

Two From the Social Contract Press

Wayne Lutton & John Tanton, *The Immigration Invasion*, Social Contract Press
1994, 190 pp., \$4.00 (soft cover)

James Robb, *Affirmative Action for Immigrants*, Social Contract Press
1995, 120 pp., \$12.50 (monograph)

The patient, factual case against immigration.

reviewed by Thomas Jackson

Of all the threats to our national stability, immigration is in many respects the most obvious and ominous. Anyone with the slightest understanding of history and human nature knows that the arrival of large numbers of aliens can dramatically change any society. When those aliens are culturally and racially different from a society's original majority, change will be profound and probably irreversible.

Non-white immigrants are transforming America. This is obvious in Texas, Florida, New York, and California, which receive the most immigrants, but newcomers are pushing their way steadily into every part of the country.

No healthy society permits this kind of transformation if it can help it. Every non-white nation, including ones like Mexico and China that send huge numbers of their own people to the United States, controls its border with a firm view to keeping aliens out. The urge to protect one's tribal, racial, or national boundaries is almost as old and almost as strong as the urge to protect one's family. Every non-white group does this instinctively, without reflection or apology.

White nations appear to have lost this primeval urge. All have officially rejected race as a necessary element of nationhood and some, like Canada and the United States, have even rejected language and culture. Any group, we are told, in virtually any number, can become American or Canadian. The United States, in particular, is said to be an "idea" in which Kurds and Xhosas can participate just as authentically as descendants of the Pilgrims.

This is perhaps the first time since the beginning of history that human groups have taken this view of their own identities. Tribes and nations have always understood instinctively



that cohesion requires blood-kinship and shared history, and that membership is not open to all comers. No nation in which this instinct has died can survive against the depredations of nations in which it is still vigorous.

And yet instinct, almost by definition, is not supposed to die. People do not usually have to be persuaded to care for their children or to act in their own interests or to eat. People who do not do these things are so incomprehensible we hardly know how to help them.

Like people, nations or races rarely fail to act in their own interests. When they fail consistently, they are just as incomprehensible as a human being that has lost ordinary urges. This is the tragedy facing Americans who are trying to call attention to the growing demographic crisis. In this country, it does little good to appeal to instincts of national and racial survival because if those instincts were still operating normally, there would be no immigration problem in the first place. White Americans who do not want their children to live in what Peter Brimelow calls an alien nation therefore have the unnatural task of supply-

ing rational justifications for behavior that should be instinctual.

No American, certainly no white American, should have to explain why it is wrong for one sixth of the population of Haiti to be living in the United States. No one should have to point out why it is suicidal to grant American citizenship to the children of indigent Mexicans who cross the border to have babies. And yet, just as we must explain to a man who has lost his appetite that if he does not eat he will die, we must explain to whites who have lost their instincts for racial survival that if immigration is not stopped their nation will die.

The Social Contract Press

Every quarter since 1990, *The Social Contract* has been building the factual case against immigration. It describes the effects of immigration on schools, the environment, our culture, our language, and our prospects as a nation. It is not usually explicit about race, but it makes every other possible argument against current policies.

The Social Contract has spawned a small publishing company of the same name. It has reprinted the classic (and explicitly racial) anti-immigration novel, *The Camp of the Saints*, (reviewed in *AR*, June, 1995) and has published several original titles. Of these, the most significant is *The Immigration Invasion*, by Wayne Lutton and John Tanton.

This handy, pocket-sized volume is really an anti-immigration handbook, packed with up-to-date information. Part One, called "The Problem," has chapters on such things as immigrant crime, welfare costs of immigrants, and the impact of immigrants on labor markets and the environment. A chapter on race and culture describes the divisive effect of aliens.

Part Two offers a historical perspective, which starts with a history of immigration law and explains who has been supporting current policies. The book concludes with a firm statement about the moral basis for immigration reform, and includes a reading list and a directory of activist organizations.

Every chapter is both a good introduction for people who are not aware of the immigration problem and an up-to-date reminder for people who are. Each page seems to offer its bit of intellectual ammunition. Almost a random selection turns up such nuggets as this:

- Twenty-nine percent of immigrants from Vietnam are on welfare while 3.9 percent of those from Switzerland are.

- The average cost of an uncompensated admission of an illegal alien to a publicly-supported hospital is \$4,700.

- Fifty-five percent of the Chinese over age 65 who have come to the United States since 1980 are on welfare (as opposed to nine percent of native-born Americans). Many are well off but give their assets to their children so as to qualify for handouts.

- After the 1994 California earthquake, the Federal Emergency Management Agency's no-questions-asked compensation policies were so generous that there was a surge of illegal immigration just to take advantage of it.

- It costs the state of California \$2 billion a year to educate illegal alien school children, who are seven percent of the school population.

- Fifty-three percent of all the refugees who have settled in California since 1973 are on public support of some kind.

- In New York City, entire professions have been colonized by aliens and are essentially closed to Americans.

- Over three million illegals have taken advantage of the 1986 amnesty.

- Welfare agencies welcome immigrants because they increase the need for welfare.

- More than half of all faculty in American universities under the age of 36 are foreign-born.

- In Denver, although whites are 80 percent of the population, 57 per-

cent of criminal gang members are Hispanic and 36 percent are black.

- Illegal immigrants, who cannot (yet) vote, are counted for Congressional and other districting purposes, so non-whites can often be elected to office with a much smaller number of votes than whites need.

- The mafia has been pushed out of the heroin trade by Chinese, Israeli, Nigerian, and Mexican gangs.

- Foreign gangs are virtually impossible to infiltrate because of language and cultural barriers.

- Nearly one million Arabs now live in America, and are lobbying for racial preferences. Almost all arrived since 1965.

- More than one quarter of the inmates of federal prisons are aliens.

The Immigration Invasion shapes a mountain of facts into a well-organized argument for strict limits on immigration. It is written in careful, non-provocative language, and is an excellent book with which to waken slumbering instincts. It is priced low enough to be bought in bulk, and deserves wide circulation.

The Cruellest Blow

Of more specialized interest is James Robb's monograph, *Affirmative Action for Immigrants*, which is not an ordinary, type-set book but a bound, double-spaced research paper.

Few of today's racial lunacies are as infuriating as racial preferences for non-white immigrants. A weak, but not completely preposterous case can be made for compensating the descendants of former slaves, but there is no possible justification for discrimination in favor of immigrants. Affirmative action has expanded so smoothly from its original clientele to include virtually all non-whites, only because racial preferences are part of a larger view of American society that is increasingly anti-white.

Mr. Robb is surprised to discover that no one in government seems to know whether there is a legal basis either for including non-white immigrants in affirmative action programs or excluding them. Ap-

parently the issue has never been litigated, most probably because no employer who operates preference programs has ever turned away a Nigerian or a Mexican simply because he was not a U.S. citizen. Many companies care more about filling government-mandated racial quotas than about hiring Americans.

In an investigation of the extent to which affirmative action accounts for the large number of foreign students and teachers at American universities, Mr. Robb has come across what is perhaps the one occasion on which a major institution actually gave the matter any thought. Stanford University had long had strong financial incentives to persuade academic departments to hire non-whites, but discovered in 1993 that more than half of its non-white faculty were foreign-born. It finally occurred to someone that a native of Senegal might not be the most effective "role model" for a black from Chicago. Stanford therefore decided to restrict its racial preferences to American citizens.

The new policy was greeted with derision and talk of lawsuits. Stanford promptly backed down and, according to a spokesman, "tried to avoid resolving these questions." It is surprising that American-born non-whites have not made more trouble over policies that work to their disadvantage by widening the field of available

quota-fillers.

The Stanford fracas is only one of the absurdities that Mr. Robb chronicles. Unfortunately, he takes the saccharin position that racial preferences for aliens are wrong because they take jobs from deserving American non-whites; he doesn't seem to mind anti-white discrimination. Nevertheless, this is probably the only serious treatment available of what is nothing less than a national outrage. ●

Prices quoted above include postage. Two copies or more of The Immigration Invasion cost only \$2.00 each. Orders can be placed by calling (800) 352-4843.



O Tempora, O Mores!

What Whites May Think

Blacks have recently been offering a selection of views on how whites should think about race. Glenn Loury, a "conservative" professor at Boston University, says they shouldn't think about it at all; he wants people to stop writing about "black crime" and "black illegitimacy." "We should be colorblind as we gaze upon welfare mothers, juvenile felons and the cognitively deficient. . . ." he writes; "[W]e should see human beings with problems, not races of people plagued by pathology." Presumably we should see "human beings in conflict" in the former Yugoslavia rather than notice that there are Serbs, Croats, and Muslims.

Joseph Lowry, president of the Southern Christian Leadership Conference has a low opinion of colorblindness. "It's the most stupid, unlearned position a supposedly intelligent, educated person could take," he explained at a three-day rally to commemorate passage of the Voting Rights Act of 1965.

Columnist William Raspberry, is willing to let whites think about race, but only so long as they think about other races. He disapproves, in the following terms, of an officer in the Los Angeles County Sheriff's Department who has started an Association of White Male Police Officers:

"It is hard to think of whites-only groups formed for the benefit of their members that could gain our approval. Perhaps an organization of white LA police officers formed to help its members improve their attitudes towards minorities It's always illegitimate for white men to organize as white men."

Meanwhile, on October 24th, the city of Los Angeles sponsored a Day of Dialogue to talk about race. "Specially trained mediators" were provided by the city to 100 different locations in such places as churches,

schools, and fire stations to help the public struggle with its feelings about race. It is difficult not to recall that a black-Korean mediation group that was put together with fanfare after the Rodney King riots was disbanded because the participants kept getting into shouting matches.

New Depths of Degeneracy

Jacqueline Williams, a 28-year-old black woman from Schaumburg, Illinois, had three children but could not have any more. Miss Williams' cousin, Laverne Ward, had fathered a child with a white woman named Deborah Evans and she was known to be pregnant, probably with his child. Miss Williams and Mr. Ward, together with Miss Williams' boyfriend, decided to wait until the white woman was nearly ready to have the baby, kill her, remove the fetus, and claim that it was Miss Williams' child. They carried out their plan in November.

The three blacks entered Miss Evans' apartment and stabbed and shot her to death. They quickly removed her unborn child, which appears to have survived the operation without trauma. Besides her mulatto toddler, Miss Evans had two other children who were white, a ten-year-old daughter and an eight-year-old son. The three criminals stabbed the daughter to death in her bed, but carried off the son and tortured him before stabbing him to death. The mulatto toddler—son of one of the murderers—witnessed the killing of his mother and sister but was spared. In preparation for the crime, Miss Williams had been telling neighbors she was pregnant. She returned home with the newborn, claiming it was hers.

The murdered woman was on welfare, but was by all accounts an otherwise responsible, loving mother.

Beat the Devil

In Detroit, Halloween is now better known as Devil's Night. The preferred form of celebration is to set house fires. In 1994, there were nearly

200 fires on Oct. 31, far higher than the daily average of 50 to 55. Last Halloween was, by contrast, a huge triumph: the number of fires was kept to 61. The price of success was a six p.m. curfew and mobilization of 30,000 volunteers who patrolled the streets with walkie talkies. Four thousand police officers, 2,000 firemen, and thousands of other city employees were also on alert over the weekend. Planning for the mobilization began in May, and the police chief, Isaiah McKinnon likened it to war. "This was our Desert Storm," he said.

Majority-black Camden, New Jersey has developed its own version of Devil's Night. In 1991, its worst year, this city of 87,000 had more than six times as many fires as on a usual night. For the latest Halloween, it doubled the usual number of firemen on duty and quadrupled the number of police. Thousands of volunteers fanned out to try to keep blacks from burning the city down, and two helicopters patrolled overhead. As in Detroit, the effort paid off; there was only an average number of fires.

Jews for Farrakhan?

The November 7, 1995 issue of the *Village Voice* ran a full-page ad by an organization called Jews for Farrakhan. Part of the text read as follows:

"With skill, dedication and commitment, Minister Farrakhan has brought the Nation of Islam out of many years of isolation. He has catalyzed and encouraged dialogue among the broadest possible range of Black leaders. . . . To the ordinary Jews of America, we say, join with us. There is no need to repudiate Minister Farrakhan. There is a need to repudiate our own leadership."

Jews for Farrakhan is located at 200 W. 72nd St., Ste. 37, New York, NY 10023. The telephone number is (212) 642-5207.

The Welfare Wage

The libertarian Cato Institute recently calculated how much a single

