

Multicultural Invasion

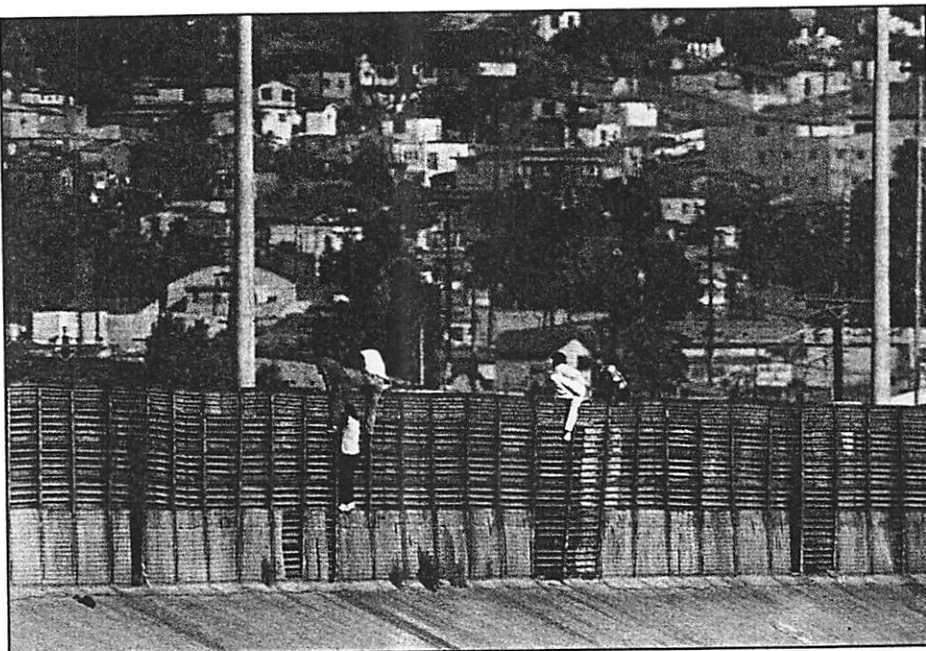
Comparisons between the American Republic and the ancient Roman Republic are as old as the foundations of this country, so much so that to some they may seem, at times, almost platitudinous. Yet, the resemblance between the two great historical entities — Rome and America — is so great, and parallels so altogether fitting, that, whatever the outcome of our present difficulties may be, comparisons will be made so long as there are still men competent to reflect on history.

Moreover, the Founders of the United States, as we know, consciously modelled their efforts at statecraft on the experiences of classical Rome, contemplating with great care both the triumphs and the inadequacies of the system fashioned by the ancients. Inasmuch as our forefathers considered such studies crucial to their endeavors, we are wise if we continue to do the same.

Roman Experience

In an earlier essay entitled "Crumbling From Within" (THE NEW AMERICAN, November 19, 1991), we explored many aspects of the close analogy between Rome and America, centering especially on economic and taxation policies and on the erosion of morality. Only somewhat lightly did we touch on the problem of immigration. That problem deserves further and more detailed attention, however, since it lies at the very heart of the question as to whether the United States will survive as a free and independent nation over the next few decades.

The renowned classical scholar, Tenny Frank (1876-1939), professor of Latin and ancient Roman history at Johns Hopkins University, in the final chapter of his superlative volume, *A*



An uncontrolled flood of immigrants will eventually change the face of America

History of Rome, examines a number of causes for that Empire's sudden decline. Among other things, Professor Frank identifies the differences that distinguish the citizens of the Republic from those of the deteriorating Empire.

That calm temper of the old state-builders, their love of law and order, their persistence in liberal and equitable dealings, in patient and untiring effort, their deliberation in reaching decisions, their distrust of emotions and intuitions, their unswerving devotion to liberty, their loyalty to tradition and to the state are the things one expects to find so long as the old Roman families are the dominant element in the Republic. By contrast the people of the Empire seem subervient and listless, caloric and un-

steady, soft of fiber, weak of will, mentally fatigued, wont to abandon the guidance of reason for a crepuscular mysticism.

Lest the comment about "crepuscular mysticism" cause misunderstanding, we hasten to add that Professor Frank strongly dissents from the opinions of Gibbon and Nietzsche that Christianity contributed to the decline of Rome and instead asserts that "the Christians, through their belief in divine aid and their respect for duty, seem to have developed a vigor and determination that might if anything have revitalized the Empire...." By mysticism Frank refers, doubtless, to the multitudes of strange pagan cults that arose in Rome like fungi on a decaying cadaver, their penetration into the Roman community and the influx of vast hordes of non-Romans,

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mostly slaves, occurring simultaneously.

Eventually, of course, those slaves became freedmen and finally new citizens. But Romans they became in name only. True, they not infrequently donned the clothes of Romans and, for a time, imitated other outward forms of Roman civilization. Of the inward and profound meanings of those forms, however, the aliens could know absolutely nothing. "Slaves," Professor Frank writes, "displaced the citizens of a race that had made Rome what it was. And however clever, however efficient they might be as individuals, they were Romans neither in tradition nor in temper, and they were all too apt to carry a slave's ideals of conduct into the performance of their new offices as citizens."

After addressing a multitude of possible explanations for Rome's decline, from soil exhaustion to various economic factors, Frank concludes his investigation with these words: "If from these many causes of Rome's decline we must select the more potent ones, we should be inclined to name first Rome's rapid and ill-considered expansion, the existence of slavery on a vast scale, and as an immediate consequence of these two, the thorough-going displacement of Romans by non-Romans."

Startling Similarities

We should remember that Tenny Frank published his *History of Rome* in the early-1920s, when issues such as "multiculturalism" and "cultural plural-

ism" were still far in the future. Nevertheless, the similarities between Rome, as described by the great historian, and the situation that has arisen during the past three decades in this country, are startling, to say the least.

In one respect the two historical situations differ, in that the incorporation by the Romans of vast alien populations through their astonishing conquests and expansion, beginning in the late republican period, does not precisely resemble the experience of our own country. Although our nation did indeed expand from the Atlantic to the Pacific this did not result in our being overwhelmed by newly incorporated foreigners. The source of our difficulty arises not from the incorporation of peoples already living on the lands that eventually became part of America (except to a comparatively minor degree), but from outside. Considering the relative ease and cheapness of modern travel, and our largely open borders, the ramifications of the two distinct historical circumstances are approximately the same. America is being overwhelmed, as Rome was overwhelmed, by populations permeated with cultures, religions, folkways, ideals of government, and patterns of life radically different from, and often in conflict with, our own.

In most cases Third World populations, by their very nature, are temperamentally different from the European Christians who settled North

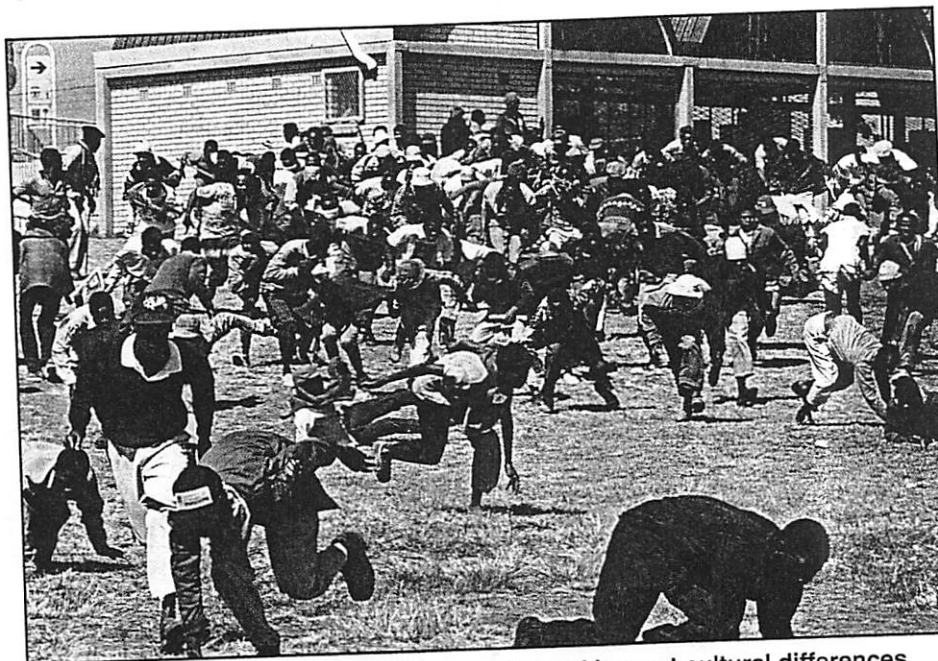
America, fashioned the United States, devised its system of laws, and fathered its free institutions. For those who doubt that temperament plays any role in these things, I suggest they compare life in Calcutta with that in Edinburgh, Hong Kong with that in Frankfurt, Mogadishu with that in Brussels, or pre-1960 Los Angeles, New York, and Boston with those same cities now. In other cases it is not so much temperament that distinguishes people as it is the persistence of age-old cultures. Beliefs in paternalism and, sometimes, despotism are deeply ingrained in many of the world's cultures, going back millennia, and culture, as we know, is one of the most powerful forces in the world.

When Pat Buchanan stated, a few years ago, that 50,000 Englishmen would adapt more quickly to life in America than 50,000 Zulus, he was stigmatized with words such as "racist" and "fascist." In fact, however, Mr. Buchanan was giving voice to all that we have just noted; the human race is blessed with tremendous variety and not all men are equally fitted to the American way of life. Underscoring these truths, the conservative essayist and *Chronicles* editor, Thomas Fleming, writes the following:

Only an idiot or a liar would attempt to deny what is patent to anyone. Skin color and hair type are only symbols of a constellation of genetic differences that are responsible for gross statistical variations in physical strength and agility, emotional and behavioral norms, and the various components of intelligence. Since this civilization and culture were created by ethnic groups from Northern Europe, it is inevitable that such groups will do well in a society that they are by nature adapted to live in.

A Question of Culture

That is why treatments of present immigration policies in the context of the policies of the last century are fundamentally dishonest. Immigrants of the 19th century, mostly from the various nations of Europe, successfully adapted to life in the United States, assimilated our British-derived culture, and made largely positive contributions to our country *because* they were Europeans and thus shared, for the most part, in the



South Africa's deadly turmoil is exacerbated by vast cultural differences

AP/Wide World photo

Greco-Roman-Christian heritage that underpins the culture of all European nations.

Non-Europeans, coming to the U.S. for economic reasons and finding American society and culture very different from the society and culture of the lands of their birth, tend naturally to try to alter their adopted land so that it resembles more closely the country they abandoned. That peculiarity is a function of human nature: truly, "there is no place like home," and that is not theory, but an indisputable fact of life. Apprehending this tendency, Thomas Jefferson, writing in 1782, warned against the pitfalls inherent in irresponsible immigration policies and what is today called "multiculturalism":

They [foreign immigrants] will bring with them the principles of the government they leave, imbibed in their early youth; or if able to throw them off, it will be in exchange for an unbounded licentiousness, passing as is usual, from one extreme to another. It would be a miracle were they to stop precisely at the point of temperate liberty. Their principles with their language, they will transmit to their children. In proportion to their numbers, they will share with us in the legislation. They will infuse into it their spirit, warp and bias its direction, and render it a heterogeneous, incoherent, distracted mass.

Alexander Hamilton, likewise, instructs Americans to heed reality and beware the hazards of massive immigration by peoples still devoted to their former homelands. He declares bluntly that "particular attachment to any foreign nation is an exotic sentiment which, where it exists, must derogate from the exclusive affection due to our own country." The best course, Hamilton notes, would be "to render the people of this country as homogeneous as possible" for that policy "must tend as much as any other circumstance to the permanency of their union and prosperity."

Elsewhere, Hamilton stresses his concerns for the future of the infant republic when he states: "The influx of foreigners must, therefore, tend to produce a heterogeneous compound; to change and corrupt the national spirit; to complicate and confound public opinion; to introduce foreign propensities. In the composition of society, the harmony of ingredients is all-important, and whatever tends to a discordant intermixture must have an injurious tendency."

In other words, the more culturally alike a populace is, the better the chance of making a success of a society and a nation. Washington, Franklin, Madison,

before special interests or to cringe in the face of subversive ideologues brandishing inane verbal bludgeons.

Age of Enlightenment

During the so-called Age of Enlightenment, in the 18th century, secular philosophers developed a notion of human beings that was singularly shallow and unidimensional. Man, in the view of the Enlightenment theorists, was essentially a rational, economic entity. Opposing views were largely passed over, forgotten, or suppressed. The traditional view, for example, insists that humankind possesses a multiplicity of dimensions, that man is an enormously complex creature, that certain flaws in human nature are persistent, and that man's spiritual and cultural attributes are signal components in determining his economic and political life. All of this was derided as foolish, antediluvian superstition.

Furthermore, these radical theorists postulated, man is a wholly

malleable creature, the perfect plastic material for experiments in social engineering. It was assumed that a "new man" might well be fabricated. The French Revolution, the Bolshevik Revolution, socialist movements, and the modern welfare state all find their source in those theories, and the colossal mounds of corpses produced by many of these experiments bear stark witness to the error, and ruthlessness, of that school of thought. The deliberate forcing together of peoples of unlike or rival cultures is also related to the same fanciful ideas, and generates the same tragic sequelae.

Human societies and cultures do not interact with one another in the ways the utopians maintain they do. Most of the world's societies are not tolerant, not charitable, not magnanimous, and not evenhanded towards the representatives of other societies and cultures. Events in history as well as in our own time serve equally to prove the point. Even at this very moment, as we read quietly in the comfort of our homes, human beings are ripping to pieces artificially contrived societies in which culturally disparate populations have been thrown together.

"The vast network of obligations that make up society form a fabric. A certain number of individual threads can be broken or pulled out of the social fabric without destroying it, but there is a limit to the extent to which this can be done without causing the fabric to unravel."

Adams, Ames, and others spoke similarly. None was afflicted with that strange malady, so prevalent today, in which any culture on Earth — especially the most primitive — is valued more highly than our own. They proclaimed what must be seen as a solid consensus on the subject: immigration is a grave matter, requiring enormous vigilance and possessing a genuine potential for calamity.

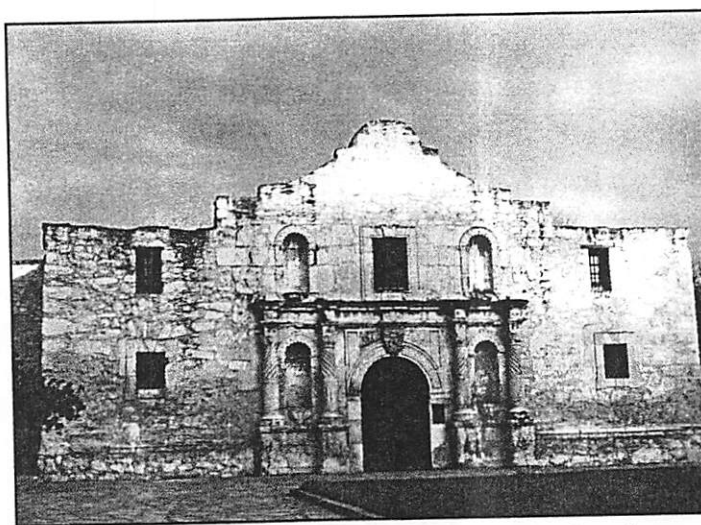
The Founding Fathers are ignored today by Establishment circles and such views as those we have just considered are denounced as thoroughly "old fashioned," at best, and "racist," at worst. The assumption in contemporary academia and in the media seems to be that educated men today know more than educated men 200 years ago, and so, they reason, it is perfectly safe to ignore the counsel of the Founders in these matters. But the Founders knew more, not less, than most moderns. They were fully cognizant of the lessons of history, since most could, and did, read such histories in the original classical tongues. What is more important, our ancestors were honest men who spoke their minds. None was inclined to truckle

The litany of human catastrophe is seemingly endless: the murderous conflicts that bedevil Rwanda, Nigeria, South Africa, the Indian subcontinent, and the Balkans are only the most recent illustrations of that phenomenon of hostile cultural groups giving vent to an impulse so trenchantly described by Dr. Samuel Francis as "secret compulsions to spill each other's blood." And so, human beings and human society are not nearly so ductile as Leftist theorists would have us believe.

No scholar has ever developed a theory of human society that encompasses all aspects of life, though a few men have tried, and one or two have come close. Nonetheless, there exist sufficient data from historical and sociological evidence to enable us to reach certain definite conclusions. The conservative theologian, Harold O. J. Brown, in an essay on the writings of Henri Bergson published recently in *The Religion and Society Report*, discusses some of the prerequisites for a successfully functioning society.

What instinct does for the bee society, a sense of obligation does for human society. Human beings are to a great extent free agents, and when confronted with any task or assignment, have to make a decision of the will, a choice, to perform it — or, as the case frequently is, not to perform it. The majority of these decisions are made out of a sense of obligation, frequently without an explicit reason or justification: *Il faut parce qu'il faut*, "You must because you must," [Bergson's] English translator puts it. Every society has its language: many of the obligations that enable society to function are reflected in the words of the language its members use and may not be readily understood or mean the same thing if literally translated into another language. The vast network of obligations that make up society form a fabric. A certain number of individual threads can be broken or

pulled out of the social fabric without destroying it, but there is a limit to the extent to which this can be done without causing the fabric to unravel.... Functioning societies are closed, sometimes in the narrow sense of a very small community that is isolated from all others, but even larger societies such as nations are closed in the sense that they have a unifying network of obligations, usually a common language and generally a religion, at least in some general sense of the word, all of which mark them off from other human societies. A universal human society is not pos-



The Alamo, long a symbol of courage and freedom, is now being attacked by multiculturalist "rights" groups as "racist"

Photo courtesy of the Alamo

sible, or not yet possible, because a society can exist only on the basis of shared obligations, and obligations cannot be shared, or can be shared only with difficulty, where there is no common language or culture.

But there is an exception to the rule and Dr. Brown gives, at this point, an example of the sort of artificially concocted society in which culturally diverse people can and do function together successfully, at least for a while — a unique military formation.

It is possible to create a kind of society without a common language, religion, and culture, if it can be closed in another way and if a means can be found to communicate a sense of obligation. The French Foreign Legion offers an example of such a society: it as-

sembles men from different countries, languages, religions, social classes, and races, of varying social backgrounds, and molds them together into a highly cohesive, unique society. The Legion's Latin motto, *Legio patria nostra* (The Legion is our Fatherland), symbolizes this new reality. The sense of shared obligation is created by the imposition of a common language — the French — and very clearly by closing the society — placing its members in specific units, keeping them close together, and confining them to their training camp until the society is sufficiently well constituted to permit them to leave camp and circulate in the more open society of the surrounding civilian world.

"Multipluralism"

Is it coincidental that Dr. Brown's example is a military organization that must be, by its very nature, highly authoritarian? Indeed, it is no coincidence. "Multiculturalism" actually works, wherever naked force is employed to make it work. Unquestionably, the foregoing furnishes the reason that the only relatively successful models in history for "multicultural" or "pluralistic" societies have been, by necessity, absolutist despotisms — the Roman Empire, the USSR, and Tito's Yugoslavia, to mention only three. These examples, if present trends continue, may be prototypes for our own future. Brown concludes:

... it is simply not possible to have a functioning society with the kind of pluralism and multiculturalism that [Ben] Wattenberg envisages in his argument for open immigration. Indeed, neither the words pluralism nor multiculturalism are adequate to describe the kind of confusion and disorder that would reign; we propose a new word, multipluralism: pluralism of values, pluralism of language, pluralism of education, pluralism of religion, pluralism of varieties of nonreligion, etc., etc., *ad nauseam*.

Secretary of Health and Human Services, has insisted that Thanksgiving Day be transformed into a "White American Day of Remorse," on which day Americans of European ancestry are supposed to flog themselves over the alleged theft of America from the Amerinds.

Plainly, if the multiculturalists among our recent immigrants, and among native-born Americans, have their way, not only will the face of America be changed beyond all possibility of recognition, the substance itself will be transformed. That which makes our country unique, which makes America what historically it is, and Americans historically what they are, will be gone forever.

In contrast to most patriotic, pro-American organizations, pro-immigration organizations, even pro-illegal immigration pressure groups, are both powerful and well financed. This raises perfectly legitimate questions as to who is financing the drive to convert America from a country peopled largely by Europeans to one more closely resembling the Third World.

Big American corporations, the same ones that gave their support to NAFTA, and tax-exempt, Leftist foundations are the chief culprits here. For example, between 1986 and 1992, the Ford Foundation gave a total of \$7,300,000 to the pro-illegal immigration group, the Mexican American Legal Defense and Educational Fund (MALDEF). Among other things, MALDEF strenuously supports the "right" of illegal Mexican immigrants to vote in U.S. elections. That same foundation has also handsomely supported other radical groups, giving \$3,000,000 during the same period to the National Council of La Raza ("La Raza" meaning "The Race," a reference to people of Mexican and Latin-American ancestry) and \$600,000 to the League of United Latin American Citizens.

The Eastern Establishment, multinational corporations, and giant, tax-exempt foundations envision an America where people's lives are no longer animated by their traditions, where there is no genuine heritage worth fighting for, where "average Americans" are little more than a faceless, mindless, rootless *fellaheen*, and where an upright and alert citizenry has been supplanted by

an effortlessly controlled, materialistically oriented herd of "consumers," driven this way or that by a captive media and by tawdry commercial interests. While all of this is true also of Leftist politicians, like President Clinton, it is doubly true of Establishment "conservatives." Those so-called conservatives who supported NAFTA are, in the main, the same men who consistently betray us on the question of immigration. As Samuel Francis wrote in 1991 during the Bush Administration,

The megastate and its masters can play with bombs in Bagdad and Bosnia all they want, save as many Somalians as can be rounded up, and count as many beans as they can find, but those enterprises will not preserve a civilization or a nation whose founding demographic core is facing a slow extinction and whose leaders have forgotten what civilization means and have come to regard their own nation as a barrier to be broken down and discarded.

Dr. Francis has further observed that, according to our own Census Bureau, in roughly a half-century, people of European ancestry will no longer constitute a majority in the United States of America. "By that time," he says, "the change will certainly have been completed so far as the old American civili-

zation is concerned, but we probably will not have to wait that long to witness it."

What of the Future?

The economist and sociologist, Vilfredo Pareto, comments in one of his many works that if a people should allow itself to become effete, cowardly, and too comfortable — that is, should they allow the vigor that previously distinguished them to disappear — then such people are bound to be swept away by revolution, displacement by outsiders, or some other radical social change. "It is amazing to see," Pareto writes, "how in imperial Rome the members of the elite committed suicide or allowed themselves to be assassinated without the slightest defense, as long as it pleased Caesar. We are equally amazed when we see the nobles of France die on the Guillotine, instead of going down fighting." Had they resisted, he writes, they might have prevailed and not perished.

Will someone, centuries from now, write similarly of the descendants of those liberty-loving men who colonized this land almost 500 years ago, who built a great nation, and who gave it the finest government known to history? Let us spare no effort to ensure that we are not so judged, that the America that we love does not perish, and that our civilization and way of life are preserved and strengthened. ■

Recommended Reading

The literature on the subject of immigration is large and growing. The following books are all currently in print, with the exception of Tenny Frank's *History* (though that book will soon return to print). They are recommended because the authors are acknowledged experts in their fields, presenting their arguments intelligently and factually, with full documentation and without any taint of fanaticism or untoward extremism.

- *The Founders of the Republic on Immigration, Naturalization, and Aliens*, M. Grant and C. S. Davison, Editors. New York: Scribner's, 1928. (Reprint, Washington, D.C.: Scott-Townsend Publishers, 1994.)
- *A History of Rome*, by Tenny Frank. New York: Henry Holt and Company, 1923.
- *The Immigration Invasion*, by Wayne Lutton, Ph.D., and John Tanton, M.D. Monterey, VA: American Immigration Control Foundation, 1994.
- *The Path to National Suicide: An Essay on Immigration and Multiculturalism*, by Lawrence Auster. Monterey, VA: American Immigration Control Foundation, 1990.
- *Will America Drown?*, Humphrey Dalton, Editor. Washington, DC: Scott-Townsend Publishers, 1993.