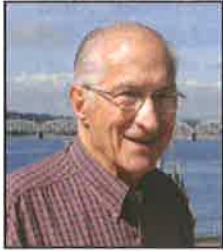


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Consequences of the Immigration Act of 1965



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The Spanish philosopher José Ortega y Gasset in his essay *Concord and Liberty*, refers to Cicero's concern that Rome had abandoned the established order of the universe. Cicero noted that in the past, Romans often disagreed, even disagreed strenuously. But these had been clashes among members of a large family, so to speak, among friends. Adversaries in political disputes were not deadly enemies, the friendship always endured beneath the surface. "*A contest between friends, not a quarrel between enemies is called a disagreement,*" wrote Cicero. This was so because they disputed with one another over transitory issues, at bottom all agreed on the fundamentals: beliefs about life, about the universe, about religion, about moral norms, about legal principles and so forth. This agreement about fundamentals, even among adversaries, Cicero called *concordia* or in English, *concord*. Under all non-despotic forms of government, concord --- agreement on the fundamentals --- is absolutely essential. The absence of concord among

Romans of Cicero's time, says Ortega y Gasset, meant that the inward structure of ancient Roman life had been fractured beyond repair.

Unless we Americans wish to join history's legion of extinct civilizations, we must be absolutely honest about immigration. We must dismiss the self serving accusations of "racism" -- a word created specifically to silence debate. We must seek to understand what immigration should be and what it should not be.

Prior to the 1965 Immigration Act, immigrants who came to this country were for the most part attracted by America's renown as a land of freedom and opportunity. Law and customs that prevailed required immigrants to seek their individual destinies by their own labor and determination. What we now call "safety nets" were non-existent for immigrants before 1965, and so immigrating to America was seldom an easy thing. Seen as a whole, we can therefore say, old-style immigration was largely a plus for the country.

The Immigration Act of 1965 was a dramatic break with America's past. Previously immigrants from the Third World were allowed to enter the country only in relatively small numbers, but the 1965 law favored the Third World.

The economic consequences and the engulfing of the free services are well known. Americans, particularly in urban areas, have seen changes in



President LBJ signing Immigration Act of 1965; Liberty Island, New York, N.Y., Oct 3, 1965

their neighborhoods and communities that would have been hard to imagine prior to 1965. Crime, gang warfare, random shootings, attacks on police, rioting and ethnic conflicts are omnipresent. Communicable diseases that have never existed (or have not existed for centuries) in Western Europe and North America have suddenly appeared in our midst.

Earlier generations of Americans knew that in most cases, what are now called Third World populations, by their very nature, are often temperamentally different from the Christian Europeans who settled North America, who fashioned the United States, who devised its system of laws, and who fathered its free institutions. The sources of such fundamentally American notions as individualism, the rule of law, private property, political liberty, limited government, to mention a few, are derived

from systems of philosophical and political thought that are uniquely European. Without its European foundations, America would not have a Constitution or Bill of Rights; it would not have the rule of law or concept of limited government.

Elsewhere outside of Europe and North America, despotism has been the law throughout all the ages, accompanied by the powerful forces of undesirable cultures.

If our nation's way of life and form of government are derived from a European cultural legacy belonging to a majority of Americans, *their preservation is dependent on the continued existence of that same majority*, which shares a set of basic beliefs and values, and a common language, culture and historical experience that Cicero called *concord*.

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, not only fail to assimilate but tend naturally to try to alter their adopted land so that it closely resembles the country they abandoned. Referring to this tendency, Thomas Jefferson wrote in 1782: "*They (foreign immigrants) will bring with them principles of the government they leave, imbibed in their early youth... 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 stated: "*The safety of a republic depends on the energy of a common national sentiment; on uniformity of principles and habits; (and) on the exemption of the citizens from foreign bias...*" In other words, the more culturally alike a populace, the more likely the long-term prospects for a society or nations.

Many of the Founders and Constitutional Framers spoke similarly. That is, concord cannot exist in *multicultural* states. Furthermore, the Founders proclaimed there must be a solid consensus on this subject: immigration is a grave matter requiring enormous vigilance, and possessing a genuine potential for calamity. The assertion that limits on immigration are somewhat un-American is proven false by the very words of the Founders of this country.

One of the most important characteristics that divide the true conservative and the modern liberal is that conservatives are able to learn from the past and to apply what they learned to the

working-out of the future. Liberals, by way of contrast, are deaf and blind to both the past and the future, which explains, in part, their eagerness to embrace the failed panaceas and blunders of old. The great Edmund Burke called these men the "Philosophers of the Shambles". One might add God does not approve the blending of all people into a single world state. He defeated such a plan at the Tower of Babel.

In his book *The Russian Question* at the end of the Twentieth Century, Aleksander Solzhenitsyn warns his readers of a new peril to all peoples of the world: "*The vulgar and inspired wave which seeks to level distinctions between cultures, tradition, nationalities and characters has engulfed the whole planet!*" He goes on to say, "*This evil aims at the replacement of God's wisdom with that of man,*" and according to him those who survive will be those people who "*withstand the onslaught, unwavering and even with their heads held high*". He pleads with his own people to be among those who resist, for if they do not, he writes, "*the time may come to cross the word "Russian" out of the dictionary*".

Our task, here in America, is no different. Should we fail—God forbid—then in less than a century a time will come when the word "American" may be crossed from the dictionary.

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