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## On Secession

It appears that the reality of the situation has escaped Samuel Francis in his "Secessionist Fantasies" (*Principalities & Powers*, August 1994), in which he argues that "secession . . . is for losers." That, indeed, may be true, but it should be pointed out that the secession he was talking about is a withdrawal from a unified whole, as in the case of the Southern states withdrawing from the Union, whereas the current term "secession" (used for lack of a more convenient one) addresses the dissolution of a mélange of incompatible parts, as happened in the Soviet Union and Yugoslavia.

The United States (an ironic name), in a process accelerated by the massive influx of deliberately unassimilative immigrants in combination with a pervasive media and educational policy of multiculturalism, is rapidly approaching the critical dissociative condition of the former Soviet Union and Yugoslavia. Maintaining a geopolitical cohesiveness ("secession") in the face of such a disintegrating hodgepodge is not an effort undertaken nor an accomplishment achieved by losers.

—Ed Rosenblum  
*Brooklyn, NY*

## Dr. Francis Replies:

What Mr. Rosenblum is talking about is "separatism," not secession. If "secession" in the strict constitutionalist sense is meant (and that is precisely the sense in which most of those people on the right do mean it), then it is a theory that

by its nature applies only to states. If, on the other hand, we are going to talk about "separatism" in the larger sense of Mr. Rosenblum, then forget the states as well as the Constitution. We are now talking outright revolution, a contingency to which I am not necessarily opposed except for prudential reasons. We are no longer confined to discussion in terms of units of government recognized by the Constitution or to obligations and rights authorized by it. We may now talk about what groups are going to separate, and that discussion may lead us to religious, regional, ideological, racial, or economic (among other) identifications.

Mr. Rosenblum is certainly right that if unchecked immigration, multiculturalism, and what I call "Afro-racism" continue unabated, then the problem will be how to maintain "geopolitical cohesiveness" for those who do not fancy these developments. However, I am not yet willing to say that problem is now upon us. I retain the quaint belief that through effectively organized political and cultural activism on a national scale, it remains possible to reclaim the nation and its civilization. I think this is what most Americans who share our views of the national situation also want, and I cannot think that very many at the present time would be supportive of a serious secessionist or separatist movement. In any case, we have not yet seen activism of the kind I believe could be effective, and until we do see it and give it a fair try, we should not be willing to leap to what are at present merely fantasies and forms of right-wing infantilism like secessionism and separatism.

## CULTURAL REVOLUTIONS

AS AN ORTHODOX BIBLE-believing Christian, I find that much of what is said by the so-called "religious right" and "religious left"—to put it charitably—leaves a lot to be desired and is, ironically, un-Christian. This summer, on NBC's *Today* program, the head of the Christian Coalition, Ralph Reed, said: "What we're trying to do is not legislate our religious beliefs—which are personal and private. We're trying to

legislate our public policy views: tougher laws against crime and drugs, school choice, a balanced budget amendment, the right of kids to pray, protection of unborn life. These are public policy views."

This is not true. Christians ought to denounce this glib private/public dichotomy. Every "public policy view" of a Christian ought to be based on his or her religion, and Christians must hon-

estly and openly admit this. After all, none other than the Lord Jesus Christ commands us, in Matthew 5:37: "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." The last thing we need in our political process is more people speaking double-talk, fluent gibberish, about their real goals. I mean, if you can't trust a Christian to tell the truth, whom can you trust?

Indeed, Christians should welcome the charge that they are seeking to "impose" their views, and they should use this accusation to educate our people to certain forgotten facts, such as the fact that our country was founded by Bible-believing Christian "fanatics." One of the best books documenting how our laws are based on the Bible and Christianity—*Law and Revolution: The Formation of the Western Legal Tradition* (1983)—was written by a Jew, former Harvard Law Professor Harold Berman. So instead of running from the accusation that we are trying to write our religious views into law, we should joyfully plead guilty to this and explain how, historically, this is not at all "radical" or "extremist." If it's true, as is charged ad nauseam, that we are trying to Christianize America democratically through the ballot box and through our laws, so what? We're merely trying to restore legally what once was.

Last summer in the *Washington Post*, a self-described member of the "Christian left," Peter M. Storm, wondered how the Christian right, which says it's for "nonintrusive government," can favor the government deciding which books can be in a library, the government limiting its citizens' overseas travel, the government requiring schools to set aside time for religious exercises, the government regulating sexual activities. But Christians aren't *anarchists*. And Mr. Storm, who says that, like Christian conservatives, he also "reads and loves the Word of God," seems not to have read the Word of God at all.

Saint Paul tells us that our civil government, "the higher powers," "the powers that be," are "ordained of God," and whoever resists them resists God and "shall receive to themselves damnation." Indeed, Saint Paul says of our "rulers" that they "beareth not the sword in vain" (capital punishment) and are "ministers of God, a revenger to execute wrath upon him who doeth evil." Thus, we must be subject to these rulers and "render

therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." As Christians, we may debate whether any Christian Coalition "public policy" may in fact be based on God's Word, but what is *not* debatable is that the purpose of civil government, and our laws, is to do God's will on earth as it is done in Heaven.

Mr. Storm says that "our religion should inform and prescribe our personal lives, but not our politics." But does he *really* believe this? Is he really for politics that are Godless? Saint Augustine observed centuries ago that government apart from God is nothing more than an organized band of robbers. Is this what Mr. Storm wants? I doubt it. And if he does want this, how would it work in real life? How could an individual be "privately" a Christian but cast his faith aside in his "public" life? This is impossible. And for a Christian, this would be un-Christian. We believe that Jesus Christ is Lord over *everything*—including the civil government.

Mr. Storm snidely says that he suspects God "does not care very much" about things like the tax code and the size of the United States budget deficit. But how can a man who says he "reads and loves the Word of God" say this? *Of course* God cares about these things. The Lord Jesus Christ indicates precisely such a concern when He speaks of things to be rendered to Caesar and things to be rendered to God (Matthew 22:21). And even the most cursory glance at a biblical concordance reveals that God has a lot to say about taxes, debt, and economics.

Interestingly, where Mr. Storm *does* think it is appropriate for "religious teachings" to lead to "support for government action," I find no Scripture. For example, he thinks it is "clearly in keeping with Christian beliefs" for the state to provide access to health care "for all mankind, including illegal aliens." Really? And where in the Bible does he see this? I ask because he cites no such "Christian beliefs," not one.

Mr. Storm says that mere mortals are not permitted "to prescribe for Him what His preferences must be." Well, amen! But God's "preferences" are revealed to us in that Word of His which Mr. Storm claims he "reads and loves." And we are *commanded* to obey them as "private" citizens and as "public" officeholders.

Finally, Mr. Storm caricatures the religious right's creed as: "What we are for, God must be for," when no member of this group I know or have ever heard quoted has said anything even remotely like this—and Mr. Storm quotes no such statement. He criticizes the religious right for "boxing up God and presenting Him in its own image," but this is exactly what *he* does when he says "our religion" should inform our "private" lives but not our "politics."

All Christians of the "right" or "left" must never forget that God is *not* a "religion." God is God. His Word is Truth. And It must govern every area of life, including politics. There is no such thing as partial sovereignty when it comes to God and His unchanging Word.

—John Lofton

**"THERE IS NO GOD**, and if there was, She made a mistake." That statement came from a colleague of mine during a class in philosophy. That is also the extent to which most public college students will hear the "G" word mentioned during their years of "higher" education.

Recent polls have shown that 89 percent of the American people believe in God. Of the 52 percent of American high school graduates who go to college, a clear majority attend public two- and four-year schools. Yet the faculties of these schools appear to come exclusively from the 11 percent of the populace that doesn't believe in God. That's not very "multicultural," and it shows little "respect for diversity."

Students, faculty, and staff alike at public colleges and universities tend to assume that the separation of church and state forbids teaching about God. The fact is, you *can* teach about God in a public college; the Supreme Court says so. Of the package of freedoms included in the First Amendment, three are relevant here: freedom of opinion, freedom to teach, and freedom of religion. Those freedoms mean that I can stand in front of a class of undergraduates and read chapter and verse from the Bible and not be charged with misconduct, harassed, suspended, or fired from my job. Not legally, at any rate. Last year, a federal judge upheld Leonard Jeffries'—Dr. Hate's—right to spew racial venom in his classes at New York's City College. Few, however, seem aware that the same right allows professors to teach religion.

Most people associated with public colleges and universities seem to interpret the First Amendment as guaranteeing freedom *from*, rather than freedom *of*, religion. Failing that, they conclude that religion is something obscene, to be tolerated only as long as it is conducted behind closed doors between consenting adults.

Many people seem to think that religion belongs only in private colleges. Private colleges are free to teach particular confessions, but true freedom of religion exists only in the public sphere. That's because while a Catholic college isn't legally bound to respect Islam, a public college is obligated to respect *all* religions.

Another beef against religion is that it involves forcing one's beliefs on students. One of my students took this to be the basis for banning prayer from schools. The ban on public school prayer, however, doesn't touch on my right to teach religion in a public college. Besides, all kinds of beliefs are forced on college students—socialism, multiculturalism, radical feminism, Afrocentrism, and the superiority of homosexuality—and woe to anyone who disagrees with them. These dogmas have long ago left the “ghetto” of special academic departments (e.g., Women's Studies), which are really political patronage programs. The half-baked theories of such political cults are now forced on students in English courses that all must take.

Thus do students learn that there is no such thing as sex, as opposed to gender, which is supposedly forced on children through a sexist, patriarchal conspiracy. Anyone who opposes homosexuality is mentally ill, and anyone who does not support condom distribution in the schools without parental choice—and the affirmation of teenage sex that goes with it—is wishing VD and AIDS on young girls. (The fate of young boys doesn't matter.) It is no coincidence that condom distribution and homosexuality are opposed primarily by religious people, particularly Christians.

Such propaganda is virulent in remedial courses at community colleges, which are the biggest money-makers for such schools. The exit exams required to advance from remedial, noncredit courses to credit courses routinely consist of feminist and antireligious propaganda, and students who challenge the left-wing catechisms thus risk their academic career. Since no one may enjoy the

patronage of gay, black, or women's studies departments who refuse to kneel at these idols, why can't history departments refuse to hire all but Catholics, or economics departments refuse to let all but free-market monetarists teach?

Lest socialist, or liberal, readers seek to write me off as a member of the “Christian right,” I'm a liberal, Jewish agnostic who has been accused of being a flaming atheist. Whatever my religious leanings, I'm a devout believer in education and the First Amendment. The history of Western religion is the history of our civilization's deepest passions and most sublime thoughts. No education can be called “liberal” that lacks its study.

—Nicholas Stix

**GUIDEPOSTS** MAGAZINE devoted the opening pages of its April issue to reminiscences about its founder, Dr. Norman Vincent Peale, who died last December, on Christmas Eve, at the age of 95. Dr. Peale had been world-famous for his relentless optimism, his “strong belief in the power of prayer” and “strong belief in God,” and, most of all, for his belief in “the power of positive thinking”—the phrase that served as the title of his most popular book, which broke all records by staying glued onto the *New York Times* nonfiction best-seller list for 186 weeks.

A former editor of *Guideposts*, Leonard LeSourd, opens with an inspiring account of the way Dr. Peale dealt with a great catastrophe. The year was 1947, *Guideposts* was still a tender young thing, and one day its offices burned to the ground, destroying what is a publication's lifeblood, the entire subscription file. Dr. Peale called a meeting with publisher Raymond Thornburg, managing director Fred Decker, and LeSourd to discuss whether they should try to go on with the venture. As LeSourd tells it, Dr. Peale in his breezy way said, “You know, this could be the best thing that ever happened to *Guideposts*. Perhaps our neighbor Lowell Thomas [the famous author, traveler, and broadcaster, who had lent them the building that had just burned down] will tell his radio listeners about the fire and ask for help. Let's look at this fire as an opportunity, not a calamity.”

And just so, it came to pass. With faith in God, and positive thinking, and Lowell Thomas's mention on his radio program, renewals and new subscriptions

came flooding in, and *Guideposts* survived the fire with more subscribers than it had ever had before.

Truly an inspiring story, isn't it? It would be a pity to destroy its impact by mentioning the little detail that publisher Thornburg just happened to be married to Therbia, Lowell Thomas's sister. That sort of thing *do* help, brethren!

—William F. Rickenbacker

**THE ASSAULT ON DENNY'S** restaurants, a chain beloved by middle Americans and serving a million customers a day, helps us understand the real meaning of civil rights. Flagship, the chain's parent company, was forced to settle a group of lawsuits—choreographed by the Justice Department, the NAACP, and Saperstein, Mayeda & Goldstein of Oakland, California—for \$54 million. The firm will collect a total of \$8.7 million.

Denny's had to hire a “civil rights monitor,” introduce an internal espionage system to expose naughty comments, send its white employees to reeducation camps, endow blacks with franchises, and put a hostile black woman on Flagship's board of directors. Denny's also had to promise the NAACP that it would spend at least one million dollars hiring, training, and installing black managers.

By the end, more than 4,300 people had signed up as plaintiffs against Denny's, and the *New York Times* tried to recruit even more by publishing a toll-free number (1-800-GET-LOOT?). The operator answers: “Hello. Claims for the Denny's settlement. May I help you?” Yet there has been no admission of guilt, no trial by jury, and no sworn statements in court.

The accusations against the company boil down to minor service complaints by customers who may have been setups, assertions by disgruntled ex-employees, smears by sworn enemies, and liberal media hype. For example, in May 1993, six black Secret Service agents entered a Denny's in Annapolis, Maryland. President Clinton was giving a speech at the nearby Naval Academy. In a recent *New York Times* version of the event, the agents were “refused a table.” A *Times* editorial repeated the charge: “The black Secret Service agents” were “refused a table at a Denny's” as “their white colleagues were seated and

served.”

A more honest version of events was reported in the equally anti-Denny's *Washington Post* a year ago: “Six black Secret Service agents ordered food at a Denny's in Annapolis that took so long to arrive, they say, that in effect they were denied service. . . . The six black agents sat together. Their supervisor, also black, sat among white agents. All 21 agents, who had less than an hour to eat, ordered in rapid succession. When the six black agents realized that all the white agents and the supervisor had been served but they had not, they sent [agent Robin] Thompson to ask the waitress about it. She said their meals were on the way. When Thompson demanded to see the manager, the waitress said he was on the phone. White agents [have said] the waitress rolled her eyes after turning to leave the black agents' table.”

The *Post* further reports that the six agents were the last to order, that their orders were complex, and that they did get their food. But the agents “refused it because there was no time to eat.” “We had to go to Roy Rogers and eat in the van,” one S.S. type whined to the *Post*. Poor babies.

Let's review. The President was speaking nearby, meaning the restaurant was crowded. It was the busy state capital, at noon, but all 21 agents were seated. All were served, but some later than others. That's a “civil rights violation”?

The implication is that no white man has ever experienced late service in a restaurant. None has ever sat and watched people who were seated after he was served first, and maybe even finish their meal before he was served. And to look at things from the other side of the counter, what harried waitress might not roll her eyes at a table of surly bureaucrats, regardless of the root causes of their rage?

Yet, at the first sign of delay, civil servant Thompson marched up to the waitress and loudly demanded the food. The waitress said it was on the way. Thompson then yelled that he wanted to see the manager. But the latter was on the phone. Naturally, this series of blatantly racist acts—by white taxpayers against black tax-consumers—became a nationwide class-action suit with a \$54 million penalty.

On that very day, perhaps not coincidentally, Denny's had settled another suit in California for \$34.8 million, including \$6.8 million for Saperstein,

Mayeda & Goldstein. But the California case was restricted to that state. The suit stemming from Annapolis gathered plaintiffs from all over the country, except California. In retrospect, it's clear that the lawyers and the Justice Department wanted to take their racial racket on the road. It's even possible that the well-to-do feds were provoking a working-class woman as part of a scheme orchestrated in Oakland. The agents were employed, after all, by Bill Clinton. An actual trial might have answered this question, but when the plaintiffs' lawyers run the show, the media are the only court. Even granting good intentions by the agents, is it now illegal to roll your eyes? If so, I can think of a number of clerks of color who are going to be in deep trouble.

In the incident that kicked off the California suit, black federal judge Kenneth Hoyt had to wait “an inordinate length of time for service” at a Denny's in Eureka, California. (Is there no end to the white man's perfidy?) While he waited, he claims, fellow patrons taunted him with racial epithets. Sure they did, judge. This sounds like one of the Fibs of Racism that festoon the media. And indeed, there is no proof it took place.

But let's suppose someone did make a remark, perhaps in response to the judge's loud, pompous complaints about discrimination. Was Denny's supposed to toss out the taunting customer? Of course. That's “civil rights.” But if a black taunts a white, throwing out the black would be “a civil rights violation,” and Denny's would be fined another \$54 million.

The California lawyers began shopping for plaintiffs as soon as the Crime of Annapolis was publicized, and indeed it was major international news for several days. In one Virginia case, a black choir director with three busloads of kids pulled up to a Denny's at 11:00 P.M. on a Sunday night and demanded quick service. Only one cook was on duty, so the night manager suggested the bigger Denny's just up the road. KKK! The choir director filed suit.

As the pile-on continued, Jesse Jackson went on a national victimology tour, and there were NAACP pickets at Denny's restaurants all over the country. Leading the lynch mob was the Justice Department's newly appointed head of civil rights, Deval L. Patrick (known to some of us as D'Evil). During confirmation hearings, he was hailed as the

moderate alternative to Lani Guinier. Yet how could Guinier's voting schemes be worse than Patrick's assault on private enterprise? And he assured us, just in case we were worried, that Denny's was only the beginning.

It surely is. Yet with the central state, the elites, and the media at war with the majority of taxpayers, and with redistribution from the productive to the parasitic our major economic activity, Americans may begin asking how the feds came to require involuntary servitude from whites. Before the passage of the 13th Amendment, blacks complained about being forced to serve whites in service occupations. That's why the amendment abolished not only slavery, but also involuntary servitude. Blacks could no longer be forced to wait on whites. But civil rights is the new involuntary servitude, and whites better hop to it. Or they can realize that the two things that distinguish a freeman from a slave are the freedom of association and the freedom of contract. Whether we look at the economy from the standpoint of liberty, prosperity, or justice, it's clear that civil rights laws have enslaved the majority. It's also clear that it's time for a slave revolt.

—Llewellyn H. Rockwell, Jr.

**THE TENTH AMENDMENT** is alive and well in Ohio. On June 28, right before the state legislature recessed, Representative Michael Wise and Senator Grace Drake introduced into the Ohio General Assembly “House Concurrent Resolution No. 44” with 27 house cosponsors and 3 senate cosponsors. The resolution was referred to the House Committee on Economic Affairs and Federal Relations, where it sits until committee members return and schedule hearings. My representative reports that our legislature will not reconvene for any significant period of time until after January.

Our organization, We the People, is a loose network of people interested in constitutional issues, and we are busily building a network of allies who are sick of seeing our liberty chipped away by federal mandate. We are meeting with our representatives and taking note of their voting records and stands on constitutional issues. We, together with organizations like United We Stand, The Christian Coalition, garden clubs, cafeteria meeting groups, and with any in-

interested individuals we can find, will make sure our governor, state representatives, state senators, state attorney general, even county sheriffs hear our message: "Get Washington out of here! The 10th Amendment says they don't belong here! Ohio is to be governed by Ohioans, as dictated by the Constitution!"

Our goal is a minimum of 100,000 letters. Testimony before the House Committee will come soon, followed by citizen delegations to the governor and each state representative and senator; demonstrations with the Ohio state flag proudly waved are a real possibility.

The next step will be to enact implementation legislation along the lines of Colorado's State Sovereignty Resolution, which sets up the "review" mechanism to identify which federal mandates the state will and will not obey, based on whether the mandates meet a "Constitutional Test." This may not impress the feds, so Ohio should set up accounts through which moneys for major federal programs, such as gasoline taxes and federal license fees, must pass. Ohio will make monthly disbursements to the feds from these accounts, but *only* if the funds are used for purposes that the Constitution allows. Then, if the feds withhold funds from certain programs involving the state, Ohio will simply stop making monthly payments and retain the funds in the escrow account. In Colorado, the amount of money sent to the feds compared to what comes back to the state is within 2 percent.

The issue is pregnant with possibility. None of the 10th Amendment Resolutions I have read qualifies the word "mandate" with the adjective "unfunded." The issue is not simply to stop the imposition of hidden taxes on the states and on the people. The issue is to counter and confront unconstitutional mandates that run roughshod over a state's right to republican government under Article IV, Section 4 of the Constitution and an individual's inalienable rights under the Constitution. The issue is that the checks and balances at the federal level no longer work: the three branches are, in concert, abrogating Americans' freedoms with virtually every new law passed. It is time to shake the dust off the "forgotten amendment" and for the states to enforce it, for we are witnesses to the exact situation that the amendment was written to guard against, something we, because of our

apathy, have allowed to happen.

The 10th Amendment Resolution is sweeping the country. It has passed the legislatures of Colorado, Hawaii, Missouri, and California. It has passed the Senate and House of Illinois (not a joint resolution). It has passed the House of Oklahoma and of Louisiana (where it passed unanimously). It has been introduced into the general assemblies of Ohio, Michigan, and New Jersey. It has sponsors in Pennsylvania, Florida, Nebraska, Idaho, Utah, Connecticut, Washington, Maine, Wisconsin, and Texas who plan to introduce the resolution in upcoming sessions. Representatives from Massachusetts and Tennessee have inquired about it, and the Georgia State Chair for United We Stand America is working to have it passed there. People are networking in 49 states now (every state except Vermont), all with the intention of waking up their state legislators to the constitutional means our Founding Fathers granted us.

On August 27, the South Carolina State Libertarian Party passed a resolution about the "Crime Bill" that said "honest citizens of reason cannot abide illegal laws, designed for whatever cause, that would deny lawful citizens liberty hard won and unalienable God-given rights and provide a framework for despotism and tyranny now or in the future. Honor and duty compel us to call for the immediate repeal of this illegal act." And in the absence of such a repeal, "we must respectfully call upon the Legislature of the sovereign State of South Carolina to issue an ultimatum stating that they will not suffer this illegal Act to be enforced within the borders of South Carolina, and, further, if agents of the Federal government attempt to enforce this illegal Act within the borders of South Carolina, it will be considered a direct violation of the 10th Amendment to the Constitution of the United States and the state will take whatever legal action is necessary to preserve its sovereignty." The resolution then urges all citizens to join the Citizen Militia now forming in South Carolina.

Other states are acting boldly, too. Witness Governor Pete Wilson in California. The *Los Angeles Times* reported on August 26 that "Governor Pete Wilson has ordered his administration to defy the federal government and refuse to implement the so-called motor-voter registration law unless Congress forwards the money to pay for the new program."

The article said that "Wilson's Finance Department estimates that it will cost the state \$35.8 million *annually* [my emphasis] to implement the law." They, of course, are expecting a challenge and are preparing to fight.

They, like we, now realize that the legal means to resist the statism thrust upon us are in our founding documents, in the 10th Amendment, which needs no interpretation as to what powers the states possess. The task before us is to educate our state legislators to their responsibilities to protect us from unconstitutional mandates from a federal government that wants to usurp the guarantee of republican government.

Anyone who wants to join this fight can call the Council for Domestic Relations at 217-787-8454, or fax 217-854-4343, to find out his or her state coordinator. The organization will send a 10th Amendment Resolution packet for a three dollar donation sent to CDR, P.O. Box 3362, Springfield, Illinois 62708.

—Carl Jahnes

**WHEN MEXICO** defeated Ireland in the July World Cup soccer tournament, some 5,000 "fans" turned Pacific Boulevard in Huntington Park, California, into a riot zone. Radical politics, not sports, lay at the heart of the riot. Some 300 police officers were called to the scene, and according to one news account, when the "fans" reached the "barricades at Pacific and Florence, they stopped, many walked out to the intersection and began shouting 'Viva Mexico,' as well as some anti-U.S. and anti-police slogans. One group burned a U.S. flag." Gunfire erupted from some of the "fans," and as police officers scrambled, other "fans" were heard shouting, "Down with Pete Wilson and you stupid cops!"

My outrage at witnessing an American city being terrorized by a mob of screaming, rampaging Latinos is equaled only by the contempt I feel for the public officials and media who continue to call such barbarity a "celebration." A celebration of what? The outcome of a sports event? Or the knowledge that American citizens have become so intimidated by ethnic groups that the only weapon law enforcement officers are permitted to use to stop the destruction of a city is pepper spray? Or that the "only" recourse left to law-abiding American citizens is to fork over more of their

hard-earned money to pay for extra police and to repair the damage left in the wake of the "celebrants," while making plans for the next "celebration"?

One need not be Nostradamus to predict that there will be another incident of mindless vandalism by ethnic groups who are all too aware that in America we don't punish acts of violence, looting, or desecration of our flag but instead express our understanding of their "exuberance" and then pray that the next time it won't be *our* home or business that they consider their "spoils of victory."

But such ethnic violence is the norm in California. When an anti-illegal alien rights organization in Marin County attempted to attend in May what had been advertised as a public meeting of illegal-alien activists, the group must have felt much like the defenders of the Alamo, because they certainly were outnumbered. They were there to protest the establishment of a *tax-funded* hiring hall that would be used to find employment for illegal aliens. But when they attempted to enter the community center (also tax-funded), they were greeted by 300 hostile Latinos yelling their version of "Yankee, Go Home," followed by a punch thrown at one of the citizens. Justifiably, the recipient of the punch retaliated, after which police in "riot gear" were called in to quell what one news report called a "clash." "This is a crime, this is an outrage," shouted one of the scheduled Latino speakers when the meeting was canceled.

I agree, but it wasn't the cancellation of a gathering of anarchists hell-bent on aiding illegal aliens and violating the immigration laws of our country that was the crime. Indeed, the crime lies in the shameful apathy of American citizens and their elected representatives that allows such treasonous activity to occur.

If what happened in Marin County, California, was an isolated incident, it would be reason enough for American citizens in every area of the country to start straightening their backbones and fighting the immigration invasion of our country. But this is by no means a unique case. For instance, residents and business owners in Silver Spring, Maryland, have already spent \$40,000 of their own money attempting to block a "HUD-funded" hiring hall for illegal aliens that was purchased, furnished, and managed with federal tax dollars. This occurred after officials in Montgomery

County, Maryland, decided to spend a \$300,000 block grant from HUD on improving the lives not of poor *Americans* in need of low-cost housing but of illegal aliens. These same officials spent \$20,000 to hire county workers to assist these illegal aliens with assorted other problems and awarded an additional \$57,000 to Takoma Park, Maryland, for the same purpose. Takoma Park, some may remember, passed a referendum less than two years ago that allowed "illegal aliens" not only to vote but to *hold political office*.

The next time you see a newspaper report of a "hiring hall" being erected to get hundreds of illegal aliens off the streets of your cities (as the answer to the immigration problem), you might ask yourself what will happen when the aliens so outnumber the citizens of this country that when the former scream "Yankee, Go Home," you realize you no longer have a home to return to.

Of course, this is exactly the goal for many of our political elite, as I.N.S. Commissioner Doris Meissner's speech to the American Bar Association's Standing Committee on Law and National Security last May made perfectly clear. It was captioned: "We Are Transforming Ourselves." The fact that she used the royal "we" to imply that all American citizens are responsible for this "cultural transformation" is not only arrogant but an insult to our intelligence. To the contrary, the public has no control over presidential appointees to the I.N.S., and its only "voice" in matters of immigration is through their elected representatives in Congress. So when Meissner declares, "I do believe that the Immigration Service should be more than a vassal for Congress," she exhibits a complete disregard for the wishes of American citizens and utter contempt for their justified outrage at seeing their country "transformed." It is eminently clear that Meissner and others of her ilk would far rather be a "vassal" for the millions of Third World immigrants and illegal aliens that annually enter our country than be a servant of American law and public opinion. According to her, "Immigrants believe more fervently in American values than those that have been here for generations." I, for one, would like to see Meissner explain these values to the husband of the German tourist who was viciously murdered by "Asian immigrants."

We do not need a degree in political

science to know that any government official who maintains that "it is extraordinary how smoothly we are transforming ourselves into an even more diverse nation," while race riots are a daily occurrence and states are going bankrupt paying the costs of that "diversity," should be removed from office—immediately. Not only has Doris Meissner demonstrated her inability to deal with the daily invasion of our country, she has callously ignored the will of the people for a moratorium on *all* immigration for an extended period of time. She clearly has more interest in "making citizens out of amnestied illegal aliens" than in safeguarding the sovereignty of our country.

—Ruth Coffey

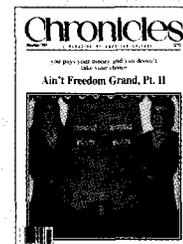
**OBITER DICTA:** This month, we bid farewell to our assistant editor, Christine Haynes, and welcome a new editorial assistant, Michael Washburn. Christine is leaving to attend graduate school at the University of Chicago, where she is the recipient of a Century Fellowship. She will study modern European cultural history and work part-time for the University of Chicago Press. Michael hails from Brooklyn, New York, by way of Grinnell College, where he majored in English and founded and edited the *Grinnell Spectator*, a reactionary student newspaper. We wish both Christine and Michael good luck in their new ventures.

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by *Samuel Francis*

### Religious Wrong

Despite the ocean of ink that has been spilled in the last several months on the “religious right,” perhaps the most sensible comment about it, or at least about its journalistic coverage and political analysis, was penned by John F. Persinos in an article published in the magazine *Campaigns and Elections* last September. “When examined with a coldly nonpartisan eye,” wrote Mr. Persinos, “it turns out that much of the mainstream’s reportage on the Christian Right is a hodge-podge of clichés, regurgitated conventional wisdom, and fatuous analysis.” Of course, there is hardly any subject that mainstream political journalism in this country touches of which the exact same thing could not be said, but there seems to be something about the combination of “religious” and “right” that encourages the construction of veritable monuments of the very kind of “fatuous analysis” of which Mr. Persinos wrote. There are, in my mind, two main reasons why American journalists and analysts so smashingly succeed in making fools of themselves whenever they talk about the “religious right.”

First, with the Clinton administration in office, the political left needs an enemy against which it can rail for the purposes of raising money for its various causes, increasing the subscription levels of its magazines, and rallying the dozing voters to the tattered banners of liberal congressional candidates. The prospect of Falwell, Robertson, Buchanan, North, and Helms snooping into your bedroom, burning books in your local library, and outlawing lingerie advertisements in your local newspapers is probably enough to elicit a few dollars from even the most skin-flinted progressives, and, just as people on the political right have often resorted to similar tactics of scare and smear against their friends on the left, some liberal activists probably really believe their own propaganda about the religious right, a belief that contributes to the very kind of fatuity Mr. Persinos mentioned.

The other reason for the flood of rhetorical cow drop about the religious right is that, for a certain sort of mental-

ity common on the left, the prospect of being persecuted is just too delicious to pass up. Leftism of all kinds often takes its moral energy from its own paranoia, its deeply rooted obsession that it stands alone against the forces of reaction and that those forces are on the eve of triumph, and while the left is invariably the first to head for the beaches when a real triumph of reaction actually takes place, to stand athwart the petty and usually harmless despots who try to close down local porno stores and to feel the nearly erotic stimulus that one is about to go to the stake oneself is always a lot of fun as well as immensely invigorating to the leftist ego.

We do not, therefore, need to look very far to find reasons for the yelling and screaming about the sinister emergence of the religious right to which the nation was obliged to listen last summer. Part of the hysteria was deliberately engineered for political and fund-raising purposes, and the engineering was successful precisely because most adherents of the left are both credulous enough to believe that an inquisitorial tide is about to engulf the country and self-important enough to imagine that they will be the first victims of the reaction. It is not remarkable, then, that the emergence of a religious right excites people on the secular left; what is remarkable, however, is that the religious right exists at all.

It is remarkable because not only is the United States today, like most economically developed societies everywhere, a largely secular culture but because the American right itself has not until fairly recently expressed much interest in religion. Prior to World War II, hardly any major figure on the American right was religious at all, and some were more or less outspoken enemies of religion in general and Christianity in particular. H.L. Mencken, Albert Jay Nock, and most of the group that Justin Raimondo identifies as the “Old Right” of the anti-New Deal, anti-interventionist orientation were not in the least concerned with religion except to mock it. Robert A. Taft, who generally shared the political views of this movement as he led its political efforts, himself seems to have lived and died as a thoroughly conventional Episcopalian, a calling almost

indistinguishable from outright heathenism. The considerably less libertarian persuasion grouped around the racist right, including Lothrop Stoddard and Madison Grant, was explicitly anti-Christian, while the “American fascist” Lawrence Dennis (as well as Ezra Pound) was also either uninterested in religion or hostile to it. Even in the 1950’s, the founder of the John Birch Society, Robert Welch, was a professed atheist and admirer of the Transcendentalist shaman Ralph Waldo Emerson, while Welch’s one-time colleague, the late and brilliant Revilo P. Oliver, was as well-known for his bitterness toward what he called “Jesus juice” as he was for his animosity to Jews and their supposed conspiracy.

It was only in the post-World War II right, the right of William F. Buckley Jr. and the late Russell Kirk, that religion came to be closely linked with American conservatism. This development was partly due to the general revival of religion in the postwar era that gave us such mainstream icons of holiness as Billy Graham and Norman Vincent Peale and the cult of “civic religion” in the 1950’s, but also partly due to the emergence of anticommunism as a central issue of the right, as well as a dawning perception that what was occurring in the West as well as under communism was not simply a violation of the fundamental institutional categories of the civilization of the West but an implicit abandonment of and an ever more explicit attack on them. It is hardly surprising, given the victimization of Christianity and Christians by communists, that Christian clergymen and thinkers were in the forefront of anticommunist movements, that they imparted their theological commitments to their political and social commentary, and that their thought mainly identified the West and its survival with Christianity rather than with other staples of conservative concern such as property and the free market, constitutionalism and the rule of law, nationality, race, or social hierarchy.

But conservative intellectualism, whatever thoughts it entertained about religion, had little practical or political impact either before or after World War II, and the emergence of the religious