, 2013); MacDonald, *Cultural Insurrections*, 49-88 (a review of Yuri Slezkine, *The Jewish Century* (Princeton: Princeton University Press, 2004)); *CofC*, xxxvii-xlvii, 50-104. For an unapologetic Jewish account of the Jewish role in communism, see Alain Brossat and Sylvie Klingberg, *Revolutionary Yiddishland: A History of Jewish Radicalism* (London; Verso, 2016). See also Stéphane Courtois et al., *The Black Book of Communism: Crimes, Terror, Repression* (Cambridge: Harvard University Press, 1999).
- <sup>663</sup> *CofC*, xlii. See also Duke, *The Secret Behind Communism*, 158-98, 213-14.
- <sup>664</sup> *CofC*, 78.
- <sup>665</sup> See Rothman and Lichter, *Roots of Radicalism*.
- <sup>666</sup> *CofC*, 78.
- <sup>667</sup> Ibid., 76. The findings of Rothman and Lichter “demonstrate the importance of a Jewish ethnic heritage in predisposing young people toward radical politics and protest activity.” Rothman and Lichter, *Roots of Radicalism*, 215.
- <sup>668</sup> *CofC*, 77-78. For the autobiography of a red diaper baby who eventually had second thoughts about his earlier radicalism, see David Horowitz, *Radical Son: A Generational Odyssey* (New York: Free Press, 1997).
- <sup>669</sup> Goren, “Jews,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 592.

- <sup>670</sup> Rothman and Lichter, *Roots of Radicalism*, xxxii. Young Jews “provided a critical mass of radicals who helped transform the New Left from a relatively unimportant fringe group into a significant social and political force.” *Ibid.*, 211.
- <sup>671</sup> *Ibid.*, 80. By the late 1960s, the student movement had “spread from its initially Jewish base to a wider constituency,” marking a watershed in U.S. historical experience with the spread of radicalism to non-Jewish students. *Ibid.*, 82-83.
- <sup>672</sup> *Ibid.*, 215.
- <sup>673</sup> Goren, “Jews,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 594.
- <sup>674</sup> *CofC*, 76.
- <sup>675</sup> Rothman and Lichter, *Roots of Radicalism*, 24.
- <sup>676</sup> *Ibid.*, 336.
- <sup>677</sup> *CofC*, 77.
- <sup>678</sup> *Ibid.*, 79.
- <sup>679</sup> *Ibid.*, 90.
- <sup>680</sup> *Ibid.*, 81.
- <sup>681</sup> Rothman and Lichter, *Roots of Radicalism*, 9.
- <sup>682</sup> *CofC*, xx.
- <sup>683</sup> *Ibid.*, lvi.
- <sup>684</sup> *SAID*, 87.
- <sup>685</sup> *CofC*, 209.
- <sup>686</sup> *Ibid.*, 306.
- <sup>687</sup> MacDonald, *Cultural Insurrections*, 23.
- <sup>688</sup> *CofC*, 241.
- <sup>689</sup> *Ibid.*, 242.
- <sup>690</sup> *Ibid.*, x.
- <sup>691</sup> *Ibid.*, x.
- <sup>692</sup> *Ibid.*, 258.
- <sup>693</sup> *Ibid.*, 260.
- <sup>694</sup> Goren, “Jews,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 586.
- <sup>695</sup> *CofC*, 245.
- <sup>696</sup> *Ibid.*, 306.
- <sup>697</sup> *Ibid.*, 259.
- <sup>698</sup> *Ibid.*, 259.
- <sup>699</sup> Goren, “Jews,” in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 591.
- <sup>700</sup> *CofC*, 263.
- <sup>701</sup> Hugh Davis Graham, *Collision Course: The Strange Convergence of Affirmative Action and Immigration Policy in America* (Oxford: Oxford University Press, 2002), 206, n. 18.
- <sup>702</sup> *Ibid.*, 47.
- <sup>703</sup> *CofC*, 273-74. Recently, Dickstein was revealed as a Soviet spy. *Ibid.*, xlii.
- <sup>704</sup> *Ibid.*, 276.
- <sup>705</sup> *Ibid.*, 278-79.
- <sup>706</sup> *Ibid.*, 278. In 1951, Senator Javits authored an article for the *New York Times* in which he advocates open borders. Jacob K. Javits, “Let Us Open the Gates?: A congressman says that we need, and can absorb, ten million immigrants within the next twenty years,” *The New York Times*, July 8, 1951.
- <sup>707</sup> *Ibid.*, 287.
- <sup>708</sup> *Ibid.*, 288.
- <sup>709</sup> *Ibid.*, 288.
- <sup>710</sup> *Ibid.*, 293.
- <sup>711</sup> Otis L. Graham Jr., *Unguarded Gates: A History of America’s Immigration Crisis* (Lanham, Md.: Rowman & Littlefield Publishers, 2004), 82-83.
- <sup>712</sup> *Ibid.*, 80.
- <sup>713</sup> Graham, *Collision Course*, 56-57.
- <sup>714</sup> See chapter 9 below.
- <sup>715</sup> See chapter 3 above.
- <sup>716</sup> *CofC*, 296. “In the end, the 1965 law passed because it was advertised as nothing more than a moral gesture that would have no long-term impact on the ethnic balance of the U.S. However, to its activist supporters, including the Jewish organizations who were critical to its passage, immigration reform was what it had always been: a mechanism to alter the ethnic balance of the United States.” *Ibid.*, xxi.
- <sup>717</sup> *Ibid.*, 249.

- <sup>718</sup> Ibid., 251.
- <sup>719</sup> Ibid., 252-53. “Jewish organizations have pursued similar policies regarding immigration in other Western societies,” including Australia, Canada, France, Germany, and Great Britain. Ibid., 298-303.
- <sup>720</sup> Ricardo Duchesne, “Kevin MacDonald’s *Individualism & The Western Liberal Tradition*; Part 7: White Maladaptive Altruism,” *Counter-Currents Publishing*, June 30, 2020.
- <sup>721</sup> *CofC*, 306.
- <sup>722</sup> MacDonald, *Cultural Insurrections*, 124.
- <sup>723</sup> *CofC*, 245.
- <sup>724</sup> MacDonald, *Cultural Insurrections*, 222.
- <sup>725</sup> *CofC*, 243.
- <sup>726</sup> Ibid., 244.
- <sup>727</sup> Ibid. (quoting Earl Raab, *Jewish Bulletin*, February 19, 1993, 23).
- <sup>728</sup> MacDonald, *Cultural Insurrections*, 214 (quoting Nacha Cattan, “Community Questioning ‘Open Door’: Debate Raging on Immigration,” *Forward*, November 29, 2002).
- <sup>729</sup> James C. Russell, *Breach of Faith: American Churches and the Immigration Crisis* (Raleigh, N.C.: Representative Government Press, 2004), 78.
- <sup>730</sup> MacDonald, *Cultural Insurrections*, 214. Another example: in response to the killing of 11 people and the wounding of six others in a Pittsburgh synagogue on October 27, 2018, by a White man because he believed that the organized Jewish community is promoting White genocide through anti-White cultural and political warfare, including replacement immigration, Jewish writer Peter Beinart argues that the organized Jewish community is promoting multiculturalism and non-white immigration because Jews are perpetual outsiders who fear and hate White Americans even more than Muslims. Peter Beinart, “The Special Kind Of Hate That Drove Pittsburgh Shooter — And Trump,” *The Forward*, October 28, 2018; Greg Johnson, “Understanding the Pittsburgh Synagogue Massacre,” *Counter-Currents Publishing*, October 29, 2018.
- <sup>731</sup> *CofC*, 242-43.
- <sup>732</sup> Ibid., 246, 253-54.
- <sup>733</sup> *CofC*, xx.
- <sup>734</sup> MacDonald, *Cultural Insurrections*, 252.
- <sup>735</sup> *CofC*, 253-54.
- <sup>736</sup> Ibid., 328 (citing Norman Podhoretz, “In the Matter of Pat Robertson,” *Commentary*, August 1995, 30).
- <sup>737</sup> Ibid., 254.
- <sup>738</sup> MacDonald, *Cultural Insurrections*, 6.
- <sup>739</sup> Ibid., 196.
- <sup>740</sup> Ibid., 197.
- <sup>741</sup> “NAACP,” *Wikipedia*; “Joel Elias Spingarn,” *Wikipedia*; “Arthur B. Spingarn,” *Wikipedia*.
- <sup>742</sup> MacDonald, *Cultural Insurrections*, 198-99.
- <sup>743</sup> “National Urban League,” *Wikipedia*.
- <sup>744</sup> MacDonald, *Cultural Insurrections*, 198.
- <sup>745</sup> Ibid., 199.
- <sup>746</sup> “Subject: Martin Luther King, Jr.: A Current Analysis,” Federal Bureau of Investigation, March 12, 1968, 3; “Stanley Levison,” *Wikipedia*.
- <sup>747</sup> MacDonald, *Cultural Insurrections*, 222.
- <sup>748</sup> *CofC*, 326.
- <sup>749</sup> Ibid., viii.
- <sup>750</sup> Ibid., 209.
- <sup>751</sup> Ibid., 18.
- <sup>752</sup> *SAID*, 68.
- <sup>753</sup> Rothman and Lichter, *Roots of Radicalism*, 98. In 1996, there were “approximately 300 national Jewish organizations in the United States with a combined budget estimated in the range of \$6 billion.” *CofC*, 246.
- <sup>754</sup> *CofC*, xx-xxi, lxix-lxx, 304. See also J. J. Goldberg, *Jewish Power: Inside the American Jewish Establishment* (Reading, Mass.: Addison-Wesley, 1996).
- <sup>755</sup> *CofC*, xx. “The emergence of this hostile elite is an aspect of ethnic competition between Jews and non-Jews and its effect will be a long-term decline in the hegemony of European peoples in the U.S. and elsewhere in the world.” Ibid., xxi.
- <sup>756</sup> Ibid., xx, 30.
- <sup>757</sup> Rothman and Lichter, *Roots of Radicalism*, 103.
- <sup>758</sup> *CofC*, 30 (citing Rothman and Lichter, *Roots of Radicalism*, 103). “The attraction of Jewish intellectuals to the left is a general phenomenon and has typically co-occurred with a strong Jewish identity and sense of pursuing specifically Jewish interests.” Ibid.



- <sup>759</sup> Rothman and Lichter, *Roots of Radicalism*, 97-98.
- <sup>760</sup> *Ibid.*, 97.
- <sup>761</sup> *PTSDA*, 197 (citing Benjamin Ginsberg, *The Fatal Embrace: Jews and the State* (Chicago: University of Chicago Press, 1993)).
- <sup>762</sup> *CofC*, xiii.
- <sup>763</sup> Goren, "Jews," in Thernstrom, ed., *Harvard Encyclopedia of American Ethnic Groups*, 588.
- <sup>764</sup> Neal Gabler, *An Empire of Their Own: How the Jews Invented Hollywood* (New York: Crown Publishers, 1988), 1. See also Edmund Connelly, "Understanding Hollywood, Part I: Hollywood's Jewish Identity," *The Occidental Quarterly*, vol. 8, no. 1, Spring 2008.
- <sup>765</sup> *CofC*, lii-lvi. See also David Duke, *Jewish Supremacy: My Awakening on the Jewish Question* (Mandeville, La.: Free Speech Press, 2003), 117-42; "Who Rules America?: A Research Report," National Vanguard Books, 2004.
- <sup>766</sup> Rothman and Lichter, *Roots of Radicalism*, 97.
- <sup>767</sup> *CofC*, lvi.
- <sup>768</sup> *Ibid.* (citing [www.eonline.com/Features/Specials/Jews/](http://www.eonline.com/Features/Specials/Jews/)). See also Joel Stein, "Who runs Hollywood? C'mon," *The Los Angeles Times*, December 19, 2008; Michael Medved, "Jews Run Hollywood, So What?" *Moment*, August 1996.
- <sup>769</sup> *CofC*, lvi. See also Ben Stein, *The View from Sunset Boulevard: America as Brought to You by the People Who Make Television* (New York: Basic Books, 1979).
- <sup>770</sup> *CofC*, lvi.
- <sup>771</sup> *SAID*, 68. See also Edmund Connelly, "The Jews of Prime Time," *The Occidental Quarterly*, vol. 6, no. 3, Fall 2006.
- <sup>772</sup> Jewish activism is also facilitated by direct political participation. "After the 2006 congressional elections, 13 out of 100 senators and 30 out of 435 representatives were Jewish, percentages that are significantly higher than the Jewish proportion of the U.S. population, which is under 3 percent." John J. Mearsheimer and Stephen M. Walt, *The Israel Lobby and U.S. Foreign Policy* (New York: Farrar, Straus and Giroux, 2007), 403, n.4.
- <sup>773</sup> *CofC*, xxii.
- <sup>774</sup> *SAID*, 311.
- <sup>775</sup> MacDonald, *Cultural Insurrections*, 211.
- <sup>776</sup> *PTSDA*, 151.
- <sup>777</sup> *Ibid.*, 148-51.
- <sup>778</sup> *Ibid.*, 169, n.48.
- <sup>779</sup> MacDonald, *Cultural Insurrections*, 89.
- <sup>780</sup> A gentile is a Zionist if he supports Israel as a Jewish state at the expense of his own personal, national, and/or racial interests.
- <sup>781</sup> Mearsheimer and Walt, *The Israel Lobby and U.S. Foreign Policy*, 14.
- <sup>782</sup> *Ibid.*, 24.
- <sup>783</sup> *Ibid.*, 26.
- <sup>784</sup> *Ibid.*, viii.
- <sup>785</sup> *Ibid.*, 5.
- <sup>786</sup> *Ibid.*, 115.
- <sup>787</sup> *Ibid.*, 116-17.
- <sup>788</sup> *Ibid.*, 117.
- <sup>789</sup> *Ibid.*
- <sup>790</sup> *Ibid.*, 119.
- <sup>791</sup> *CofC*, 305
- <sup>792</sup> MacDonald, *Cultural Insurrections*, 120.
- <sup>793</sup> Mearsheimer and Walt, *The Israel Lobby and U.S. Foreign Policy*, 130.
- <sup>794</sup> *Ibid.*, 129-30.
- <sup>795</sup> *Ibid.*, 132.
- <sup>796</sup> MacDonald, *Cultural Insurrections*, 187-90.
- <sup>797</sup> Mearsheimer and Walt, *The Israel Lobby and U.S. Foreign Policy*, 132.
- <sup>798</sup> *Ibid.*, 139.
- <sup>799</sup> *Ibid.*, 132.
- <sup>800</sup> *Ibid.*, 134.
- <sup>801</sup> *Ibid.*, 168.
- <sup>802</sup> *Ibid.*, 16.
- <sup>803</sup> *Ibid.*, 154.
- <sup>804</sup> *Ibid.*, 157-58. See also Paul Findley, *They Dare to Speak Out: People and Institutions Confront Israel's Lobby* (Chicago: Lawrence Hill Books, 1989).
- <sup>805</sup> Mearsheimer and Walt, *The Israel Lobby and U.S. Foreign Policy*, 160.
- <sup>806</sup> *Ibid.*, 162.

- <sup>807</sup> Ibid., 8.
- <sup>808</sup> Ibid., 111.
- <sup>809</sup> Ibid., 49. See also Paul Findley, *Deliberate Deceptions: Facing the Facts about the U.S.-Israeli Relationship* (Chicago: Lawrence Hill Books, 1993).
- <sup>810</sup> Mearsheimer and Walt, *The Israel Lobby and U.S. Foreign Policy*, viii.
- <sup>811</sup> Ibid., 75.
- <sup>812</sup> Ibid., 75.
- <sup>813</sup> James Scott, *The Attack on the Liberty: The Untold Story of Israel's Deadly 1967 Assault on a U.S. Spy Ship* (New York: Simon & Schuster, 2009); James M. Ennes, Jr., *Assault on the Liberty: The True Story of the Israeli Attack on an American Intelligence Ship* (New York: Ivy Books, 1979). For evidence of collusion between Israel and the United States before the attack, see Joan Mellen, *Blood in the Water: How the US and Israel Conspired to Ambush the USS Liberty* (Amherst, New York: Prometheus Books, 2018).
- <sup>814</sup> Mearsheimer and Walt, *The Israel Lobby and U.S. Foreign Policy*, 368-69, n. 100.
- <sup>815</sup> Ibid., 7.
- <sup>816</sup> Ibid., 54.
- <sup>817</sup> Ibid., 56. "A suicide bomber struck the American embassy in April 1983, killing sixty-three people, and a truck bomb attack on the marine barracks in October left 241 marines dead and paved the way for a complete U.S. withdrawal the following year." Ibid., 45.
- <sup>818</sup> Ibid., 65.
- <sup>819</sup> Ibid., 66-67.
- <sup>820</sup> Ibid., 17.
- <sup>821</sup> Ibid., 166.
- <sup>822</sup> Ibid., 238-39.
- <sup>823</sup> Ibid., 239.
- <sup>824</sup> Ibid., 252-53.
- <sup>825</sup> For an inside history of Mossad, Israel's elite security organization, and its espionage against the United States, see Victor Ostrovsky and Claire Hoy, *By Way of Deception: The Making and Unmaking of a Mossad Officer* (New York: St. Martin's Press, 1990); Victor Ostrovsky, *The Other Side of Deception: A Rogue Agent Exposes the Mossad's Secret Agenda* (New York: HarperCollins Publishers, 1994).
- <sup>826</sup> Mearsheimer and Walt, *The Israel Lobby and U.S. Foreign Policy*, 76. Pollard was released from prison in 2015. "Jonathan Pollard," *Wikipedia*.
- <sup>827</sup> MacDonald, *Cultural Insurrections*, 174.
- <sup>828</sup> Ibid., 181.
- <sup>829</sup> Ibid., 176-77.
- <sup>830</sup> Ibid., 167-68.
- <sup>831</sup> Ibid., 184.
- <sup>832</sup> "The Israeli Spy Ring Scandal," Fox News, 2002, <https://cdn.preterhuman.net/texts/unsorted/IzzySpyRing.pdf>.
- <sup>833</sup> "Lawrence Franklin espionage scandal," *Wikipedia*.
- <sup>834</sup> Jeff Stein, "The Latest Document From the Snowden Trove Highlights Israeli Spying," *Newsweek*, May 16, 2014; Jeff Stein, "Israel's Aggressive Spying in the U.S. Mostly Hushed Up," *Newsweek*, May 8, 2014; Jeff Stein, "Israel Won't Stop Spying on the U.S." *Newsweek*, May 6, 2014. See also Duke, *The Secret Behind Communism*, 199-212.
- <sup>835</sup> *CofC*, lxix. "The Judaization of the West is nowhere more obvious than in the veneration of the Holocaust as the central moral icon of the entire civilization." Ibid.
- <sup>836</sup> Ibid., xlvii.
- <sup>837</sup> MacDonald, *Cultural Insurrections*, 87.
- <sup>838</sup> *CofC*, xlix.
- <sup>839</sup> Norman G. Finkelstein, *The Holocaust Industry: Reflections on the Exploitation of Jewish Suffering* (London: Verso, 2nd ed. 2003), 72.
- <sup>840</sup> Ibid.
- <sup>841</sup> Ibid., 143.
- <sup>842</sup> *CofC*, xlvix.
- <sup>843</sup> MacDonald, *Cultural Insurrections*, 57.
- <sup>844</sup> Ibid., 87.
- <sup>845</sup> *CofC*, xlvi (quoting Peter Novick, *The Holocaust in American Life* (Boston: Houghton Mifflin Company, 1999), 258-59).
- <sup>846</sup> Ibid., l.
- <sup>847</sup> Duke, *Jewish Supremacism*, 269.
- <sup>848</sup> See Finkelstein, *The Holocaust Industry*.
- <sup>849</sup> Duke, *Jewish Supremacism*, 310.
- <sup>850</sup> *CofC*, li (citing Finkelstein, *The Holocaust Industry*).

- <sup>851</sup> Finkelstein, *The Holocaust Industry*, 89-103.
- <sup>852</sup> *Ibid.*, 151.
- <sup>853</sup> See chapter 7 above.
- <sup>854</sup> In addition to this chapter and the previous chapter, see part I above, especially chapters 3 and 4.
- <sup>855</sup> See chapter 8 above.
- <sup>856</sup> Kevin MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements* (n.p.: 1stBooks Library, 2002), 326.
- <sup>857</sup> See chapter 8 above.
- <sup>858</sup> Samuel P. Huntington, *Who Are We?: The Challenges to America's National Identity* (New York: Simon & Schuster, 2004), 83.
- <sup>859</sup> See chapter 7 above.
- <sup>860</sup> *Church of the Holy Trinity v. United States*, 143 U.S. 457, 465-71 (1892).
- <sup>861</sup> *United States v. Macintosh*, 283 U.S. 605, 625 (1931).
- <sup>862</sup> Huntington, *Who Are We?*, 83-92, 98-103.
- <sup>863</sup> An *amicus curiae* (“friend of the court”) is a party that is not involved in a particular litigation but that is allowed by the court to advise it on a matter of law or policy directly affecting the litigation.
- <sup>864</sup> Gregg Ivers, *To Build a Wall: American Jews and the Separation of Church and State* (Charlottesville: University of Virginia Press, 1995).
- <sup>865</sup> <https://ffrf.org/ftod-cr/item/14725-leo-pfeffer>.
- <sup>866</sup> U.S. Constitution, Amendment I.
- <sup>867</sup> *Barron v. Baltimore*, 32 U.S. (7 Pet.) 243 (1833).
- <sup>868</sup> *Chicago, Burlington & Quincy Railroad Co. v. City of Chicago*, 166 U.S. 226 (1897).
- <sup>869</sup> Even years after the ratification of the Fourteenth Amendment, the Supreme Court still held that the First and Second Amendments did not apply to state governments. *United States v. Cruikshank*, 92 U.S. 542 (1876).
- <sup>870</sup> The Fourteenth Amendment to the U.S. Constitution provides that “nor shall any State deprive any person of life, liberty, or property, without due process of law.” Under the incorporation doctrine, the selected portion of the Bill of Rights is considered a Fourteenth Amendment “liberty” that cannot be deprived by a state without due process of law.
- <sup>871</sup> *Everson v. Board of Education*, 330 U.S. 1 (1947). The free exercise clause of the First Amendment was incorporated in *Cantwell v. Connecticut*, 310 U.S. 296 (1940).
- <sup>872</sup> *Everson*, 330 U.S. at 16.
- <sup>873</sup> *Wallace v. Jaffree*, 472 U.S. 38, 92 (1985) (Rehnquist, J., dissenting).
- <sup>874</sup> *Ibid.* at 99, n. 4 (Rehnquist, J., dissenting).
- <sup>875</sup> *Ibid.* at 106 (Rehnquist, J., dissenting).
- <sup>876</sup> *Ibid.* at 107 (Rehnquist, J., dissenting).
- <sup>877</sup> Samuel Walker, *In Defense of American Liberties: A History of the ACLU* (Carbondale, Ill.: Southern Illinois University, 2nd ed. 1999), 219.
- <sup>878</sup> Alan Sears and Craig Osten, *The ACLU vs America: Exposing the Agenda to Redefine Moral Values* (Nashville, Tenn.: Broadman & Holman Publishers, 2005), 22.
- <sup>879</sup> *McCollum v. Board of Education*, 333 U.S. 203 (1948).
- <sup>880</sup> *Ibid.* at 212.
- <sup>881</sup> *Ibid.* at 224-25 (Opinion of Frankfurter, J.). For a history of religious education in America and the historical context of the “released time” movement, see *ibid.* at 213-25 (Opinion of Frankfurter, J.).
- <sup>882</sup> *Zorach v. Clauson*, 343 U.S. 306 (1952).
- <sup>883</sup> *Ibid.* at 308-09.
- <sup>884</sup> “School prayer in the United States,” *Wikipedia*.
- <sup>885</sup> Walker, *In Defense of American Liberties*, 223.
- <sup>886</sup> *Ibid.*, 224.
- <sup>887</sup> *Engel v. Vitale*, 370 U.S. 421 (1962).
- <sup>888</sup> The prayer required by the New York State Board of Regents prior to the Court’s decision consisted of: “Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers, and our country. Amen.” *Ibid.* at 422.
- <sup>889</sup> *Abington School District v. Schempp*, 374 U.S. 203 (1963).
- <sup>890</sup> “School prayer in the United States,” *Wikipedia*; “School Prayer Amendment,” *Wikipedia*.
- <sup>891</sup> Walker, *In Defense of American Liberties*, 225.
- <sup>892</sup> *Wallace v. Jaffree*, 472 U.S. 38 (1985). The statements of the law’s sponsor in the legislative record and in his testimony before the district court indicate that the legislation was solely an “effort to return voluntary prayer” to the public schools. *Ibid.* at 57.
- <sup>893</sup> *Ibid.* at 59. See also *ibid.* at 62 (Powell, J., concurring); *ibid.* at 72-74 (O’Connor, J., concurring in judgment).
- <sup>894</sup> *Lee v. Weisman*, 505 U.S. 577 (1992).

- <sup>895</sup> Ibid. at 631-32 (Scalia, J., dissenting). For a brief history of prayer in American public ceremonies and proclamations, including public school graduation ceremonies, see *ibid.* at 632-36 (Scalia, J., dissenting).
- <sup>896</sup> *Santa Fe Independent School District v. Doe*, 530 U.S. 290 (2000).
- <sup>897</sup> Ibid. at 318 (Rehnquist, C. J., dissenting).
- <sup>898</sup> *Marsh v. Chambers*, 463 U.S. 783 (1983). See also *Town of Greece v. Galloway*, 572 U.S. 565 (2014) (upholding a town’s practice of opening its meeting with sectarian prayer that comports with America’s tradition and does not coerce participation by nonadherents). Despite the historical practice, briefs of *amici curiae* urging a holding of unconstitutionality were filed, among others, by the AJCongress and the ADL in *Marsh*. In *Galloway*, briefs of *amici curiae* urging a holding of unconstitutionality were filed, among others, by the ACLU and AJCommittee.
- <sup>899</sup> *Marsh*, 463 U.S. at 788.
- <sup>900</sup> Ibid. at 786.
- <sup>901</sup> *Stone v. Graham*, 449 U.S. 39, 41 (1980).
- <sup>902</sup> Ibid. at 45 (Rehnquist, J., dissenting).
- <sup>903</sup> *McCreary County v. American Civil Liberties Union of Kentucky*, 545 U.S. 844 (2005).
- <sup>904</sup> *Van Orden v. Perry*, 545 U.S. 677 (2005).
- <sup>905</sup> Ibid. at 701-03 (Breyer, J., concurring in judgment).
- <sup>906</sup> *Lynch v. Donnelly*, 465 U.S. 668, 685 (1984).
- <sup>907</sup> *County of Allegheny v. American Civil Liberties Union*, 492 U.S. 573 (1989).
- <sup>908</sup> *McGowan v. Maryland*, 366 U.S. 420 (1961); *Gallagher v. Crown Kosher Super Market of Massachusetts, Inc.*, 366 U.S. 617 (1961).
- <sup>909</sup> *Walz v. Tax Commission of the City of New York*, 397 U.S. 664 (1970).
- <sup>910</sup> *Aronow v. United States*, 432 F.2d 242 (9th Cir. 1970).
- <sup>911</sup> *Elk Grove Unified School District v. Newdow*, 542 U.S. 1 (2004).
- <sup>912</sup> *American Legion v. American Humanist Association*, 588 U.S. \_\_\_, 139 S. Ct. 2067 (2019).
- <sup>913</sup> Edmund Connelly, “Hollywood and the Jewish War on Christmas,” *Counter-Currents Publishing*, December 23, 2010; Edmund Connelly, “More on the Jewish War on Christmas,” *Counter-Currents Publishing*, December 22, 2010; John Gibson, *The War on Christmas: How the Liberal Plot to Ban the Sacred Christian Holiday Is Worse Than You Thought* (New York: Sentinel, 2005).
- <sup>914</sup> Huntington, *Who Are We?*, 103-06.
- <sup>915</sup> Ibid., 99.
- <sup>916</sup> “In U.S., Decline of Christianity Continues at Rapid Pace,” Pew Research Center, October 17, 2019.
- <sup>917</sup> Matt Vasilogambros, “What Americans Think About the State of Education, School Prayer, And Math,” *The Atlantic*, September 1, 2015.
- <sup>918</sup> Patrick J. Buchanan, *Suicide of a Superpower: Will America Survive to 2025?* (New York: Thomas Dunne Books, 2011), 46-87.
- <sup>919</sup> Ibid., 46-48 (quoting President Barack Obama’s Inaugural Address, The White House Blog, January 21, 2009).
- <sup>920</sup> *Masterpiece Cakeshop v. Colorado Civil Rights Commission*, 584 U.S. \_\_\_, 138 S. Ct. 1719 (2018).
- <sup>921</sup> The Civil Rights Commission compared the baker’s invocation of his religious beliefs to the defense of slavery or the Holocaust. Ibid. at \_\_\_ (slip op., at 14).
- <sup>922</sup> Ibid. at \_\_\_ (slip op., at 9).
- <sup>923</sup> For the baker’s memoirs of the case, see Jack Phillips, *The Cost of My Faith: How a Decision in My Cake Shop Took Me to the Supreme Court* (Washington, D.C.: Salem Books, 2021).
- <sup>924</sup> *Arlene’s Flowers, Inc. v. State of Washington*, 138 S. Ct. 2671 (2018).
- <sup>925</sup> *State of Washington v. Arlene’s Flowers, Inc.*, 441 P.3d 1203 (Wash. 2019).
- <sup>926</sup> Christine Clarridge, “Supreme Court won’t review case of Washington florist who refused same-sex wedding job, but she has no regrets, she says,” *The Seattle Times*, July 2, 2021.
- <sup>927</sup> “American Civil Liberties Union,” *Wikipedia*.
- <sup>928</sup> Wendy Kaminer, “The ACLU Retreats From Free Expression,” *Wall Street Journal*, June 20, 2018. The guidelines can be found at [https://online.wsj.com/public/resources/documents/20180621ACLU.pdf?mod=article\\_inline](https://online.wsj.com/public/resources/documents/20180621ACLU.pdf?mod=article_inline).
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- <sup>930</sup> “Arlene’s Flowers lawsuit,” *Wikipedia*.
- <sup>931</sup> Bill O’Reilly, *Culture Warrior* (New York: Broadway Books, 2006), 15.
- <sup>932</sup> Sears and Osten, *The ACLU vs America*, 2.
- <sup>933</sup> O’Reilly, *Culture Warrior*, 36.
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- <sup>935</sup> Sears and Osten, *The ACLU vs America*, 4.
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- <sup>953</sup> “Public Facilities Privacy & Security Act,” *Wikipedia*; Bruce Henderson and Tim Funk, “Understanding the HB2 repeal law – what it does and doesn’t do,” *The Charlotte Observer*, March 30, 2017.
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- <sup>1011</sup> “List of LGBT actions in the United States prior to the Stonewall riots,” *Wikipedia*.
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- <sup>1015</sup> In June 2019, “Stonewall 50 – WorldPride NYC 2019” took place in New York City, marking the 50<sup>th</sup> anniversary of the Stonewall riots and the first time that WorldPride (an event held in a different world city each year since 2000 that promotes LGBTQ issues on an international level through parades, festivals, and other cultural activities) was held in the United States. It was the largest LGBTQ event in history, with a twelve-hour parade including 150,000 participants among 695 groups, with four million in attendance at the parade, and five million attending Pride weekend in Manhattan. “WorldPride,” *Wikipedia*; “Stonewall 50 – WorldPride NYC 2019,” *Wikipedia*.
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- <sup>1028</sup> *Ibid.* at 578-79.
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- <sup>1041</sup> “As far as this Court is concerned, no one should be fooled; it is just a matter of listening and waiting for the other shoe. By formally declaring anyone opposed to same-sex marriage an enemy of human decency, the majority arms well every challenger to a state law restricting marriage to its traditional definition.” *Windsor*, 570 U.S. at 800 (Scalia, J., dissenting).
- <sup>1042</sup> *Obergefell v. Hodges*, 576 U.S. 644 (2015).
- <sup>1043</sup> *Ibid.* at \_\_ (slip op., at 1-2).
- <sup>1044</sup> *Ibid.* at \_\_ (Roberts, C. J., dissenting) (slip op., at 3).
- <sup>1045</sup> *Ibid.* at \_\_ (Scalia, J., dissenting) (slip op., at 6).
- <sup>1046</sup> *Ibid.* at \_\_ (Scalia, J., dissenting) (slip op., at 1).
- <sup>1047</sup> *Ibid.* at \_\_ (Scalia, J., dissenting) (slip op., at 2).
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- <sup>1050</sup> “Transgender,” *Wikipedia*.
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- <sup>1054</sup> Paul, *From Tolerance to Equality*, 156.
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- <sup>1062</sup> Equality Act, H. R. 5, 117th Congress (2021-2022); Equality Act, H. R. 5, 116th Congress (2019-2020).
- <sup>1063</sup> Rod Dreher, “‘Civil Rights’ and Totalitarianism,” *American Conservative*, January 27, 2020.
- <sup>1064</sup> Christopher Caldwell, *The Age of Entitlement: America Since the Sixties* (New York: Simon & Schuster, 2020), 35.
- <sup>1065</sup> *Bostock v. Clayton County*, 590 U.S. \_\_, 140 S. Ct. 1731 (2020).
- <sup>1066</sup> 42 U.S. Code §2000e–2(a)(1) (emphasis added).
- <sup>1067</sup> *Bostock*, 590 at \_\_ (slip op., at 4).
- <sup>1068</sup> *Ibid.* at \_\_ (slip op., at 12).
- <sup>1069</sup> In an *amicus* brief, this redefinition of “sex” was supported by 206 businesses, including many of America’s best-known companies, that collectively employ over 7 million employees, and comprise over \$5 trillion in revenue. “206 well-known companies send letter to Supreme Court to protect ‘gender identity,’” *The Right Scoop*, July 2, 2019.
- <sup>1070</sup> *Bostock*, 590 at \_\_ (slip op., at 3) (Alito, J., dissenting).
- <sup>1071</sup> *Ibid.* at \_\_ (slip op., at 44) (Alito, J., dissenting). For the statutes prohibiting sex discrimination, see *Ibid.* at \_\_ (slip op., at 66-81) (Appendix C to opinion of Alito, J.).
- <sup>1072</sup> *Ibid.* at \_\_ (slip op., at 45) (Alito, J., dissenting).
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- <sup>1074</sup> Executive Order No. 13988, Executive Order on Preventing and Combating Discrimination on the Basis of Gender Identity or Sexual Orientation, January 20, 2021.
- <sup>1075</sup> Rod Dreher, “Heteronormativity Smashers,” *American Conservative*, October 16, 2019.
- <sup>1076</sup> The Civil Rights Act of 1964 and the Voting Rights Act of 1965 prohibits racial discrimination in employment, voting, public accommodations, public facilities, federal programs, and federally supported public education.

- <sup>1077</sup> Huntington, *Who Are We?*, 146-58; Buchanan, *Suicide of a Superpower*, 201-06. See also Hugh Davis Graham, *The Civil Rights Era: Origins and Development of National Policy, 1960-1972* (New York: Oxford University Press, 1990).
- <sup>1078</sup> See chapter 8 above.
- <sup>1079</sup> *Shelley v. Kramer*, 334 U.S. 1 (1948). By “special leave” of the Supreme Court, Philip Perlman, the Jewish U.S. Solicitor General, argued the cause for the U.S. government, as *amicus curiae*, supporting the black home buyers. Although Perlman’s brief was written by four Jewish lawyers (Philip Elman, Oscar H. Davis, Hilbert P. Zarky, and Stanley M. Silverberg), their names were omitted from the brief. Deputy Solicitor General Arnold Raum, another Jew, explained that it was “bad enough that Perlman’s name has to be there, to have one Jew’s name on it, but you have also put four more Jewish names on. That makes it look as if a bunch of Jewish lawyers in the Department of Justice put this out.” Philip Elman and Norman Silber, “The Solicitor’s General Office, Justice Frankfurter, and Civil Rights Litigation, 1946-1960: An Oral History,” *Harvard Law Review*, vol. 100, n. 4 (February 1987), pp. 817-52.
- <sup>1080</sup> *Brown v. Board of Education of Topeka*, 347 U.S. 483 (1954).
- <sup>1081</sup> *Plessy v. Ferguson*, 163 U.S. 537 (1896). *Brown* also overruled these Supreme Court cases that upheld racial segregation in public or private schools: *Cumming v. Richmond County Board of Education*, 175 U.S. 528 (1899); *Berea College v. Kentucky*, 211 U.S. 45 (1908); *Lum v. Rice*, 275 U.S. 78 (1927).
- <sup>1082</sup> Elman and Silber, “The Solicitor’s General Office, Justice Frankfurter, and Civil Rights Litigation, 1946-1960: An Oral History,” *Harvard Law Review*. See also Jared Taylor, *If We Do Nothing: Essays and reviews from 25 years of white advocacy* (n.p.: New Century Foundation, 2017), 91-98; Paul Craig Roberts and Lawrence M. Stratton, *The New Color Line: How Quotas and Privilege Destroy Democracy* (Washington, D.C.: Regnery Publishing, 1995).
- <sup>1083</sup> *Brown*, 347 U.S. at 489-90.
- <sup>1084</sup> See chapter 7 above.
- <sup>1085</sup> Buchanan, *Suicide of a Superpower*, 201.
- <sup>1086</sup> *Brown*, 347 U.S. at 493-94.
- <sup>1087</sup> *Ibid.* at 495.
- <sup>1088</sup> *Ibid.* at 494, n. 11.
- <sup>1089</sup> Carleton Putnam, *Race and Reality: A Search for Solutions* (Cape Canaveral, Fla.: Howard Allen, 1967), 70.
- <sup>1090</sup> Carl N. Degler, *In Search of Human Nature: The Decline and Revival of Darwinism in American Social Thought* (New York: Oxford University Press, 1991), 215.
- <sup>1091</sup> Buchanan, *Suicide of a Superpower*, 201; Taylor, *If We Do Nothing*, 97.
- <sup>1092</sup> Taylor, *If We Do Nothing*, 91-94. See also Putnam, *Race and Reality*, 71-73.
- <sup>1093</sup> Raoul Berger, *Government by Judiciary: The Transformation of the Fourteenth Amendment* (Indianapolis, Ind.: Liberty Fund, 2nd ed. 1977).
- <sup>1094</sup> William J. Quirk and R. Randall Bridwell, *Judicial Dictatorship* (New Brunswick: Transaction, 1995)
- <sup>1095</sup> Johnson, *A History of the American People*, 952-53.
- <sup>1096</sup> *Brown v. Board of Education of Topeka*, 349 U.S. 294 (1955).
- <sup>1097</sup> Johnson, *A History of the American People*, 952-53.
- <sup>1098</sup> See Raymond Wolters, *The Burden of Brown: Thirty Years of School Desegregation* (Knoxville: University of Tennessee Press, 1984); Lino A. Graglia, *Disaster by Decree: The Supreme Court Decisions on Race and the Schools* (Ithaca, N.Y.: Cornell University Press, 1976).
- <sup>1099</sup> In 1956, 101 U.S. Congressmen signed the Declaration of Constitutional Principles (known as the Southern Manifesto) in opposition to the *Brown* decision. “Southern Manifesto,” *Wikipedia*. One of the signatories led a campaign of “massive resistance” to school desegregation in Virginia. “Massive resistance,” *Wikipedia*. See also Wolters, *The Burden of Brown*, 65-127.
- <sup>1100</sup> “Little Rock Nine,” *Wikipedia*.
- <sup>1101</sup> Wolters, *The Burden of Brown*, 282-85.
- <sup>1102</sup> *Green v. County School Board of New Kent County*, 391 U.S. 430, 441 (1968).
- <sup>1103</sup> *Ibid.* at 437-38.
- <sup>1104</sup> *Swann v. Charlotte-Mecklenburg Board of Education*, 402 U.S. 1, 15 (1971).
- <sup>1105</sup> *Ibid.* at 22-31.
- <sup>1106</sup> 42 U.S. Code §2000c(b). In 1971, this section was amended to include “sex” along with “race, color, religion, or national origin.”
- <sup>1107</sup> 42 U.S. Code §2000c-6(a)(2).
- <sup>1108</sup> *Swann*, 402 U.S. at 16-18.
- <sup>1109</sup> Graglia, *Disaster by Decree*, 47-48.
- <sup>1110</sup> *Ibid.* at 48.
- <sup>1111</sup> *Ibid.* at 51.
- <sup>1112</sup> *Ibid.*
- <sup>1113</sup> *Ibid.*
- <sup>1114</sup> *Ibid.*



<sup>1115</sup> *Keyes v. School District No. 1, Denver, Colorado*, 413 U.S. 189 (1973); *Morgan v. Kerrigan*, 509 F.2d 580 (1st Cir. 1974), *cert. denied*, 421 U.S. 963 (1975).

<sup>1116</sup> “Desegregation busing,” *Wikipedia*.

<sup>1117</sup> *Board of Education of Oklahoma City v. Dowell*, 498 U.S. 237, 250 (1991).

<sup>1118</sup> *Parents Involved in Community Schools v. Seattle School District No. 1*, 551 U.S. 701, 720 (2007).

<sup>1119</sup> *Ibid.* at 838-45 (Breyer, J., dissenting).

<sup>1120</sup> *Ibid.* at 783, 797-98 (Kennedy, J., concurring in part and concurring in the judgment).

<sup>1121</sup> <https://www2.ed.gov/about/offices/list/ocr/docs/guidance-ese-201111.html#note9>.

<sup>1122</sup> Section 301, Executive Order No. 10925, dated March 6, 1961.

<sup>1123</sup> Executive Order No. 11246, dated September 24, 1965.

<sup>1124</sup> President Lyndon B. Johnson’s Commencement Address at Howard University: “To Fulfill These Rights,” June 4, 1965.

<sup>1125</sup> Hugh Davis Graham, *Collision Course: The Strange Convergence of Affirmative Action and Immigration Policy in America* (Oxford: Oxford University Press, 2002), 66. The OFCC was renamed the Office of Federal Contract Compliance Programs (OFCCP) in 1975.

<sup>1126</sup> *Ibid.*, 137, 166. In Christopher Caldwell’s view, “The riots *were* the civil rights movement – not the whole of it, certainly, but an important element of it.” Caldwell, *The Age of Entitlement*, 28.

<sup>1127</sup> Graham, *Collision Course*, 32-33.

<sup>1128</sup> *Ibid.*, 67. The Nixon administration was also responsible for a “vigorous legal offensive” that resulted in “more racial mixing” in Southern schools “during Nixon’s first two years in the White House than ever before.” Wolters, *The Burden of Brown*, 163.

<sup>1129</sup> *Contractors Association of Eastern Pennsylvania v. Hodgson, Secretary of Labor*, 442 F.2d 159, 163 (3d Cir. 1971), *cert. denied*, 404 U.S. 854 (1971).

<sup>1130</sup> Terry H. Anderson, *The Pursuit of Fairness: A History of Affirmative Action* (Oxford: Oxford University Press, 2004), 124.

<sup>1131</sup> Graham, *Collision Course*, 72-73.

<sup>1132</sup> Anderson, *The Pursuit of Fairness*, 125.

<sup>1133</sup> *Ibid.* at 133.

<sup>1134</sup> *Contractors Association*, 442 F.2d at 172.

<sup>1135</sup> *Ibid.* at 173.

<sup>1136</sup> Graham, *Collision Course*, 67-68.

<sup>1137</sup> *Ibid.*, 66.

<sup>1138</sup> Kevin MacDonald, *Cultural Insurrections: Essays on Western Civilization, Jewish Influence, and Anti-Semitism* (Atlanta, Ga.: Occidental Press, 2007), 207 (citing Graham, *The Civil Rights Era*, 194-96).

<sup>1139</sup> Johnson, *A History of the American People*, 953-54 (quoting Alfred W. Blumrosen, *Black Employment and the Law* (New Brunswick 1971)).

<sup>1140</sup> Graham, *Collision Course*, 138.

<sup>1141</sup> *Ibid.*, 76-78.

<sup>1142</sup> Graham, *The Civil Rights Era*, 370.

<sup>1143</sup> *Griggs v. Duke Power Company*, 401 U.S. 424 (1971).

<sup>1144</sup> 42 U.S. Code § 2000e-2(h).

<sup>1145</sup> *Griggs*, 401 U.S. at 433-34.

<sup>1146</sup> *Ibid.* at 430.

<sup>1147</sup> Graham, *Collision Course*, 66.

<sup>1148</sup> *Ibid.*, 83.

<sup>1149</sup> *Wards Cove Packing Co. v. Antonio*, 490 U.S. 642 (1989).

<sup>1150</sup> 42 U.S. Code § 2000e-2(k).

<sup>1151</sup> Civil Rights Act of 1991, Pub. L. 102-166.

<sup>1152</sup> See *Ricci v. DeStefano*, 557 U.S. 557 (2009). See also *Texas Department of Housing and Community Affairs v. Inclusive Communities Project, Inc.*, 576 U.S. 519 (2015), where the Supreme Court held that disparate impact claims are cognizable under the Fair Housing Act.

<sup>1153</sup> 42 U.S. Code § 2000e-2(a) and (d).

<sup>1154</sup> *United Steelworkers of America v. Weber*, 443 U.S. 193, 208 (1979). The plan was not entirely voluntary because the company and the union “feared that black employees would bring suit under Title VII if they did not adopt an affirmative action plan.” *Ibid.* at 209 n. 9.

<sup>1155</sup> *Ibid.* at 205-06.

<sup>1156</sup> Jared Taylor, *Paved With Good Intentions: The Failure of Race Relations in Contemporary America* (New York: Carroll & Graf Publishers, 1992), 138.

<sup>1157</sup> *Weber*, 443 U.S. at 216 (Burger, C. J., dissenting).

<sup>1158</sup> 42 U.S. Code § 2000e-2(d).  
<sup>1159</sup> *Weber*, 443 U.S. at 217 (Burger, C. J., dissenting).  
<sup>1160</sup> 42 U.S. Code § 2000e-2(a).  
<sup>1161</sup> 42 U.S. Code § 2000e-2(j).  
<sup>1162</sup> *Weber*, 443 U.S. at 217 (Burger, C. J., dissenting).  
<sup>1163</sup> *Ibid.* at 230 (Rehnquist, J., dissenting).  
<sup>1164</sup> *Ibid.* at 230-52 (Rehnquist, J., dissenting).  
<sup>1165</sup> *Ibid.* at 236 (Rehnquist, J., dissenting).  
<sup>1166</sup> *Ibid.* at 237-38 (Rehnquist, J., dissenting).  
<sup>1167</sup> *Ibid.* at 238 (Rehnquist, J., dissenting).  
<sup>1168</sup> *Ibid.* at 239 (Rehnquist, J., dissenting).  
<sup>1169</sup> *Ibid.* at 241-42 (Rehnquist, J., dissenting).  
<sup>1170</sup> *Ibid.* at 242, n. 20 (Rehnquist, J., dissenting).  
<sup>1171</sup> *Ibid.* at 244 (Rehnquist, J., dissenting).  
<sup>1172</sup> *Ibid.* at 245-46 (Rehnquist, J., dissenting).  
<sup>1173</sup> *Ibid.* at 246 (Rehnquist, J., dissenting).  
<sup>1174</sup> William O. Douglas, *The Court Years 1939-1975* (New York: Random House, 1980), 149.  
<sup>1175</sup> *Johnson v. Transportation Agency, Santa Clara County*, 480 U.S. 616 (1987).  
<sup>1176</sup> *Ibid.* at 677 (Scalia, J., dissenting).  
<sup>1177</sup> *Ibid.* at 658 (Scalia, J., dissenting).  
<sup>1178</sup> Bork, *The Tempting of America*, 104.  
<sup>1179</sup> Caldwell, *The Age of Entitlement*, 171.  
<sup>1180</sup> *Ibid.*, 34.  
<sup>1181</sup> *Ibid.*, 156.  
<sup>1182</sup> *Ibid.*, 169.  
<sup>1183</sup> Graham, *Collision Course*, 138-39.  
<sup>1184</sup> *Ibid.*, 146.  
<sup>1185</sup> *Ibid.*, 91.  
<sup>1186</sup> *Ibid.*, 164.  
<sup>1187</sup> *Ibid.*, 88. Office of Management and Budget (OMB) Directive No. 15 of May 1977 standardized racial and ethnic categories for the entire federal government by defining five official racial and ethnic groups. *Ibid.* at 145.  
<sup>1188</sup> *Fullilove v. Klutznick*, 448 U.S. 448 (1980).  
<sup>1189</sup> *Ibid.* at 549 (Stevens, J., dissenting).  
<sup>1190</sup> Graham, *Collision Course*, 150.  
<sup>1191</sup> *Ibid.*, 153.  
<sup>1192</sup> *Ibid.*, 151.  
<sup>1193</sup> *Adarand Constructors, Inc. v. Peña*, 515 U.S. 200 (1995).  
<sup>1194</sup> “Strict scrutiny” is the most stringent level of review, which requires that racial classifications be narrowly tailored to further a compelling governmental interest and usually, but not always, results in a holding of unconstitutionality. In Justice Scalia’s view, however, “government can never have a ‘compelling interest’ in discriminating on the basis of race in order to ‘make up’ for past racial discrimination in the opposite direction.” *Ibid.* at 239 (Opinion of Scalia, J.).  
<sup>1195</sup> *City of Richmond v. J. A. Croson Co.*, 488 U.S. 469 (1989).  
<sup>1196</sup> Graham, *Collision Course*, 6-7.  
<sup>1197</sup> “Federal Procurement After *Adarand*,” U.S. Commission on Civil Rights, September 2005, [https://www.usccr.gov/pubs/docs/080505\\_fedprocadarand.pdf](https://www.usccr.gov/pubs/docs/080505_fedprocadarand.pdf).  
<sup>1198</sup> *Regents of the University of California v. Bakke*, 438 U.S. 265, 320 (1978) (Opinion of Powell, J.).  
<sup>1199</sup> *Ibid.* at 320 (Opinion of Powell, J.).  
<sup>1200</sup> *Ibid.* at 325 (Opinion of Brennan, White, Marshall, and Blackmun, JJ.).  
<sup>1201</sup> *Ibid.* at 311-20 (Opinion of Powell, J.).  
<sup>1202</sup> 42 U.S.C. § 2000d. Like most institutions of higher education, the University of California is a “program or activity receiving Federal financial assistance.”  
<sup>1203</sup> *Bakke*, 438 U.S. at 287 (Opinion of Powell, J.).  
<sup>1204</sup> *Ibid.* at 284-87 (Opinion of Powell, J.).  
<sup>1205</sup> *Ibid.* at 418 (Stevens, J., concurring in the judgment in part and dissenting in part).  
<sup>1206</sup> *Ibid.* at 407 (Opinion of Blackmun, J.).  
<sup>1207</sup> *Gratz v. Bollinger*, 539 U.S. 244 (2003).

- <sup>1208</sup> *Grutter v. Bollinger*, 539 U.S. 306 (2003).
- <sup>1209</sup> *Ibid.* at 325.
- <sup>1210</sup> *Gratz*, 539 U.S. at 270.
- <sup>1211</sup> *Ibid.* at 271-72.
- <sup>1212</sup> *Grutter*, 539 U.S. at 343.
- <sup>1213</sup> *Ibid.* at 334.
- <sup>1214</sup> “Michigan Civil Rights Initiative,” *Wikipedia*; Michigan State Constitution, Article I, Section 26.
- <sup>1215</sup> *Schuette v. Coalition to Defend Affirmative Action*, 572 U.S. 291 (2014).
- <sup>1216</sup> “1996 California Proposition 209,” *Wikipedia*.
- <sup>1217</sup> “Initiative 200,” *Wikipedia*.
- <sup>1218</sup> “Nebraska Initiative 424,” *Wikipedia*.
- <sup>1219</sup> “Arizona Civil Rights Amendment, Proposition 107 (2010),” *Ballotpedia*.
- <sup>1220</sup> “Oklahoma Affirmative Action Ban Amendment, State Question 759 (2012),” *Ballotpedia*.
- <sup>1221</sup> Florida Executive Order No. 99-281 (1999).
- <sup>1222</sup> New Hampshire House Bill 623 (2011 Session).
- <sup>1223</sup> Huntington, *Who Are We?*, 152. See also Graham, *Collision Course*, 168; Steven Farron, *The Affirmative Action Hoax: Diversity, the Importance of Character, and Other Lies* (n.p.: New Century Foundation, 2nd ed. 2010), 143.
- <sup>1224</sup> “Modern Immigration Wave Brings 59 Million to U.S., Driving Population Growth and Change Through 2065: Views of Immigration’s Impact on U.S. Society Mixed,” Pew Research Center, September 2015.
- <sup>1225</sup> Graham, *Collision Course*, 11-12, 129-30.
- <sup>1226</sup> Huntington, *Who Are We?*, 150-52. In 2020, California residents, by a vote of 57 percent to 43 percent, refused to repeal Proposition 209 despite overwhelming support for repeal by elected officials, organizations, and business groups. “2020 California Proposition 16,” *Wikipedia*; <https://voteyesonprop16.org/endorsements>.
- <sup>1227</sup> Anderson, *The Pursuit of Fairness*, 267.
- <sup>1228</sup> Huntington, *Who Are We?*, 156-57.
- <sup>1229</sup> Halley Potter, “What Can We Learn from States That Ban Affirmative Action?” The Century Foundation, June 26, 2014. For information on how the public university systems of California, Florida, and Texas reacted to bans on explicit racial and ethnic discrimination, see Farron, *The Affirmative Action Hoax*, 48-56; Heather MacDonald, “Elites to Anti-Affirmative Action Voters: Drop Dead,” *City Journal* 17, 1 (Winter 2007). See also Tim Groseclose, *Cheating: An Insider’s Report on the Use of Race in Admissions at UCLA* (Indianapolis: Dog Ear Publishing, 2014).
- <sup>1230</sup> Farron, *The Affirmative Action Hoax*, 108-36.
- <sup>1231</sup> *Gratz*, 539 U.S. at 275, n. 22.
- <sup>1232</sup> *Ibid.* at 304-05 (Ginsburg, J., dissenting).
- <sup>1233</sup> Heather Mac Donald, *The Diversity Delusion: How Race and Gender Pandering Corrupt the University and Undermine Our Culture* (New York: St. Martin’s Press, 2018); Scott Greer, *No Campus for White Men: The Transformation of Higher Education into Hateful Indoctrination* (Washington, D.C.: WND Books, 2017); Dinesh D’Souza, *Illiberal Education: The Politics of Race and Sex on Campus* (New York: Vintage Books, 1992).
- <sup>1234</sup> Thomas J. Espenshade and Alexandria Walton Radford, *No Longer Separate, Not Yet Equal: Race and Class in Elite College Admission and Campus Life* (Princeton: Princeton University Press, 2009).
- <sup>1235</sup> Frederick R. Lynch, *The Diversity Machine: The Drive to Change the “White Male Workplace,”* (New York: Routledge, 2017); Frederick R. Lynch, *Invisible Victims: White Males and the Crisis of Affirmative Action*, (New York: Praeger Publishers, 1991). See generally Caldwell, *The Age of Entitlement*.
- <sup>1236</sup> Edwin S. Rubenstein, “Cost of Diversity: The Economic Costs of Racial and Cultural Diversity,” Issue Number 803 (Augusta, Ga: National Policy Institute, 2008).
- <sup>1237</sup> See chapter 8 above.
- <sup>1238</sup> MacDonald, *Culture of Critique*, 326.
- <sup>1239</sup> See chapter 8 above.
- <sup>1240</sup> MacDonald, *Cultural Insurrections*, 30, 164.
- <sup>1241</sup> Ben J. Wattenberg, *The First Universal Nation: Leading Indicators and Ideas About the Surge of America in the 1990s* (New York: Free Press, 1990).
- <sup>1242</sup> Huntington, *Who Are We?*, 141-42.
- <sup>1243</sup> *Ibid.*, xvi, 17-18.
- <sup>1244</sup> See chapter 7 above.
- <sup>1245</sup> Huntington, *Who Are We?*, 39, Table 3.1.
- <sup>1246</sup> *Ibid.*, 18.
- <sup>1247</sup> *Ibid.*, 171.
- <sup>1248</sup> *Ibid.*, 173-76.

- <sup>1249</sup> Buchanan, *Suicide of a Superpower*, 403-04.
- <sup>1250</sup> Patrick J. Buchanan, *Day of Reckoning: How Hubris, Ideology, and Greed Are Tearing America Apart* (New York: Thomas Dunne Book, 2007), 176.
- <sup>1251</sup> “Ethnic studies,” *Wikipedia*.
- <sup>1252</sup> “Women’s studies,” *Wikipedia*.
- <sup>1253</sup> “Gender studies,” *Wikipedia*.
- <sup>1254</sup> “Queer studies,” *Wikipedia*.
- <sup>1255</sup> Stanley Kurtz, *The Lost History of Western Civilization* (n.p.: National Association of Scholars, 2020).
- <sup>1256</sup> Glenn Ricketts, Peter W. Wood, Stephen H. Balch, et.al., *The Vanishing West, 1964-2010: The Disappearance of Western Civilization from the American Undergraduate Curriculum* (n.p.: National Association of Scholars, 2011).
- <sup>1257</sup> Rod Dreher, “Civil Rights’ and Totalitarianism,” *American Conservative*, January 27, 2020.
- <sup>1258</sup> “Black Power movement,” *Wikipedia*; “Black Power,” *Wikipedia*; “Black Panther Party,” *Wikipedia*.
- <sup>1259</sup> “Nation of Islam,” *Wikipedia*.
- <sup>1260</sup> “Chicano Movement,” *Wikipedia*.
- <sup>1261</sup> “Raza Unida Party,” *Wikipedia*.
- <sup>1262</sup> “American Indian Movement,” *Wikipedia*.
- <sup>1263</sup> “Asian American movement,” *Wikipedia*.
- <sup>1264</sup> “Congressional Black Caucus,” *Wikipedia*; “Congressional Hispanic Caucus,” *Wikipedia*; “Congressional Caucus for Women’s Issues,” *Wikipedia*; “Caucuses of the United States Congress,” *Wikipedia*.
- <sup>1265</sup> Arthur M. Schlesinger, Jr., *The Disuniting of America: Reflections on a Multicultural Society* (New York: W. W. Norton, rev. ed. 1998), 49.
- <sup>1266</sup> Patrick J. Buchanan, *The Death of the West: How Dying Populations and Immigrant Invasions Imperil Our Country and Civilization* (New York: Thomas Dunne Books, 2002), 153-54. See also Patrick J. Buchanan, “Goodbye Columbus,” *American Conservative*, October 14, 2014.
- <sup>1267</sup> “List of monuments and memorials removed during the George Floyd protests,” *Wikipedia*.
- <sup>1268</sup> Sean Moran, “GOP Senators Lobby to Replace Columbus Day with Juneteenth as Federal Holiday,” *Breitbart*, July 1, 2020. See also Robert Hampton, “The Real Meaning of Juneteenth,” *Counter-Currents Publishing*, June 22, 2020. Juneteenth National Independence Day (celebrated on June 19) became a federal holiday on June 17, 2021. “Juneteenth,” *Wikipedia*.
- <sup>1269</sup> Buchanan, *Suicide of a Superpower*, 226-72.
- <sup>1270</sup> Peter Wood, *Diversity: The Invention of a Concept* (San Francisco: Encounter Books, 2003), 5.
- <sup>1271</sup> *Ibid.*, 16. Wood italicizes the word diversity “when it refers to the contemporary set of beliefs, as distinct from its older meanings.” *Ibid.*, 5.
- <sup>1272</sup> *Ibid.*, 291.
- <sup>1273</sup> The Southern Poverty Law Center is a de facto Jewish organization. Kevin MacDonald, “Jerry Kammer: The SPLC Depends on Jewish Donors,” *The Occidental Observer*, March 18, 2010.
- <sup>1274</sup> <https://www.adl.org/education-and-resources/resources-for-educators-parents-families/educational-programs-training>.
- <sup>1275</sup> <https://www.learningforjustice.org/>.
- <sup>1276</sup> Wood, *Diversity*, 214.
- <sup>1277</sup> *Ibid.*, 225.
- <sup>1278</sup> Mac Donald, *The Diversity Delusion*.
- <sup>1279</sup> Wood, *Diversity*, 17.
- <sup>1280</sup> *Ibid.*, 5-6.
- <sup>1281</sup> Farron, *The Affirmative Action Hoax*, 13-14.
- <sup>1282</sup> See chapter 5 above.
- <sup>1283</sup> Dan Quayle, “Reflections on Urban America,” Delivered to the Commonwealth Club California, San Francisco, May 19, 1992.
- <sup>1284</sup> President William J. Clinton, Address Before a Joint Session of the Congress on the State of the Union, February 4, 1997.
- <sup>1285</sup> Samuel Francis, ed., *Race and the American Prospect: Essays on the Racial Realities of Our Nation and Our Time* (Mt. Airy, Md.: Occidental Press, 2006), 6 (quoting Derrick Jackson, *Boston Globe*, June 13, 1997).
- <sup>1286</sup> President William J. Clinton, Commencement Address at Portland State University in Portland, Oregon, June 13, 1998.
- <sup>1287</sup> President William J. Clinton, Address Before a Joint Session of the Congress on the State of the Union, January 27, 2000.
- <sup>1288</sup> Wood, *Diversity*, 45.
- <sup>1289</sup> Anderson, *The Pursuit of Fairness*, 263.
- <sup>1290</sup> President George W. Bush, Statement on the Supreme Court Decision on the Michigan Affirmative Action Cases, June 23, 2003.
- <sup>1291</sup> *Grutter v. Bollinger*, 539 U.S. 306, 330-31 (2003) (citations omitted).
- <sup>1292</sup> Gerald R. Ford, “Inclusive America, Under Attack,” *The New York Times*, August 8, 1999.

- <sup>1293</sup> Former President Ford Endorses Affirmative Action, <http://todayinclh.com/?event=former-president-ford-endorses-affirmative-action>.
- <sup>1294</sup> Department of Defense Diversity and Inclusion Strategic Plan, 2012-2017, 3.
- <sup>1295</sup> Executive Order No. 13583, August 18, 2011.
- <sup>1296</sup> “Brig. Gen. Pinckney to Head New Diversity Task Force,” *Army News Service*, December 3, 2007.
- <sup>1297</sup> Buchanan, *Suicide of a Superpower*, 270.
- <sup>1298</sup> “Meet the Press” transcript for Nov. 8, 2009, NBC News.
- <sup>1299</sup> Buchanan, *Suicide of a Superpower*, 254-57 (quoting Bruce Fleming, “The Cost of a Diverse Naval Academy,” *The Capital*, June 14, 2009; Daniel de Vise, “Naval Academy Defends Move to Adjust Image on National TV,” *Washington Post*, November 11, 2009).
- <sup>1300</sup> For many more praises of diversity, see Jared Taylor, *White Identity: Racial Consciousness in the 21<sup>st</sup> Century* (n.p.: New Century Books, 2011), 53-56.
- <sup>1301</sup> Peter W. Wood, *Diversity Rules* (New York: Encounter Books, 2019), 56-57. The term “white privilege” gained popularity in academic circles and public discourse after Peggy McIntosh’s 1989 essay “White Privilege: Unpacking the Invisible Knapsack.”
- <sup>1302</sup> “Noel Ignatiev,” *Wikipedia*.
- <sup>1303</sup> <https://web.archive.org/web/20180414091944/http://racetractor.org/naindex.html>.
- <sup>1304</sup> *Race Traitor*, No. 1 (Winter 1993). This article is included in an anthology of the magazine’s articles published in 1996. Noel Ignatiev and John Garvey, eds., *Race Traitor* (New York: Routledge, 1996).
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- <sup>1308</sup> Wise, *White Like Me*.
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- <sup>1314</sup> Robin DiAngelo, *White Fragility: Why It’s So Hard for White People to Talk About Racism* (Boston: Beacon Press, 2018).
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- <sup>1317</sup> Wood, *Diversity*, 10-11.
- <sup>1318</sup> Wood, *Diversity Rules*, 54.
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- <sup>1323</sup> Gregory Hood, “An Insulting ‘Platinum Plan,’” *American Renaissance*, September 29, 2020.
- <sup>1324</sup> MacDonald, *Cultural Insurrections*, 314-16.
- <sup>1325</sup> Otis L. Graham Jr., *Unguarded Gates: A History of America’s Immigration Crisis* (Lanham, Md.: Rowman & Littlefield Publishers, 2004), xiii; Peter Brimelow, *Alien Nation: Common Sense About America’s Immigration Disaster* (New York: Random House, 1995), 94-95.

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- <sup>1327</sup> See chapter 8 above.
- <sup>1328</sup> Brimelow, *Alien Nation*, 78.
- <sup>1329</sup> Lawrence Auster, *The Path to National Suicide: An Essay on Immigration and Multiculturalism* (Monterey, Va.: American Immigration Control Foundation, 1990), 12-13 (quoting Senate Committee on the Judiciary, Subcommittee on Immigration, Hearings on Immigration Reform Act of 1965, 2/10/65 to 3/11/65).
- <sup>1330</sup> *Ibid.*, 12-13. See also “Three Decades of Mass Immigration: The Legacy of the 1965 Immigration Act,” Center for Immigration Studies, September 1995 (citing Hearings before the U.S. Senate Subcommittee on Immigration and Naturalization of the Committee on the Judiciary, 89th Cong. 1-3 (1965)).
- <sup>1331</sup> Brimelow, *Alien Nation*, 77.
- <sup>1332</sup> Graham, *Collision Course*, 64.
- <sup>1333</sup> “Modern Immigration Wave Brings 59 Million to U.S., Driving Population Growth and Change Through 2065: Views of Immigration’s Impact on U.S. Society Mixed,” Pew Research Center, September 2015.
- <sup>1334</sup> Buchanan, *State of Emergency*, 239. Former U.S. Senator Eugene McCarthy (D.-Minn.) came to regret his vote for the 1965 Immigration Act because it has helped make America “a colony of the world.” Eugene McCarthy, *A Colony of the World: The United States Today* (New York: Hippocrene Books, 1992).
- <sup>1335</sup> Buchanan, *Suicide of a Superpower*, 235. For a 1965 Gallup poll showing similar results, see Graham, *Collision Course*, 60-61.
- <sup>1336</sup> Graham, *Collision Course*, 117-18.
- <sup>1337</sup> *Ibid.*, 117-19.
- <sup>1338</sup> See chapter 3 above.
- <sup>1339</sup> Graham, *Collision Course*, 119-22.
- <sup>1340</sup> *Ibid.*, 123-24.
- <sup>1341</sup> Humphrey Dalton, ed., *Will America Drown?: Immigration and the Third World Population Explosion* (Washington, D.C.: Scott-Townsend Publishers, 1993), 30, 92.
- <sup>1342</sup> Graham, *Collision Course*, 198.
- <sup>1343</sup> Table 1. Persons Obtaining Lawful Permanent Resident Status, “2018 Yearbook of Immigration Statistics,” U.S. Department of Homeland Security.
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- <sup>1347</sup> Table 1. Persons Obtaining Lawful Permanent Resident Status, “2018 Yearbook of Immigration Statistics,” U.S. Department of Homeland Security.
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- <sup>1349</sup> Quoted in Samuel Francis, “The Return of the Repressed,” in Francis, ed., *Race and the American Prospect*, 6.
- <sup>1350</sup> U.S. Constitution, Article IV, Section 4.
- <sup>1351</sup> Buchanan, *State of Emergency*, 8-9, 14-15.
- <sup>1352</sup> Buchanan, *Suicide of a Superpower*, 358.
- <sup>1353</sup> “DREAM Act,” *Wikipedia*.
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- <sup>1358</sup> Presidential Memorandum, “Preserving and Fortifying Deferred Action for Childhood Arrivals (DACA),” January 20, 2021.
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- <sup>1360</sup> *Afroyim v. Rusk*, 387 U.S. 253, 262-63 (1967).
- <sup>1361</sup> Ann Coulter, *¡Adios, America!: The Left’s Plan to Turn Our Country into a Third World Hellhole* (Washington, D.C.: Regnery Publishing, 2015), 35.
- <sup>1362</sup> *Plyler v. Doe*, 457 U.S. 202, 211 n.10 (1982). In *United States v. Wong Kim Ark*, 169 U.S. 649 (1898), the U.S. Supreme Court ruled that a child born in the United States of non-American parents who have lawful permanent residence in the United States becomes a U.S. citizen at birth.
- <sup>1363</sup> See *Oforji v. Ashcroft*, 354 F.3d 609, 620-21 (7th Cir. 2003) (Posner, J., concurring), in which Judge Richard Posner asks Congress to pass a law in order to “put an end to the nonsense” of awarding citizenship to everyone born in the United States.
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- <sup>1365</sup> “New Estimate: 72,000 Births Annually to Tourists, Foreign Students and Other Visitors,” Center for Immigration Studies, December 11, 2019.

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- <sup>1368</sup> *Plyler*, 457 U.S. at 230.
- <sup>1369</sup> “Sanctuary Jurisdictions Nearly Double Since President Trump Promised to Enforce Our Immigration Laws,” Federation for American Immigration Reform, May 2018.
- <sup>1370</sup> <https://cis.org/Map-Sanctuary-Cities-Counties-and-States>.
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- <sup>1372</sup> Tom Tancredo, *In Mortal Danger: The Battle for America’s Border and Security* (Nashville, Tenn.: WND Books, 2006), 101.
- <sup>1373</sup> Jynnah Radford, “Key findings about U.S. immigrants,” Pew Research Center, June 17, 2019.
- <sup>1374</sup> Coulter, *¡Adios, America!*, 25-26.
- <sup>1375</sup> Malkin, *Open Borders Inc.*, xix-xxxix.
- <sup>1376</sup> *Ibid.*, 39. For a list of Soros-supported organizations, see *ibid.*, 305-16.
- <sup>1377</sup> Huntington, *Who Are We?*, 38-39, 337.
- <sup>1378</sup> For an accurate account of Floyd’s death and an excellent explanation of many of the underlying causes of the ensuing violence, see Arthur Kemp, *The War Against Whites: The Racial Psychology Behind the Anti-White Hatred Sweeping the West* (n.p.: Ostara Publications, 2020).
- <sup>1379</sup> Heather Mac Donald’s *Wall Street Journal* article on June 4, 2020, and comments to the Committee on the Judiciary of the U.S. House of Representatives on June 10, 2020, provided ample evidence to rebut the lies. Heather Mac Donald, “The Myth of Systemic Police Racism,” *Wall Street Journal*, June 2, 2020; Heather Mac Donald, “Comments on George Floyd’s Death, Policing Practices in America,” June 10, 2020.
- <sup>1380</sup> Robert Hampton, “Blacks Are America’s Gods,” *Counter-Currents Publishing*, June 4, 2020.
- <sup>1381</sup> “White NC Cops & Civilians Wash Black Protesters’, Faith Leaders’ Feet ... Ask for Forgiveness,” *TMZ*, June 7, 2020.
- <sup>1382</sup> Hannah Bleau, “Outrage at Democrats Wearing Kente Cloth During Moment of Silence: ‘So Woke It Actually Feels Racist,’” *Breitbart*, June 8, 2020.
- <sup>1383</sup> Robert Hampton, “St. George Floyd: A Modern Christian Martyr?” *Counter-Currents Publishing*, June 15, 2020.
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- <sup>1385</sup> As of October 31, 2021, there was a 139 percent increase in ambush-style attacks on police over the previous year. “Monthly Update: Law Enforcement Officers Shot and Killed in the Line of Duty,” National Fraternal Order of Police, November 1, 2021.
- <sup>1386</sup> For example, this internal conflict explains mismatch theory, i.e., academic mismatch between the student’s ability and the school’s demands leading to the student blaming the school’s invisible “systemic racism” for his academic deficiency, as demonstrated at the University of Missouri in fall 2015, Greer, *No Campus for White Men*, 98-99; Yale University in November 2015, Murray, *The Madness of Crowds*, 132-34.; and Evergreen State College in April 2017, *ibid.*, 128-32.
- <sup>1387</sup> Kemp, *The War Against Whites*, 133.
- <sup>1388</sup> “The 1619 Project,” *New York Times Magazine*, August 14, 2019; Jake Silverstein, “Why We Published the 1619 Project,” *New York Times*, December 20, 2019. Top historians have found multiple errors and distortions in the 1619 Project. Rich Lowry, “Historians Roast the 1619 Project,” *National Review*, January 3, 2020.
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- <sup>1390</sup> Charles Kesler, “Call them the 1619 riots,” *New York Post*, June 19, 2020. In response to Kesler’s article, Hannah-Jones tweeted, “It would be an honor. Thank you.” Allison Schuster, “Nikole Hannah-Jones Endorses Riots and Toppling Statues as a Product of the 1619 Project,” *The Federalist*, June 20, 2020.
- <sup>1391</sup> Oliver Williams, “#TrumpRiots? The Left Cheered Violence Every Step of the Way,” *Counter-Currents Publishing*, September 9, 2020. For an account of the mainstream media’s biased coverage of the “mostly peaceful” riots, see Alex Marlow, *Breaking the News: Exposing the Establishment Media’s Hidden Deals and Secret Corruption* (New York: Threshold Editions, 2021), 146-55.
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- <sup>1393</sup> Nick Arama, “Kamala Harris and Biden Staffers Donated to Bail Out Folks Arrested During Riots, Here’s What One of Them Then Did,” *RedState*, September 1, 2020.
- <sup>1394</sup> Bronson Stocking, “Celebrities Help Bail Out Rioters Arrested in Violent Protests,” *Townhall*, May 31, 2020.
- <sup>1395</sup> “Entire GOP Takes Knee Before Floyd Hoax—Except Sen. Cotton. And, Maybe, Donald Trump,” *Vdare.com*, June 5, 2020; See also Oliver Williams, “Black Lives MAGA: Republicans are the Real Social Justice Warriors,” *Counter-Currents Publishing*, September 2, 2020.

- <sup>1396</sup> Lauren Weber, “Companies Have Promised \$35 Billion Toward Racial Equity. Where Is the Money Going?” *Wall Street Journal*, December 21, 2020; John Carney, “\$564 Million: Corporate America Floods Social Justice Causes with Cash Amid Floyd Protests,” *Breitbart*, June 11, 2020; Ashley Rae Goldenberg, “Here Are the Companies That Support Antifa, Black Lives Matter,” *American Renaissance*, June 4, 2020 (The original article posted on the *Medium* website on June 3, 2020, has been removed).
- <sup>1397</sup> See chapter 8 above.
- <sup>1398</sup> Pluckrose and Lindsay, *Cynical Theories*, 207-08.
- <sup>1399</sup> *Ibid.*, 182-83.
- <sup>1400</sup> *Ibid.*, 182.
- <sup>1401</sup> *Ibid.*, 208.
- <sup>1402</sup> *Ibid.*, 210-11. For an in-depth study of Social Justice as a religion, see James A. Lindsay and Mike Nayna, “Postmodern Religion and the Faith of Social Justice,” *Areo*, December 18, 2018.
- <sup>1403</sup> For histories of the radicalization, politicization, and “dumbing down” of the humanities and social sciences in American academia through Critical Theory and identity studies, see Bruce Bawer, *The Victims’ Revolution: The Rise of Identity Studies and the Closing of the Liberal Mind* (New York: Broadside Books, 2012); Roger Kimball, *Tenured Radicals: How Politics Has Corrupted Our Higher Education* (Chicago: Ivan R. Dee, 3d ed. 2008). For many examples of the subversion of higher education, see Greer, *No Campus for White Men*; D’Souza, *Illiberal Education*.
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- <sup>1405</sup> Pluckrose and Lindsay, *Cynical Theories*, 65, 211.
- <sup>1406</sup> Matthew Yglesias, “The Great Awokening,” *Vox*, April 1, 2019. See also Zach Goldberg, “America’s White Saviors: White liberals are leading a ‘woke’ revolution that is transforming American politics and making Democrats increasingly uneasy with Jewish political power,” *Tablet*, June 5, 2019.
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- <sup>1408</sup> Asma Khalid, “How White Liberals Became Woke, Radically Changing Their Outlook On Race,” NPR, October 1, 2019.
- <sup>1409</sup> Jared Taylor, “Why America Has Gone Mad,” *American Renaissance*, September 1, 2020. Floyd protests occurred in more than 2,000 American cities. Rioting and looting was so bad in some places that at least 200 cities imposed curfews and 31 states and the District of Columbia deployed the National Guard. *Ibid.* The riots, vandalism, looting, and arson in some 140 cities in at least 21 states will cause insurance companies to pay out up to \$2 billion in claims for property damage – the costliest in insurance history. Ariel Zilber, “Revealed: Widespread vandalism and looting during BLM protests will cost the insurance \$2 BILLION after violence erupted in 140 cities in the wake of George Floyd’s death,” *Daily Mail*, September 16, 2020.
- <sup>1410</sup> Andy Ngo, *Unmasked: Inside Antifa’s Radical Plan to Destroy Democracy* (New York: Center Street, 2021).
- <sup>1411</sup> *Ibid.*, 79-95.
- <sup>1412</sup> *Ibid.*, 127, 131-37. For an account of BLM’s deep ideological commitment to abandon America’s free-market and liberal democratic system and to remake it along Marxist lines, see Mike Gonzalez, *BLM: The Making of a New Marxist Revolution* (New York: Encounter Books, 2021).
- <sup>1413</sup> Ngo, *Unmasked*, 129, 132, 138, 140.
- <sup>1414</sup> Mark Bray, *Antifa: The Anti-Fascist Handbook* (New York: Melville House, 2017).
- <sup>1415</sup> Ngo, *Unmasked*, 117-20.
- <sup>1416</sup> *Ibid.*, 120-21.
- <sup>1417</sup> Compare the principles of the American Creed (liberty, equality, individualism, representative government, individual rights, private property, and the rule of law) with the main tenets of liberalism (“political democracy, limitations on the powers of government, the development of universal human rights, legal equality for all adult citizens, freedom of expression, respect for the value of viewpoint diversity and honest debate, respect for evidence and reason, the separation of church and state, and freedom of religion”). Pluckrose and Lindsay, *Cynical Theories*, 11.
- <sup>1418</sup> *Ibid.*, 250.
- <sup>1419</sup> *Ibid.*, 12.
- <sup>1420</sup> “Calls for the punishment of celebrities, artists, athletes, or other prominent individuals who have spoken against Social Justice, often unwittingly, are often referred to as ‘cancel culture.’” *Ibid.*, 222.
- <sup>1421</sup> Ngo, *Unmasked*, 201.
- <sup>1422</sup> See, e.g., Jeremy Waldron, *The Harm in Hate Speech* (Cambridge: Harvard University Press, 2012).
- <sup>1423</sup> Huntington, *Who Are We?*, 337.
- <sup>1424</sup> See Greg Johnson, *The Year America Died* (San Francisco: Counter-Currents Publishing, 2021).
- <sup>1425</sup> See chapter 6 above.
- <sup>1426</sup> Frank Newport, “In U.S., 42% Believe Creationist View of Human Origins,” Gallup, June 2, 2014.
- <sup>1427</sup> David Masci, “Darwin in America: The evolution debate in the United States,” Pew Research Center, February 6, 2019.
- <sup>1428</sup> See chapter 9 above.
- <sup>1429</sup> *Epperson v. Arkansas*, 393 U.S. 97 (1968).



- <sup>1430</sup> *Edwards v. Agillard*, 482 U.S. 578 (1987).
- <sup>1431</sup> *Kitzmiller v. Dover Area School District*, 400 F. Supp. 2d 707 (M.D. Pa. 2005).
- <sup>1432</sup> “Intelligent design movement,” *Wikipedia*.
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- <sup>1435</sup> “Christian Zionism,” *Wikipedia*.
- <sup>1436</sup> Christopher Pisarenko, “Roots of American Christian Zionism, Parts I and II,” *Katehon*, January 25, 2018.
- <sup>1437</sup> “Christian Zionism,” *Wikipedia*.
- <sup>1438</sup> “Religion and Politics: Contention and Consensus,” Pew Research Center, July 24, 2003.
- <sup>1439</sup> “Evangelical Attitudes Toward Israel Research Study,” LifeWay Research, 2017.
- <sup>1440</sup> Gregory A. Smith, “U.S. Jews are more likely than Christians to say Trump favors the Israelis too much,” Pew Research Center, May 6, 2019.
- <sup>1441</sup> James C. Russell, *Breach of Faith: American Churches and the Immigration Crisis* (Raleigh, N.C.: Representative Government Press, 2004), 7-8.
- <sup>1442</sup> *Ibid.*, 114.
- <sup>1443</sup> Hugh Davis Graham, *Collision Course: The Strange Convergence of Affirmative Action and Immigration Policy in America* (Oxford: Oxford University Press, 2002), 56.
- <sup>1444</sup> Russell, *Breach of Faith*, 39. See also Byron M. Roth, *The Perils of Diversity: Immigration and Human Nature* (Augusta, Ga.: Washington Summit Publishers, 2010), 50.
- <sup>1445</sup> Russell, *Breach of Faith*, 89.
- <sup>1446</sup> Michelle Malkin, *Open Borders Inc.: Who’s Funding America’s Destruction* (Washington, D.C.: Regnery Publishing, 2019), 119-30. The Jewish agency is the Hebrew Immigrant Aid Society.
- <sup>1447</sup> *Ibid.*, 96.
- <sup>1448</sup> *Ibid.*, 91-108.
- <sup>1449</sup> *Ibid.*, 89.
- <sup>1450</sup> Patrick J. Buchanan, *Suicide of a Superpower: Will America Survive to 2025?* (New York: Thomas Dunne Books, 2011), 88-92.
- <sup>1451</sup> Malkin, *Open Borders Inc.*, 86.
- <sup>1452</sup> <https://migrants-refugees.va/resource-center/collection/>.
- <sup>1453</sup> The Catholic Church especially welcomes Muslims and, therefore, is definitely not a bulwark against Islam. Robert Hampton, “Is Catholicism a Bulwark Against Islam,” *Counter-Currents Publishing*, March 1, 2019.
- <sup>1454</sup> Gerard O’Connell, “Pope Francis reminds Christians that migrants and refugees should be welcomed around the world,” *America: The Jesuit Review*, September 29, 2019.
- <sup>1455</sup> “Catholic Church sexual abuse cases,” *Wikipedia*.
- <sup>1456</sup> For Friedrich Nietzsche’s critique of Christianity as a slave morality, see William Bowman, *Friedrich Nietzsche: Herald of a New Era* (n.p.: Hazar Press, 2016), 11-21.
- <sup>1457</sup> Russell, *Breach of Faith*, 118. Russell is also the author of *The Germanization of Early Medieval Christianity: A Sociobiological Approach to Religious Transformation* (New York: Oxford University Press, 1994) cited in chapter 6 above. For a review, see “The Christian Question” in Samuel Francis, *Essential Writings on Race* (n.p.: New Century Foundation, 2007), 99-102. See also William de Vere, “Michaelmas: Of Harvest Festivals & Holy Warriors,” *Counter-Currents Publishing*, September 29, 2020.
- <sup>1458</sup> “Positive Christianity,” *Wikipedia*.
- <sup>1459</sup> “Christian Identity,” *Wikipedia*.
- <sup>1460</sup> See chapter 6 above.
- <sup>1461</sup> Richard Dawkins, *The God Delusion* (Boston: Mariner Books, 2008), 253. This Darwinian mistake may occur when the instinct of group consciousness (discussed below), which operates without genetic concerns, is stronger than the instinct of kin selection, as often occurs in multiracial societies.
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- <sup>1463</sup> J. Philippe Rushton, *Race, Evolution, and Behavior: A Life History Perspective* (Port Huron, Mich.: Charles Darwin Research Institute, 3rd ed. 2000), 70-71, 85-88. See also Vernon Reynolds, Vincent Falger, and Ian Vine, *The Sociobiology of Ethnocentrism* (Athens: University of Georgia Press, 1987).
- <sup>1464</sup> See chapter 5 above.
- <sup>1465</sup> Sir Arthur Keith, *A New Theory of Human Evolution* (Gloucester, Mass.: Peter Smith, 1968 reprint of 1947 edition), 12.
- <sup>1466</sup> “The theory, based on data from psychological experiments, is that individuals are predisposed to categorize the social world into various kinds of groups, identify with one or more of these, and positively evaluate those with which they identify.” Frank Salter, *On Genetic Interests: Family, Ethnicity, and Humanity in an Age of Mass Migration* (New Brunswick, N.J.: Transaction Publishers, 2007), 345.
- <sup>1467</sup> Jonathan Haidt, *The Righteous Mind: Why Good People Are Divided by Politics and Religion* (New York: Pantheon Books, 2012), 189-245.

- <sup>1468</sup> David Berreby, *Us and Them: Understanding Your Tribal Mind* (New York: Little, Brown and Company, 2005).
- <sup>1469</sup> Herbert Spencer, *Principles of Ethics* (1892).
- <sup>1470</sup> Keith, *A New Theory of Human Evolution*, 1-9, 53, 55-63, 101, 125-35.
- <sup>1471</sup> See chapter 6 above.
- <sup>1472</sup> Robert Ardrey, *The Territorial Imperative: A Personal Inquiry into the Animal Origins of Property and Nations* (New York: Atheneum, 1966). See also Irenäus Eibl-Eibesfeldt, *Human Ethology* (New York: Aldine de Gruyter, 1989), 321-39.
- <sup>1473</sup> Sir Arthur Keith, *A New Theory of Human Evolution* (Gloucester, Mass.: Peter Smith, 1968 reprint of 1947 edition), 28-36, 49, 97.
- <sup>1474</sup> Genesis 1:28.
- <sup>1475</sup> Frank Salter, *On Genetic Interests: Family, Ethnicity, and Humanity in an Age of Mass Migration* (New Brunswick, N.J.: Transaction Publishers, 2007), 150.
- <sup>1476</sup> *Ibid.*, 25.
- <sup>1477</sup> Raymond B. Cattell, *A New Morality from Science: Beyondism* (New York: Pergamon Press, 1972), 437.
- <sup>1478</sup> Sir Francis Galton, *Essays in Eugenics* (Washington, D.C.: Scott-Townsend Publishers, 1996 reprint of 1909 edition), 25.
- <sup>1479</sup> Friedrich Nietzsche, *Thus Spoke Zarathustra* (1883), First Part, “On Child and Marriage.”
- <sup>1480</sup> Friedrich Nietzsche, *The Anti-Christ* (1895), §11.
- <sup>1481</sup> Jared Taylor, *White Identity: Racial Consciousness in the 21<sup>st</sup> Century* (n.p.: New Century Books, 2011), 292.
- <sup>1482</sup> Nietzsche, *The Anti-Christ*, §6.
- <sup>1483</sup> Friedrich Nietzsche, *Twilight of the Idols* (1889), “Expeditions of an Untimely Man,” §35.
- <sup>1484</sup> Guillaume Faye, *Why We Fight: Manifesto of the European Resistance* (United Kingdom: Arktos Media, 2011), 136, 261-62.
- <sup>1485</sup> Patrick J. Buchanan, *Suicide of a Superpower: Will America Survive to 2025?* (New York: Thomas Dunne Books, 2011), 7.
- <sup>1486</sup> *Ibid.*, 130-31.
- <sup>1487</sup> Harold A. Covington, *The White Book: The Northwest Front Handbook* (Seattle: Northwest Publishing Agency, 5th ed. 2014).
- <sup>1488</sup> “Washington (state),” *Wikipedia*; “QuickFacts,” July 1, 2019 Population Estimates, U.S. Census Bureau, Washington, D.C.
- <sup>1489</sup> “Oregon,” *Wikipedia*; “QuickFacts,” July 1, 2019 Population Estimates, U.S. Census Bureau, Washington, D.C.
- <sup>1490</sup> “Idaho,” *Wikipedia*; “QuickFacts,” July 1, 2019 Population Estimates, U.S. Census Bureau, Washington, D.C.
- <sup>1491</sup> “Montana,” *Wikipedia*; “QuickFacts,” July 1, 2019 Population Estimates, U.S. Census Bureau, Washington, D.C.
- <sup>1492</sup> “List of states and territories of the United States by GDP,” *Wikipedia*.
- <sup>1493</sup> “List of countries by GDP (nominal),” *Wikipedia*.
- <sup>1494</sup> “Pacific Northwest,” *Wikipedia*; “Washington (state),” *Wikipedia*; “Oregon,” *Wikipedia*; “Idaho,” *Wikipedia*; “Montana,” *Wikipedia*.
- <sup>1495</sup> Kevin Flynn and Gary Gerhardt, *The Silent Brotherhood: Inside America’s Racist Underground* (New York: Signet, 1990).
- <sup>1496</sup> David Lane, *Deceived, Damned & Defiant: The Revolutionary Writings of David Lane* (St. Maries, Idaho: 14 Word Press, 1999).
- <sup>1497</sup> David Lane, *Victory or Valhalla: The Final Compilation of Writings* (Butte, Mont.: 2008).
- <sup>1498</sup> Randy and Sara Weaver, *The Federal Siege At Ruby Ridge In Our Own Words* (Marion, Mont.: Ruby Ridge, Inc., 1998); Jess Walter, *Ruby Ridge: The Truth and Tragedy of the Randy Weaver Family* (New York: Harper Perennial, 2002). For an account of the trial, see Gerry Spence, *From Freedom to Slavery: The Rebirth of Tyranny in America* (New York: St. Martin’s Griffin, 1995).
- <sup>1499</sup> Edgar J. Steele, *Defensive Racism: An Unapologetic Examination of Racial Differences* (Sagle, Idaho: ProPer Press, 2005).
- <sup>1500</sup> The family is the basic social institution or nucleus of any society because it was the first social institution, because its functions encompass the functions of the other primary social institutions, and because it is the only institution with the primary function of producing, protecting, and rearing children. For more on the traditional family structure, see chapter 19 below.
- <sup>1501</sup> For the psychology of moral communities, see Kevin MacDonald, *Individualism and the Western Liberal Tradition: Evolutionary Origins, History, and Prospects for the Future* (n.p.: Kindle Direct Publishing, 2019), 373-466.
- <sup>1502</sup> In other words, the community should be something between a ward of the Church of Jesus Christ of Latter-day Saints (aka Mormons) and a community of one of the communal ethnoreligious groups in the United States, such as the Amish, Hutterites, and Mennonites, but without their opposition to modern technology.
- <sup>1503</sup> If there is a separate religious institution (whose function is also to attain essential security), the assumption is that it will not conflict with the role of the educational institution discussed here.
- <sup>1504</sup> For an excellent history of the White race, see Arthur Kemp, *March of the Titans: A History of the White Race* (Burlington, Iowa: Ostara Publications, 2006).
- <sup>1505</sup> The educational activity within the community mentioned here is different than the educational activity outside the community discussed in the next chapter. The substance of the latter is subsumed in that of the former.
- <sup>1506</sup> Greg Johnson, *New Right vs. Old Right and Other Essays* (San Francisco: Counter-Currents Publishing, 2013), 119-23.
- <sup>1507</sup> Rod Dreher, *Live Not By Lies: A Manual for Christian Dissidents* (New York: Sentinel, 2020), 114.
- <sup>1508</sup> Kevin MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements* (n.p.: 1stBooks Library, 2002), 179.

- <sup>1509</sup> Rodney Stark, *Discovering God: The Origins of the Great Religions and the Evolution of Belief* (New York: HarperCollins Publishers, 2007), 311. Also, proselytizing methods of the Mormons and Jehovah's Witnesses should be examined and adopted if appropriate.
- <sup>1510</sup> According to the *Encyclopedia Britannica*, propaganda is "the dissemination of information – facts, arguments, rumors, half-truths, or lies – to influence public opinion." By definition, propaganda does not require the information to be false. In fact, the most effective propaganda is based on the truth and facts.
- <sup>1511</sup> "Metapolitics refers to the non-political preconditions of political change." Greg Johnson, *New Right vs. Old Right and Other Essays* (San Francisco: Counter-Currents Publishing, 2013), xiv.
- <sup>1512</sup> See chapter 6 above.
- <sup>1513</sup> See chapters 8 and 9 above.
- <sup>1514</sup> Alasdair Elder, *The Red Trojan Horse: A Concise Analysis of Cultural Marxism* (n.p.: CreateSpace, 2017), 65-66.
- <sup>1515</sup> The Left includes communists, socialists, and those who are now called liberals and progressives in the United States. The radical Left are those in the above categories who have adopted the ideology of wokeism.
- <sup>1516</sup> See chapter 9 above.
- <sup>1517</sup> See Executive Order No. 13985, Executive Order On Advancing Racial Equity and Support for Underserved Communities Through the Federal Government, January 20, 2021; Executive Order No. 13988, Executive Order on Preventing and Combating Discrimination on the Basis of Gender Identity or Sexual Orientation, January 20, 2021. Biden's Education Department proposed priorities for federal grant programs for American history and civics education that include the *New York Times'* 1619 Project and Ibram X. Kendi's *How to Be an Antiracist*. Proposed Priorities-American History and Civics Education, Federal Register, April 19, 2021. For more on the dissemination of critical race theory, see <https://criticalrace.org>; <https://christopherrufo.com>.
- <sup>1518</sup> An example is the Department of Justice's labelling of dissident parents as "domestic terrorists." Ben Weingarten, "Biden Administration: Parents Who Oppose Racism Are Domestic Terrorists," *The Federalist*, October 11, 2021.
- <sup>1519</sup> Jim Hanson, "An Invented Insurrection," *Human Events*, June 5, 2021.
- <sup>1520</sup> Julie Kelly, *January 6: How Democrats Used the Capitol Protest to Launch a War on Terror Against the Political Right* (New York: Bombardier Books, 2022); Glenn Greenwald, "The New Domestic War on Terror is Coming," Substack, January 19, 2021.
- <sup>1521</sup> Robert Hampton, "White Americans are the System's Number One Enemy," *Counter-Currents Publishing*, September 16, 2021.
- <sup>1522</sup> Kenneth Vinther, "The Political Theology of the New War on Terror," *Counter-Currents Publishing*, June 2, 2021.
- <sup>1523</sup> "Read Joe Biden's full inaugural address: 'End this uncivil war,'" *ABC News*, January 20, 2021.
- <sup>1524</sup> "Full transcript: President Joe Biden delivers speech to joint session of Congress," ABC News, April 28, 2021.
- <sup>1525</sup> <https://www.appropriations.senate.gov/imo/media/doc/Merrick%20Garland%20SFR%20for%20SAC%20DVE%20Hearing%2005-12-2021.pdf>.
- <sup>1526</sup> Oral Testimony of Secretary of Homeland Security Alejandro N. Mayorkas before the Senate Appropriations Committee on "Domestic Violent Extremism in America," Department of Homeland Security, May 12, 2021.
- <sup>1527</sup> <https://www.youtube.com/watch?v=bBVQ1wXiZQM>.
- <sup>1528</sup> "National Strategy for Countering Domestic Terrorism," National Security Council, June 2021, 6.
- <sup>1529</sup> *Ibid.*, 21-23.
- <sup>1530</sup> *Ibid.*, 28.
- <sup>1531</sup> A provision of U.S. law defines "domestic terrorism" as "activities that involve acts dangerous to human life that are a violation of the criminal laws of the United States or of any State; appear to be intended to intimidate or coerce a civilian population, to influence the policy of a government by intimidation or coercion, or to affect the conduct of a government by mass destruction, assassination, or kidnapping; and occur primarily within the territorial jurisdiction of the United States." *Ibid.*, 8.
- <sup>1532</sup> See chapter 8 above.
- <sup>1533</sup> See chapter 9 above.
- <sup>1534</sup> See chapter 5 above.
- <sup>1535</sup> Charles Murray, *Human Diversity: The Biology of Gender, Race, and Class* (New York: Twelve, 2020), 129-202.
- <sup>1536</sup> "Full transcript: President Joe Biden delivers speech to joint session of Congress," ABC News, April 28, 2021.
- <sup>1537</sup> "Read Joe Biden's full inaugural address: 'End this uncivil war,'" *ABC News*, January 20, 2021.
- <sup>1538</sup> For a collection of media montages proving the anti-White bias in the media, see "Systemic Anti-White Bias in Western Media," *Thuletide*, August 1, 2020.
- <sup>1539</sup> For guidance on freeing your mind of White guilt, see Jason Köhne, *Go Free: A Guide to Aligning with the Archetype of Westernkind* (n.p.: NUG Productions, 2nd ed. 2021); <https://www.nowwhiteguilt.org>.
- <sup>1540</sup> Recall that the U.S. Constitution was ordained and established in order to, among other things, "secure the Blessings of Liberty to ourselves and our Posterity." U.S. Constitution, Preamble.
- <sup>1541</sup> Robert Hampton, "The Star-Spangled Banner: A Protest Song for Nationalists?" *Counter-Currents Publishing*, July 28, 2021; Robert Hampton, "Whose Flag Is It Anyway?" *Counter-Currents Publishing*, June 16, 2021.
- <sup>1542</sup> See chapter 7 above.

- <sup>1543</sup> For the psychology of moral communities, see Kevin MacDonald, *Individualism and the Western Liberal Tradition: Evolutionary Origins, History, and Prospects for the Future* (n.p.: Kindle Direct Publishing, 2019), 373-466.
- <sup>1544</sup> J. Philippe Rushton, “Ethnic nationalism, evolutionary psychology, and Genetic Similarity Theory,” *Nations and Nationalism* 11 (2005), 489–507. See chapters 5 and 11 above and chapter 19 below.
- <sup>1545</sup> See part III above.
- <sup>1546</sup> Because “disparate impact” is the result of innate racial differences and thus equality of opportunity is an ineffective remedy, egalitarians are now advocating for “equity” (i.e., equality of outcome) as a remedy. See chapters 4 and 9 above.
- <sup>1547</sup> See chapter 4 above.
- <sup>1548</sup> See chapter 9 above.
- <sup>1549</sup> See chapter 9 above.
- <sup>1550</sup> Roger Pearson, *Race, Intelligence, and Bias in Academe* (Washington, D.C.: Scott-Townsend Publishers, 1991); Morton Hunt, *The New Know-Nothings: The Political Foes of the Scientific Study of Human Nature* (London: Transaction Publishers, 1999). See also chapters 5 and 9 above.
- <sup>1551</sup> For more details than provided here, see chapter 4 above. Race realism may also be called by the less-loaded expression “human biodiversity.”
- <sup>1552</sup> Familiar and generally accepted facts that prove that race is real is the use of DNA by companies to determine racial ancestry and in criminal forensics to determine the race of individuals.
- <sup>1553</sup> For the uniqueness of Western civilization, see chapter 20 below.
- <sup>1554</sup> See chapter 4 above.
- <sup>1555</sup> Samuel Francis, “Equality as a Political Weapon,” *Essays in Political Economy* 10 (July 1991): 2; Murray N. Rothbard, “Egalitarianism and the Elites,” *The Review of Austrian Economics* 8 (Summer 1995): 2.
- <sup>1556</sup> See chapter 4 above.
- <sup>1557</sup> Edgar J. Steele, *Defensive Racism: An Unapologetic Examination of Racial Differences* (Sagle, Idaho: ProPer Press, 2005).
- <sup>1558</sup> See chapter 11 above.
- <sup>1559</sup> Dinesh D’Souza, *The End of Racism: Principles for a Multiracial Society* (New York: The Free Press, 1995), 245-87. For a similar defense of prejudice, see Greg Johnson, *In Defense of Prejudice & Other Essays* (San Francisco: Counter-Currents Publishing, 2017).
- <sup>1560</sup> Deuteronomy 14:2.
- <sup>1561</sup> Isaiah 42:6; Isaiah 49:6; Isaiah 60:3.
- <sup>1562</sup> Kevin MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements* (n.p.: 1stBooks Library, 2002), 18. See also Kevin MacDonald, *Separation and Its Discontents: Toward an Evolutionary Theory of Anti-Semitism* (n.p.: 1stBooks Library, 2004), 250-96.
- <sup>1563</sup> Although there has been some criticism of Jews and Israel on the radical Left, it is still weak and uninflential.
- <sup>1564</sup> MacDonald, *Culture of Critique*, xv.
- <sup>1565</sup> *Ibid.*, xiii.
- <sup>1566</sup> MacDonald, *Individualism and the Western Liberal Tradition*, 107.
- <sup>1567</sup> *Ibid.*, 109.
- <sup>1568</sup> MacDonald, *Culture of Critique*, xxviii-xxix.
- <sup>1569</sup> For the Holocaust cult, see chapter 8 above.
- <sup>1570</sup> See chapter 9 above.
- <sup>1571</sup> For the decline in White fertility, see chapter 1 above.
- <sup>1572</sup> Charles Murray, *Human Diversity: The Biology of Gender, Race, and Class* (New York: Twelve, 2020), 3.
- <sup>1573</sup> *Ibid.*, 7. See also David C. Gearing, *Male, Female: The Evolution of Human Sex Differences* (Washington, D.C.: American Psychological Association, 3rd ed. 2020).
- <sup>1574</sup> See chapter 9 above.
- <sup>1575</sup> “Transgender,” *Wikipedia*; “Non-binary gender,” *Wikipedia*.
- <sup>1576</sup> See Ryan T. Anderson, *When Harry Became Sally: Responding to the Transgender Moment* (New York: Encounter Books, 2019); Abigail Shrier, *Irreversible Damage: The Transgender Craze Seducing Our Daughters* (Washington, D.C.: Regnery Publishing, 2020).
- <sup>1577</sup> Harold A. Covington, *The White Book: The Northwest Front Handbook* (Seattle: Northwest Publishing Agency, 5th ed. 2014).
- <sup>1578</sup> *Hill of the Ravens* (2003); *A Distant Thunder* (2004); *A Mighty Fortress* (2005); *The Brigade* (2008); *Freedom’s Sons* (2013).
- <sup>1579</sup> Covington, *The White Book*, Section 1.19.
- <sup>1580</sup> Richard English, *Armed Struggle: The History of the IRA* (Oxford: Oxford University Press, 2003), 3-41.
- <sup>1581</sup> Crane Brinton, *The Anatomy of Revolution* (New York: Vintage Books, 1938); L. P. Edwards, *The Natural History of Revolution* (Chicago: University of Chicago Press, 1927); George S. Pettee, *The Process of Revolution* (New York: Harper and Row, 1938).
- <sup>1582</sup> Brinton, *The Anatomy of Revolution*, 39-49.
- <sup>1583</sup> Jack A. Goldstone, ed., *Revolutions: Theoretical, Comparative, and Historical Studies* (Fort Worth, Texas: Harcourt Brace College Publishers, 2nd ed. 1994), 2-3.
- <sup>1584</sup> William Doyle, *The Oxford History of the French Revolution* (Oxford: Oxford University Press, 3rd ed., 2018), 66-111.

- <sup>1585</sup> This was the “February Revolution.” Vladimir Lenin and his Bolshevik Party seized power in the “October Revolution.”
- <sup>1586</sup> Sean McMeekin, *The Russian Revolution: A New History* (New York: Basic Books, 2017), 61-124.
- <sup>1587</sup> Daniel Chirot, “The East European Revolutions of 1989,” in Goldstone, ed., *Revolutions*, 165-80; Robert Strayer, *Why Did the Soviet Union Collapse?: Understanding Historical Change* (Armonk, N.Y.: M. E. Sharpe, 1998).
- <sup>1588</sup> Sheila Fitzpatrick, *The Russian Revolution* (Oxford: Oxford University Press, 4th ed. 2017), 31-39.
- <sup>1589</sup> English, *Armed Struggle*, 3-41.
- <sup>1590</sup> “Colour revolution,” *Wikipedia*.
- <sup>1591</sup> For additional arguments against the strategy of direct action, see Greg Johnson, *The Year America Died* (San Francisco: Counter-Currents Publishing, 2021), 149-60.
- <sup>1592</sup> For the inhumane conditions of the imprisoned January 6 protesters, see Bradley Devlin, “Congressional Report Details Squalid Conditions Faced by Jan. 6 Defendants,” *American Conservative*, December 8, 2021; Aquilonius, “A January 6 Protester’s Plea from the DC Gulag,” *Counter-Currents Publishing*, November 9, 2021.
- <sup>1593</sup> Ben Weingarten, “Biden Administration: Parents Who Oppose Racism Are Domestic Terrorists,” *The Federalist*, October 11, 2021.
- <sup>1594</sup> Anne Wilson Smith, *Charlottesville Untold: Inside Unite the Right* (Columbia, S.C.: Shotwell Publishing, 2021), 169-82.
- <sup>1595</sup> Roger Eatwell and Matthew Goodwin, *National Populism: The Revolt Against Liberal Democracy* (New York: Pelican, 2018), ix.
- <sup>1596</sup> *Ibid.*
- <sup>1597</sup> *Ibid.*, xxi. See also Ryan James Girdusky and Harlan Hill, *They’re Not Listening: How The Elites Created the Nationalist Populist Revolution* (New York: Bombardier Books, 2020).
- <sup>1598</sup> Eatwell and Goodwin, *National Populism*, xxii.
- <sup>1599</sup> *Ibid.*, 73, 162.
- <sup>1600</sup> It is beyond the scope of this book to discuss the many possible subgoals or objectives that must be met to achieve the immediate and ultimate goals for the various principles of national populism.
- <sup>1601</sup> See also the discussions on immigration in chapters 8, 9, and 10 above.
- <sup>1602</sup> Girdusky and Hill, *They’re Not Listening*, 127.
- <sup>1603</sup> See chapters 3 and 9 above.
- <sup>1604</sup> Rod Dreher, *Live Not By Lies: A Manual for Christian Dissidents* (New York: Sentinel, 2020).
- <sup>1605</sup> *Ibid.*, xiv-xv.
- <sup>1606</sup> *Ibid.*, 74. See, for example, Ellie Gardey, “The Woke Capitalism List: 50 Times Huge Companies Sided With The Social Justice Warriors,” *Daily Caller*, August 9, 2019.
- <sup>1607</sup> Dreher, *Live Not By Lies*, 7.
- <sup>1608</sup> “Deplatforming,” *Wikipedia*.
- <sup>1609</sup> Doxing is the act of publicly revealing previously private personal information about an individual or organization, usually through the internet. “Doxing,” *Wikipedia*.
- <sup>1610</sup> Dreher, *Live Not By Lies*, 42-43, 59-63.
- <sup>1611</sup> Big Tech is a name given to the largest and most dominant companies in the information technology industry: Alphabet (owner of Google), Amazon, Apple, Meta (owner of Facebook and Instagram), and Microsoft. We shall add Twitter because it is one of the most popular social media websites that is not owned by one of the other companies. “Big Tech,” *Wikipedia*.
- <sup>1612</sup> *Ibid.*, 8, 74-75.
- <sup>1613</sup> *Ibid.*, 93. For more on surveillance capitalism, see Shoshana Zuboff, *The Age of Surveillance Capitalism: The Fight for a Human Future at the New Frontier of Power* (New York: Public Affairs, 2019).
- <sup>1614</sup> Dreher, *Live Not By Lies*, 91-92.
- <sup>1615</sup> *Ibid.*, 83, 93. For a description of China’s social credit system, see Kai Strittmatter, *We Have Been Harmonized: Life in China’s Surveillance State*, tr. Ruth Martin (London: Old Street Publishing, 2019).
- <sup>1616</sup> Dreher, *Live Not By Lies*, 89.
- <sup>1617</sup> See chapter 9 above.
- <sup>1618</sup> The eradication of postmodernism also removes one of the major obstacles to the complete transition to a quaternary culture in the Western world.
- <sup>1619</sup> Josh Hawley, *The Tyranny of Big Tech* (Washington, D.C.: Regnery Publishing, 2021).
- <sup>1620</sup> Eatwell and Goodwin, *National Populism*, xii, xxi, 116.
- <sup>1621</sup> *Ibid.*, 54-56, 78.
- <sup>1622</sup> See chapter 19 below.
- <sup>1623</sup> For a list of other ways to exploit and intensify the existing tendency towards distrust of the hostile elite, see Greg Johnson, *White Identity Politics* (San Francisco: Counter-Currents Publishing, 2020), 87-88.
- <sup>1624</sup> Mollie Hemingway, *Rigged: How the Media, Big Tech, and the Democrats Seized Our Elections* (Washington, D.C.: Regnery Publishing, 2021); Alex Marlow, *Breaking the News: Exposing the Establishment Media’s Hidden Deals and Secret Corruption* (New York: Threshold Editions, 2021); Allum Bokhari, *#DELETED: Big Tech’s Battle to Erase the Trump Movement and Steal the Election* (New

York: Center Street, 2020); Joel B. Pollak, *Neither Free nor Fair: The 2020 U.S. Presidential Election* (n.p.: Kindle, 2020).

<sup>1625</sup> Marlow, *Breaking the News*, 14-20.

<sup>1626</sup> Lee Smith, *The Permanent Coup: How Enemies Foreign and Domestic Targeted the American President* (New York: Center Street, 2020); Lee Smith, *The Plot Against the President: The True Story of How Congressman Devin Nunes Uncovered the Biggest Political Scandal in US History* (New York: Center Street, 2019); Andrew C. McCarthy, *Ball of Collusion: The Plot to Rig an Election and Destroy a Presidency* (New York: Encounter Books, 2019); George Papadopoulos, *Deep State Target: How I Got Caught in the Crosshairs of the Plot to Bring Down President Trump* (New York: Diversion Books, 2019); Gregg Jarrett, *Witch Hunt: The Story of the Greatest Mass Delusion in American Political History* (New York: Broadside Books, 2019); Gregg Jarrett, *The Russia Hoax: The Illicit Scheme to Clear Hillary Clinton and Frame Donald Trump* (New York: Broadside Books, 2018); Dan Bongino and D.C. McAllister, *Spygate: The Attempted Sabotage of Donald J. Trump* (New York: Post Hill Press, 2018).

<sup>1627</sup> After almost two years (May 2017 to March 2019), special prosecutor Robert Mueller's investigation concluded that although the Russian government did interfere in the 2016 elections and the Trump campaign expected to benefit thereby, "the investigation did not establish that the Campaign coordinated or conspired with the Russian government in its election interference activities." Mueller Report, vol. I, p. 173; "Special Counsel investigation (2017-2019)," *Wikipedia*.

<sup>1628</sup> Peter Van Buren, "A Weak Whistleblower, a Ridiculous Impeachment," *American Conservative*, October 2, 2019.

<sup>1629</sup> Marlow, *Breaking the News*, 159. We can add a third factor – non-white immigration – because non-whites vote overwhelmingly for Democrats. Johnson, *The Year America Died*, 92-93.

<sup>1630</sup> Marlow, *Breaking the News*, 159-75; Hemingway, *Rigged*, 61-108, 249-319.

<sup>1631</sup> Marlow, *Breaking the News*, 207-34; Hemingway, *Rigged*, 151-67, 175-90, 325-30.

<sup>1632</sup> Molly Ball, "The Secret History of the Shadow Campaign That Saved the 2020 Election," *Time*, February 15, 2021.

<sup>1633</sup> Marlow, *Breaking the News*, 219-26.

<sup>1634</sup> *Ibid.*, 226-27.

<sup>1635</sup> Miranda Devine, *Laptop from Hell: Hunter Biden, Big Tech, and the Dirty Secrets the President Tried to Hide* (New York: Post Hill Press, 2021).

<sup>1636</sup> Peter Schweizer, *Secret Empires: How the American Political Class Hides Corruption and Enriches Family and Friends* (New York: Harper, 2018). Schweizer is the president of the Government Accountability Institute, whose stated mission is "to investigate and expose crony capitalism, misuse of taxpayer monies, and other governmental corruption or malfeasance," and is the author of several other books on corruption among the political elite, such as Peter Schweizer, *Profiles in Corruption: Abuse of Power by America's Progressive Elite* (New York: Harper, 2020); Peter Schweizer, *Clinton Cash: The Untold Story of How and Why Foreign Governments and Businesses Helped Make Bill and Hillary Rich* (New York: Harper, 2015).

<sup>1637</sup> Josh Hawley, *The Tyranny of Big Tech* (Washington, D.C.: Regnery Publishing, 2021). See also Franklin Foer, *World Without Mind: The Existential Threat of Big Tech* (New York: Penguin Books, 2017).

<sup>1638</sup> Hawley, *The Tyranny of Big Tech*, 10. For his list of recommended actions against Big Tech to protect the independence of the American people from oligarchic control, see *ibid.*, 146-57.

<sup>1639</sup> Edward Snowden, *Permanent Record* (New York: Metropolitan Books, 2019). See also Glenn Greenwald, *No Place to Hide: Edward Snowden, the NSA, and the U.S. Surveillance State* (New York: Metropolitan Books, 2014) and Laura Poitras's 2014 documentary film *Citizenfour*.

<sup>1640</sup> Marlow, *Breaking the News*, 208, 231-34.

<sup>1641</sup> See chapter 9 above.

<sup>1642</sup> Abigail Shrier, *Irreversible Damage: The Transgender Craze Seducing Our Daughters* (Washington, D.C.: Regnery Publishing, 2021).

See also Ryan T. Anderson, *When Harry Became Sally: Responding to the Transgender Moment* (New York: Encounter Books, 2019).

<sup>1643</sup> Anne Hendershott, "The Return of the Postmodern Pedophile," *American Conservative*, November 30, 2021; Rod Dreher, "Normalizing Pedophiles," *American Conservative*, November 12, 2021.

<sup>1644</sup> Eatwell and Goodwin, *National Populism*, xxiii.

<sup>1645</sup> *Ibid.*, 32.

<sup>1646</sup> Samuel P. Huntington, *Who Are We?: The Challenges to America's National Identity* (New York: Simon & Schuster, 2004), 14-15, 257-58, 264-73.

<sup>1647</sup> "Entryism," *Wikipedia*.

<sup>1648</sup> Eatwell and Goodwin, *National Populism*, xxiii.

<sup>1649</sup> "Advocacy group," *Wikipedia*.

<sup>1650</sup> Political activity includes the formation and propagation of a "party platform" that provides a basis for the political activity.

<sup>1651</sup> Covington, *The White Book*, Section 2.4.

<sup>1652</sup> Greg Johnson, *White Identity Politics* (San Francisco: Counter-Currents Publishing, 2020).

<sup>1653</sup> Kevin MacDonald, *Individualism and the Western Liberal Tradition: Evolutionary Origins, History, and Prospects for the Future* (n.p.: Kindle Direct Publishing, 2019), 409.

<sup>1654</sup> *Ibid.*, 462.

<sup>1655</sup> *Ibid.*, 503.

<sup>1656</sup> For the psychology of moral communities, see *ibid.*, 373-466.

- <sup>1657</sup> Ibid., 499.
- <sup>1658</sup> Ibid., 499-503.
- <sup>1659</sup> Ibid., 444-48.
- <sup>1660</sup> Ibid., 448-51, 462-63. Useful group strategies include socialization for ingroup identity, punishment for defectors, feelings of ingroup superiority and outgroup inferiority, and a sense of shared fate. Ibid., 451. For more good advice on forming a moral community, see David Berreby, *Us and Them: Understanding Your Tribal Mind* (New York: Little, Brown and Company, 2005).
- <sup>1661</sup> See part III above.
- <sup>1662</sup> Frank Salter, *On Genetic Interests: Family, Ethnicity, and Humanity in an Age of Mass Migration* (New Brunswick, N.J.: Transaction Publishers, 2007), 335.
- <sup>1663</sup> Ibid., 169.
- <sup>1664</sup> Ibid., 26.
- <sup>1665</sup> Ibid., 120, 339.
- <sup>1666</sup> Ibid., 11.
- <sup>1667</sup> Ibid., 316.
- <sup>1668</sup> See chapters 5 and 11 above.
- <sup>1669</sup> J. Philippe Rushton, “Ethnic nationalism, evolutionary psychology, and Genetic Similarity Theory,” *Nations and Nationalism* 11 (2005), 489–507.
- <sup>1670</sup> J. Philippe Rushton, *Race, Evolution, and Behavior: A Life History Perspective* (Port Huron, Mich.: Charles Darwin Research Institute, 3rd ed. 2000), 69. For more on group selection, see chapter 22 below.
- <sup>1671</sup> Ibid., 75.
- <sup>1672</sup> Ibid., 69.
- <sup>1673</sup> Ibid., 81.
- <sup>1674</sup> Greg Johnson, *It’s Okay to Be White: The Best of Greg Johnson* (San Francisco: Counter-Currents Publishing, 2020), 84-85.
- <sup>1675</sup> Even babies are racist. According to four mainstream media articles on recent studies, babies seem to prefer looking at and paying attention to people of their own race. Richard Houck, *Liberalism Unmasked* (London: Arktos, 2018), 192-93.
- <sup>1676</sup> Rushton, *Race, Evolution, and Behavior*, 85.
- <sup>1677</sup> Kevin MacDonald, *Cultural Insurrections: Essays on Western Civilization, Jewish Influence, and Anti-Semitism* (Atlanta, Ga.: Occidental Press, 2007), 313-20, 340.
- <sup>1678</sup> See chapter 11 above.
- <sup>1679</sup> Rushton, *Race, Evolution, and Behavior*, 70-71, 85-88. See also Vernon Reynolds, Vincent Falger, and Ian Vine, *The Sociobiology of Ethnocentrism* (Athens: University of Georgia Press, 1987).
- <sup>1680</sup> Rushton, *Race, Evolution, and Behavior*, 87.
- <sup>1681</sup> R. Paul Shaw and Yuwa Wong, *Genetic Seeds of Warfare: Evolution, Nationalism, and Patriotism* (Boston: Unwin Hyman, 1989).
- <sup>1682</sup> Sir Arthur Keith, *A New Theory of Human Evolution* (Gloucester, Mass.: Peter Smith, 1968 reprint of 1947 edition), 12.
- <sup>1683</sup> Jonathan Haidt, *The Righteous Mind: Why Good People Are Divided by Politics and Religion* (New York: Pantheon Books, 2012), 189-245.
- <sup>1684</sup> “The theory, based on data from psychological experiments, is that individuals are predisposed to categorize the social world into various kinds of groups, identify with one or more of these, and positively evaluate those with which they identify.” Salter, *On Genetic Interests*, 345.
- <sup>1685</sup> Robert D. Putnam, “E Pluribus Unum: Diversity and Community in the Twenty-first Century,” *Scandinavian Political Studies*, vol. 30, no. 2 (2007).
- <sup>1686</sup> Tatu Vanhanen, ed., *Ethnic Conflicts Explained by Ethnic Nepotism* (Stamford, Conn.: JAI Press, 1999).
- <sup>1687</sup> Greg Johnson, *New Right vs. Old Right and Other Essays* (San Francisco: Counter-Currents Publishing, 2013), 119-23.
- <sup>1688</sup> See part III above.
- <sup>1689</sup> Salter, *On Genetic Interests*, 337-38, 346-47.
- <sup>1690</sup> Kevin MacDonald, *Individualism and the Western Liberal Tradition: Evolutionary Origins, History, and Prospects for the Future* (n.p.: Kindle Direct Publishing, 2019), 115-67.
- <sup>1691</sup> Irenäus Eibl-Eibesfeldt, *Human Ethology* (New York: Aldine de Gruyter, 1989), 184-234.
- <sup>1692</sup> Rushton, *Race, Evolution, and Behavior*, 76.
- <sup>1693</sup> Eibl-Eibesfeldt, *Human Ethology*, 265-89.
- <sup>1694</sup> Charles Murray, *Human Diversity: The Biology of Gender, Race, and Class* (New York: Twelve, 2020), 11-127. See also David C. Gearing, *Male, Female: The Evolution of Human Sex Differences* (Washington, D.C.: American Psychological Association, 3rd ed. 2020).
- <sup>1695</sup> Eliza Burt Gamble, *The Evolution of Woman: An Inquiry into the Dogma of Her Inferiority to Man* (New York: G. P. Putnam’s Sons, 1894).
- <sup>1696</sup> The family policies of Hungary should be studied and, where appropriate, adopted. Gladden Pappin, “Building a Family-Friendly Country,” *American Conservative*, October 6, 2021.

- <sup>1697</sup> See chapter 21 below.
- <sup>1698</sup> Salter, *On Genetic Interests*, 150.
- <sup>1699</sup> Greg Johnson, *Truth, Justice, and a Nice White Country* (San Francisco: Counter-Currents Publishing, 2015), 129-30.
- <sup>1700</sup> Salter, *On Genetic Interests*, 317.
- <sup>1701</sup> Recall that we define Western civilization as the secondary cultures called Minoan and Hellenic, the tertiary cultures called Greek Christian and Latin Christian, and the transitional epoch to quaternary culture that began in Latin Christian culture. Each of these cultures is a Western culture but cumulatively they are Western civilization.
- <sup>1702</sup> Kevin MacDonald, *Cultural Insurrections: Essays on Western Civilization, Jewish Influence, and Anti-Semitism* (Atlanta, Ga.: Occidental Press, 2007), 277.
- <sup>1703</sup> Kevin MacDonald, *Individualism and the Western Liberal Tradition: Evolutionary Origins, History, and Prospects for the Future* (n.p.: Kindle Direct Publishing, 2019), 497.
- <sup>1704</sup> Kevin MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements* (n.p.: 1stBooks Library, 2002), 231.
- <sup>1705</sup> MacDonald, *Individualism and the Western Liberal Tradition*, 1-113.
- <sup>1706</sup> *Ibid.*, 91-92. See also MacDonald, *Cultural Insurrections*, 287.
- <sup>1707</sup> MacDonald, *Individualism and the Western Liberal Tradition*, 94.
- <sup>1708</sup> *Ibid.*, 93-94.
- <sup>1709</sup> *Ibid.*, 94-95.
- <sup>1710</sup> MacDonald, *Cultural Insurrections*, 8.
- <sup>1711</sup> *Ibid.*, 274.
- <sup>1712</sup> *Ibid.*, 278-81.
- <sup>1713</sup> *Ibid.*, 285.
- <sup>1714</sup> *Ibid.*, 283.
- <sup>1715</sup> *Ibid.*, 289.
- <sup>1716</sup> *Ibid.*, 291.
- <sup>1717</sup> *Ibid.*, 294.
- <sup>1718</sup> Joseph Henrich, *The WEIRDest People in the World: How the West Became Psychologically Peculiar and Particularly Prosperous* (New York: Farrar, Straus and Giroux, 2020), 21.
- <sup>1719</sup> *Ibid.*, 23-24.
- <sup>1720</sup> Joseph Henrich, Steven J. Heine, and Ara Norenzayan, "The Weirdest People in the World?," *Behavioral and Brain Sciences* 30 (2010): 61-135.
- <sup>1721</sup> MacDonald, *Individualism and the Western Liberal Tradition*, 112-13.
- <sup>1722</sup> MacDonald, *Cultural Insurrections*, 271.
- <sup>1723</sup> MacDonald, *Culture of Critique*, xxvii; MacDonald, *Cultural Insurrections*, 292, 294, 325, 335; MacDonald, *Individualism and the Western Liberal Tradition*, 264-65.
- <sup>1724</sup> MacDonald, *Individualism and the Western Liberal Tradition*, 265.
- <sup>1725</sup> MacDonald, *Cultural Insurrections*, 294.
- <sup>1726</sup> MacDonald, *Individualism and the Western Liberal Tradition*, 482-88.
- <sup>1727</sup> MacDonald, *Culture of Critique*, 231.
- <sup>1728</sup> *Ibid.*, 232.
- <sup>1729</sup> MacDonald, *Individualism and the Western Liberal Tradition*, 112-13.
- <sup>1730</sup> *Ibid.*, 112, 484-85.
- <sup>1731</sup> *Ibid.*, 487 (quoting Ricardo Duchesne, *The Uniqueness of Western Civilization* (Leiden, Netherlands: Brill, 2011), 250).
- <sup>1732</sup> *Ibid.*, 488.
- <sup>1733</sup> Charles Murray, *Human Accomplishment: The Pursuit of Excellence in the Arts and Sciences, 800 B.C. to 1950* (New York: HarperCollins Publishers, 2003), 247-59.
- <sup>1734</sup> *Ibid.*, 60.
- <sup>1735</sup> *Ibid.*, 391-408.
- <sup>1736</sup> MacDonald, *Individualism and the Western Liberal Tradition*, 482.
- <sup>1737</sup> *Ibid.*, 47-48. For a discussion of these Jewish intellectual movements, see chapter 8 above.
- <sup>1738</sup> MacDonald, *Culture of Critique*, 229. Marxists commit the same masquerade when calling Marxism a "scientific" theory.
- <sup>1739</sup> *Ibid.*, 231.
- <sup>1740</sup> *Ibid.*, 232. For the requirements of real science, see *ibid.*, 231-33.
- <sup>1741</sup> See chapters 17 and 18 above.
- <sup>1742</sup> Richard Lynn, *Dysgenics: Genetic Deterioration in Modern Populations* (n.p.: Ulster Institute for Social Research, 2nd rev. ed. 2011), 5.
- <sup>1743</sup> Francis Galton, *Inquiries into Human Faculty and Its Development* (New York: AMS Press, 1973 reprint of 1908 2nd edition), 17.



- <sup>1744</sup> Caleb Saleeby, *The Progress of Eugenics* (London: Methuen, 1914).
- <sup>1745</sup> Richard Lynn, *Eugenics: A Reassessment* (Westport, Conn.: Praeger, 2001).
- <sup>1746</sup> See chapter 8 above.
- <sup>1747</sup> Lynn, *Eugenics*, vii.
- <sup>1748</sup> Robert Klark Graham, *The Future of Man* (North Quincy, Mass.: Christopher Publishing House, 1970). In 1981, a streamlined and updated version of the book was published by the Foundation for the Advancement of Man in Escondido, California.
- <sup>1749</sup> Roger Pearson, *Shockley on Eugenics and Race: The Application of Science to the Solution of Human Problems* (Washington, D.C.: Scott-Townsend Publishers, 1992).
- <sup>1750</sup> Raymond B. Cattell, *A New Morality from Science: Beyondism* (New York: Pergamon Press, 1972); Raymond B. Cattell, *Beyondism: Religion from Science* (New York: Praeger, 1987).
- <sup>1751</sup> Roger Pearson, *Heredity and Humanity: Race, Eugenics and Modern Science* (Washington, D.C.: Scott-Townsend Publishers, 1996).
- <sup>1752</sup> Elmer Pendell, *Why Civilizations Self-Destruct* (Cape Canaveral, Fla.: Howard Allen, 1977); Elmer Pendell, *Sex Versus Civilization* (Los Angeles: Noontide Press, 1967)
- <sup>1753</sup> Lynn, *Eugenics*, 13.
- <sup>1754</sup> *Ibid.*, vii.
- <sup>1755</sup> *Ibid.*, vii.
- <sup>1756</sup> *Ibid.*, vii-viii.
- <sup>1757</sup> *Ibid.*, 135.
- <sup>1758</sup> *Ibid.*, 78-107.
- <sup>1759</sup> *Ibid.*, 108-33.
- <sup>1760</sup> *Ibid.*, 13, 304.
- <sup>1761</sup> “Euthenics,” *Wikipedia*.
- <sup>1762</sup> Lynn, *Eugenics*, viii.
- <sup>1763</sup> Lynn, *Dysgenics*, 31.
- <sup>1764</sup> *Ibid.*, 72-73.
- <sup>1765</sup> *Ibid.*, 153. See also Edward Dutton and Michael Woodley of Menie, *At Our Wits’ End: Why We’re Becoming Less Intelligent and What it Means for the Future* (Exeter, UK: Imprint Academic, 2018).
- <sup>1766</sup> Lynn, *Dysgenics*, 308. For the explanation of the estimate, see *ibid.*, 183.
- <sup>1767</sup> *Ibid.*, 290.
- <sup>1768</sup> *Ibid.*, 263-80.
- <sup>1769</sup> Pearson, *Shockley on Eugenics and Race*, 15, 46.
- <sup>1770</sup> Pendell, *Why Civilizations Self-Destruct*.
- <sup>1771</sup> Lynn, *Eugenics*, viii.
- <sup>1772</sup> *Ibid.*, 135, 215, 221.
- <sup>1773</sup> *Ibid.*, 135, 165, 187.
- <sup>1774</sup> *Ibid.*, 38-39.
- <sup>1775</sup> *Ibid.*, 213.
- <sup>1776</sup> Michael F. Guyer, *Being Well-Born: An Introduction to Heredity and Eugenics* (New York: Bobbs-Merrill Company, 2nd ed. 1927).
- <sup>1777</sup> *Buck v. Bell*, 274 U.S. 200 (1927).
- <sup>1778</sup> *Ibid.* at 207 (citation omitted).
- <sup>1779</sup> Daniel J. Kevles, *In the Name of Eugenics: Genetics and the Use of Human Heredity* (New York: Penguin, 1986), 111-12.
- <sup>1780</sup> Lynn, *Eugenics*, viii, 245.
- <sup>1781</sup> *Ibid.*, 283-88.
- <sup>1782</sup> *Ibid.*, viii.
- <sup>1783</sup> *Ibid.*, 58.
- <sup>1784</sup> *Ibid.*, viii.
- <sup>1785</sup> Kevin Lamb, ed., *Race, Genetics, and Society: Glayde Whitney on the Scientific and Social Policy Implications of Racial Differences* (Washington, D.C.: Scott-Townsend Publishers, 2002), 120.
- <sup>1786</sup> David Klinghoffer, “China Shows Eugenics Is Not a Thing of the Past,” *Evolution News and Science Today*, December 8, 2017.
- <sup>1787</sup> Lynn, *Eugenics*, 320 (quoting Sir Francis Galton, *Essays on Eugenics* (1909), 34).
- <sup>1788</sup> See chapter 11 above.
- <sup>1789</sup> Sir Arthur Keith, *A New Theory of Human Evolution* (Gloucester, Mass.: Peter Smith, 1968 reprint of 1947 edition), 1-9, 53, 55-63, 101, 125-35.
- <sup>1790</sup> J. Philippe Rushton, *Race, Evolution, and Behavior: A Life History Perspective* (Port Huron, Mich.: Charles Darwin Research Institute, 3rd ed. 2000), 302.
- <sup>1791</sup> Raymond B. Cattell, *A New Morality from Science: Beyondism* (New York: Pergamon Press, 1972); Raymond B. Cattell, *Beyondism: Religion from Science* (New York: Praeger, 1987).

- <sup>1792</sup> Cattell, *Beyondism*, 1.
- <sup>1793</sup> Ibid.
- <sup>1794</sup> Cattell, *A New Morality from Science*, 5.
- <sup>1795</sup> Ibid., 3.
- <sup>1796</sup> Ibid., 3-29.
- <sup>1797</sup> Ibid., 7.
- <sup>1798</sup> Cattell, *Beyondism*, 3; Cattell, *A New Morality from Science*, 77.
- <sup>1799</sup> Cattell, *A New Morality from Science*, 73.
- <sup>1800</sup> Cattell, *Beyondism*, 5.
- <sup>1801</sup> Ibid., 7.
- <sup>1802</sup> Ibid., 9.
- <sup>1803</sup> Ibid., 257.
- <sup>1804</sup> Ibid., 5.
- <sup>1805</sup> Ibid., 257.
- <sup>1806</sup> Ibid., 6.
- <sup>1807</sup> Ibid., 9.
- <sup>1808</sup> Ibid., 7-8.
- <sup>1809</sup> Ibid., 11.
- <sup>1810</sup> See chapter 19 above.
- <sup>1811</sup> Ibid., 5.
- <sup>1812</sup> Cattell, *A New Morality from Science*, 180.
- <sup>1813</sup> Cattell, *Beyondism*, 8.
- <sup>1814</sup> Cattell, *A New Morality from Science*, 86.
- <sup>1815</sup> Cattell, *Beyondism*, 260.
- <sup>1816</sup> Frank Salter, *On Genetic Interests: Family, Ethnicity, and Humanity in an Age of Mass Migration* (New Brunswick, N.J.: Transaction Publishers, 2007), 186. Vehicle is defined as “any relatively discrete entity which carries replicators [e.g., genes] and whose characteristics are influenced by those replicators to advance their own preservation and propagation.” Ibid., 347.
- <sup>1817</sup> Ibid., 185-86.
- <sup>1818</sup> Ibid., 186.
- <sup>1819</sup> Ibid., 316.
- <sup>1820</sup> Ibid., 316.
- <sup>1821</sup> Ibid., 239.
- <sup>1822</sup> Ibid., 11.
- <sup>1823</sup> Ibid., 295. For a discussion of adaptiveness, see chapter 19 above.
- <sup>1824</sup> Ibid., 185.
- <sup>1825</sup> Ibid., 316.
- <sup>1826</sup> Ibid., 185, 346.
- <sup>1827</sup> Universal nationalism is very similar to what Greg Johnson calls “ethnonationalism.” Greg Johnson, *The White Nationalist Manifesto* (San Francisco: Counter-Currents Publishing, 2018), 4, 48-57.
- <sup>1828</sup> See chapters 6 and 19 above.
- <sup>1829</sup> See chapter 11 above.
- <sup>1830</sup> See chapters 5 and 19 above.
- <sup>1831</sup> Greg Johnson, *It's Okay to Be White: The Best of Greg Johnson* (San Francisco: Counter-Currents Publishing, 2020), 153-63.