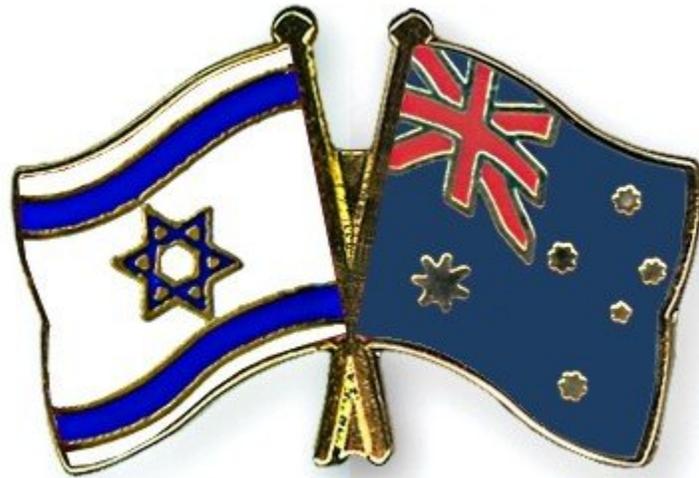


The War on White Australia



A Case Study in the Culture of Critique

Brenton Sanderson

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The War on White Australia: A Case Study in the Culture of Critique, Part 1



Results from the [2011 Australian Census](#) reveal that, for the first time in that nation's history, the majority of migrants are now arriving from Asia instead of Europe. Indians and Chinese have become the fastest growing sections of the Australian population. Between 2006 and 2011 the number of Australian permanent residents born in India increased by 100 per cent, those born in China increased by 54 per cent, while those born in the Philippines by 42 per cent. These startling figures do not even include those born in Australia to Indian or Chinese parents. The Census also revealed that other non-White immigrant groups are also expanding rapidly, including various African groups. All of this is dismal news for White Australians and, indeed, for White people everywhere. Unfortunately, these figures only mirror what is happening throughout the West, where White people are under demographic and cultural siege from race-replacing levels of Third World immigration and the official embrace of "multiculturalism."

In just a few decades these malignant policies have transformed Western societies to the detriment of their European-derived populations and culture. It is a remarkable fact that this revolution in immigration and social policy throughout the West occurred at around the same time (1962-1973), and that in all countries these changes reflected the attitude of elites rather than the great mass of citizens. Changes in immigration policy and the imposition of multiculturalism were imposed on resentful European populations despite overwhelming popular opposition to non-European immigration. The driving force behind this totally undemocratic shift in policy was the Jewish intellectual movements and ethno-political activism that Kevin MacDonald documented in *The Culture of Critique*. For those aware of the pivotal role of Jews in driving the demographic and cultural transformation of the United States, the story of the Jewish role in radically reengineering Australian society will have a depressingly familiar ring to it.

Australia was the last habitable continent settled by Europeans. In 1901 the British colonies of Australia federated to form an independent nation. The first Act passed by the new federal parliament was the Immigration Restriction Act which, through imposing a dictation test in any European language (usually English), effectively barred non-White immigration to Australia. Until the cultural revolution of the 1960s, Australia remained an unashamedly White Christian nation with a strong Anglo-Celtic ethnic base. Indeed the long-running (now defunct) news magazine *The Bulletin* maintained the slogan “Australia for the White Man” on its masthead until 1961. By 1947 the non-European population, other than Aborigines, was measured at 0.25 per cent of the total. As a result of the Immigration Restriction Act, Australia had become, by this time, one of the Whitest countries in the world. Ian Cook makes the point that “The ‘White Australia’ policy was a fairly self-conscious and explicit attempt to protect a particular genetic inheritance from being diluted by other genetic lines.”[i] The policy was extraordinarily successful in this endeavor, and the historian Eric Richards observes that, in retrospect, it is extraordinary that so remote a settlement could maintain such a homogeneous population composition.[ii]

Australia and New Zealand were also the two most “British” societies outside the United Kingdom, and Australia was, proportionately, the most Irish society outside Ireland. The imperial loyalties of the Australian colonists were often explained by reference to the “crimson thread of kinship” that existed between Britain and Australia. Australian identity was founded upon three distinct yet interrelated components: racial Whiteness, “Britishness,” and “Australianness.”[iii] The attempted Japanese invasion of northern Australia in WWII proved that the longstanding fear of an Asian invasion (the “Yellow Peril”) was far from the neurotic, xenophobic anxiety disparaged by today’s politically correct historians. In the 1960s there was no popular movement for ending the White Australia policy, a policy that had retained the bipartisan support of

Australia's political class since its inception in 1901. Indeed, Richards notes that "Australia's adherence to 'Whiteness' was its defining characteristic," and that "None of the other great immigrant countries was able to sustain such a degree of homogeneity." [iv] Hawkins makes the point that

the primary and identical motivation of Canadian and Australian politicians in trying to exclude first the Chinese, then other Asian migrants and finally all potential non-white immigrants, was the desire to build and preserve societies and political systems in their hard-won, distant lands very like those of the United Kingdom. They also wished to establish without challenge the primary role there of her founding peoples of European origin. ... Undisputed ownership of these territories of continental size was felt to be confirmed forever, not only by the fact of possession, but by the hardships and dangers endured by the early explorers and settlers; the years of back-breaking work to build the foundations of urban and rural life. ... The idea that other peoples, who had taken no part in these pioneering efforts, might simply arrive in large numbers to exploit important local resources, or to take advantage of these earlier settlement efforts, was anathema. [v]

Tied in with these natural and legitimate expressions of racial and ethnic solidarity, were concerns hordes of non-White immigrants would drive down the wages and living standards of White Australians. This was a key part of the original rationale for the White Australia policy as articulated by Alfred Deakin, Australia's first Attorney-General, who argued that

a white Australia does not by any means just mean the preservation of the complexion of the people of this country. It means the multiplying of homes, so that we may be able to defend every part of our continent; it means the maintenance of conditions of life fit for white men and white women; it means equal laws and opportunities for all; it means protection against underpaid labour of other lands, it means the payment of fair wages. A white Australia means a civilisation whose foundations are built on healthy lives, lived in honest toil, under circumstances which imply no degradation; a white Australia means protection. " [vi]

An analogous view had been expressed as early as 1841 by James Stephen, the powerful head of the British colonial office in London, who declared that Australia should be a land "where the English race shall be spread from sea to sea unmixed with any lower caste." He maintained that the introduction of Indian "coolies" into New South Wales would "debase by their intermixture the noble European race... bring with them the idolatry and debasing habits of their country..."

beat down the wages of poor laboring Europeans... [and] cut off the resource for many of our own distressed people.”[vii] Charles Pearson, a British scholar who migrated to the colonies in the late nineteenth century, published a book entitled *National Life and Character* in 1893. In it, he described Australia as “an unexampled instance of a great continent that has been left for the first civilized people that found it to take and occupy. He warned, nevertheless, that it was still questionable whether the white races would be able to hold on to it in the face of the Asiatic threat:

We know that coloured and white labour cannot exist side by side; we are well aware that China can swamp us with a single year’s surplus of population; and we know that if national existence is sacrificed to the working of a few mines and sugar plantations, it is not the Englishman and Australian alone, but the whole civilized world, that will be the losers.[viii]

Such concerns echoed through the decades of the White Australia policy, where the country explicitly defined its nationhood in terms of Whiteness and a policy of economic protectionism designed to benefit the entire group by preventing, say, Australian capitalists from importing cheap labor that would undercut the standard of living of other White Australians. The policy reflected the desire of Australians to build a strong and prosperous society founded upon the principles of racial and cultural homogeneity and fairness within the racial group. Gwenda Tavan notes that the White Australia policy was a “morally imbued affirmation of the type of society Australians wanted to build: white and British-Australian as well as cohesive, conformist, liberal-democratic and egalitarian.”[ix] One commentator reflected this view when noting in 1939 that “The Australian prides himself on his high standard of living; he wishes to do nothing that will endanger it. Neither does he wish to bring into being a colour problem such as he sees in South Africa.”[x]



Early twentieth century Australian poster

Rather than being driven by any shift in public opinion, the impetus for the progressive dismantling of the White Australia policy, and the move from assimilation to multiculturalism between 1966 and 1975 came “from a small group of reformers that began appearing in some Australian universities in the 1960s” who, like their counterparts in the United States and Britain, soon comprised a hostile intellectual, academic and media elite who “developed a sense of being a member of a morally and intellectually superior ingroup battling against Australian parochial non-intellectuals as an outgroup.”[xi] In the changing ideological climate of the 1950s and 1960s, the moral foundations of Australia’s British history were subjected to radical criticism, and once foundational patriotic works like Keith Hancock’s *Australia* (with its maxim that “among the Australians pride of race counted for more than love of country”) were no longer compulsory reading for students. [xii]

Boasian anthropology and the fall of White Australia

The Boasian ideology of racial egalitarianism (discussed in [Chapter 2](#) of *The Culture of Critique* as a Jewish intellectual movement) was a critical weapon in opening Australian immigration up to non-White groups. Jewish academic Jon Stratton notes that the dismantling of the White Australia policy and the ultimate adoption of multiculturalism was a direct result of “internal and external pressures related to a general turning away from biological racialism.”[xiii] The Australian Jewish academic Andrew Markus articulates the standard critique of “white racism” that became prominent in the 1960s when he asserts that it was based on the notion that

(i) as a result of some (undefined) “natural” process, national groups (or ‘races’ or ‘cultures’) have inborn (‘essential’) qualities which will never alter; and (ii) there are inherent characteristics in such groups which interpose barriers against harmonious co-existence, not least against interbreeding of populations. Such ideas give rise to closed forms of nationalism which restrict membership to those qualified by birth or descent, in contrast to open forms which grant citizenship to individuals on the basis of residence and adherence to the governing principles of the nation. They justified European colonial rule; the denial of basic human rights and citizenship; segregation in the workplace, housing and education; and policies of genocide culminating in the “factories of death” established in the period of Nazi domination of continental Europe. Rarely challenged in western societies prior to 1940, the idea of biological racial difference lost much of its legitimacy in the aftermath of the Holocaust.[xiv]

It is obvious from this statement just how closely acceptance of the myth of racial equality from the 1960s onwards was bound up with Jewish post-Holocaust ethno-political activism. Note also the outright lies and hypocrisy in the above paragraph. The “(undefined) ‘natural’ process” that Markus claims is the wholly irrational basis for “racism” is the very well-defined process of human evolution itself. The differential evolution of human groups in response to selection pressures imposed by diverse environments, resulted, after thousands of years, in differences in external morphology and psychological traits—including intelligence as measured by IQ tests. The average intelligence of a group will profoundly influence the society that will be created by that group. There is nothing undefined, irrational, or pseudo-scientific about this whatsoever.



Professor Andrew Markus: Propagating “noble lies”

In his description of “closed” forms of nationalism which restrict “membership to those qualified by birth or descent” Markus could be describing traditional Judaism, with its strict endogamy and built-in assumptions of Jewish racial, intellectual and moral superiority. As always, however, Judaism is outside the critical frame of reference of such reflexively anti-White Jewish intellectuals. Jewish ethno-nationalism (exemplified in Israel’s racially restrictive immigration laws) is tacitly held to be legitimate and uncontroversial (indeed a moral imperative), while White nationalism is inherently illegitimate and morally corrupt.

The rampant hypocrisy of this is particularly striking given that Australian Jews have “been at the forefront of support for the right of the state of Israel to exist as a Jewish state, to determine its own security agenda, and to do what is needed to ensure its own survival.”[xv] Indeed, the academic and Australian Jewish activist Danny Ben Moshe points out that Australian Jewry is fiercely Zionist and “outdoes all other Diasporas in their commitment to Israel.” A 1993 survey

of Melbourne Jewry found that 63 per cent had visited Israel with over 40 per cent having done so two or more times. This is compared with 36 per cent of American Jews. Australia also has the highest rate of *aliyah* in the world.[xvi] While strongly in favor of non-White immigration and racial-mixing among the non-Jews in Australia, a publication like the *Australian Jewish News* can openly express the view that for Jews, “Intermarriage has always been and will always be an individual, spiritual and communal tragedy. No amount of petty rationalising will ever change that.”[xvii]

Noting the incredible hypocrisy involved in simultaneously condemning white racialism while defending the Jewish ethno-nationalist state of Israel (and traditional Jewish prohibitions against intermarriage), Kevin MacDonald observes in *The Culture of Critique* that:

Ironically, many intellectuals who absolutely reject evolutionary thinking and any imputation that genetic self-interest might be important in human affairs also favor policies that are rather self-interestedly ethnocentric, and they often condemn the self-interested ethnocentric behavior of other groups, particularly any indication that the European-derived majority... is developing a cohesive group strategy and high levels of ethnocentrism in reaction to the groups strategies of others. ... A Jew maintaining this argument should, to retain intellectual consistency, agree that the traditional Jewish concern with endogamy and consanguinity has been irrational. Moreover, such a person would also believe that Jews ought not attempt to retain political power in Israel because there is no rational reason to suppose that any particular group should have power anywhere. Nor should Jews attempt to influence the political process ... in such a manner as to disadvantage another group or benefit their own. And to be logically consistent, one should also apply this argument to all those who promote immigration of their own ethnic groups, the mirror image of group-based opposition to such immigration.[xviii]

Since the academic world is international and hierarchical, it was inevitable that intellectual movements originating in elite American universities spread throughout the West (see “[Liberal Bias in Academia: The role of Jewish academics in the creation and maintenance of academic liberalism](#)”) As a consequence of the growing influence of the Jewish intellectual movements described in *The Culture of Critique*, and direct Jewish activism in Australia, “Such views [i.e. the assumption racial equality] became standard within schools and universities and provided the intellectual basis for campaigns against racial discrimination in the late 1950s and 1960s.”[xix] Tavan notes that: “As a result of these shifts, universities in particular became ‘hotbeds of resistance’ to White Australia during the late 1950s and early 1960s. ... The emergence of a body of Marxist-inspired social theory in Europe and the United States at that

time also reinvigorated radical left-wing political theory in Australia.” For Tavan, the new critical theory of the Frankfurt School “played a crucial role in exposing the racist underpinnings of many of Australia’s key institutions and values.”[xx] The Frankfurt School abandoned the White working class because they were insufficiently radical and had succumbed to fascism in Germany and Italy. This caused them to reject the orthodox Marxist emphasis on class struggle, replacing it by advocating non-White immigration and multiculturalism, as well as recruiting Whites who had complaints against the traditional culture, particularly feminists and sexual minorities, into a new coalition of the left.

With the adoption in 1963 of the *UN Declaration on the Elimination of All Forms of Racial Discrimination*, member governments were urged to eliminate racial discrimination from their society altogether. Internal intellectual currents were thus augmented by mounting external political opposition to the White Australia policy, especially during the years of European decolonization in Africa and Asia. Eric Richards notes how

Prime Minister Menzies [1949-1966] was increasingly vexed by the intrusion of racial and immigration issues at meetings of Commonwealth Heads of Government. Menzies (and even more vehemently, one of his successors, John Gorton) loathed the way in which he was lectured on the “principle of racial equality” by newcomer members of the Commonwealth. Menzies and Gorton [1968-1971] believed that Australia’s immigration policy was perfectly defensible and, in any case, none of their business. But the die was already cast. Australia in the 1960s felt pressure from within and from beyond, and its immigration policy was a growing embarrassment.[xxi]

Senior Australian public servants serving on a committee formed to respond to the changed situation agreed in 1964 that “there was an urgent need to remove, as far as practicable, instances of racial discrimination in Australia in order to ensure Australia’s international reputation and influence are not to be seriously endangered.”[xxii] In response to these internal and external pressures, the administrative apparatus of the White Australia policy was gradually dismantled from the mid-1960s, until, in 1974, the then Labor Prime Minister, Gough Whitlam (1972-1975), declared in a speech that: “On Immigration, we have removed the last remaining pieces of legislation which could be described as discriminatory on racial grounds.”[xxiii]



According to the Australian academic and multicultural activist Bronwyn Hinz, this policy change merely formalized shifts in policy approach that had begun in the 1960s in response to [reforms to the United States migration policy](#).^[xxiv] Richards observes that this “hesitating shift towards a non-discriminatory Australia” triggered “a social and demographic revolution” in Australia^[xxv] In both America and Australia, Jewish intellectual movements and political activism were pivotal in driving this revolution. The national editor of the *Australian Jewish News*, [Dan Goldberg](#) proudly acknowledges this, noting that: “In addition to their activism on Aboriginal issues, Jews were instrumental in leading the crusade against the White Australia policy, a series of laws from 1901 to 1973 that restricted non-White immigration to Australia.” The exact nature of this crusade will be explored in subsequent parts of this essay.

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[i] Cook p. 4

[ii] Jupp p. 9

[iii] Tavan p. 13

[iv] Richards p. 163

[v] Hawkins in MacDonald pp. 301-302

[vi] Cook p. 179

[vii] Richards pp. 167-168

[viii] Pearson p. 16

[ix] Tavan, p. 19

[x] Richards p. 173

[xi] MacDonald p. 302-303

[xii] Hancock p. 56

[xiii] Stratton p. 223

[xiv] Markus pp. 5-6

[xv] Fagenblat et al. p. 10-11

[xvi] Ben Moshe p. 108

[xvii] Szego p. 41

[xviii] MacDonald p. 311 & pp. 324-325

[xix] Markus p. 7

[xx] Tavan p. 116 & 168

[xxi] Richards p. 179

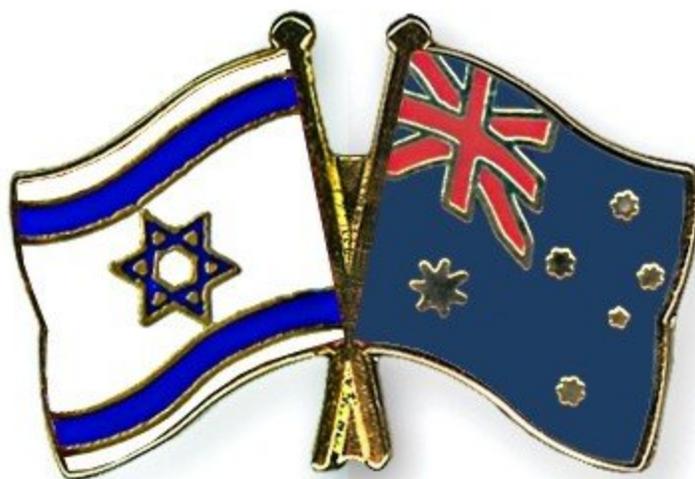
[xxii] Curthoys p. 99

[xxiii] Stratton p. 223

[xxiv] Hinz p. 3

[xxv] Richards p. 182

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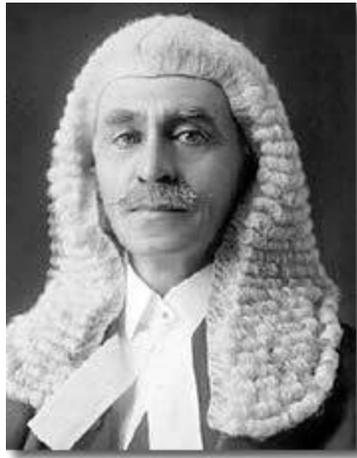


The History of Judaism in Australia

Jews have been present in Australia since the beginning of European settlement. Around a dozen Jewish convicts came with the First Fleet in 1788. When the transportation of convicts to eastern Australia ended in 1853, around 800 of the 151,000 convicts to have arrived were of Jewish origin. The first free Jewish settlers arrived from Britain in 1809, and there were three subsequent waves of Jewish immigration to Australia between 1850 and 1930 – mainly German Jews arriving during the gold rushes, refugees from Tsarist Russia from 1880 to 1914, and Polish Jews after 1918. The numbers arriving with each of these waves were, however, comparatively small and Australian Jewry remained a tiny isolated outpost of world Jewry until the 1930s.[i]

Unlike in Britain where Jews were gradually emancipated through Parliamentary Acts in 1854, 1858 and 1866, in the Australian colonies they enjoyed full civil and political rights from the beginning: they acquired British nationality, voted at elections, held commissions in the local militia, were elected to municipal offices and were appointed justices of the peace.[ii] Jews were

well integrated into the political and administrative structure of the colonies. Sir John Monash (1865-1931) became a general in the Australian army and was, according to Goldberg, “the only Jew in the modern era outside Israel (with the exception of Trotsky) to lead an army.”[iii] Sir Isaac Isaacs (1855-1948) became Australia’s first native-born Governor-General. In Australia under the Immigration Restriction Act of 1901 these highly assimilated Anglo-Jews were regarded as “White,” whereas Jews of middle-eastern origin were regarded as Asian and therefore barred from entry.



Sir Isaac Isaacs

Jewish academic Jon Stratton points out that the high level of assimilation of Anglo-Australian Jewry was reflected in the relatively high levels of intermarriage through the 19th century and the first half of the 20th. In 1911, some 27 per cent of Jewish husbands in Australia had non-Jewish wives and 13 per cent of Jewish wives had non-Jewish husbands. In 1921 these figures had increased to 29 per cent and 16 per cent respectively. However, by the 1991 census there had been a decline to an overall rate of 10-15 per cent.[iv] Stratton notes that “the acceptance of intermarriage signifies a lack of racial difference. Jews were thus caught on the horns of a dilemma. If they were accepted as marriage partners by gentiles this was a crucial step in the process of national assimilation but, in marrying gentiles, they destroyed the endogamous basis of Jewish particularity.”[v] This is an acknowledgment of the essentially incompatibility of Judaism and Western culture in the tendency of individualistic Western cultures to break down Jewish cohesiveness.

The Ashkenazi Jews who migrated from central and eastern Europe between 1930 and 1950 created an identity crisis within the established Anglo-Jewish community. In their political radicalism, avowed Zionism and intense ethnocentrism, they differed greatly from the Anglo-

Australian Jews. The new migrants had the effect of making the Anglo-Jews more visible as a group through their association with the new European Jews. They also provoked hostility from significant sections of the Australian community, who correctly sensed that the psychologically intense and politically radical newcomers posed a fundamental threat to their nation.

In 1933 there were still only 23,000 Jews in Australia. Between 1938 and 1961 this number almost trebled to 61,000. The 2011 census indicated a Jewish population of 97,335 out of an overall population of 23 million.[vi] Currently ranking ninth in worldwide Jewish communities, the Jewish historian Suzanne Rutland laments that today Jews only “constitute only 0.5 per cent of the overall population” and ascribes this to “the hostility that was expressed towards Jewish immigration” in the 1930s and 1940s. From Hitler’s assumption of power in 1933 Jewish representatives in London and Australia lobbied the Australian government to allow more Jews to settle, but until 1936 such requests were met with a negative response. In that year the Assistant Secretary of the Ministry of the Interior, T.H. Garrett, opined that “Jews as a class are not desirable immigrants for the reason that they do not assimilate; generally speaking, they preserve their identity as Jews.”[vii]

Following the German Anschluss with Austria in 1938 the Jewish refugee problem worsened as a further 180,000 Jews came under National Socialist rule. President Roosevelt convened an international conference to discuss the refugee crisis. Held in Evian, France in June 1938, thirty-eight countries, including Australia, were represented. The position of the Australian government, which announced that it would not liberalize its immigration policy from an annual quota of 5,000 was mirrored by the other participating nations. Only the Dominican Republic altered its immigration laws to increase the flow of Jewish immigrants. Australia’s delegate, Thomas W. White, expressed the popular view when he declared that “as we have no real racial problem, we are not desirous of importing one by encouraging any scheme of large scale foreign migration.”[viii]

Supporting the Australian government’s stance, the influential publication *The Bulletin* argued that “Australia cannot be expected to imperil its existence or to receive vast numbers of alien refugees for the gratification of German Jews, New York politicians and editors, and is not going to do it, either.”[ix] Referring to Jewish immigration, the weekly *Truth* asserted in 1938 that “As a racial unit they are a menace to our nationhood and standards.”[x] A similar view was reflected by one concerned citizen who wrote to the Minister for External Affairs in 1938 insisting that the Jewish immigrant was: “unBritish in his dealings, he is unscrupulous, unprincipled except towards his kith and kin – he’ll stop at nothing in his mercenary and spineless tactics to gain his own ends. ... God help us if something is not done to block these scurrilous and designing people from gaining a stranglehold which all the laws imaginable will not prevent.”[xi]

When the Australian government announced in December 1938 that 15,000 more refugees would be admitted over the following three years, the Catholic *Advocate* warned that:

If the present policy of admitting large numbers of Jewish immigrants is continued, we are likely to be confronted by a rapid increase in anti-Semitism. ... The Jews are not simply an international religious body like the Catholics: they are a nation with well-marked characteristics, both mental and physical, with their own virtues, vices and talents, and with their peculiar loyalties. ... It is the sense of this difference which has caused friction between the Jew and his hosts throughout the ages, and which has constantly brought tragedy to the Jews.[xii]

Another leading voice of opposition to Jewish immigration to Australia around this time was the patriotic Australia First movement which was inaugurated by the Sydney businessman W.J. Miles. When the movement was constituted in 1941 it issued a manifesto which declared that: “The Jewish practice of racial segregation and exclusiveness makes the assimilation of Jews into the Australian community an impossibility; ... people who are determined to remain racially aloof should never be admitted in large numbers to Australia.”[xiii] Following Miles’ death in 1942, the Australia First movement came under the leadership of P.R. Stephensen, an Australian cultural nationalist, literary figure and Rhodes Scholar. In an article in the *Australian Quarterly* in 1940, Stephensen observed that “Wherever Jews wander they take not only Semitism, but also anti-Semitism with them. ... As has been said elsewhere, ‘they chose to be Chosen, and must take the consequences.’ ... It is solely because the Jews insist on preserving their racial identity that they are a problem in every country in which they settle.”[xiv]

Stephensen noted that Jews always exerted disproportionate influence in the countries they resided in because, unlike their neighbors, they are highly-organized, which “guarantees their survival and prosperity wherever they go” and “undoubtedly supplies the inspiration and model for Communist Party organization in all countries, including Russia and Australia.”[xv] Given that Stephensen started his political life as a founding member of the Australian Communist Party, he was well placed to comment on the significance of Jewish influence within Communist Party organizations. The Communist Party of Australia itself was to be dominated throughout the Cold War period by Jews like [Laurie Aarons](#), its secretary between 1965 and 1976.



P.R. Stephensen

Deeply concerned at increasing Jewish power and influence in Australia, Stephensen declared:

The answer to Semitism is anti-Semitism; and when Jews gain too many advantages for themselves, by their practice of self-segregation, they invariably find (and surely should expect to find!) that the majority of non-Jews will resent, and eventually will curb, the privileges which the Jews have won for themselves by concerted sectional action. That is what will inevitably occur in Australia sooner or later, if a large colony of self-segregating Jews is allowed now to establish itself in our community.[xvi]

For Stephensen, Jewish ethnocentrism and endogamy were at the heart of the Jewish problem, and the solution to this problem was simple:

It is well known that there are many Jews who are good citizens, honest and cultured, despite the reputation of the generality of their kind of being financially “tricky”, unscrupulous, and parasitical. That there are intellectual and sensitive Jews is also as well-known as that there are many “Flash Yids” who degrade and debase public culture. No case can be made against Jews generally, except ... that their insistence on racial self-segregation is anti-social, considered from the point of view of the community as a whole. We cannot concede to them in Australia a right which, if conceded in perpetuity to other types of immigrant ... would lead to the sectionalizing of the community and its disunification. ... The remedy is that the Jewish Race should abolish itself, by becoming absorbed in the common stream of mankind. [Otherwise]

we others, who are so strictly excluded from the Jewish community, have at least a reciprocal right to exclude them from ours.[xvii]

In retrospect, Stephensen accurately predicted the fragmentation of Australian society that was to occur under the malign influence of multiculturalism – a Jewish-originated and promoted ideology designed to preserve Jewish particularism, while demographically, politically and culturally weakening the majority White Australian population. In the Jewish promotion of racial and cultural “pluralism” in Australia, Jews have, exactly as Stephensen predicted, caused the “sectionalizing” and “disunification” of the Australian community.

In 1939, Stephensen successfully sued a Communist Party newspaper for libel when it accused him of “being a propagandist for the Nazis.” When asked in court whether, through his writings, he had “sedulously endeavoured to stir up anti-Semitic feeling in this country” he replied: “Not as you put it; but as a Gentile, I am opposed to Jewish influences in Australia.”[xviii] Stephensen was the editor of the Australia First publication *Publicist* which published articles by a range of distinguished writers who were forthright in their views about the dangers of substantial levels of Jewish immigration. One of these contributors, Rex Williams, wrote that

Australians would be silly to ignore the warnings of 5000 years of Jewish history – a history of penetration by guile, followed by expulsion by force from almost every land in which Jews have settled. It is no use blaming gentiles for “persecuting” Jews! The Jews, by their malpractices, ask for it – and get it. They are never loyal to any country in which they settle: they are loyal only to their “international” and “non-national” Race. And that is how they get themselves into trouble, in Australia, as everywhere else.[xix]

Another leading voice of opposition to Jewish immigration was Henry Baynton Gullet, the Liberal member for the electorate of Henty in Victoria. In 1947, in a letter to the Melbourne *Argus* he observed that the Jews “are European neither by race, standards, nor culture... In 2000 years no one but Britain has been successfully able to absorb them, and for the most part they owe loyalty and allegiance to none... They secured a stranglehold on Germany after the last war during the inflation period, and in very large part, brought upon themselves the persecution which they subsequently suffered... These are the people who at the direction of international Jewish organisations, are being foisted upon us who are to become the dumping ground for the world’s unabsorbable.” Gullet concluded his letter by declaring that, “The arrival of additional Jews is nothing less than the beginning of a national tragedy and a piece of the grossest deception of Parliament and the people by the Minister for Immigration.”[xx]



Cartoon in Smith's Weekly, February 1947 — State Library of New South Wales

Another group opposed to Jewish immigration was the Returned Services League (RSL), whose president in New South Wales, Ken Bolton, called for the immediate and total cessation of Jewish immigration to Australia in the national interest. In 1946 Bolton declared: “let us not beat about the bush. ... they are German Jews of the same ilk as those who have come before.” The president of the Australian Natives Association, P.J. Lynch, stated in 1947 that Australia must not become a “dumping ground for European refuse now causing trouble in Palestine ... as Jews in Palestine were murdering and flogging British subjects.” Lynch, like many Australians, was outraged by the terrorist attacks on the British Mandatory forces in Palestine by Zionist terrorists. These included the assassination of Lord Moyne in 1944, the dynamiting of the King David Hotel in July 1946, the flogging of a British officer and sergeants, the kidnapping of a judge in December 1946, and the hanging of two British sergeants by the Irgun in July 1947. As a result of the anger generated by these events, and the backlash suffered by the Chifley Labor government for accepting a quota of Jewish refugees in 1945-46, restrictions on Jewish immigration were introduced in 1947 and maintained until 1952.[xxi]

Jewish motivations for opposing the White Australia policy

Jewish interest in the liberalization of Australia’s immigration policies thus stemmed, at least initially, from a desire to provide sanctuary for Jews fleeing Europe. Indeed memories of the Australian government’s opposition to expanded Jewish immigration prior to and immediately after World War Two was undoubtedly a prime motivating factor behind the Jewish campaign to end the racially-restrictive White Australia policy and establish support for multiculturalism as a central pillar of Australian government policy.

Furthermore, these memories continue to drive Jewish ethno-political activism in contemporary Australia. For the prominent Jewish intellectual (and self-appointed moral conscience of the Australian nation) Professor Robert Manne, “One of the most powerful stories to emerge from the Holocaust, which meant a lot to me, concerned the unwillingness of almost all the Western nations to offer homes to significant numbers of Jews who fled from Germany in the 1930s. The defence of refugees has been for me and for many post-Holocaust Jews, a permanent feature of the political landscape.”[xxii]



Professor Robert Manne

The disgraced former judge and leading representative of the Australian Jewish community, Marcus Einfeld, expressed a similar sentiment, declaring that “Australia has long held the sentiment that it offers a good quality of life to those within its borders, free of problems and conflicts. It seems that opening its doors to save thousands of Jews from wholesale murder in the approaching Nazi storm was thought likely to bring unwanted problems and imbalance and to disturb the peaceful Australian lifestyle.”[xxiii] Einfeld was especially angry that even after the war “protests from trade unions and the conservative side of politics amongst others, forced the government of the day to limit the number of Jews on any one ship to 25 per cent, thus leaving many to wallow in camps in Europe until the birth of Israel or the willingness of other countries to take them.”[xxiv]

In response to these views, one is prompted to observe that the same rationale for restricting Jewish immigration to Australia in the 1930s and 1940s (i.e. national and ethnic self-interest) has been, and continues to be, invoked by Israel and its supporters to justify its racially-restrictive immigration policy, and for its recent deportation of “enemy infiltrators” from Africa. Jewish intellectuals hypocritically condemn the Australians of the 1930s and 1940s for having refused to subordinate their group interests to those of a hostile out-group – when Jews and the state of

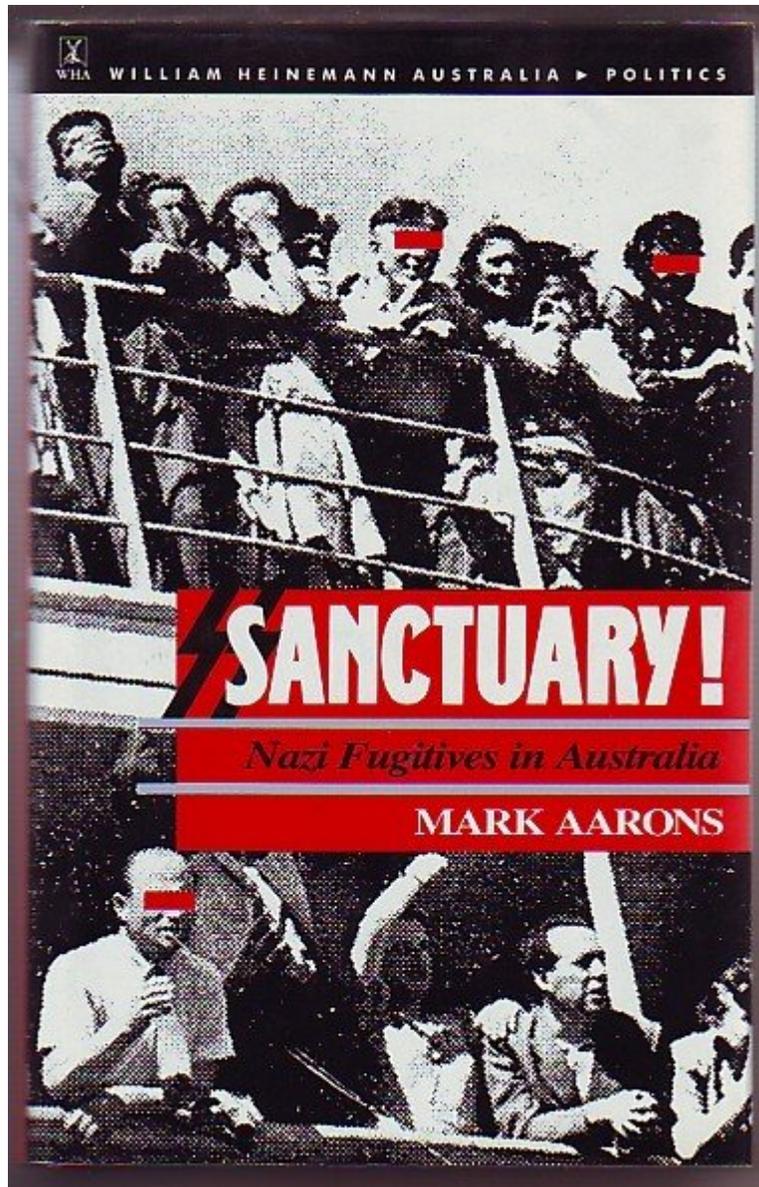
Israel resolutely refuse to do the same. Only European-derived peoples have opened their doors to the other peoples of the world and now stand in danger of losing control of territory occupied for hundreds of years, as in Australia, Canada and the United States, or, in the case of Europe itself, many thousand years.

Another source of Jewish hostility to White Australia was their belief that “Nazi collaborators” and “war criminals” were given sanctuary by the Australian government. 200,000 European displaced persons were accepted into Australia between 1947 and 1950, including from nations that had been German allies during the war. According to the Jewish historian Suzanne Rutland the Australian selection procedures were inadequate, with the focus on excluding “enemy aliens” such as Germans and Italians “rather than on Eastern European collaborators, many of whom had joined the Waffen SS.”[xxvi] She claims that the small number of Jewish displaced persons in migrant camps “often experienced anti-Semitism, and in some cases even recognized a camp guard.”

The “Jewish Council to Combat Fascism and Anti-Semitism” was formed to follow up these claims. Rutland claims that “When data of Nazi and anti-Semitic activities in the migrant camps was presented to the Department of Immigration, it was disregarded because of the communist links of the Council to Combat Fascism and Anti-Semitism” and because the government believed the charges were “activated by religious or national bias.”[xxvii] Interestingly, Jewish leaders have never expressed any corresponding concern that Jewish communist criminals from the former USSR and the Eastern bloc were able to freely migrate to Israel and the West following the collapse of the Soviet Union.

Jewish organizations in Australia lobbied energetically for Germans to be excluded from the Australian post-war migrant intake. In 1950 the Australian Jewish Council issued a booklet entitled *German and Volks Migration Will Flood Australia With Nazis*. It depicted an arrogant army officer as the type of German migrant Australia would be likely to receive.

The Nazi Germans who are likely to come to this country will be bad migrants and ... will endanger the living standards of the people. ... There are certain people in Australia who are anxious to abolish the 40 hour week, and destroy the independent trade union movement. How much better can this be done with a horde of Nazi migrants accustomed to working a 48 hour week and hostile to trade unionism?[xxviii]



The cover of Sanctuary (1989) by Jewish and Australian Communist Party activist Mark Aarons

White Australia is widely regarded by Jews (together with the United States, Canada and Britain) as having been an accessory to the “Holocaust” by limiting the number of Jewish refugees it was willing to accept from Europe, and also by accepting thousands of “Nazi war criminals” as migrants after the war. Given this perception, it will come as no surprise that Jewish ethno-political activism was fundamental to ending White Australia and in establishing support for ‘multiculturalism’ as a central pillar of Australian government policy.

An added stimulus was the sense of Jewish insecurity that accompanied the 1967 and the 1973 wars between Israel and the Arabs. Throughout the Jewish world there was a spontaneous and

immediate response to the 1967 crisis, and the Australian Jewish community was no exception. In Melbourne, 7,000 out of a community of 34,000 attended a public rally called at the outbreak of the fighting, and 2,500 attended a youth rally in the same week. In Sydney, over 6,000 people crowded into the Central Synagogue and its surrounds. In both cities, hundreds of Jewish youth volunteered to go fight for Israel. A 1967 study of Melbourne Jewry found that most people interviewed reacted with deep emotional upset, staying glued to the news from Israel, and seeking social contacts with family members and other Jews.[xxix] Australian Jews who were more “assimilated” or not active in communal organizations were equally affected. These feelings were reinforced by the Yom Kippur war of 1973. Professor Robert Manne’s response to the 1967 war was typical:

My most intense political feelings about Israel occurred when I was in my second year of university, at the time the war between Israel and the Arab world in June 1967. Shortly after the war broke out I attended a large meeting somewhere near Albert Park Lake in Melbourne. At the time no one knew whether or not Israel would survive. Neither before nor since have I experienced such an atmosphere charged with political emotion. This was the only time in my life when I felt the visceral power of nationalism which took hold of me and of much of the audience of mainly post-Holocaust young Jews. Like many others I was determined to go to Israel to fight. Twenty years after the Holocaust, I felt that I could not remain in the safety of Australia while the Jewish people in Israel were destroyed.[xxx]

This was the intellectual and political context for Jewish ethno-political activism in Australia (and throughout the Western world) between 1967 and 1973. This activism centered around three main objectives: to ensure the ongoing existence of Israel as an ethnically homogeneous Jewish state; to ensure the safety of diaspora Jewry by reforming Western immigration policies to promote racial and ethnic diversity (high levels of White racial homogeneity being regarded as potentially dangerous to Jews); and finally, to ensure the continuation of Jewish ethnic separatism and endogamy (and counter assimilation) in the West through promoting the official adoption of “multiculturalism.” This unanimity of opinion among Australian Jews with regard to these key objectives continues through to the present day. Historian William D. Rubinstein notes that

Politically, the Jewish community is strongly united on a limited number of goals on which there is consensus or near consensus, especially support for Israel, fighting anti-Semitism and endorsing multiculturalism, and stemming assimilation through Jewish day-school education. It has been fairly successful

in achieving these goals, probably because it is unusually united and also because the quality of its secular leadership has been very high. The contemporary world Jewish situation, formed chiefly by the Holocaust and the re-emergence of the state of Israel, has produced a near universal consensus on similar goals through the Jewish world.[xxxii]

The “Holocaust” and Zionism continue to be “the magnetic poles for the compass of Australian Jewish identity.”[xxxii] Anti-Semitism and intermarriage are still regarded as the two most ominous threats to Diaspora Jews. The liberalization of Western immigration policies and the institution of state-sponsored “multiculturalism” throughout the West are almost universally regarded by Jews as the most effective ways to counteract these threats. The next part of this essay will look at the crucial role of the leading Australian Jewish activist Walter Lippmann in establishing multiculturalism as a central pillar of Australian government policy.

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[i] Rutland p. 22

[xvii] *Ibid.* p. 496-497

[ii] Stratton p. 201

[xviii] *Ibid.* p. 497

[iii] Goldberg p. 151

[xix] *Ibid.* p. 498

[iv] Stratton p. 207

[xx] W.D Rubinstein p. 386

[v] *Ibid.*

[xxi] Tavan p. 50

[vi] Rutland p. 51

[xxii] Manne p. 53

[vii] Stratton p. 208

[xxiii] Einfeld p. 307

[viii] Rutland p. 57

[xxiv] *Ibid.* p. 310

[ix] H.L. Rubinstein p. 507

[xxv] Rutland p. 72

[x] Stratton p. 209

[xxvii] *Ibid.* p. 73

[xi] H.L. Rubinstein p. 503

[xxviii] W.D Rubinstein p. 413

[xii] *Ibid.* p. 505-506

[xxix] Rutland p. 87

[xiii] *Ibid.* p. 496

[xxx] Manne p. 50

[xiv] *Ibid.*

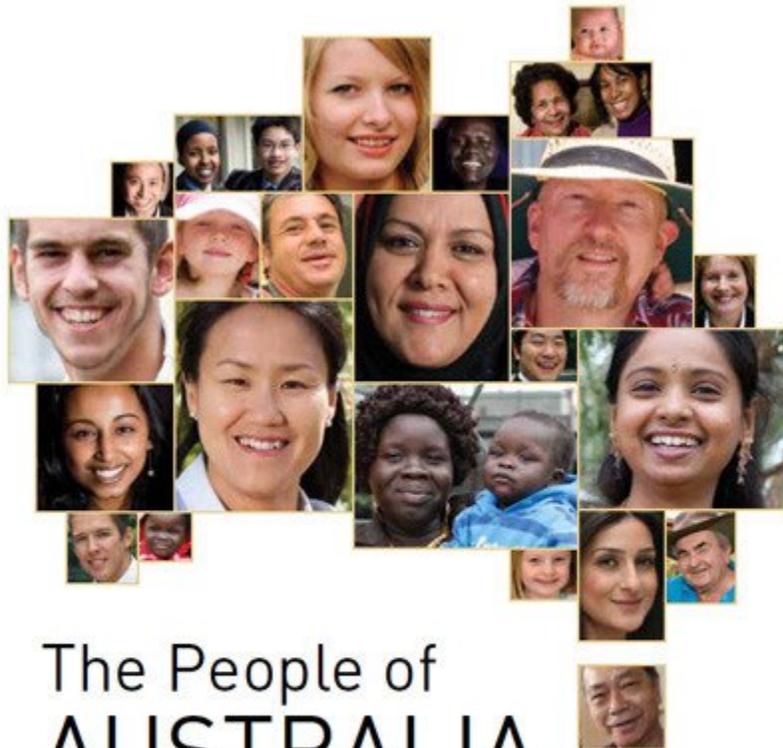
[xxxii] Rubinstein 195 p. 7

[xv] *Ibid.*

[xxxii] Fagenblat et al. p. 6

[xvi] *Ibid.*

The War on White Australia: A Case Study in the Culture of Critique, Part 3



The People of
AUSTRALIA

Australia's Multicultural Policy

Walter Lippmann - The Jewish architect of Australian Multiculturalism

While the Minister for Immigration in the Whitlam government (1972-1975), Al Grassby, is widely renowned in politically correct Australian circles as the “father of Australian multiculturalism,” the real architect of this poisonously anti-White ideology and policy in Australia was Walter Lippmann, a German-Jewish refugee who settled in Melbourne in 1938. Lippmann was a businessman and a prominent member of Melbourne’s Jewish community who by 1960 had become president of the Australian Jewish Welfare and Relief Society.

In his advocacy of multiculturalism in Australia, Lippmann tore a page out of the writings of the pioneering Jewish-American multiculturalist Horace Kallen. Lippmann deeply resented the assimilated culture of the Australia he entered in 1938, and believed Jewish immigrants had left one type of oppression behind only to be subjected to another: the Australian expectation to assimilate. Kallen had described the corresponding expectation in the early twentieth century United States as “the Americanization hysteria” or the “Americanization psychosis.”[i] The multiculturalism espoused by Walter Lippmann in Australia, a toxic blend of postmodernism and Marxism, **implied** “a rejection not only of the attempts to promote an amalgam of cultures but also of any assumptions of Anglo-Saxon superiority and the necessary conformity to English-oriented cultural patterns.”

In an article entitled “Australian Jewry – Can It Survive?” published in the Jewish community newspaper *The Bridge* in January 1973, Lippmann argued that “The positive value of a multicultural society needs promotion in the Australian environment.” His argument was developed against the background of news that Lippmann found deeply disturbing, namely that “for the first time in the history of Australian Jewry, the 1971 Commonwealth Census has disclosed a decline in the number of Jews identifying as such.”[ii] Lippmann identified three major reasons for the decline: the post-WWII migration of Jews had mostly consisted of the middle-aged, the relatively low birth-rate of Australian Jews, and the relatively high rate of marrying out.



Walter Lippmann

Lippmann suggested that two interconnected developments needed to take place to ensure the long-term survival of Australian Jewry. One was the organization of a Jewish community relevant to the Australian political context. The other was recognition by government that Australian society was “suffering from an ambivalence on the vital ‘unity through diversity’ aspect of nation building,” and was “imposing upon immigrants pressures to conform, so that they can establish themselves.” Stratton notes that it was in this context that Lippmann argued for a change in government policy. Lippmann argued that “For a Jewish community to survive in the Australian environment, it is necessary that Jewish separateness be defined for and imbibed

by coming generations.” Australian Jews were to have their ethnic and cultural separateness strengthened and normalized through the power of government. Jewish ethnic identity was to be affirmed, and equivalences made between, for example, the Jewish and Greek ethnic Diasporas. For Lippmann, the future of the Australian Jewish community depended upon “a recognition of cultural pluralism in Australia.”[iii]

In reality, as Kevin MacDonald observes, multiculturalism, like neo-Orthodoxy and Zionism, is simply another Jewish response “to the Enlightenment’s corrosive effects on Judaism” which likewise involves the creation of a “defensive structure erected against the destructive influence of European civilization.”[iv] It is an attempt to resolve the “fundamental and irresolvable friction between Judaism and prototypical Western political and social structure.”[v]

Lippmann’s goal was to transform Australia from a racially and culturally assimilated White society into a multi-racial, multicultural society with wide variety of religions, cultures, and linguistic groups spread across the country’s landscape and accorded equal status by government. According to the Jewish Australian academic [Andrew Markus](#), Lippmann’s basic message was: “that you’re not advantaging a specific group until you’re advantaging the whole society. You’re enriching the whole society. You’re freeing up potential, you’re freeing up human potential. Instead of people being locked away, denied opportunities, everyone benefits by opening up opportunities and by welcoming and recognizing diversity.” This vision of a new multicultural paradise where all kinds of racial, ethnic and cultural groups live in peace and harmony was laughably utopian, and heedless of the long catalogue of failed multicultural experiments around the world.

MacDonald notes that the problem with this multicultural scenario from an evolutionary perspective (or even a common sense perspective) is that “no provision is made for the results of competition for resources and reproductive success within the society.”[vi] The inevitable racial, religious and cultural conflict that “cultural pluralism” would inevitably provoke was ostensibly regarded by Lippmann as an acceptable price to pay for guaranteeing Jewish ethnic continuity. Thus, even if the multicultural utopia is never attained and Australia became a nation of warring tribes, the policy will at least have ended the hated “hegemony” of the old White Australia and ensured the survival of Australian Jewry. Lippmann, like Kallen, was a strongly identified Jew and Zionist, and it was hardly surprising that his ideal for Australia was a form of social organization that conforms to Jewish interests and compromises the interests of White Australians; with multiculturalism being, at its core, “a social form that guarantees the continued existence of Judaism as a social category and a cohesive ethnic group while at the same time, given the characteristics of Jews [high IQ, high levels of education etc.], guarantees Jews economic and cultural pre-eminence.”[vii]

Walter Lippmann's ethno-political activism

Through Lippmann's membership and connections in the Australian Labor Party, he was appointed chairman of the influential Committee on Community Relations of the Federal Department of Labour and Immigration when it was established in 1974 by the Whitlam government. Lippmann also secured board positions on the Commonwealth Immigration Advisory Council, the Australian Council of Social Services (ACOSS), the Victorian Ethnic Affairs Commission, and a host of other bodies involved in shaping government policy.

There was considerable disquiet within the Department of Labour and Immigration following his appointment as Chairman of the Committee on Community Relations, with the Department official Andy Watson recalling that "The Department regarded Lippmann as an 'empire builder' for the Jewish community's benefit. The Department was sceptical of Lippmann's personal ambitions." [viii] Lopez notes that "Lippmann regarded his appointment in strategic terms as a major breakthrough in advancing his pluralist cause. His appointment gave the proto-multiculturalists their first formal access to the [Immigration] Department's system of generating policy advice. He intended to use his position of influence to achieve ideological change in settlement and welfare policy." [ix]

Lippmann used his simultaneous membership in the numerous organizations and committees that made submissions to the Committee on Community Relations to ensure that his own (and the Jewish community's) views prevailed in the committee's final report. Essentially Lippmann was using organizational sock-puppets to make submissions to the government committee that he himself chaired. Under this arrangement, the recommendations of the committee inevitably represented the views of Lippmann and the Australian Jewish community. Lopez notes that:

Lippmann was the most skilled of the multiculturalists at using his numerous committee memberships, both government and non-government, to gain tactical advantages in seeking to influence government policy. ... Sometimes Lippmann used his position in several committees in a coordinated campaign such as his campaign for a closed seminar to articulate an ideology of multiculturalism. He launched the campaign in ACOSS [the Australian Council of Social Services], using his position as the Chairman of the ACOSS Joint Committee on Migrant Welfare to make a submission to the Immigration Advisory Council. This proposal was presented not as a Lippmann proposal but as an "ACOSS" proposal. He then used his position in the Immigration Advisory Council to argue for the acceptance of the ACOSS proposal. Once the proposal had been formally discussed in the Immigration Advisory Council it was presented to the Minister as an Immigration Advisory Council proposal.

When the proposal was defeated due to a combination of ministerial indifference and opposition from senior department officers, Lippmann used his committee memberships to work towards establishing a place for a multiculturalist manifesto within the environs of the Department.

When the National Population Inquiry, chaired by Professor Borrie, became a public inquiry he used his position in ACOSS to submit a multiculturalist manifesto as an ACOSS submission. It failed to influence the Borrie Committee so Lippmann tried again, using his position as chairman of the IAC Committee on Community Relations to attempt to insert a statement of multicultural ideology into that Committee's report. To historians unaware of the maneuvering by a leading multicultural activist, like Lippmann, the documents left in Lippmann's wake may seem to indicate a consensus among ACOSS and several IAC committees on a particular multicultural idea. What can seem to be a consensus is actually a trail left by a few, or one activist using multiple committee memberships as a vantage point to gain influence. [x]

The multicultural ideology that Lippmann so zealously and cunningly foisted on generally unreceptive White bureaucrats and politicians, and consequently on the Australian nation, amounted to support for everything that the organized Jewish community in Australia wanted—namely, official acceptance of the idea that ethnic groups in Australia should form their own communities, maintain their own distinctive cultural beliefs, languages and customs, and that government and taxpayers should support them in all of this.

Furthermore, rather than expecting migrants to change to fit Australia, Australian society should change to fit the migrant. Markus notes that, for Lippmann, “It was a mistake to base policy on an assumption which could never be realized, the assumption that ethnic identity would be obliterated and replaced by so-called Australian cultural norms.”[xi] Instead, invoking Horace Kallen’s “polycentric” ideal for American ethnic relationships, “Lippmann urged acceptance of multi-dimensional identity, a recognition of the culture of immigrants and Aboriginal peoples, the open embrace of cultural pluralism. ... Australian society would benefit and advance on the basis of a ‘cultural mosaic whose strength and beauty lies in its diversity.’”[xii] MacDonald notes that “a consistent theme of the intellectual rationale for this body of ethnic activism emphasized the benefits to be gained by increased levels of intergroup harmony – an aspect of idealism inherent in Horace Kallen’s conceptualization of multiculturalism – without mentioning that some groups, particularly European-derived, non-Jewish groups, would lose economic and political power and decline in cultural influence.”[xiii]

Under Walter Lippmann's leadership and behind-the-scenes influence, the final report of the Committee on Community Relations in 1975 recommended that Australian government social policy be henceforth formulated on the basis of four key elements.

First, the task for political leaders was to promote understanding and respect for difference and our common humanity. Second, legislation was required to outlaw racial discrimination and uphold and promote rights through the establishment of a human rights commission. ... Government services would be culturally sensitive and provided in community languages. Third, schools would teach their students to respect the culture of others, provide knowledge of traditions, history, literature and geography of the countries of the major immigrant groups. ... Fourth, the mass media had the responsibility to further the understanding of cultures and provide meaningful communication between the various groups that constituted Australian society.[xiv]

In response to the Committee's (which were essentially Lippmann's) recommendations, "multiculturalism" was adopted as official government policy in Australia in the 1970s, and extended under the Fraser [1975-1983] and Hawke governments [1983-1991] in the 1980s. Based on the premise that migrant problems stemmed from the low self-esteem they suffered in a society that was hostile to racial and cultural difference, multiculturalism launched countless government programs catering to ethnic communities, using taxpayer's money to help them preserve their cultural practices and resist assimilation. The most expensive of these programs was the Australian multicultural broadcasting service SBS.

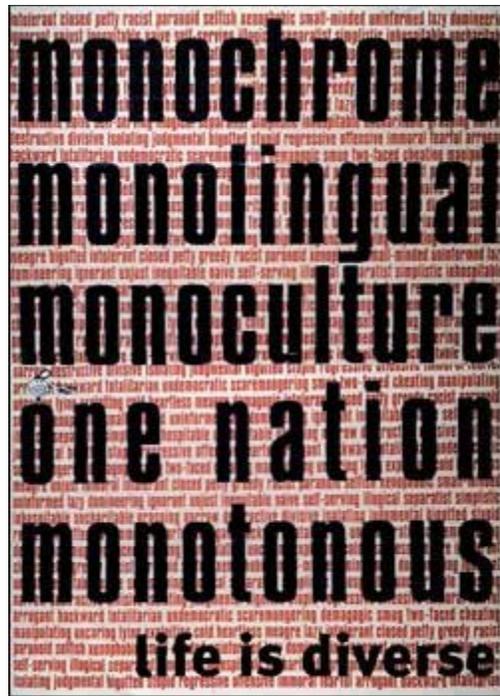


Prime Minister Bob Hawke and wife Hazel with Walter Lippmann (far right) in the mid-1980s

Historian James Jupp notes that Labor Prime Minister Bob Hawke “was strongly in favour of multiculturalism, which was not necessarily true for all his ministers. He was particularly close to the Jewish community and personally intervened to liberalize Soviet policy towards Jewish emigration. ... Influential individuals such as Walter Lippmann, James Gobbo and Peter Abeles [who was also Jewish] had direct access to the prime minister.”[xv] Bronwyn Hinz likewise notes that:

The introduction of multicultural principles and rhetoric to the Whitlam government via the prime minister and his staff, and their institutionalization under the Fraser government, were perhaps the most pivotal in the construction of Australia’s multicultural policy framework. In the 1980s, the ECCV [Ethnic Communities Council of Victoria] worked closely with Prime Minister Bob Hawke, a personal friend of ECCV founding Chairperson Walter Lippmann. As the representative of Melbourne’s most ethnically diverse electorate, Hawke was especially cognizant of the value of close connections with the peak council, its activists and member groups, accepting most invitations to their functions, and providing Lippmann and other ECCV activists with direct access to his office. In the first year of the Hawke government, the ECCV’s lobbying culminated in the reduction of citizenship waiting period to two years, the replacement of the term alien with ‘non-citizen’ in the 1983 Migration Act, and an increase of the refugee intake.[xvi]

Once the Jewish-inspired ideology of multiculturalism had obtained the imprimatur of government, it became a runaway success with Australia’s alienated liberal intelligentsia, who became zealous missionaries of “diversity.” Conservative historian Keith Windschuttle notes that: “Any academic with a project to change the ideas of Australians about an aspect of race or migration found research grants readily available. Book publishers, film makers and various other cultural producers found government departments willing to subsidise them and their output.” By the 1980s, multiculturalism had become “a White collar industry of substance. ... Aspiring members of this in-group soon realised that correct views on race and the composition of the migrant intake were essential barriers to entry. To question immigration was to step outside the circle of acceptability.”[xvii]



Australian Anti-White Propaganda Poster

The ideology of multiculturalism created a great divide between the intellectual class and the majority of the Australian population, and the intellectuals supporting multiculturalism quickly “established a terminology that soon became the only publicly acceptable discourse on the topic. Although they professed their motives were social justice and political progress, the same intellectuals held an overt contempt for the majority of White Australians, who they thought remained mired in materialism and shrouded in xenophobia... ”[xviii] In order to achieve the goals of multiculturalism, its promoters felt compelled to ban and punish speech that was critical of the values or practices of non-White minority groups. The new politically correct speech code was soon enforced by the weight of law with the enactment of racial and religious vilification laws that criminalized dissenting speech. Australia’s liberal intelligentsia urged Australians to define themselves anew by developing close ties with East Asia, opening their doors to migrants from all countries, and creating a multicultural society. Windschuttle notes how:

The sixties generation supported a version of multiculturalism that sought to use immigration to change the host society itself. By advocating the preservation of their cultures intact, radical multiculturalists encouraged immigrants to withhold loyalties and affiliations to the host nation. They also aimed to destabilise Australian traditions, values and institutions by censoring the nation’s original character. Although they advocated the relativist doctrine

that all cultures are equal, and none could be judged better than others, only different, their position was always hypocritical. The one culture that was not regarded as equal was that of traditional Australia. In the version of history advanced by the multiculturalists over the last thirty years, Australia is deeply and shamefully tainted by its racism towards non-European immigrants and its indigenous people.[xix]

If races and cultures really were as equal as multiculturalists sanctimoniously claim, then there would be no need to change the White Australian society and culture by introducing other races and cultures. That they routinely degrade White Australia and its traditional culture utterly belies their argument that all races and cultures are equal. Of course, the reality is that it is the very European-derived people (so loathed by the Jewish-dominated intellectual elite) which made Australia and other Western nations so successful in the first place. And it is precisely these people and their culture that the promoters of multiculturalism seek to destroy.

The Benefits of Multiculturalism for Australian Jews

That large-scale non-White immigration and multiculturalism are perceived by Australian Jews as having been of enormous benefit to them is illustrated by an extraordinary speech given by the editor of the *Australian Jewish Times*, Susan Bures, at the opening of the Sydney Centre for Intercultural Studies at the Sydney Jewish Museum in 1997. Bures rejoiced in the exalted place that Jews were now able to occupy in the new multicultural Australia, noting that:

Being Jewish in Australia today means a group such as this can attract the state's governor to launch this centre. Being Jewish in Australia today means that the state governor is not just a guest – he's Jewish too. Being Jewish in Australia today means the state's premier has sent a representative to honour the occasion. Being Jewish in Australia today means that this function is held in a multi-million-dollar museum founded and funded by a man who came as a penniless refugee some fifty years ago. It means meeting in a museum that attracts thousands of visiting school children whose teachers know that the Jewish experience has lessons for all Australians. Being Jewish in Australia today means that this centre has been formed because a sufficient number of Australian scholars and students are teaching and learning Jewish history, philosophy, language and culture; and it means not all of these scholars and students are Jews. Being Jewish in Australia today means that both state and federal governments have welcomed the service of many Jews like me on its authorities, commissions and boards. To be Jewish in Australia today means

we can welcome publicly a representative of the first Jewish state in nearly 2000 years. ... In the entire history of the Jewish people outside their ancestral land of Israel, never before have Jews had the freedoms, the protections, the rights and the obligations to participate which they have in Australia.[xx]

In accounting for the unprecedented growth in the wealth, power and influence of Australian Jewry, Bures highlighted the importance of state-sponsored multiculturalism and of legislation outlawing racial discrimination. Andrew Markus proudly observes that “Jews were amongst the leading advocates of the enactment and extension of racial vilification and anti-discrimination legislation by the federal and state parliaments.”[xxi] In truth, the achievement of the twin Jewish goals of ending the White Australia policy and instituting state-sponsored multiculturalism were attained with the passing into law of the *Racial Discrimination Bill* of 1975 which stated: “It is unlawful for a person to do any act involving a distinction, exclusion, restriction or preference based on race, colour, descent or national or ethnic origin.”[xxii] Journalist Paul Kelly notes that the abolition of the White Australia Policy was “a reform that pretended to be no reform.” According to Kelly: “The reason is manifest: any declaration that White Australia was being abolished would have provoked a public outcry. The issue was never put to the people.” Instead, Kelly points out that “The White Australia policy was dismantled by stealth” through maneuverings that amounted to “a smoke and mirrors exercise.”[xxiii]

In practical effect, the passing of the *Racial Discrimination Bill* in 1975 was the Australian equivalent of the drastic rewriting of American immigration law in 1965. In both cases, the gates were opened to non-White immigrants from the Third World with racial and cultural backgrounds very different from the majority European-derived population. In her book *Ideology and Immigration* the Australian sociologist Katharine Betts states that the dismantling of the White Australia policy was the result of an elite conspiracy: “Public resistance,” she notes, “was circumvented by the use of administrative procedures and secrecy rather than open debate.” The final phase of the abolition, which involved the enactment of *Racial Discrimination Act* by the Whitlam government, was “a political victory” for the cosmopolitan elite, which while failing to convert White Australia’s supporters “by reason and evidence,” left them “unconverted but outmaneuvered.” [xxiv]

In 1976 the relentless Walter Lippmann led a delegation to Canberra which lobbied successfully for the introduction of Australia’s first dedicated refugee policy. Bronwyn Hinz notes that:

Meeting with senators and senior government officials the delegation strongly recommended the federal government increase its humanitarian intake, and that this intake be separate from the regular immigration intake to allow the acceptance of refugees on humanitarian grounds even if they did not meet

immigration criteria or if immigration quotas had been met. Within a few months of Lippmann's lobbying, the Joint Standing Committee on Foreign Affairs and Defence acknowledged the "complete lack of policy for the acceptance of people into Australia as refugees rather than as migrants", and using Lippmann's arguments, recommended as a matter of urgency "a comprehensive set of policy guidelines and the establishment of appropriate machinery" to be applied to refugee situations, including those currently unfolding.[xxv]

The first Indo-Chinese and Vietnamese boat people started to arrive in Australia in 1976, and in the 1980s Chinese immigrants started to arrive in response to the discriminatory policies against the Chinese in Malaysia (i.e., failed multiculturalism). By the 2001 census there were approximately 170,000 Indo-Chinese in Australia, and Asians comprised approximately four per cent of the population. Ten years later the 2011 census has revealed a rapidly expanding Asian population, which, including those born in Australia, now easily surpasses 10 per cent of the Australian population.

The consequences of Multiculturalism for White Australia

As in other Western nations, those migrants from Asia (predominantly China) and their offspring are increasingly out-competing White Australians at gaining admission to the best schools and universities, and consequently in obtaining prestigious high-income jobs. The long-term result of this trend will inevitably be "that the entire White population (not including Jews) is likely to suffer a social status decline as these new immigrants become more numerous." [xxvi] Like the United States and Canada, Australia is well on the road to "being dominated by an Asian technocratic elite and a Jewish business, professional and media elite." [xxvii]



Chinese students replacing Whites at Australian universities

This Australian Jewish business, professional and media elite has been enlarged over the past two decades by the thousands of Jews who have fled the post-Apartheid South Africa that so many of them agitated to bring about—including the daughter of ANC activist Joe Slovo. By 2001, South Africans comprised 12.5 per cent of all Jews living in Australia. Suzanne Rutland notes that these South African Jews “arrived with a strong sense of Jewish identification and a very low intermarriage rate” and that “many are still coming, largely because of the high level of crime and a sense of insecurity”[xxviii] (another failure of multiculturalism). This experience has not, unfortunately, prevented many of the new South African Jewish arrivals from becoming actively involved in anti-White activism and agitation in Australia—proving, if anything, that their atavistic hatred of Europeans certainly runs deep.

At the other end of the spectrum from the Jews and Chinese, significant numbers of low-IQ refugees from Africa (mainly Sudanese and Somalis) have arrived in recent years. They are almost totally welfare-dependent and are vastly over-represented, along with Pacific Islander groups, in conviction rates for violent offences. Multicultural activists routinely blame the social pathologies of these groups on White “racism.” Muslim immigration has also expanded in recent years, and Australian security services require ever growing budgets to monitor the activities of would-be terrorists from within this alienated and heavily welfare-dependent group. Gun crime among middle-eastern gangs has become a major problem in parts of Sydney and Melbourne.



Muslim immigration has created major headaches for Australian law enforcement

As a result of the weakening of Australia's border protection laws by the current Labor government, Australia also has an increasing problem with illegal immigration by sea. Boatloads of Pakistani, Afghan, Iranian and Sri Lankan "asylum seekers" are taking advantage of what is effectively an open-door refugee policy to gain access to Australia's generous welfare system. People smuggling from Indonesia (in close collaboration with ethnic communities and refugee advocates in Australia) has become a thriving industry. A recent attempt by the Australian government to deter illegal arrivals by arranging a refugee swap deal with Malaysia was torpedoed in the High Court after a challenge by the Jewish "refugee advocate" David Manne (nephew of Robert; see [Part 2](#)). From Walter Lippmann to David Manne, Jews have been, and continue to be, pivotal in driving the social and demographic transformation of the Australian nation.

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[i] Kallen pp. 165 & 167

[ii] Stratton p. 225

[iii] *Ibid.* pp. 225 & 234

[iv] MacDonald p. 316

[v] *Ibid.* p. 320

[vi] MacDonald p. 307

[vii] *Ibid.* p. 328

[viii] Lopez p. 103

[ix] *Ibid.* p. 102

[x] Lopez p. 326-327

[xi] Markus, p. 94

[xii] *Ibid.* p. 94-95

[xiii] MacDonald p. 258

[xiv] Markus p. 95

[xv] Jupp p. 46-47

[xvi] Hinz p.

[xvii] Windschuttle p. 338 & 336

[xviii] *Ibid.* p. 332-333

[xix] *Ibid.* p. 9

[xx] Markus p. 96

[xxi] *Ibid.* p. 101

[xxii] Stratton p. 224

[xxiii] Kelly pp. 73-74

[xxiv] Tavan p. 3

[xxv] Hinz p.

[xxvi] MacDonald p. 321

[xxvii] *Ibid.*

[xxviii] Rutland p. 135

The War on White Australia: A Case Study in the Culture of Critique, Part 4



Opposition to multiculturalism in Australia and the Jewish response

Australian Jewry, now just one ethnic group among many in a “multicultural” society, remains, as Rubinstein observes, “one of the best organised Diaspora communities in the world and is frequently at the forefront of ethnic and multicultural affairs in Australia.”[i] The one-time editorial committee member of the *Australian Jewish Democrat*, Miriam Faine, got right to the heart of the Jewish support for large-scale non-White immigration and multiculturalism when she noted that: “The strengthening of multicultural or diverse Australia is also our most effective insurance policy against anti-Semitism. The day Australia has a Chinese Australian Governor General I would be more confident of my freedom to live as a Jewish Australian.”[ii] Comments like these make it clear that Jewish promotion of non-White immigration and multiculturalism has been first and foremost a form of ethnic strategizing (or ethnic warfare) concerned with preventing the development of a mass movement of anti-Semitism in Australia and other Western societies.

It is, therefore, not surprising that Australian Jewry has reacted aggressively to any manifestation of White ethnocentrism or opposition to multiculturalism from among the White Australian

population. Markus notes that: “The post-Holocaust generation [of Australian Jews] has been acutely aware that any public manifestation of bigotry and racism, whoever the immediate target, has the potential to impact across society, on all minorities, however defined.”[iii] He further observes that “Changes occurred in Australian society in the last decade of the twentieth century, which heightened the significance of multiculturalism for the Jewish community and for the wider society.”[iv]

Conservative commentator John Stone recalls that by the mid-1980s support for Australia’s immigration program was increasingly “qualified by growing doubts about the increasingly contrived use of that program to remake Australia in a politically-correct ‘multiculturalist’ image.” The then Leader of the Opposition, John Howard, when asked by a journalist in 1988 whether the sharply increased rate of Asian immigration was too high, had replied: “I am not in favour of going back to the White Australia policy. I believe that, if it is in the eyes some in the community... too great, it would be in our immediate term interest and supportive of social cohesion if it were slowed down a little, so that the capacity of the community to absorb [it] was greater.” For having expressed even such mild a criticism of Australia’s immigration program, Howard was assailed by all sections of the liberal elite with his arguments about “social cohesion” being seen as a smokescreen for “racism.” Under sustained attack, Howard backed down in humiliating fashion.

The first genuine challenge to the politically correct consensus (of bipartisan support for non-racially discriminatory immigration and multiculturalism) was the emergence of Pauline Hanson and her One Nation Party in the 1990s. Hanson was unexpectedly elected as the member for the previously safe Labor electorate of Oxley in the state of Queensland in 1996. In her [maiden speech](#) to parliament she launched a strong attack on official multicultural policies, stating that:

Immigration and multiculturalism are issues that this government is trying to address, but for far too long ordinary Australians have been kept out of any debate by the major parties. I and most Australians want our immigration policy radically reviewed and that of multiculturalism abolished. I believe we are in danger of being swamped by Asians. Between 1984 and 1995, 40% of all migrants coming into this country were of Asian origin. They have their own culture and religion, form ghettos and do not assimilate. Of course, I will be called racist but, if I can invite whom I want into my home, then I should have the right to have a say in who comes into my country. A truly multicultural country can never be strong or united. The world is full of failed and tragic examples, ranging from Ireland to Bosnia to Africa and, closer to home, Papua New Guinea. America and Great Britain are currently paying the price. [Arthur Calwell](#) was a great Australian and Labor leader, and it is a pity

that there are not men of his stature sitting on the opposition benches today. Arthur Calwell said: Japan, India, Burma, Ceylon and every new African nation are fiercely anti-White and anti one another. Do we want or need any of these people here? I am one red-blooded Australian who says no and who speaks for 90% of Australians. I have no hesitation in echoing the words of Arthur Calwell.

Her speech created a nation-wide sensation. Despite frantic efforts to paint her as an evil racist, her electoral popularity soared. The subsequent formation of Pauline Hanson's One Nation Party swiftly led to success in the June 1998 Queensland election. John Stone notes that:

Standing for the first time after having been cobbled together only six months earlier, and handicapped by hastily chosen candidates, inadequate financing and a hopeless administrative machine, One Nation nevertheless recorded 22.7 per cent of the formal votes cast. This exceeded both the Liberal Party vote (16.1 per cent) and the National Party vote (15.2 per cent). One Nation won eleven seats in the new Parliament, while the Liberals and Nationals each lost six seats. Although Labor lost no seats, its share of the votes shrank from 42.9 per cent in 1995 to 38.9 per cent. Remarkably, the election also saw the highest voter turnout (92.9 per cent) for a state election since 1966, and the lowest rate of informal voting (only 1.5 per cent) since 1960. It seems fair to surmise that the advent of Hanson "energised" many voters who had previously either deliberately voted informal or not at all.[v]

Here was clear evidence that a large segment of the European-derived population of Australia had come to the realization that they were being ill-served by mass non-White immigration and multiculturalism – policies they had, incidentally, never supported in the first place. Andrew Markus notes how Hanson's "campaign evoked widespread condemnation within the Jewish community and calls for mobilisation to challenge the growing influence of her movement. Concern was at its peak following the success of One Nation in the 1998 Queensland election, which opened the prospect of a One Nation dominated Senate." [vi] In response to Hanson, more than thirty Jewish organizations signed a statement denouncing "racism," and supported the formation of a new Jewish activist front group called "People for Racial Equality." Jewish leaders vehemently opposed to the Hanson movement included the Executive Council of Australian Jewry, and the Australia/Israel and Jewish Affairs Council led by its then national chairman Mark Leibler. The "People for Racial Equality" campaign aggressively targeted political parties and politicians, demanding they put One Nation last on their "how to vote cards," as well as individual voters, urging them all to put One Nation last under Australia's system of preferential voting.



Pauline Hanson

As in the United States, individuals and groups who challenge the politically correct consensus of open door immigration and multiculturalism in Australia are “regularly monitored by the Jewish media and the B’nai B’rith Anti-Defamation Commission” – the Australian equivalent of the ADL.[vii] In an effort to shame and intimidate Hanson’s supporters, the B’nai B’rith obtained a list of the 2000 people associated with the One Nation Party and had it published in the *Australia/Israel Review* under the headline “Gotcha! One Nation’s Secret Membership List.”[viii] In keeping with the tactics of organized Jewry throughout the Western world, the attempt by Hanson and her supporters to ensure that White Australia retained demographic, political and cultural control of Australia was represented as racist, immoral, and indicative of psychiatric disorder.

Central to the Jewish response to One Nation, notes Markus, “was repugnance at public expressions of bigotry and a sense that while the focus of the Hanson movement was not on Australian Jews, it would not be long before they were targeted.”[ix] A leading critic of One Nation was the former judge Marcus Einfeld, who at the time was an executive member of the New South Wales Jewish Board of Deputies, and a Councilor on the Executive Council of Australian Jewry. Einfeld, who was stood down as a judge in disgrace when convicted and imprisoned for perjury and attempting to pervert the course of justice in 2009, made a speech immediately following the success of One Nation in the 1998 Queensland election, in which he declared:

We must never allow society to forget that the train of racism and other forms of discrimination never stops at the first station. It may be indigenous black people and Australian's of Asian origin today. It takes little to imagine who will not be far behind. Even though the Jewish community has not felt the real brunt of the recent rise in racial vilification, we must nevertheless be extremely concerned. The Jewish community should not underestimate the valuable role which it can play in combating racism in this country. Some of us saw first-hand the tragic results of the use of racism to make scapegoats out of people; many others of us have had close personal contact with people who survived the attempt to murder every Jew in the world. We are strongly aware that simplistic responses to economic and social problems do not provide any real solutions at all, but if anything, only lead to even deeper tragedy. But we also know what happens when the train is nevertheless permitted to go on and on down its track unhindered, even if only because people think the train is going nowhere and can be ignored. Regrettably, that attitude is a recipe for incalculable harm and damage to the very fabric of society.[x]

It is no surprise, then, that Australian Jewish organizations have also been leading the push to criminalize thoughts that question the multicultural utopia toward which Australia is supposedly headed:

[Andrew Fraser](#), a former professor of public law at Macquarie University in Sydney, was brought before the Australian Human Rights and Equal Opportunity Commission because he had written a letter published in a newspaper suggesting that “once black African colonies in Australia grow in size and in confidence, one can reasonably expect a number of social problems and rising levels of crime and violence.” In his [comments](#) before the Commission, Fraser noted that the charges [against him](#) by an African had actually been instigated by “several organized Jewish groups that boast openly of the campaign they have organized against me,” citing articles in Jewish newspapers. Fraser wrote that Jewish individuals and organizations had acted “to further their shared ethnic interest in the growth of a multi-racial society in Australia.” (See [here](#))

The next significant manifestation of resistance to multiculturalism from White Australia occurred in December 2005 when there was confrontation between young White Australians and Muslim migrants in the Sydney suburb of Cronulla. In what were termed “race riots,” a large crowd of White Australians confronted and in some cases set upon some Middle-eastern men. The attack followed several years of offensive behavior by (mainly Lebanese) Muslims towards

Australian women on the beach there, and conspicuous failure by the local police to deal with the ensuing complaints. Later that day a convoy of cars carrying young Muslim men from the Lebanese areas of Sydney converged on the Cronulla area, smashing windows, damaging parked cars, and viciously assaulting innocent bystanders, male and female. While a few of the Australian offenders were later prosecuted, the Muslims got away scot-free.[xi]



Scene from the Cronulla riots in 2005

The establishment of a significant Muslim population in Australia, and the extremely ingrained anti-Western tendencies apparent in this group, starkly illustrates Kevin MacDonald's point that many of the immigrants to the West "bear a strong resemblance to the collectivist, anti-assimilatory tendencies present in Jewish culture" and that these new migrant populations "are similarly unable or unwilling to accept the fundamental premises of a universalistic, culturally homogeneous, individualistic society." [xii] Andrew Markus acknowledges that Muslim alienation in Australia cannot be explained "simply in terms of failures within Australian society and government. Radicals within the Muslim community reject secular and pluralist institutions. They present a major problem for Australian society – one that is magnified by Muslim-Jewish relations." [xiii]

In the interpretation of Jewish academic Dan Goldberg, during the Cronulla incident, "Gangs of White supremacists locked horns with disgruntled Muslim youths, waging war over Australia's most quintessential patch of the land: the beach." For Goldberg, "Cronulla was stark reminder to Australians that under the surface lies a bubbling brew of racism and xenophobia. If the [Bali bombings](#) brought terror virtually to our backyard, then the Cronulla riots brought the underbelly of the Australian racism to our doorstep." The Cronulla riots were, for Goldberg, enough "to raise an eyebrow at best, and miss a heartbeat at worst, for any Australian Jew. For these two

opposing gangs shared at least one common thread – hatred of the Jews. The fear, which was fortunately unfounded, was that these youths could turn on us.”[xiv]

Despite the perceived threat to Jews represented by both sides of the Cronulla conflict, in the words of Konrad Kwiet, a Jewish professor at the University of Sydney: “What happened in Cronulla is a great example of what racism can do,” and accordingly, “If today’s minorities or groups in society are being targeted for defamation, discrimination or even genocide, Jews, in my view, need to support them not denounce them. It is an obligation of Jews to support them.”[xv] Jewish writer Peta Jones-Pellach likewise argues that Australian Jews should support the Muslim minority in any conflict with White Australia, arguing that “We recognise that our ongoing harmonious acceptance into the Australian community depends on forging bonds with the increasing numbers of non-Jewish Australians who might be our theological opponents or even our enemies.”[xvi] For the Jewish historian Suzanne Rutland, the Cronulla riots evoked parallels with “the anti-Jewish refugee hysteria that manifested itself in the late 1930s and 1940s.”[xvii]

Jewish support for Multiculturalism - despite the disadvantages

Andrew Markus notes that: “From the Jewish perspective there are two interlinked reasons for continuing engagement with multiculturalism. The first is the imperative to work to make the world better, to repair and heal [*tikkun olum*]. The second is self-interest. As repeatedly demonstrated through history, the erecting of barriers and the ending of dialogue acts as a poison. Leaders of the Jewish community recognized this danger with the advent of the Hanson movement. The same danger is in evidence in hostility towards Muslim Australians.”[xviii] Rubinstein likewise notes that “Thus far, any serious questioning of multiculturalism has not resulted in an anti-Semitic backlash; nevertheless, the Jewish community would certainly be exceedingly disturbed by any basic reversal of the commitment to multiculturalism by successive governments.”[xix]

While acting as the architects and leading proponents of a “Holocaust-proof” multicultural Australia, Jews have been careful to genetically segregate themselves from this new mongrelized society of their own creation. Referring to Australian Jews, Goldberg notes that

we have, to a large degree, segregated our children from multicultural Australia through our exclusive Jewish school network (which has, however, been an effective bulwark in the battle against assimilation), and have been forced to segregate ourselves by building security walls and fences around our institutions. This apparent segregation, both free-willed and forced, does not

appear to blend neatly with the notion of multiculturalism, but in modern-day Australia our melting pot may be becoming less of a melange and more of a mix of virtually self-sufficient, independent ethnic and religious parts.[xx]

The supposed benefits to Australian Jewry that multiculturalism has bestowed – most notably the diminished threat of the emergence of a mass movement of anti-Semitism from White Australians – is seen as having far outweighed any negative effects of mass non-White immigration such as the fact that “Some Australian Jews fear that migrants arriving from Muslim countries will contribute to anti-Semitic currents in Australia, inflame extremist groups and pose a threat to the relative peace they currently enjoy.” For Marcus Einfeld, any such concerns are overshadowed by the need to ensure the “door [is] held open to the refugee and migrant.”[xxi]



Disgraced ex-Judge and Jewish activist Marcus Einfeld

The rise of Islamic anti-Semitism in the West reveals a paradoxical element of the overwhelming Jewish support for multiculturalism; an element which resulted in the emergence and growth in Jewish support for neoconservatism. MacDonald notes that “Although multiculturalist ideology was invented by Jewish intellectuals to rationalize the continuation of separatism and minority-group ethnocentrism in a modern Western state, several of the recent instantiations of multiculturalism may eventually produce a monster with negative consequences for Judaism.”[xxii] Australian Jews like Dan Goldberg recognize the danger, noting that:

Herein lies an underlying tension that exists in the psyche of Australian Jews in the new millennium: on the one hand understanding the fundamental wrong in tarring all Muslims with the same extremist brush; on the other hand feeling great unease in showing support for Muslims, some of whose brothers are waging jihad against Israel and the Jews. ... Many Australian Jews are therefore caught between these tides, ostensibly supportive of minority rights but cognizant of the fact that among the Muslim community are radical elements who seek our destruction. [xxiii]

The establishment of various Third World immigrant communities in Australia, and their mutual embrace of “multiculturalism” as a doctrine benefiting them, has had negative consequences for Australian Jewry. Among these low-IQ groups who struggle to compete with White people, multiculturalism “has been quickly identified with the idea that each group ought to receive a proportional measure of economic and cultural success.”

Andrew Markus acknowledges this, noting that “through the promise of positive discrimination to overcome disadvantage, more an issue in the 1980s than the 1970s, there was the prospect of relative loss for those [like Australia’s Jews] who had achieved success.”[xxv] Despite this, Jews see themselves as longer-term beneficiaries of policies explicitly designed to dilute the power of the European-derived majority. MacDonald [notes](#) that “the mainstream Jewish attitude about a non-White future: It presents problems, but the problems are manageable if the organized Jewish community makes alliances with the looming non-White majority.”

Australian Jewry has therefore sought to make alliances with the various immigrant groups in opposition to the White majority, including Aborigines (discussed in Part 5) and Muslims. Attempts to form a political coalition with Australian Muslims date from the earliest days of Australian multiculturalism. Australian Jews sought Muslim support for the enactment of the racial discrimination legislation recommended by the Lippmann-chaired Committee on Community Relations in the mid-1970s. In the years since, Jews have repeatedly sought the support of the Muslim community in lobbying for various multicultural policies, including those relating to “access to government services, recourse for victims of discrimination, and protection from harassment” (see [here](#)). According to the Jeremy Jones, the director of international and community affairs of the Australia/Israel & Jewish Affairs Council, “the relationship between Australian Jews and Muslims has developed positively over the past decade.” Nevertheless, he believes that “maintaining the momentum will require leadership and determination, but there are good grounds for optimism given the network of relations and shared fruitful experiences in contemporary multicultural Australia.”

Clearly, Australian Jewry believes that, despite the threat to Jews represented by the strong anti-Jewish sentiment in growing sections of the Australian Islamic community, the relationship is basically manageable in the longer-term.

The support of Australian Jews for multiculturalism, despite its various disadvantages, sits hypocritically alongside a staunch Zionism and an overwhelming support among Australian Jews for Australia's military involvement in the disastrous wars in the Middle East. The man who agreed to Australia's shameful involvement in the wars in Iraq and Afghanistan, former Prime Minister John Howard (1996-2007), probably even exceeded Bob Hawke in his philo-Semitism and devotion to Israel. Dan Goldberg, the editor of the *National Jewish News*, observed in 2006 that:

From his first encounter with Jews, as a nineteen-year-old at the Sydney law firm of Myer Rosenblum, Howard has, especially over the last decade, cemented his alliance with the Jews, and has arguably eclipsed even the great Bob Hawke as the most pro-Israel prime minister in Australian history. Most of his empathy is a function of his foreign policy, pivoted on the US alliance, which translates in the Middle East arena to unequivocal support for Israel, regardless of which prime minister is in power in Jerusalem. Of course, Australia's role in the war in Iraq was no doubt seen by most Australian Jews as yet another significant milestone in the long history of relations between Canberra and Jerusalem.

It is no coincidence therefore that Howard has received major awards from three Jewish community organisations in the last couple of years. It is also no coincidence that he speaks regularly to Jewish audiences, and that he is closely allied with a clutch of Jewish powerbrokers. ... Understandably, most Jews were in favour of eliminating Saddam Hussein and his regime if only because he bankrolled families of Palestinian suicide bombers to the tune of US\$25,000 each, not to mention the fact that it would neutralise the threat to Israel's eastern flank. The fact that Australian SAS forces took out Saddam's stockpile of Scuds aimed at Tel Aviv in the early hours of the war only augmented the bond between Canberra and Jerusalem.[xxvii]

As in the United States, Jewish money exerts a dominating influence over Australian politics, which practically guarantees broad political support for putting the Australian Defense Forces (and Australian taxpayers) to the service of an ethno-nationalist state in which Australia has no economic or strategic interest. Goldberg notes that "The annual report of the Australian Electoral Commission always includes Jewish names and Jewish-owned companies donating large sums to

both sides of politics.”[xxviii] Jewish wealth (and therefore political power) is, in proportional terms, almost as pronounced as in the United States. Goldberg writes that: “So great has our success been, we are sometimes envied to the point of hatred for our rags to riches successes. This, unfortunately, fuels stereotypes and breeds hostility.”[xxix]

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Labor 'unapologetically' supports Israel, says Rudd



Rabbi Pinchus Feldman (left) and Federal Labor leader Kevin Rudd at Yeshiva Centre's fundraising dinner in Sydney this week.

Former Australian Prime Minister Kevin Rudd (2007-2010) pays homage to organized Jewry

The wealthy Jewish property developer Morry Schwarz has bankrolled the intellectual Left in Australia for years, and his publishing company Black Inc. has become a key part of the media infrastructure of the pro-multicultural intellectual establishment. Schwarz's *Quarterly Essay* and *The Monthly* magazine have been [called](#) “the most powerful left-wing voices in Australia.” Despite this, and the central role of Walter Lippmann in forging Australian multiculturalism (see [Part 3](#)), the Jewish historian Suzanne Rutland claims it is a “myth” that “Australian Jews influence public policy through their wealth and business connections.”[xxx] Of course, the reality is that, as in the United States and Britain, Jews exert enough power and influence to ensure that both major political parties never stray off the reservation on issues of importance to Jews.

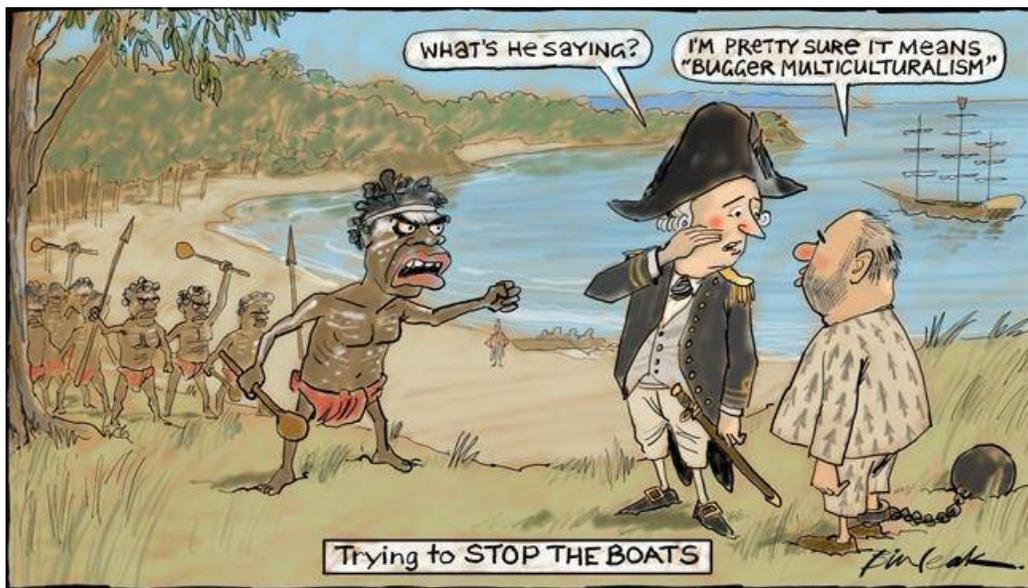
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[iii] Markus p. 106
[iv] *Ibid.* p. 106
[v] Stone p. 397-398
[vi] Markus p. 99
[vii] Jupp p. 126
[viii] MacDonald p. 303
[ix] Markus p. 99-100
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[xi] Stone p. 400-401
[xii] MacDonald p. 229
[xiii] Markus p. 102
[xiv] Goldberg p. 143
[xv] Markus p. 106

[xvi] Jones Pellach p. 139
[xvii] Rutland p. 299
[xviii] Markus p. 106
[xix] W.D. Rubinstein p. 476
[xx] Goldberg p. 152
[xxi] Einfeld p. 311 & 314
[xxii] MacDonald p. 313
[xxiii] Goldberg p. 145 & 146
[xxiv] MacDonald p. 312-313
[xxv] Markus p. 98
[xxvi] MacDonald p. 316
[xxvii] Goldberg p. 146-147 & 149
[xxviii] *Ibid.* p. 151
[xxix] *Ibid.* p. 150
[xxx] Rutland p. 157

The War on White Australia: A Case Study in the Culture of Critique, Part 5



Jewish anti-White activism and Australia's Aborigines

As in the United States, Australian Jews have formed strategic partnerships with various the non-White “victim” groups, who, like them, have been the alleged victims of White oppression and injustice. Prominent among these non-White groups is Australia’s indigenous people. One Jewish [source](#) describes Jews and Aborigines as “two peoples with histories of dispossession and humiliation and killing who recognise each other, who find points of intersection and of parallel.”

Seeing a parallel between the “Holocaust” and the White Australia’s treatment of Australia’s Aborigines, the Jewish Australian Professor Robert Manne has written that: “Although there was never a time when I was tempted by the thought that the Holocaust and the dispossession [of Australia’s Aborigines] were morally equivalent horrors – the British settlers did not intend to wipe out the Aborigines and would have been content if the Aborigines had uncomplainingly abandoned their way of life and their land – I have no doubt that in part I was drawn to this chapter of Australian history because of the role the Holocaust played in my thought.”[i] Thus, while careful not to detract from the metaphysical preeminence of the “Holocaust,” Manne has

been particularly keen to make the plight of Australia's Aborigines an important part of the anti-White narrative.

Disgraced former judge and prominent Jewish activist Marcus Einfeld has likewise noted parallels between the plight of Australia's Aborigines and the "Holocaust," claiming that "Just as Aboriginal dispossession and discrimination in Australia, often brutally carried out and enforced, have helped to fashion a new consciousness and pride in Aboriginality, the unique history of the Jewish people, and most recently the Holocaust experience, has played a pivotal role in the formation of the collective Jewish identity." [ii] Australian Jewish leader and activist Mark Leibler claims to "have developed a deeper understanding of the connections between Indigenous and Jewish people and the underlying affinity we share. ... We must listen to and respect the hard stories. Stories that are repeated all over Australia – stories of injustice, oppression and horror. Defiant stories of the proud survival of identifiable people. Stories resonating with familiar themes for each and every Jew." [iii] Speaking on behalf of Australian Jews, Leibler claims that: "We've suffered 2,000 years of persecution and we understand what it is to be the underdog and to suffer from disadvantage."



Mark Leibler with Australian Prime Minister Julia Gillard and Aboriginal activist Patrick Dodson

Academic and non-academic activist Jews have been leading proponents of the view that European settlement of Australia, and later government policies like allowing the removal of half-caste Aboriginal children from their families (generally to save the child from abusive or

otherwise appalling conditions) amounted to acts of genocide. The late Jewish lawyer Ron Castan, who led the 1992 High Court challenge that resulted in the recognition of Aboriginal land rights, saw direct parallels between the supposed historical plight of Jews, and that of Australia's indigenous people. He claimed that reading the work of left-wing "revisionist" historians like Professor Henry Reynolds had "opened my eyes, my mind and my heart to Australia's own version of genocide." Castan backed calls for the

appropriate recognition and representation at the Australian War Memorial of those heroes of Aboriginal Australia who died fighting for their lands. And just as there are Holocaust museums in Israel and Australia, so this country desperately needs its museum to the Stolen and Dispossessed – and proper memorials and remembrance ceremonies at every massacre site across the land. The refusal to apologise for dispossession, for massacres, and for the theft of children, is the Australian equivalent of the Holocaust deniers – those who say it never really happened.[iv]

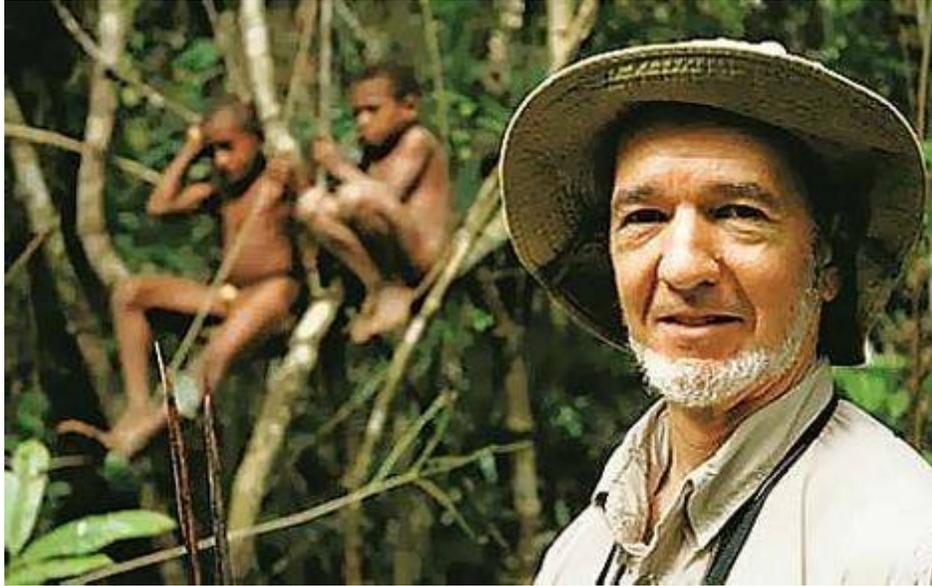
Invoking the "full-court press" employed by Jewish activist organizations worldwide, Castan proposed that: "The answer to the Holocaust deniers and to those who use terms like '**black armband**' is to write more books, give more talks, fight more native title cases in the courts, tell more stories of the stolen generation, teach more courses in schools and universities and build more monuments and statues of indigenous freedom fighters so that the cult of disremembering can never take hold again."[v]

The attempt by Jewish activists to pin all of the blame for the social pathologies of Australia's Aborigines on the evil legacy of European colonialism and "White racism" is anti-White hate propaganda pure and simple. Nobody disputes that the traditional hunter gatherer lifestyle of the Australian Aborigines was severely disrupted by the arrival of Europeans. There were around 300,000 Aborigines in Australia at the time of European colonization in 1788. Their numbers declined considerably in the decades that followed – mainly as a result of diseases contracted from Europeans for which they had no immunity. Aborigines were also killed by Whites in violent clashes on the frontier; however, such behavior was never sanctioned by the governing authorities, and White settlers were charged with murder and executed for killing Aborigines. The 1961 census reported that the Aboriginal population of Australia at around 106,000. This had increased to 171,000 by 1981, and (incredibly) to over 500,000 in the 2011 census. This figure has been inflated by those with tiny amounts of Aboriginal ancestry (or none) claiming to be Aboriginal to take advantage of a raft of generous indigenous welfare programs and career opportunities.

on stone tools. During the last 13,000 years less cultural change has accumulated in Australia than in any other continent. The prevalent European view of Native Australians was already typified by the words of an early French explorer, who wrote, "They are the most miserable people in the world, and the human beings who approach closest to brute beasts."

... When asked to account for the cultural "backwardness" of Aboriginal Australian society, many white Australians have a simple answer: supposed deficiencies in the Aborigines themselves. In facial structure and skin color, Aborigines certainly look different from Europeans, leading some late-19th century authors to consider them the missing link between apes and humans. How else can one account for the fact that white English colonists created a literate, food-producing, industrial democracy, within a few decades of colonizing a continent whose inhabitants after more than 40,000 years were still nonliterate hunter-gatherers. It is especially striking that Australia has some of the world's richest reserves of copper, tin, lead, and zinc. Why, then, were Native Australians still ignorant of metal tools and living in the Stone Age? It seems like a perfectly controlled experiment in the evolution of human societies. The continent was the same; only the people were different. Ergo the explanation for the differences between Native Australian and European-Australian societies must lie in the different people composing them. The logic behind this racist conclusion appears compelling. We shall see, however, that it contains a simple error.[vi]

According to Diamond, this simple error consists in failing to take into account the differing environments of Aborigines and Europeans, and how these differing environments determined the divergent historical development of these groups. Totally ignoring the numerous studies showing very large differences in average IQ between Europeans and Aborigines, Diamond posits that Europeans only developed a more technologically advanced society than Aborigines because they were fortunate enough to be situated in a band of "lucky latitudes" running across Eurasia from the Mediterranean to the Yellow Sea that made the agricultural revolution possible. They were also fortunate to have many plants and animals suitable for domestication. The comparative backwardness of Aborigines in 1788 was entirely due the corresponding lack of these geographic factors. This, he claims, made it more difficult for them to develop agriculture, which, in turn, delayed their development of science and technology. According to Diamond, geography, not race, determined the contrasting fates of Europeans and Australia's Aborigines.



Professor Jared Diamond

The failure of Australia's Aborigines to domesticate plants and animals is attributed by Diamond to "the lack of domesticable animals, the poverty of domesticable plants, and the difficult soils and climate." [vii] Yet Diamond confirms that yams, taro, and arrowroot grow wild in northern Australia and could have been cultivated along with two native grasses which could have been bred to produce cereals. Richard Lynn notes that Diamond fails to acknowledge that Australia's climate is very varied and that "apart from the deserts of the central region is potentially suitable for the agriculture that was developed during the nineteenth and twentieth centuries by Europeans." [viii]

The real reason why the Aborigines continued to live as hunter-gatherers right up to the time of European contact (and after) is most likely that the evolution of sufficiently high intelligence was an essential preliminary for the independent invention of agriculture, with an average IQ of about 80 necessary for this to occur. Lynn notes that the transition to agricultural societies was not possible until people evolved sufficient intelligence to take advantage of wild grasses, and that it was only after the last glaciation that they were cognitively fit to do this. Evolutionary psychologist J. Philippe Rushton points out that: "Lynn's view provides an explanation for why these advances were never made by Negroids or those southeast Asian populations who escaped the rigors of the last glaciation." [ix] Michael Hart makes the points that "The idea of planting crops, protecting them, and eventually harvesting them is not obvious or trivial, and it requires a considerable degree of intelligence to conceive of that notion. No apes ever conceived of that idea, nor did *Australopithecus*, *Homo habilis*, *Homo erectus*, nor even archaic *Homo sapiens*. It

seems unlikely that such a notion could be originated by a group of humans with an IQ of about 70.”[x]

According to psychologist Richard Lynn, the first attempt to estimate the intelligence of the Australian Aborigines was made by Francis Galton in 1869. On the basis of descriptions of their accomplishments, he estimated that their intelligence was approximately three “grades” below that of the English. Lynn explains that “In Galton’s metric, a grade was equivalent to 10.4 IQ points. Hence in terms of the IQ scale, he estimated the Australian Aborigine IQ at 68.8. Seventeen studies of the intelligence of Australian Aborigines assessed by intelligence tests have shown that this was a fairly accurate assessment. ... The median IQ of the seventeen studies is 62 and represents the best estimate of the average intelligence of Australia’s Aborigines”[xi] In 1929 the eminent Australian anthropologist A.P. Elkin had observed that “some races possess certain powers in greater degree ... than do others. Thus the Australian Aborigines and the African Negroes are human and have powers but they are not necessarily equal to the white or yellow races.”[xii]

The findings from studies into Aboriginal IQ have been corroborated by a study showing Aborigines have slower reaction times (reaction time being significantly [correlated with IQ](#)), and seven studies showing that the average brain size of Aborigines is significantly smaller than Europeans (brain size being correlated with IQ at approximately 0.4). The most authoritative study of Aboriginal brain size is that of Smith and Beals (1990) which gave a brain size difference between Aboriginal and Whites of 144cc. or about 10 per cent. Four studies put the average IQ of Aboriginal-European hybrids at 78 — about midway between the IQs of Aborigines and Europeans. The low intelligence of the Aborigines is also corroborated by their very low levels of educational attainment. Lynn notes that “Aborigines do poorly in education, consistently with their low intelligence, showing that their low cognitive abilities are not confined to their performance on intelligence tests.”[xiii] As of 1976 no Aborigine had ever obtained a Ph.D. Citing psychological studies showing that Aboriginal Australians had a much stronger self-concept (self-esteem) than Europeans, Lynn makes the point that “These are remarkable results considering the low levels of achievement of Aborigines in school and employment. Similar results however have been found for African-Americans in the United States, and Africans in Britain.”[xiv]

A 2010 report on Aboriginal school performance found that indigenous students in year 9 achieved similar scores last year to non-indigenous students in year 3. ... Of the indigenous students who sat the tests , 40 per cent – 60,000 students – failed to meet national minimum standards, a proportion mirroring the 40 per cent of indigenous families who were welfare-dependent. [Substantial percentages [18-30%, in different states] do not take the test and

may be presumed to be likely to not meet minimum standards.) "Every state and territory has a problem, in every year, in every subject," the report said. ([Indigenous students are six years behind in literacy and numeracy, report says](#))

Australian Aborigines have much higher rates of crime than Europeans. Studies show that they are 10 times more likely to commit homicide than Europeans, and are 10 to 15 times more likely to commit a serious assault. Aborigines are, consequently, vastly overrepresented in Australia's prison population. It is common to blame White Australia for this dismal state of affairs. Lynn cites an Australian sociologist who argues that "the key general cause of the perceived criminalisation of Aborigines is universally perceived to be socioeconomic deprivation and consequential exclusion" and that "the underlying issues of unemployment, poverty, ill-health, dispossession, and disenfranchisement are the causes of the over-involvement of Aborigines in prison," and these are themselves "the product of indirect discrimination." Lynn notes wryly that "Thus it is the Europeans who are responsible for the high crime rates of the Aborigines." [xv]

The reality is that a population with a mean IQ of only 62 is congenitally incapable of functioning effectively in a modern technological society like Australia. The observations of the German sociologist Hans Schneider, who studied Aboriginal communities in 1986, retain their relevance today. While the Europeans had built houses for the Aborigines,

the Aborigines do not accept these houses with the result that they are usually unoccupied. Many of them have been deserted, vandalized, or even destroyed. In order to prevent Aborigines destroying their houses, these are now prefabricated out of steel-plated units. Most of the inhabitants live in self-constructed shacks made from branches or sheets of corrugated iron, erected outside of and around the settlement. They have not accustomed themselves to garbage disposal with the result that the surrounding bush land is littered with old cans, bottles, tires, transistor radios, and batteries. Rusty car bodies and unauthorized garbage dumps can be seen everywhere. ... The health, education and living standards are well below the Australian average. Almost all the inhabitants are unemployed and fully dependent on social security. They just sit around in a state of boredom and hopelessness. They do not send their children to school. The Aborigines have no problem operating machines or driving cars and tractors, but they have not learned how to service and repair them. Faulty machinery is simply left where it breaks down and transistor radios are thrown away when the batteries are flat. Under the supervision of whites they are able to establish a plantation or cattle station

and will work there, but as soon as this supervision and instruction is withdrawn the project collapses.[xvi]



Aboriginal housing in Alice Springs

One Australian demographer has observed that “In every conceivable comparison the Aborigines stand in stark contrast to the general Australian population. They have the highest growth rate, the highest birth rate, the highest death rate, the worst health and housing, and the lowest educational, occupational, economic, social, and legal status of any identifiable section of the Australian population.”[xvii] To ascribe this situation exclusively to the legacy of European colonization and the evils of “White racism” in Australia is nonsense. Non-White migrants like the Chinese have somehow managed to overcome this supposedly intractable racism to outperform White Australians in a range of social indicators. Lynn points out that

the Australian Aborigines are a racial underclass with the same characteristics of the black underclass of the United States, Britain, and Brazil, but they are an even more serious social problem. They have much lower intelligence with an average IQ of 62, as compared with approximately 85 for Blacks in the United States and Britain, and they have worse rates of educational attainment, unemployment, crime, teenage motherhood, welfare dependency, alcoholism, and the other social pathologies of the underclass. In addition they have high fertility that is about double that of Europeans, and although this is to some degree offset by their high mortality, their numbers are growing to the extent that they are approximately doubling every generation.

There can be little doubt that the syndrome of social pathologies of the Australian Aborigines has a genetic basis. Their shorter gestation times and typically small brain size that underlies their low intelligence, poor educational attainment, and low socioeconomic status cannot be explained by environmental deprivation or European racism. None of this is recognized or at least articulated by any of the Australian social scientists. ... None of them even make any mention of the contribution of low intelligence and high psychopathic personality to the social pathology of the Australian underclass.
[xviii]

Telling “noble lies” for the anti-White cause

Jewish activists and their ideological allies in Australian academia are content to disregard these inconvenient facts which totally undermine the anti-White narrative they have assiduously constructed. They let the truth be damned and instead seek to propagate “noble lies” intended to make Aborigines feel good by making their culture appear equal or superior to that of Europeans. This tactic is motivated by the Marxist-Leninist principle that the end justifies the means. As the goal of ending the White racial and cultural domination in Australia is held to be worthy, presenting false accounts as authentic history, anthropology, or sociology is believed to be justified. Consistent with the postmodernist argument that truth is only true when it benefits non-White minority groups, false accounts are not false if they contribute to the anti-White narrative and nurture White guilt. The scale of the White guilt, shame and pathological altruism this brand of anti-White activism has successfully engendered is reflected in the exponential growth in indigenous welfare schemes of every description. Decades of these programs have, however, done practically nothing to alleviate the social pathology of Australia’s Aborigines.



The social pathology of Australia’s Aborigines persists despite decades of expensive government programs

At the forefront of those propagating “noble lies” has been the leading “revisionist” historian Professor Henry Reynolds. In his book *Why Weren't We Told?* Reynolds recounts his encounter with an “old ethnographer” in the 1960s who had told him “There could never be racial equality because Aborigines had much smaller brains than did Europeans. They were biologically incapable of emulating the white race.” Another man had told him that “although Africans had a brain cavity which was 15 cubic centimetres smaller than the average white man’s, they were intellectually ‘far above the Australian full-blood Aboriginal,’ who was quite unable to cope in competition to the white man and never could become an equal citizen of the country.”[xix] According to Reynolds, these were “men of their time. They had grown up when few people had questioned the primacy of race. What was disturbing was that many younger people agreed with their views.”

They had been brought up to believe that race was a fixed biological category, that Europeans and Aborigines were separated by unchangeable physical and cultural characteristics and that Aborigines were Stone Age people who had not advanced as Europeans had along the ascending path of cultural and social progress. Such ideas had pervaded Australian life until the 1940s and 1950s and many people continued to cling to them through their life and would no doubt take them to the grave. While views of this kind could easily be labelled racist, that categorisation did not on its own provide an understanding of the problem. They did not necessarily lead people to act or speak with hostility towards indigenous people. Indeed, they often coexisted with sympathetic interest and a desire to lend a helping hand.[xx]

So what specific evidence does Reynolds present to refute the assertions of these supposedly wrongheaded “racists”? He offers none. Like other historians and commentators of his political ilk, Reynolds seems to think that solemn expressions of disapproval at these statements are sufficient to establish their falsity. Reynolds acknowledges the real, totally unscientific, Jewish ethno-political origins of his belief in biological racial equality when he writes that “My students often ask me how it was that people in the past held such objectionable views. They have no understanding of just how pervasive racial thought was a generation or two ago, how the Second World War and the Holocaust marked an intellectual watershed after which nothing would be the same again.”[xxi]

It is now commonplace to portray pre-European Australia as having been a virtual Garden of Eden until the evil White man came from Europe and ruined it all. Aboriginal culture is now regarded as “sacred” and off-limits to criticism in the public square. Aboriginal people and culture are never to be criticized no matter how dysfunctional or barbaric some of their practices might be or have been. Mention of the incessant tribal warfare, cannibalism, infanticide, and

endemic sexual violence against women and children have been effaced from contemporary accounts of Aboriginal society and culture. These have been replaced with flattering (but utterly false) notions of how “sophisticated” Aboriginal society and culture really was (and still is) if only the insensitive and racist Whites had the gumption to recognize it. These lies are reminiscent of the “noble lies” that Plato talked about in *The Republic* which were intended to persuade kings and the populace to achieve worthy objectives; and in the minds of activist Jews and their allies in Australia, nothing is worthier than destroying White Australia and its detested cultural legacy.

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[i] Manne p. 53

[ii] Einfeld p. 314

[iii] Leibler p. 316 & 323

[iv] Castan p. 332-333

[v] *Ibid.* p. 333

[vi] Diamond p. 298-300

[vii] *Ibid.* p. 307

[viii] Lynn p. 46

[ix] Rushton p. 232

[x] Hart pp. 162-163

[xi] Lynn p. 47-48

[xii] Elkin p. 34

[xiii] Lynn p. 48

[xiv] *Ibid.* p. 60

[xv] *Ibid.* p. 56

[xvi] *Ibid.* p. 61

[xvii] *Ibid.* p. 60-61

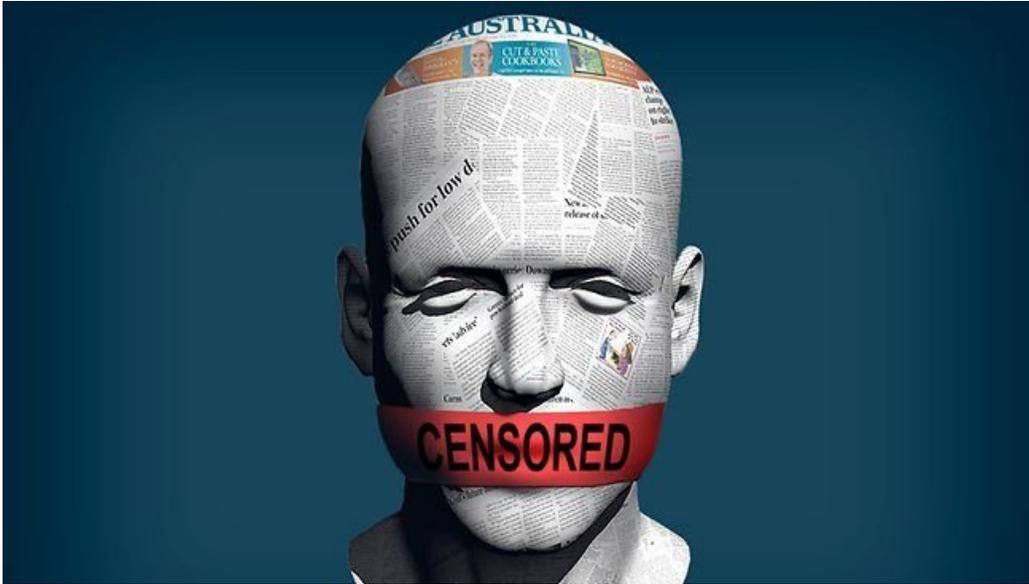
[xviii] *Ibid.* p. 62

[xix] Reynolds p. 44-45

[xx] *Ibid.* p. 49

[xxi] *Ibid.* p. 248-249

The Jewish War on White Australia Continues



In my extended essay [‘The War on White Australia,’](#) I explored how Jewish intellectual movements and ethno-political activism were pivotal in ending the White Australia policy — a policy change opposed by the vast majority of the Australian population. Australian Jews take enormous pride in this achievement. For instance, the national editor of the *Australian Jewish News*, [Dan Goldberg](#) proudly acknowledges that: “In addition to their activism on Aboriginal issues, Jews were instrumental in leading the crusade against the White Australia policy, a series of laws from 1901 to 1973 that restricted non-White immigration to Australia.” The Jewish promotion of non-White immigration and multiculturalism in Australia has been (and continues to be) a form of ethnic warfare aimed at destroying Australia’s traditional White racial homogeneity — and with it supposedly any potential for a mass movement of anti-Semitism in Australia.

The history of multiculturalism in Australia (and indeed throughout the West) is in large part an object lesson in how a small but highly organised and motivated group of activists can successfully hijack the demographic destiny of a nation for its own ends. Acknowledging that

Australian multiculturalism is first and foremost a manifestation of Jewish ethno-politics, Jewish historian William Rubinstein observed that: “Thus far, any serious questioning of multiculturalism has not resulted in an anti-Semitic backlash; nevertheless, the Jewish community would certainly be exceedingly disturbed by any basic reversal of the commitment to multiculturalism by successive governments.”[i] In addition to opening the floodgates to mass non-White immigration, a key part of this Jewish campaign to radically reengineer Australian society in their own interests has been to shut down speech critical of this immigration and multiculturalism — and particularly of the role of Jews in foisting these disastrous policies on a resentful White Australian population.

In [Part 3](#) of my essay I discussed how, under the chairmanship (and behind the scenes influence) of the Jewish activist Walter Lippmann, the influential Committee on Community Relations delivered a report to the Australian Parliament in 1975 which placed “multiculturalism” at the heart of Australian government policy. It recommended that Australian social policy be formulated on the basis of four key elements. One of these recommendations, as summarised by the Jewish academic Andrew Markus, was that: “legislation was required to outlaw racial discrimination and uphold and promote rights through the establishment of a human rights commission.”[ii]

In response to this and the Committee’s other recommendations, which were essentially Lippmann’s recommendations, “multiculturalism” was adopted as official government policy in Australia in the 1970s, and extended under the Fraser [1975–1983] and Hawke governments [1983-1991] in the 1980s. Thus, in order to achieve the goals of multiculturalism, Jewish activists were determined from the beginning to bar and punish any speech that was critical of non-White immigration and multiculturalism. The new politically correct speech code was soon enforced by the weight of law with the enactment of racial and religious vilification laws that criminalized dissenting speech.



Professor Andrew Markus

Professor Markus proudly observes that: “Jews were amongst the leading advocates of the enactment and extension of racial vilification and anti-discrimination legislation by the federal and state parliaments.”[iii] In truth, the achievement of the twin Jewish goals of ending of the White Australia policy and instituting state-sponsored multiculturalism were attained with the passing of the Racial Discrimination Act of 1975 which stated: “It is unlawful for a person to do any act involving a distinction, exclusion, restriction or preference based on race, colour, descent or national or ethnic origin.”

In practical effect, the passing of the Racial Discrimination Bill in 1975 was the Australian equivalent of the drastic rewriting of American immigration law in 1965. In both cases, the gates were opened to a flood of non-white immigrants from the Third World with racial and cultural backgrounds very different from the majority European-derived population.

In her book *Ideology and Immigration* the Australian sociologist Katharine Betts states that the dismantling of the White Australia policy was the result of an elite conspiracy: “Public resistance,” she notes, “was circumvented by the use of administrative procedures and secrecy rather than open debate.” The final phase of the abolition, which involved the enactment of the Racial Discrimination Act by the Whitlam government (1972–75), was “a political victory” for the cosmopolitan elite, which, while failing to convert White Australia’s supporters “by reason and evidence,” left them “unconverted but outmanoeuvred.”[iv]

In the decades since the enactment of the Racial Discrimination Act in 1975, Jewish activists in Australia have continued to push for further legal restrictions on speech deemed contrary to their interests. In 1995 their activism, in the form of detailed submissions to the *National Inquiry into Racist Violence* and the *Royal Commission into Aboriginal Deaths in Custody*, succeeded in having section 18C inserted into the Act by the then Labor government. This radically restricted free speech in Australia by [making it](#) “unlawful to offend, insult, humiliate or intimidate another person or a group of people because of their race, colour or national or ethnic origin of the person or of some or all of the people in the group.” In doing so, Section 18C placed totalitarian limits on the freedom of speech in a nation traditionally regarded as one of the freest in the world. Almost anything you might say about race is likely to offend someone. Section 18D sets out some supposed exemptions to this radical restriction on free speech — stating that artistic works, scientific debate and fair comment on matters of public interest are exempt providing they are “said or done reasonably and in good faith.”

Crucially, unlike with defamation laws, the truth of a statement is irrelevant as to whether an individual is entitled to be offended or insulted under Section 18C. If a truthful statement about a particular race or ethnicity (which a judge believes was not made “in good faith” according to his

own subjective interpretation) causes offence to someone who identifies with that race or ethnic group, the truth-teller can be punished under the Act.

Thus Section 18C places drastic restrictions on the freedom of speech of Australians. It should not need saying that any commitment to free speech is a commitment to allowing people to say and write things you dislike, that you detest, that you disagree with and find offensive. If the words spoken are words we all find congenial, then there is no need for any commitment to free speech.

The ideological nature of Section 18C of the Racial Discrimination Act was starkly illustrated in the case brought against conservative commentator Andrew Bolt. In 2009 Bolt wrote two columns pointing out that individuals with very small amounts of Aboriginal ancestry (or in some cases none) were taking advantage of a raft of government scholarships and affirmative action job vacancies by choosing to identify exclusively as Aboriginal. Bolt claimed these people were choosing to identify as Black to leverage their career and social advancement.

It's so hip to be black

While Bolt did make some factual errors in these articles, his central proposition was entirely valid and later corroborated by the Australian Bureau of Statistics which, in commenting on the results of the 2011 Australian Census showing a 93,000 increase in the number of Aboriginal people between 2006 and 2011, observed that:

A change in [people's propensity to identify as being of Aboriginal and/or Torres Strait Islander origin](#) is found to be a significant contributor to the increase in counts of Aboriginal and/or Torres Strait Islander people which cannot be attributed to measurable demographic factors. In particular, the large increase in the count of Aboriginal and/or Torres Strait Islander children aged 5–14 years in 2011 has been driven by a greater propensity of their parents to identify themselves and their children as being of Aboriginal and/or Torres Strait Islander origin in the 2011 Census when compared to the 2006 Census.

For pointing out this this rather obvious fact, and that this increasing Aboriginal self-identification had been encouraged by the multitude of financial and professional incentives available to those identifying as “Aboriginal,” Bolt was pilloried, hauled into court, and found guilty of violating the Racial Discrimination Act. In September 2010 nine of the “Aboriginal” people Bolt identified in his articles commenced legal proceedings against him and his employer the *Herald-Sun*. The complainants, who were represented gratis in the Federal Court by the Jewish barristers Ron Merkel and Herman Borenstein, sought an apology, legal costs and a gag on republishing the articles and blogs and “other relief as the court deems fit.” In the trial Merkel [argued](#) in reference to Bolt’s articles that “this kind of thinking led to the Nuremberg race laws” and that Bolt had adopted a eugenic approach to Aboriginality.”

Australian Jewry has a long history of using Aboriginal activism as a political and ideological weapon in their broader war on White Australia. One Jewish [source](#) describes Jews and Aborigines as “two peoples with histories of dispossession and humiliation and killing who recognise each other, who find points of intersection and of parallel.” Australian Jewish leader and activist Mark Leibler claims to “have developed a deeper understanding of the connections between Indigenous and Jewish people and the underlying affinity we share. ... We must listen to and respect the hard stories. Stories that are repeated all over Australia — stories of injustice, oppression and horror. Defiant stories of the proud survival of identifiable people. Stories resonating with familiar themes for each and every Jew.”[v] Speaking on behalf of Australian Jews Leibler claims that: “We’ve suffered 2,000 years of persecution and we understand what it is to be the underdog and to suffer from disadvantage.”

In his ruling for the complainants in 2011 the presiding judge Mordy Bromberg (also Jewish) [declared that](#): “I am satisfied that fair-skinned Aboriginal people (or some of them) were reasonably likely, in all the circumstances, to have been offended, insulted, humiliated or intimidated by the imputations conveyed by the newspaper articles. ... Even if I had been satisfied that Section 18C conduct was capable of being fair comment, I would not have been satisfied that it was said or done by Mr Bolt reasonably and in good faith.”

Thus “good faith” as interpreted by a judge is now the criteria for acceptable speech about race in Australia — with this to be determined by the likes of [Justice Bromberg](#) who is a prominent member of the Australian Jewish community. This point was not lost on Bolt himself who [noted](#) that “And which judge becomes relevant, doesn’t it? Or are we not allowed to suggest that, either?”



Justice Mordy Bromberg (on the right)

In light of Bromberg’s judgment, Bolt rightly [concluded](#) that: “This is a terrible day for free speech in this country. It is particularly a restriction on the freedom of all Australians to discuss multiculturalism and how people identify themselves.” Bolt later [opined](#) that: “Our laws against free speech are a disgrace. Aboriginal identity should not be a subject that cannot be discussed freely.”

Following the Bolt case there was a concerted push for the repeal of Section 18C from within conservative and libertarian circles in Australia. With the election of the Abbott Liberal government in September 2013, the repeal of section 18C became a potential reality with the new Attorney-General George Brandis promising to make repeal of section 18C of the Racial Discrimination Act a priority of the new government.

Unsurprisingly, this has prompted a massive campaign of resistance among Jewish intellectuals and activists. The Shadow Attorney-General and prominent Jewish lawyer Mark Dreyfus led the charge, [calling on Tony Abbott](#) to back away from a pledge to repeal Section 18C. Dreyfus says he condemned Senator Brandis’ plans, ”from the moment he first opened his mouth,” [saying](#) Section 18C “embodies Australia’s condemnation of racial vilification and protects our society from the poisonous effects of hate speech. When Senator Brandis says that repealing these laws

is in the interests of freedom of speech, what he really means is freedom to engage in public hate speech.”

Dreyfus had earlier sent an open letter to the then Opposition leader Tony Abbott in which he argued that the Coalition’s stance on Section 18C of the Racial Discrimination Act is inconsistent with its support for the London Declaration on Combatting Anti-Semitism. Dreyfus **insisted** that Section 18C “is precisely the kind of legislated protection against anti-Semitism and discrimination that the London Declaration calls on its signatories to enact.”



Shadow Attorney-General Mark Dreyfus

Showcasing their contempt for democracy when it conflicts with Jewish interests, Jewish activists oppose the repeal of Section 18C regardless of the fact that Tony Abbott and the Coalition went to the September 2013 election pledging to repeal all or most of Section 18C of the act. During the election campaign Abbott **had noted** that “If we are going to be a robust democracy, ... we’ve got to allow people to say things that are unsayable in polite company.”

Following Abbott’s electoral victory in September Australia’s Jewish leaders have stepped up their fight against any changes to the Racial Discrimination Act. Peter Wertheim, the Executive Director of the Executive Council of Australian Jewry, **warned** that the “wholesale repeal” of sections of the act would encourage “more sinister forms of hate speech.” Wertheim claimed repealing the relevant section of the act, without any replacement, “would mean Australia was turning back the clock 15 years in complying with the convention against all forms of racial discrimination”. The executive director of the Australia/Israel Jewish Affairs Council, Colin Rubenstein, chimed in, **maintaining** that repeal of Section 18C would give “succor to racists.”

Noting organised Jewry’s vociferous opposition to the repeal of Section 18C, the hitherto philo-Semitic Andrew Bolt **argued** that “I believe Jewish community leaders now leading the charge

to defend the RDA have seriously misread the lessons of their community's tragic history. The Australia/Israel & Jewish Affairs Council ... is profoundly wrong about this and is now publicly insulting people it privately supports."

Bolt then turned his attention to the leadership of the AIJAC, noting that: "AIJAC chairman Mark Leibler is causing more harm than he realizes by sanctioning this vilification of people whose free speech his community and organization has relied upon. Mark, making me collateral damage in your campaign is something I cannot forgive."

Bolt ostensibly feels entitled to some support from Jewish leaders after his many years of obsequious support for Israel:

Please do me the courtesy of not now trashing my reputation by smearing me as some kind of enemy of Israel or Jews just to win a debating point. I've dared say more in Israel's defense in public than many Jews with a public profile. Drag me down in this debate and you only undermine one of Israel's greatest supporters in the media. And you win only trash in doing so — laws even worse than the kind activists used to try to stop me from saying what I did ... about anti-Israel boycotts. ... I have risked my reputation to defend Israel from calumnies before a mob and a media only too keen to hear and spread them, and on national television.

Bolt was apparently under the delusion that his fawning support for Israel in the past entitled him to a degree of sympathy from organized Jewry in his backing for the repeal of Section 18C.

I have been particularly disappointed to be treated as collateral damage by Jewish community leaders and political players who have been demanding these illiberal laws be kept. Several have privately assured me they found the case against me a misapplication of the law or even an injustice. But not one publicly said so. Every one of them knows what a supporter I have been of the Jewish community, not just in print, yet not one publicly protested when a Jewish QC [Queen's Counsel] told a Jewish judge in my case something far more foul than anything I had written — that my thinking resembled that of the Nazis who drew up the Nuremberg race laws. That obscene slur struck me as a legally sanctioned defamation. ... But I believe the Jewish community — or those members involved in public advocacy — should reflect on whether principle here has been trashed for advantage by representatives who should know better.

One would hope that Bolt now realizes that organized Jewry have only one guiding principle: unconditional loyalty to their own ethnic group and its interests. Jewish leaders will readily throw a previously Jew-friendly commentator like Bolt under a bus if he strays off the reservation on issues of importance to Jews. Bolt can invoke his devotion to certain abstract

principles all he likes — Jewish activists will continue to be exclusively guided by *a ruthless and relentless self-interest*.

Furthermore, they see threats to this self-interest anywhere and everywhere. Even Bolt's mentioning above that the judge and prosecuting counsel in his case were Jewish provoked [a hostile reaction](#): "I have been warned that some people are taking offence at my mentioning the religion of the judge and the barristers for the complainants. One Jewish community leader even had to wonder in an email to me if I was suggesting a "Jewish conspiracy."



Andrew Bolt

Desperate to placate the Jewish activists now aggressively assailing him from every angle, Bolt adopted a more conciliatory tone, attempting to frame his opposition to Section 18C in [terms](#) more likely to appeal to them: Jewish self-interest:

I understand Jews fearing that too much free speech will unleash anti-Semitism — and I understand even better how much they have to fear from such racism, given the history of the last century. But they are drawing the wrong lessons from the rise of Nazism. The Nazis did not flourish because they had too much free speech. They flourished because their critics had none. Indeed, Germany had laws against Nazi hate-preaching before Hitler's rise to power, and they made not the slightest difference (although, yes, they were weak and even more weakly applied). ... Hitler even boasted of being censored

to win support. Once the principle of such censorship was accepted, it was turned against everyone — and none more than the Jews of Germany.

Of course Jews are unlikely to be convinced by such arguments now that they enjoy a hegemonic position (politically, intellectually, culturally and financially) throughout the West. They know full well that free speech (and particularly the kind engaged in here at *TOO*) is not conducive to the preservation of this hegemony. Accordingly, Australian Jewry is pushing for ever more draconian laws against free speech. Thus in early 2013 it was [reported](#) that:

The Jewish Board of Deputies and the NSW Community Relations Commission are pushing for a radical overhaul of the laws in submissions to a parliamentary inquiry into whether it should be easier to criminally prosecute cases of serious racial vilification. ... The Jewish Board of Deputies argues there is ‘a serious gap’ in the law and suggests a new offence of ‘conduct intended to harass on grounds of race’. The change would mean criminal prosecutions could be pursued over racial harassment that involves threats, intimidation or ‘serious racial abuse’, whether or not a physical threat is involved. The submission argues the maximum penalties should be a fine of \$27,500 or two years’ imprisonment for individuals and fines of up to \$137,500 for corporations. It also says the offence should be included in the Crimes Act, be subject to a jury trial and include online abuse.

The push by activist Jews for ever-tighter restrictions on free speech in Australia has been an important front in their broader war on White Australia. It has been a critical part of the suite of ideologies and policies that Jewish activists have deployed to ensure the dispossession and disempowerment of an increasingly imperiled White Australian majority. Of course this simply mirrors the tactics of organised Jewry throughout the West. These tactics have succeeded in putting White people under demographic and cultural siege from race-replacing levels of Third World immigration and the official embrace of multiculturalism — with all resistance to this being suppressed by ever-harsher restrictions on freedom of speech.

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[iii] Markus p. 101

[iv] Tavan p. 3

[v] Leibler p. 316 & 323

The Jewish War on White Australia: Refugee Policy and the African Crime Plague, Part 1



In 2005, Andrew Fraser, then Associate Professor of Public Law at Macquarie University in Sydney, wrote a letter to his local newspaper [warning](#) that “experience practically everywhere in the world tells us that an expanding black population is a sure-fire recipe for increases in crime, violence and a wide range of other social problems.” Following publication, Jewish lawyers George Newhouse, David Knoll (then president of the New South Wales Jewish Board of Deputies) and Anna Katzmann submitted a complaint to Australia’s Human Rights Commission on behalf of the General Secretary of the Sudanese Darfurian Union. They argued that Fraser had breached Section 18C of Australia’s *Racial Discrimination Act* and [demanded](#) he publish an acknowledgement that he had engaged in “unlawful conduct” and unreservedly apologize “for the hurt thereby caused to the Sudanese people who live in the Parramatta-Blacktown area, promising not to repeat such conduct and retracting on the public record all of the imputations.”

I previously [discussed](#) Australia’s notorious Section 18C (and its Jewish ethno-political origins) regarding the case brought against the conservative commentator Andrew Bolt. I also described

how, in 2014, former Australian Prime Minister Tony Abbott [abandoned](#) an election pledge to repeal this totalitarian speech code after coming under sustained attack from Jewish activist organizations. The veteran Jewish journalist Michael Gawenda [observed](#) at the time how: “The repeal of section 18C was vigorously opposed by the leadership of virtually every ethnic community in the country. But it would be fair to say — without wishing to give succor to those who reckon the Jews are too powerful — that Jewish community leaders have played a crucial role in organizing the opposition to any potential change to the RDA. It is the opposition of the Jewish communal leaders that had been of major concern to [Attorney General] Brandis and, to a significant extent, Tony Abbott.”

The complaint against Professor Fraser was upheld by the President of the Human Rights and Equal Opportunity Commission. In responding to the ruling, and noting how Whites are regularly deprecated in the mainstream media and held collectively responsible for crimes against Australia’s Aborigines and others, Fraser [observed](#) that: “Apparently, in contemporary Australia, people of White, European ancestry can be identified routinely as the root of all evil while it is forbidden for Whites ever to mention publicly the social pathologies associated with black Africans, even if they are well-known to any informed person and openly acknowledged by reasonable black people themselves.”

The reckoning

A decade after his ominous warning on the dangers of African immigration, Fraser has, not surprisingly, been totally vindicated. The country is in the grip of an African crime plague that has shocked people in its scale and savagery. While African gang violence has been a problem for many years, news of its horrifying extent has been routinely suppressed by politicians and the mainstream media. In March, however, this studied silence was shattered when members of the Sudanese-based “Apex” gang were responsible for a vicious riot which left the streets of Melbourne completely trashed. The riots broke out [when](#) “About 200 youths of the Apex and Islander 23 gangs stormed Federation Square chanting ‘fuck the police,’ before gang members started beating and punching each other.” During the riots, “People dining in City Square ran for their lives as gang members used cafe chairs as weapons, running riot from Federation Square to City Square.”

Occurring in the middle of Melbourne’s annual Moomba Festival, this very public and extremely violent riot was impossible to suppress or downplay. News Limited was forced to [admit](#) that “South Central Melbourne became more like South Central Los Angeles on Saturday as rioters swept through the CBD terrifying locals and tourists alike.”



The Apex gang was originally founded by Sudanese youths in the south-eastern Melbourne suburb of Dandenong. It quickly metastasized to include young people from Pacific Islander and Middle Eastern backgrounds. As a direct result of Australia’s disastrous Jewish-engineered immigration and refugee policies, this “ethnically diverse” suburb now has crime rates about [40 percent higher](#) than the rapidly climbing Victorian state average.

Nevertheless, according to [Mark Dreyfus](#), the Jewish Federal Labor MP who represents the area (but lives far away in a wealthy Jewish inner-city enclave): “Our community is a wonderful example to others of a modern, diverse, and harmonious society.” This is despite the fact that, following a wave of assaults, stabbings and street brawls involving “youths” in the suburb, police [warned](#) residents that: “If you see a large group approaching, get back in your car and go, or walk off — don’t hang around to see what they might do.” Recently two African men armed with knuckle dusters were responsible for three vicious attacks in this “modern, diverse and harmonious society.” In one of the [attacks](#), “without saying a word they punched the victim in the face and head, and stole his mobile phone and an amount of cash.”

Dandenong was recently [identified](#) as one of Melbourne’s “crime hot spots” where a web of closed-circuit television cameras will be installed “to crack down on the violent Apex gang, which has been terrorizing the city.” According to the *Herald-Sun*, “The sophisticated security measures have been in response to a rising tide of violence blamed on the Apex gang, which has

been involved in violent carjackings, serious assaults, and home invasions.” Crimes that were once extremely rare in Australia have become daily occurrences. Crime reporter Andrew Rule recently [noted](#) that: “A decade ago “carjacking” was something we heard about from South Africa, Miami and Beirut. Now it’s part of the conversation in Australia. The first time I can recall the phrase being used locally it involved young men ‘of African appearance’ forcing female drivers out of cars around Flemington, Carlton and Parkville. Not that anyone said much. It was too sensitive.”



Dandenong: “a wonderful example of a modern, diverse and harmonious society”

African gangs have gone on violent, drug and alcohol-fuelled rampages through Melbourne’s once genteel suburbs, aided and abetted by an insipid, politically correct governmental and legal establishment, and a clique of leftwing apologists in the media and academia. Recently, two Apex gang members [escaped](#) criminal convictions “after bashing an elderly couple in their beds during a brutal home invasion.” The victims, aged in their 70s, were left “left deeply traumatized after waking to find the young armed intruders in their house” and were “assaulted with weapons during the onslaught.”

Another [victim](#) was woken and beaten with golf clubs, while [victims](#) of another invaded home were “subjected to demeaning behavior of a sexual nature.” A carjacking victim was repeatedly [threatened](#) with being slashed with a knife despite handing over his car, and in a “brazen public attack,” a 16-year-old [gang member](#) used a box-cutter to slash the torso of a teenager who refused to hand over his phone on a train. Police have [expressed](#) concerns “about attackers taking

‘pleasure’ in bashing victims.” One police officer observed that: “Drugs or money aren’t the driver. It’s purely for the fun. They’re getting off on humiliating their victims.”

In the western suburbs of Sydney a 14 year-old girl was [gang raped](#) by up to six African men. One of the perpetrators, a 16-year-old, “claimed to be a member of Blackdanna, a self-proclaimed ‘alliance of all niggas’ in the Blacktown area who share photos of drugs, knives and graffiti online and wear black bandannas.” In another case, a 21 year-old Sudanese refugee [embarked](#) on “a three-day rape spree and sliced an elderly woman’s throat” just one month after arriving in Australia. He rewarded Australia’s generosity by immediately setting out “on a drug and alcohol-fuelled campaign of terror on the streets of Dandenong” which included “a string of depraved sex attacks.”

Three Sudanese youths who [raped](#) a young mother in her Victorian country home as her children slept in another room “sat whispering and giggling among themselves” as they were sentenced by a magistrate to just 36-month terms in juvenile detention for what the magistrate called “a cruel, callous and degrading attack on a vulnerable young mother for their own sexual gratification.” Another Sudanese refugee [claimed](#) diminished responsibility for the “horrific” aggravated rape of a 17 year-old girl when he was just 13, which was followed up with a string of violent crimes and serious traffic offences over the next six years. His lawyer said he could not be held fully responsible for his crimes because of an “intellectual disability and a severe behavioral disorder.” Given that the [Sudanese mean IQ](#) is 71, this defense would apply to virtually every Sudanese defendant.

Increasingly, victims of this African crime plague are circumventing the media blackout by reporting their experiences directly on social media. After a man was assaulted with baseball bats and robbed of his Mercedes in broad daylight by a group of African youths (who later used it in a violent home invasion), it only made headlines because the driver went public. Andrew Rule [notes](#) that:

All over town, (non-ABC) radio station switchboards jammed as people called in to tell chilling tales of similar incidents. Of houses being broken into and car keys taken by violent young thugs with no respect for anybody, let alone watered-down Australian laws made toothless by overcrowded jails caused, ironically, by migrant intake outstripping our fragile infrastructure. This was a wake-up from the real world, the one mostly ignored by the myopic civil libertarians of the cardigan Left. Until, of course, the day comes when they, too, become victims of the latest wave of barbarians at the gate.

A Melbourne mother-of-two was [killed](#) in November last year after a Sudanese teenager, high on drugs, crashed a stolen car into her while driving on the wrong side of the road after “an out-of-

control suburban rampage of carjackings, armed robberies and aggravated burglaries.” The *Herald-Sun* noted that three high-powered cars were passed between African youths “as they left a trail of traumatized victims across six suburbs.” For taking the life of this woman, the Sudanese refugee, Isaac Gatkuoth, was handed a pathetic 14 month prison sentence. According to police, such crimes now “were typical of a new breed of thugs swept up in gangster culture.” This “gangster culture” has, it should be noted, been [overwhelmingly](#) promoted and spread around the world by the Jews that dominate Hollywood. Victoria Police Chief Commissioner Graham Ashton recently [dubbed](#) it the “Grand Theft Auto generation,” when attempting to explain yet another surge in Victoria’s crime rates, which included double-digit rises in car thefts, burglary, drug and weapons offences.



Isaac Gatkuoth: enriching Australia with death

These predatory gangs of African youths have also targeted [international students](#) from China who are prime targets because they often have “the latest in technology, which can be traded for good money to buy drugs,” and are unlikely to fight back when stood over for their property. In April a group of Chinese students were among the victims of “a citywide rampage” by African youths who raided their townhouse. One of the students was woken by punches in the face by the assailants, some of whom were armed with hammers. A victim recalled that “One or two of them

had weapons — hammers. I don't want to die, I thought about that. I've got no idea why they picked here. I now think Australia's not a safe place. I thought it was safe before, but not now.” Groups of up to 20 teens and young men have for months “been terrorising students around the University of Melbourne precinct and other parts of the inner-city in after-dark ambushes.”

As well as terrorizing Whites and Asians, African-on-African crime in Australia has also become a huge problem. The eruption of extreme violence within the Sudanese community, or between Sudanese and Somali youths, is a frequent occurrence. In one [case](#) “*young Sudanese immigrants in Melbourne engaged in deplorable acts of violence including the use of machetes — a weapon still associated with the horrific scenes of the Rwandan genocide — after a beauty pageant held in Springvale, southeast of that city.*” Last year the Salvation Army [accused](#) Victoria's police of covering up a violent New Year's Eve brawl between more than 200 African youths in Melbourne's CBD. Police did not issue a media release on the brawl and no media outlet reported it.

Melbourne's *Herald-Sun* recently [revealed](#) that even once apprehended by police, African offenders “are bashing staff and other inmates amid growing tensions between gangs at teen detention centers ... where assault rates have climbed by 46 percent.” Andrew Rule, in [response](#) to the desperate efforts of the leftist media elite to suppress news of, or make apologies for, the horrifying extent of African gang violence, affirms that we should not pretend that “the rising wave (a statistical fact, not a rhetorical flourish) of violent ethnic gangs in Melbourne and Sydney are as harmless as the conga line of apologists, sycophants, ‘doctors’ wives’ and naive young lawyers who turn themselves inside out to cover for them. ... The Moomba riots have highlighted a rise in gang crime that has been allowed to gather strength far too long. Police have talked privately for years of its poisonous effects. Now that particular chicken has come home to roost and it's the size of an ostrich.”

Conservative commentator Andrew Bolt recently [observed](#) that “This level of mass violence — like the terrorism threats and the shootings in Melbourne's north and Sydney's west — is relatively new to Australia and demands an explanation.” Decrying the police and media cover-up, he notes how most media reporting of the Apex gang has “studiously avoid mentioning one of the most important things about it — that it is made up predominantly of Africans who are refugees or the children of refugees,” and [how](#) there seems to be “a conspiracy to stop the public knowing that our refugee and immigration policies have become a threat, introducing new levels of violence and gun crime to our cities.” This stubborn refusal by the Leftist media elite to be honest “is misleading readers and leaving them unable to conclude the nature of the threat to public safety.”

While Bolt's [observations](#) are entirely valid, he is also guilty of misleading his readers and leaving them "unable to conclude the nature of the threat to public safety." This is because Bolt (at least publically) denies the reality of racial differences and ascribes the dysfunctional behaviour of Africans, Pacific Islanders and Arabs solely to cultural differences — rather than to empirically-measurable differences in traits like intelligence, aggression, and impulse control. The [problem](#) for Bolt is simply that Australia is taking in "people from war zones who have a martial culture, few employable skills, and very different religious and cultural values." For Bolt, if these criminal youths could only be made to embrace Western values they would become fully functional and productive members of society.

Of course, the reality is that no amount of taxpayer money or values education can remedy an African mean IQ deficit of two standard deviations compared to White Australians. Like Australia's aborigines, African migrants will, with rare exceptions, inevitably impose a lifelong burden on Australia's welfare and criminal justice systems. This was Andrew Fraser's essential point back in 2005. In Part 2 of this essay I examine the Jewish role in shaping Australia's current refugee policies and in creating the Frankenstein's monster that is today's multicultural Australia.

The Jewish War on White Australia: Refugee Policy and the African Crime Plague, Part 2

Reaping the whirlwind of decades of Jewish activism

Australia's African (and Pacific Islander, and Middle Eastern) crime epidemic is the inevitable result of the successful campaign waged by Jewish activists to end Australia's White Australia policy. As detailed in my series of [essays](#) entitled *The War on White Australia*, Jewish ethnic activism was pivotal in overthrowing Australia's longstanding European-only immigration policy. The Jewish academic [Dan Goldberg](#) proudly acknowledges this, noting that "In addition to their activism on Aboriginal issues, Jews were instrumental in leading the crusade against the White Australia policy, a series of laws from 1901 to 1973 that restricted non-White immigration to Australia."



Jews have likewise been at the forefront of those lobbying for a massively expanded refugee intake for Australia (both in terms of numbers and countries of origin). Walter Lippmann, the Jewish community leader and activist who chaired the committee that produced the first parliamentary report strongly endorsing state-sponsored multiculturalism, also played a critical role, alongside former Prime Minister Malcolm Fraser, in shaping Australia's current refugee policy. That Fraser was such a willing ally of Lippmann is perhaps not surprising given that Fraser's mother, Una Woolf, was of Jewish descent. In her 2010 biography *Malcolm Fraser: The Political Memoirs* (co-written by Fraser), Margaret Simons notes that Fraser's "mother's father Louis Woolf had been born in New Zealand, the son of a Jewish father who had emigrated from South Africa, and Esther Reuben. Una believed that her grandmother was not Jewish, but the name suggests that the Jewish heritage may have been on both sides of the family." [i] Thus Malcolm Fraser was, it seems, Jewish enough to qualify as a citizen of Israel.

Jewish historian Suzanne Rutland [acknowledges](#) that "Fraser's positions in terms of multiculturalism, Soviet Jewry and Israel while he was Prime Minister were very much to the benefit of both the Australian Jewish community and world Jewry, and were very much appreciated at the time." Uncertain to what extent he was influenced by his Jewish background, she notes how under his leadership "Australian Jewry benefitted from Fraser's liberal approach to multiculturalism." Mark Lopez has likewise [noted](#) that Fraser, the first federal politician to use the word "multiculturalism," was "politically and morally predisposed to cultural pluralism." The Executive Director of the Australia Israel Jewish Affairs Council, Colin Rubinstein, has also [spoken](#) admiringly of Fraser's contribution to the development of Australian multiculturalism, observing that the former Prime Minister regarded "diversity as a quality to be actively embraced" which was a position he believed was dictated by "both morality and hard-nosed reason."



Part-Jewish former Australian Prime Minister Malcolm Fraser

Fraser himself **proudly stated** that, under his leadership, “The days of Anglo-Saxon conformity have gone from Australia forever, and we are a better country for it.” In her biography of Fraser, Simons **observes** that Fraser was the first Liberal leader “to break with the Anglocentric and assimilationist traditions of his party” and was “well aware that the decision to take large numbers of Asian refugees and their families was a fundamental one, changing the face of Australia and with the potential for vicious electoral backlash.” According to veteran Canberra journalist **Michelle Grattan**, “the fight against racism” was one of Fraser’s “defining issues, although it took observers a while to realise just how central this was for him.” Interestingly, Fraser was involved in brokering the agreement for Black majority rule in the new Zimbabwe. Grattan notes that “the disaster that eventually unfolded there has to be a devastating disappointment.”

In 1976 Walter Lippmann led a delegation to Canberra that successfully lobbied for the introduction of Australia’s first dedicated refugee policy. Academic Bronwyn Hinz notes that:

Meeting with senators and senior government officials the delegation strongly recommended the federal government increase its humanitarian intake, and that this intake be separate from the regular immigration intake to allow the acceptance of refugees on humanitarian grounds even if they did not meet immigration criteria or if immigration quotas had been met. Within a few months of Lippmann’s lobbying, the Joint Standing Committee on Foreign Affairs and Defence acknowledged the “complete lack of policy for the acceptance of people into Australia as refugees rather than as migrants,” and using Lippmann’s arguments, recommended as a matter of urgency “a comprehensive set of policy guidelines and the establishment of appropriate machinery” to be applied to refugee situations, including those currently unfolding. [ii]

The first Indo-Chinese and Vietnamese boat people started to arrive in Australia in 1976. In the same year Malcolm Fraser ignored **strong warnings** from his own immigration department that potential refugees from Lebanon “were of questionable character” and lacked the language, vocational skills, and cultural norms to fit into Australian society. Fraser was also warned of “the possibility that the conflicts, tensions and divisions within Lebanon will be transferred to Australia,” and was told by his immigration minister that a high percentage were “illiterate.”

Fraser defied all these warnings, and the result was revealed, decades later, in the 2011 Census which **showed** that nearly one in five of those born in Lebanon still struggled to speak English. They earned a median income of just \$333 a week on average, far below the Australian average of \$577, and were four times more likely to be on a disability pension. Moreover, eleven of the

21 people jailed here for terrorism offences are from Lebanese families. Lebanese Muslims also [predominate](#) among the 150 “Australians” currently fighting with Islamic State — far more than are serving in the Australian Defence Forces. A further 100 thought likely to join Islamic State have had their passports confiscated and another 200 have been pulled off planes. Meanwhile, ASIO is investigating 400 other cases involving Islamic terrorist threats. Gun crime, involving men of Lebanese background is extraordinarily high in western Sydney and in northern Melbourne.



The joys of multiculturalism in south-western Sydney

The Australian recently [investigated](#) how Lebanese crime gangs in Sydney’s west are involved in “a battle for the city’s multi-million-dollar drug trade that has sparked a series of shootings and murders” and who “are expanding their influence interstate and internationally.” The head of NSW’s Middle East Organised Crime Squad, established in 2006 in response to rampant criminality in this community, described how it often involves “drugs, and from the drugs comes extortion, stand-overs, drug-runs and all that internal-external violence that comes from that, whether that be shootings, drive-by shootings, right up to murders.”

Most of the crime families the squad deals with are “from the same three places in north Lebanon: Tripoli, el-Minieh and Akkar.” Sydney’s Lebanese community, estimated at 300,000, is the largest in Australia with the majority having arrived at Malcolm Fraser’s discretion during the Lebanese civil war. As a result of their presence, journalist John Lyons [notes](#) that driving

around parts of southwest Sydney “is like a macabre tour of the city’s criminal world — someone shot dead in that park; someone shot dead in his driveway two streets away; two cars firebombed down there.”

In 1983, Malcolm Fraser was replaced as Prime Minister by Bob Hawke who, while not Jewish, was described by the Jewish intellectual Antony Loewenstein as “the best friend the Australian Zionist lobby ever had, until the arrival of John Howard.”^[iii] James Jupp notes that Labor Prime Minister Bob Hawke “was strongly in favor of multiculturalism, which was not necessarily true for all his ministers. He was particularly close to the Jewish community,” including “influential individuals such as Walter Lippmann, James Gobbo and Peter Abeles who had direct access to the prime minister.”^[iv] Bronwyn Hinz also notes that Hawke was “a personal friend of ECCV [Ethnic Communities Council of Victoria] founding Chairperson Walter Lippmann, and provided Lippmann and other ECCV activists with direct access to his office. In the first year of the Hawke government, the ECCV’s lobbying [led by Lippmann] culminated in the reduction of citizenship waiting period to two years, the replacement of the term alien with “non-citizen” in the 1983 *Migration Act*, and an increase of the refugee intake.”^[v]

Chances of a Holocaust in Australia now “remote”

As a result of this concerted campaign by Jewish activists to transform Australia’s immigration and refugee policies — ostensibly to prevent another “Holocaust” — White Australians are increasingly forced to live under the threat of South African-style violent crime. Thanks to the increased “diversity” triggered by the Jewish-led overthrow of the White Australia policy, and virtual commandeering of Australia’s immigration and refugee polices, Jewish activist and lawyer Ruth Barson is now **confident** that: “The chances of the Holocaust occurring in Australia today are remote,” but she cautions that history shows Jews are never truly safe, and consequently, “we should have no tolerance for even the shadows of racism and xenophobia. These are dangerous in any guise.”

Dvir Abramovich, the chairman of Australia’s B’nai B’rith Anti-Defamation Commission, likewise **contends** that “The horrors of the Holocaust did not begin in the gas chambers — but with hateful words of incitement and contempt, and with the demonizing of anyone who was deemed unworthy by the Nazis.” Accordingly, in addition to continuing to aggressively prosecute “hate speech” through Section 18C of the *Racial Discrimination Act*, he insists that “it’s time that compulsory teaching about the Holocaust is introduced in all Australian schools, to not only develop an understanding of the dangerous ramifications of racism and prejudice, but to heighten awareness of the value of diversity, religious freedom, acceptance and pluralism.” How the current African crime plague, which is a direct result of Jewish-engineered “diversity” and

“pluralism” contributes anything of “value” of Australian society is not explicated by Abramovich.



With staggering (but oh so characteristic) hypocrisy and chutzpah, Abramovich recently hailed the 68th anniversary of the founding of the state of Israel. Despite Israel having one of the lowest asylum-seeker acceptance rates in the world, he [extolled](#) the “Jewish state” for “putting out the welcome mat to refugees, traumatized survivors and victims of anti-Semitism” and for being “a thriving, free and tolerant state” that “comprises a multitude of ethnic and religious groups whose cultural and artistic diversity add to the country’s spirituality and creativity.”

He naturally declined to mention that this diverse “multitude” are all Jews. He also neglected to mention that Israel’s treatment of African refugees is far from “tolerant.” As reported in the [New York Times](#) last year:

Israel’s policy toward African asylum seekers is to pressure them to self-deport or, as the former interior minister Eli Yishai put it, to “make their lives miserable” until they give up and let the government deport them. ... A law passed in 2013 requires male African asylum seekers already in Israel to be detained automatically and indefinitely in the open detention center, Holov, in the Negev desert. The detainees are allowed to wander the desert between three obligatory check-ins every day, and they must remain in Holov overnight. If they miss a check-in, they can be transferred to the nearby prison. Their only

alternative is to accept a sum of \$3,500 to return to their country of origin, or a third country, usually Uganda or Rwanda, often without proper documentation to stay. ... Prime Minister Benjamin Netanyahu once warned that the arrival of African people poses a demographic risk to Israel: "If we don't stop their entry, the problem that currently stands at 60,000 could grow to 600,000, and that threatens our existence as a Jewish and democratic state."

Given Abramovich's fervent support for the ethno-nationalist state of Israel, despite its harsh policies toward African refugees, his sanctimonious words about the virtues of "diversity" are exposed for what they truly are: a rhetorical mask for ethnic aggression against White Australians.

Abramovich and other Jewish activists recently **forced** the Victorian Education Minister to review the text selection process for schools after they "condemned the inclusion of a play on the [senior school] drama list, *Tales of a City by the Sea*, which depicted life in Gaza and was written by Palestinian playwright Samah Sabawi." The minister initiated the review "after the B'nai B'rith Anti-Defamation Commission and the Jewish Community Council of Victoria complained that the play promoted an anti-Jewish agenda and could isolate Jewish students." Abramovich claimed, in truly Orwellian words, that students should not be exposed to "pedagogical materials" that "create tension and disharmony" and that school text selection "must reflect community standards by ensuring that students are provided with plays that promote understanding of complex issues and which furnish its learners with appropriate context and balance." "Community standards" is Abramovich's lexical camouflage for "Jewish standards" — which demand that pro-Palestinian and pro-White voices are systematically censored within education and the arts.

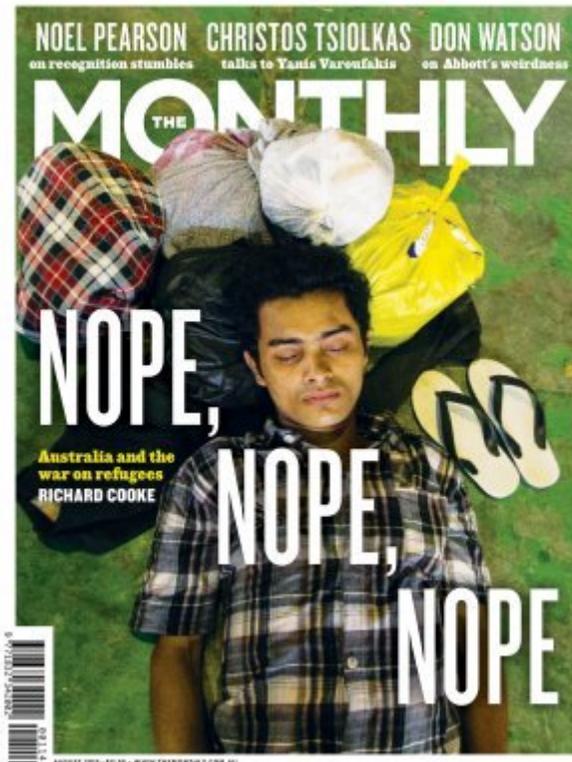
Abramovich's hypocritical attitude (in tacitly lauding policies in Israel that he stridently condemns when implemented elsewhere) is standard among the ranks of Australia's activist Jews. Rabbi Jonathan Keren-Black, another staunch Zionist, conveniently ignored Israel's refusal to take a single Syrian refugee when he last year **condemned** Hungary's response to the European migrant crisis for its "blatantly racist tone." The ultra-Zionist Executive Council of Australian Jewry has, alongside other Jewish activist organizations, been silent about Israel's treatment of African refugees and the country's refusal to take a single Syrian refugee. Yet it **heartily endorsed** the Australian government's decision last year to admit an additional 12,000 Syrian refugees, despite the fact there is already a problem with Syrian organized crime gangs in Sydney's southwest. Police recently **moved** to "stop violence between two Syrian gangs: the Assyrian Kings and Dlasthr" which has included "drive-by shootings" and "murders between opposing groups in the Assyrian community."

NSW Jewish Board of Deputies CEO, Vic Alhadeff, said his organization wholeheartedly [supported](#) the decision to increase the Syrian refugee intake on the basis that: “As a nation we have a responsibility to be a sanctuary for those in need and play our part in the spirit of humanity and kindness. Now is the time for compassion and to ensure those who are most in need can establish a life in our country.” In March, Robin Margo, the former president of the NSW Jewish Board of Deputies, addressed a pro-refugee rally which, the *Australian Jewish News* [reported](#), included “dozens who came together under a banner that read ‘Jews for Refugees.’ Among them were members of the progressive Zionist Youth movement Netzer.” In his speech Margo “made reference to the Australia-wide rabbinical support ‘from all streams of Judaism’ for refugees that has been formally expressed through statements from 16 rabbis and from the Rabbinical Council of Victoria,” who have unanimously called “on the government to observe Australia’s obligations under international law and to show compassion to these most vulnerable people.” Neither Alhadeff nor Margo have ever uttered a single word of criticism of Israel’s refugee policies.

In what can only be described as poetic justice, members of Melbourne’s Jewish community have also fallen victim to predatory gangs of African youths because of their comparative wealth. Despite comprising a population of just 120,000 out of 24 million (0.5%), it was recently revealed that [four of the five](#) wealthiest people in the country are Jewish. African gangs have carjacked luxury vehicles in suburbs of Melbourne heavily populated by Jews, and in response, *The Age* [reported](#) that: “A group of Jewish residents fed up with a spate of violent crimes in Melbourne’s south-east hope that banding together will help create safer streets for the community,” creating a Facebook page called J-Safe to enable Jews “to share their experiences and warn others of crime in real time.”

The hypocrisy of Australia’s Jewish-controlled media on refugees

An important part of the Jewish matrix of power in Australia is the leftwing media infrastructure created by the multimillionaire property developer and publisher [Morris \(Morrie\) Schwartz](#). This Jewish media mogul, who migrated to Australia from Hungary via Israel, is the proprietor behind [Black Inc.](#) publishing, the leftwing journals [The Monthly](#) and [Quarterly Essay](#) (which have been [called](#) “the most powerful leftwing voices in Australia”), and [The Saturday Paper](#). Schwartz’s various media organs churn out a never-ending stream of [articles](#) indignantly demanding that Australia dramatically increase its refugee intake and end the off-shore processing of asylum-seekers.

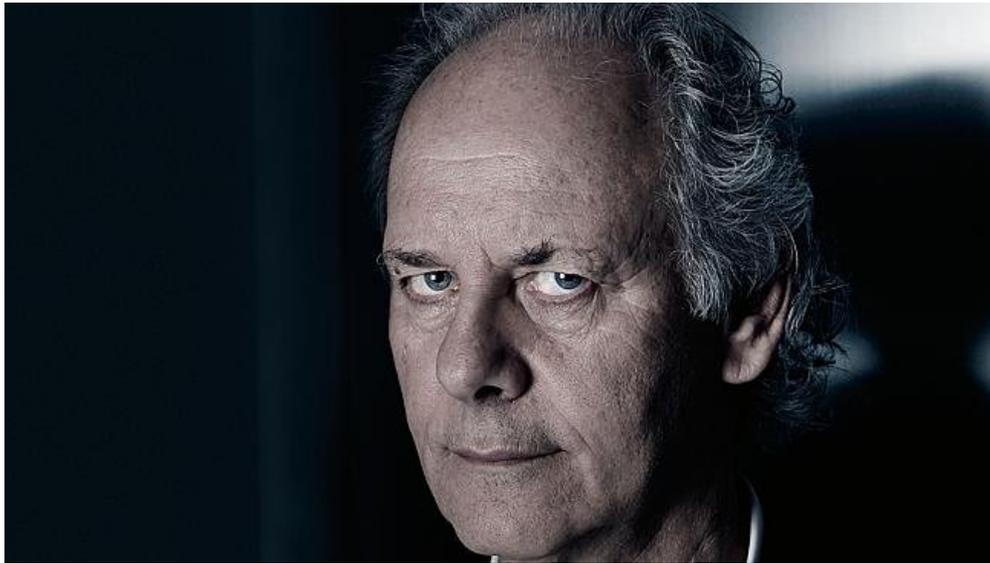


Conspicuously absent from these same media organs, however, is any discussion (let alone critique) of Israel’s brutal treatment of the Palestinians, or its unaccommodating policies toward non-Jewish refugees and asylum-seekers. The slaughter of Palestinians in Gaza in 2014 went totally unreported across Schwartz’s media empire. One commentator [observed](#) that, while the Schwartz publications are full of articles about “indigenous rights, climate change, [and] asylum-seeker policy,” they were “shamefully silent” when it came to “Israel’s assault on the Palestinians.” A former editor and staff writer at *The Monthly* explained that when working under

Morrie Schwartz at Black Inc. or The Monthly, you work very closely with the publisher and things do get spiked and you have raving rows about what goes through and what doesn’t and there are certain glass walls set by the publisher that you can’t go outside of and... one of those is Palestine. I means it’s seen as a leftwing publication, but the publisher is very rightwing on Israel. ... And he’s very much to the, you know, Benjamin Netanyahu end of politics. So you can’t touch it: just don’t touch it. It’s a glass wall.

In her [profile](#) of Schwartz for *The Australian*, journalist Kate Legge notes that “everyone says Schwartz responds viscerally” to all issues concerning Israel. She quotes his close friend, the Jewish academic Robert Manne, who pointed out that “loyalty to the idea of a Jewish homeland

is very important to him.” Former editor of *The Monthly*, Peter Craven, observed that: “He’s very one-eyed on these sort of things. I once said to [his wife] Anna that I was going to see [the Wagner opera] *Tristan and Isolde* and she said, “Peter, I won’t even buy German goods.” Legge mentions how, back in 1982, Schwartz published a biography of former Prime Minister Bob Hawke that other publishers had turned down. The author noted that “Morrie was very influenced by the fact that Bob was a huge supporter of Israel. It was really Bob’s connection to Israel that he leapt at.”



Morrie Schwarz: hardline ethno-nationalism for Israel and open borders for Australia

To give an indication of just how wealthy and intensively-networked the Australian Jewish community is, consider that Schwartz, this supporter of hardline ethno-nationalism for Israel yet leading propagandist of open borders and multiculturalism for Australia, is related through marriage to yet another property developer, Albert Dadon, who was former Prime Minister Kevin Rudd’s “most trusted kitchen cabinet advisor on Israel.” Journalist Jason Koutsoukis [observed](#) in 2009, regarding Dadon, that “in the small but competitive world of Australian Jewish politics, the ultimate test of esteem is whether or not you have the ear of the Prime Minister of the day.”

Dadon, another radical Zionist who nevertheless favors open borders and multiculturalism for Australia, took on the role of that Colin Rubinstein had assumed during John Howard’s tenure as Prime Minister. Dadon had spotted Rudd’s potential soon after he entered parliament in 1998 and “courted the future Prime Minister assiduously.” Rudd was the man who disastrously scrapped Australia’s tough border laws, opening the doors to 50,000 illegal boat people. Koutsoukis notes that it was under Dadon’s direction that Rudd also inaugurated the annual Australia-Israel

Leadership Forum in Jerusalem — a two-day talkfest for Australian and Israeli politicians, academics and businesspeople designed to further consolidate the Australia-Israel alliance.

Noting the incredible hypocrisy of those who, like Schwartz and Dadon, simultaneously condemn immigration restrictions in Western nations like Australia while defending the Jewish ethno-nationalist state of Israel (and traditional Jewish prohibitions against intermarriage), Kevin MacDonald observed in *The Culture of Critique* that

ironically, many intellectuals who absolutely reject evolutionary thinking and any imputation that genetic self-interest might be important in human affairs also favor policies that are rather self-interestedly ethnocentric, and they often condemn the self-interested ethnocentric behavior of other groups, particularly any indication that the European-derived majority ... is developing a cohesive group strategy and high levels of ethnocentrism in reaction to the group strategies of others. ... A Jew maintaining [that nativist opposition to immigration is irrational] ... should, to retain intellectual consistency, agree that the traditional Jewish concern with endogamy and consanguinity has been irrational. Moreover, such a person would also believe that Jews ought not attempt to retain political power in Israel because there is no rational reason to suppose that any particular group should have power anywhere. Nor should Jews attempt to influence the political process ... in such a manner as to disadvantage another group or benefit their own. And to be logically consistent, one should also apply this argument to all those who promote immigration of their own ethnic groups, the mirror image of group-based opposition to such immigration. [\[vi\]](#)

The obvious Jewish ethnic aggression underpinning the hypocritical moral stance of Jews like Schwartz, Dadon and innumerable other activist Jews, has, of course, been especially channeled into the propagation of the culture of the “Holocaust” throughout the West. I [noted](#) earlier this year how this decades-long campaign of psychological terrorism has had a truly demoralizing effect on the German people. The Jewish state MP and deputy chair of the NSW Parliamentary Friends of Israel, Walt Secord, was last year [impressed](#) by the “pragmatic acceptance” of most Germans and their “readiness to assist” in the migrant crisis, comparing the current openness and acceptance to that nation’s “darkest days.” Writing in *The Australian* he [observed](#) that

the memory of the Holocaust remains, rightly, etched not only in the minds of everyday Germans but in the very fabric of their cities. As I walked among the stone columns of the Berlin Holocaust Memorial, the Berlin Jewish Museum’s Holocaust memorial chamber, and through Israeli artist Menashe Kadishman’s

disturbing installation [Fallen Leaves](#), it did not escape me that Germany is disproportionately shouldering the response to the refugee intake. It is apparent that there is a collective German fear — particularly by Merkel — that as a nation, it cannot be callous. Not in light of the Holocaust.

This culture of the Holocaust has been used to devastating effect throughout the West to stifle opposition to the Jewish diaspora strategies of mass non-White immigration and multiculturalism. It is the rhetorical lynchpin of the White displacement agenda, with any hint of European racial or ethnic identification or solidarity being instantly linked by Jewish activists with “the single most evil event in human history.” In Part 3 of this essay I examine the response of Australia’s leftwing intellectual and media elites (who have been marinated in this culture their entire lives) to the African crime plague and the many other failings of Australian multiculturalism.

[i] Margaret Simons & Malcolm Fraser, *Malcolm Fraser: The Political Memoirs* (Melbourne: Melbourne University Publishing, 2010), 24.

[ii] Bronwyn Hinz, “Ethnic associations, networks and the construction of Australian multiculturalism,” Paper presented at the Canadian Political Science Association Annual Conference, Concordia University, Montreal, 1-3 June 2010, <http://www.bronwynhinz.com/wp-content/uploads/2009/06/Hinz-2010-Australian-multiculturalism-paper-for-CPSA-v4.pdf>, 7.

[iii] Antony Loewenstein, *My Israel Question: Reframing the Israel/Palestine Conflict* (Melbourne: Melbourne University Publishing, 2009).

[iv] James Jupp, *From White Australia to Woomera — The Story of Australian Immigration* (Melbourne: Cambridge University Press, 2002), 46-47.

[v] Hinz, “Ethnic associations,” 9-10.

[vi] Kevin MacDonald, *The Culture of Critique: An Evolutionary Analysis of Jewish Involvement in Twentieth-Century Intellectual and Political Movements* (Westport, CT: Praeger, Revised Paperback edition, 2001), 311 & 324-325.

The Jewish War on White Australia: Refugee Policy and the African Crime Plague, Part 3



From a television news report following the Moomba riots

Australia's elites double-down on the multicult

Despite the trail of traumatized victims left behind by Australia's (still comparatively small) African population, the country's Jewish-dominated intellectual and media establishment have scorned all doubters and doubled down in their monomaniacal (essentially theological) commitment to the virtues of mass non-White immigration and multiculturalism. Australians must open their hearts, minds (and especially their borders) to everyone in the whole world **because**, rampant non-White criminality, terrorist threats, welfare dependency and White displacement aside, "the lived experience of decades since the White Australia policy was abandoned has been overwhelmingly positive."

The African crime epidemic, rather than representing a calamitous failure of immigration and refugee policy, is instead **dismissed** as "a calamitous law enforcement failure." Thus, White police are held to be ultimately responsible for Black criminality. Instead of arguing for an urgent

review of Australia's immigration and refugee policies, Jewish state MP David Southwick has instead [urged](#) the Victorian government to fund more frontline police to tackle the exponential rise in violent crime. Rather than ascribing higher rates of African offending to innate racial traits observable across all times and places, the crime writer for *The Age*, Cameron Houston, [attributes](#) the phenomenon to “social disadvantage, domestic dysfunction, poor employment prospects, addiction issues, or just plain old fashioned boredom.” White Australians therefore need to do more “to get these kids involved in their local communities and improve their prospects.”

White Australians are also held to be responsible for the abysmally low educational performance of African children. White flight from inner-city public schools with high enrollments of Africans and Muslims has been [blamed](#) for the woeful educational standards of these “sink schools” which have been “drained of affluent families and high-achieving students.” *The Age* quotes Abeselom Nega, an Ethiopian refugee and community leader who is “alarmed” by this trend. “The white parents don’t send their kids to these schools because all they see is black kids,” says Nega, who sits on the board of the Victorian Equal Opportunity and Human Rights Commission. “They may not view it as racism, but it is. ... You can sugar coat it, and put it differently, but I won’t.”

Dr Arathi Sriprakash, a lecturer at Cambridge University who is researching racial politics in Australian schools, [claims](#) that “We don’t have the White Australia policy any more, we are not talking about explicit or overt racism that you might recognize from the past, but racism exists in more coded ways. It occurs in school choice, in the way parents decide what is a good, bad or risky school.” According to Victoria University adjunct Professor Richard Teese, wealthy families have the “privilege” of being more selective with their children’s schooling, and claims that “If we start educating people separately, we run the risk of creating ghettos, and the formation of hostile social attitudes.”

White parents with the financial means to avoid these “sink schools” are thus held responsible for African educational failure and face moral censure for refusing to sacrifice their children’s welfare on the altar of political correctness. Of course, unlike working class Whites, Jews in Australia are totally exempt from dealing with the pernicious daily consequences of the decades-long social engineering of their community leaders. Australia’s wealthiest ethnic group can avoid having their children’s education sabotaged by low-IQ Africans and Muslims by utilizing their extensive network of lavishly resourced (and ethnically homogeneous) Jewish day-schools.

As a result of the mass-importation of low-IQ migrants and refugees, educational standards in Australia have plummeted. The OECD recently expressed alarm at the nation’s educational slide. Education chief at the OECD, Andreas Schleicher, “slammed Australia over its declining results

in international student assessments (PISA).” The *Sydney Morning Herald* **observed** that “Where once Australia kept up with South Korea, now our east Asian neighbors are streaking ahead on tests that compare the academic ability of 15-year-olds around the world. Students from Poland and Vietnam are now outperforming Australia’s teenagers. ... The warning signs have been there for over a decade. Australia’s PISA results have been on the slide since 2003.” Academics have scrambled for reasons (other than the obvious fact of the changing racial make-up of the student body) to account for this sudden decline. Some **ascribe** the decline to inadequate resourcing of schools — despite the fact that government funding of education in Australia is at an all-time high.



The reason for plummeting educational standards in Australia is a complete mystery

Any idea of protecting the Australian community by actually deporting members of Melbourne’s violent street gangs back to Africa is dismissed by refugee activists as “inherently racist,” “deeply disturbing” and “akin to apartheid.” Cucked human rights lawyer Anthony Kelly **maintains** that, “these are our young people. They go to our schools, they are brought up in our Australian communities, they buy video games in our department stores, they learn from Australian society like everybody, so to call for a deportation or keep focusing on their backgrounds or ethnicity is disingenuous or cowardly. The Australian community is not taking responsibility.”

Kelly, in brazen defiance of the facts, claims using existing laws targeting criminal gangs to deport African criminals would be “inherently racist because it implies that race or ethnic background is a causal factor in their offending when we know that not to be true.” In Kelly’s

warped mental universe “There is no correlation or link between a person’s race or ethnicity and their propensity for criminal activity.” For this preening moral paragon, the race of violent criminals and their victims is irrelevant and just “confuses the issue, rather than clarifies it.” The only reason it would even be mentioned is because “we live in an extraordinarily racist society. It’s really as simple as that.”

Unlike in the United States, the “legacy of slavery and segregation” cannot be invoked in Australia to account for the rampant social dysfunction of Africans migrants and refugees. The failure of most of them to become productive members of Australian society, despite being lavishly supported by White Australian taxpayers, can only be because, in the words of Kelly, “we live in an extraordinarily racist society.” The truth, or course, is that the races are not equal, and the expectation that Africans will conform to White behavioural norms is to expect them to be something other than what they are. Blacks and Whites are not the same and Blacks have never been able to even approximate White academic behaviour in any historical or geographical context.

Contrary to Kelly’s fantasy world, police statistics prove that, in the real world, Africans are vastly overrepresented as criminal offenders. Back in 2011 it was **revealed** that “Sudanese-born Victorians are the most violent ethnic group in the state.” Assistant Police Commissioner Tim Cartwright actually apologized to African immigrants in 2012 as he released figures **showing** that “Sudanese and Somali born Victorians are about five times more likely to commit crimes than the wider community” — a trend that must, he warned, be addressed to prevent Cronulla-style social unrest. The most common crimes committed by Somali and Sudanese-born Victorians were “assault and robbery, illustrating the trend towards increasingly violent robberies by disaffected African youths.”

Back in 1997, in response to surging crime rates (four to eight times higher than average) among Sudanese youth, then immigration minister Kevin Andrews **announced** that Australia would take fewer refugees from Sudan because “some groups don’t seem to be settling and adjusting into the Australian way of life as quickly as we would hope.” Andrews was screamed down by the intellectual and media class. The Labor Party denounced Andrews as a “racist,” and *The Age* **slammed** him for making “inflammatory” remarks designed “to arouse a predictably base reaction from those sensitive to immigration on racial grounds,” and went on to *indignantly ask*: “Precisely how ‘quickly’ should ‘we’ expect people who come from such severe deprivation to adjust to the so-called Australian way of life? We take our refugees as we find them, which is not to absolve any group of civic responsibility.”

Encouraged by sickening apologists like Kelly and the media Left, since the Moomba riots, Sudanese community members have condemned the media for having eschewed their usual

policy of suppressing all news of African gang violence. The South Sudanese Community Association released a [statement](#) condemning the “damaging” media coverage of the Moomba riots. “The media headlines and police spokespersons have screamed ‘Sudanese ethnicity’ and linked it to this group of wild youth,” the statement said. “This is significant damage to our ethnic identity. Time over and time over, we suffer from this endless game of blaming our ethnicity.”

Straying from the politically-correct line on refugees will not be tolerated

In the context of an election campaign, the Australian Immigration Minister Peter Dutton recently enraged anti-White elites by daring to state some facts: that some refugees end up taking low-end jobs otherwise available to Australians, and that others (the vast majority) are functionally illiterate and innumerate in their own languages (let alone English), and will consequently impose an ongoing (often lifetime) financial burden on taxpayers. His [comments](#) were in response to news that the opposition Labor Party was planning to double Australia’s refugee intake from the current 13,750 per year (alongside Canada the highest per capita intake in the world), and that the extreme-Left Greens Party supported lifting this to at least 50,000 a year.

The *Sydney Morning Herald*, a principal mouthpiece of the Jewish-dominated cultural-Marxist establishment, reacted with furious abuse, [labelling](#) Dutton’s factual statements “a naked appeal to base prejudice” and an “outrageous slur against refugees” that should “have no place in political debates.” Prime Minister Malcolm Turnbull, who has otherwise expressed his deep obeisance to the multicult, had supposedly “displayed a remarkable lack of faith in the country’s academic institutions” in failing to condemn Dutton’s remarks, and had “given succor to dark instincts that betray Australia as an egalitarian society.” The debate set off by Dutton was just a “feral outbreak,” and Dutton was guilty of “seeking to create and fan irrational fears.”

Roger Cohen, the long-time Jewish foreign correspondent for the *New York Times* added his [voice](#) to those condemning Dutton’s “Donald Trump-like” comments in particular, and the Australian government in general, for “their pointless cruelty” and “progressively dehumanization” of asylum-seekers. Cohen, who frequently [writes](#) about “the Holocaust,” accused Australia of following the “textbook rules for the administering of cruelty” by keeping asylum seekers in offshore detention. Parroting the rhetoric of Jewish activists in Australia, Cohen claimed Australia’s history included “the long and unhappy chapter of its White Australia policy under which a vast landmass was portrayed as under threat of invasion by uncivilized ‘natives’ from across Asia. Politicians like Dutton are playing scurrilously on similar fears.” Not

surprisingly, Cohen has never criticized Israel's refugee and settlement policies for "their pointless cruelty" and "progressive dehumanization."



Roger Cohen

The chief executive of the Asylum Seeker Resource Centre in Australia **denounced** Dutton for his "racist fearmongering" and for "using a narrative that belongs to the days of the White Australia policy." Making false equivalences between Australia's post-War intake of mostly skilled refugees from northern and eastern Europe, and those arriving today from the Third World, he enjoined Australians to see "the opportunity refugees offer our country" and "imagine if we saw the potential rather than bought the lie of burden and threat." One letter writer chided Dutton for his apparent "ignorance" of the fact that "in a number of African cultures, there is only an oral tradition" and consequently "no written languages for these people to be illiterate in."

The predisposition of many Anglo-Australians toward this kind of extreme moralizing that followed in the wake of Dutton's unremarkable comments is, to a significant extent, a sociocultural legacy of the Australia's English origins. The traditional English class system with its hypocrisy, smugness and snobbery has been grafted onto the regnant Jewish-dominated intellectual and political establishment, with the result that having the correct Jewish-approved political opinions, generally imbibed through the academy, is now the main way (alongside wealth) to elevate oneself socially above the despised lower classes of suburban "rednecks" and "**Hansonites**." Existing social prejudices are thereby channeled into pro-Jewish and anti-White directions. Andrew Fraser **observed** the same phenomenon at work in 2005, when he noted that:

Unlike other racial, ethnic or religious groups well-equipped to practice the politics of identity, white Australians lack a strong, cohesive sense of ethnic solidarity. As a consequence, ordinary Australians favouring a moratorium on non-white immigration cannot count on effective leadership or support from their co-ethnics among political, intellectual and corporate elites. On the contrary, our still predominantly Anglo-Australian rulers take pride in their active collaboration with the Third World colonization of Australia. None of the major parties, indeed not one member of the Commonwealth Parliament, offers citizens the option of voting to defend and nurture Australia's Anglo-European identity. The problem, in short, is clear: the Australian nation is bereft of a responsible ruling class.

Writing for *The Australian*, the conservative journalist Chris Kenny has similarly noted the yawning chasm between the political/media class and average Australians on the issues of immigration and refugees. He **observed** how Australia's Leftist elites "consider themselves superior to the masses" and love to "lecture and hector the mainstream." Worse than this, they

try to dictate what facts can even be discussed. They seek to silence dissent. They have compiled an informal list of unmentionables, facts that should not be uttered: the truths whose name we dare not speak. One of these, as we saw last week, is the lack of education and employment prospects for many refugees who are settled in Australia. ... Apparently we should not mention such things because it will incite the ignorant masses. ... It is all about moral vanity, public gesture and the politics of identity. Certain facts or views will disrupt the picture these people have of themselves. It is difficult for them to display their tolerance and sophistication except by condemning those who don't measure up. They look to take offence and public shaming becomes virtue signalling. This week, Dutton and the facts were sacrificed so thousands of others could display their superiority.

Observing the same phenomenon at work in the US, where Donald Trump is despised by the same clique, Kenny notes that "their disdain fuels his popularity." Kenny could have been talking about *The Age* journalist Michael Gordon who, lamenting the breakdown of the cross-party politically correct consensus on refugees, **insisted** that "the national interest is advanced when both issues [immigration and refugees] are the subject of bipartisan consensus, as they were before 2001."

The origin of political correctness has been **traced** back to communist ideologues who would not tolerate any deviation from the party line. Everybody must follow that line or be ruthlessly

crushed. When you're not allowed to call things what they are, the correct identification of words and reality, your perceptions and thoughts and morals are degraded, and with them your body politic. To live according to reason, you need to be able to use the correct terms. Political correctness is an attempt, with the backing of the state through laws like Section 18C, to force everybody to go along with a bogus, Jewish-empowering conception of the world. Jews come up with the frames, the loaded terminology, and the acceptable arguments for understanding the world, and anybody who, like Professor Fraser, departs from this line, is treated like a wayward cult member.

For Jewish activists, and those non-Jews who derive personal and financial advantage from furthering the Jewish agenda, the mere hint of any departure from the notion that the integration of Africans into the Australian community is morally good and entirely feasible is inconceivable, and any alternative is unthinkable as government policy. The only political disagreements that are permitted are within very narrow parameters — debate among options that equally further Jewish ethnic interests and harm White interests. The only good options for White Australians, those that further their group evolutionary interests, are off limits because they are “sick” or “evil.”

For Australia's traitorous elites, the lies of Boasian anthropology must be accepted as the basis for government policy no matter what the social cost. Of course, Boas spread the lie that race doesn't exist in order to empower his own race, and Jews overwhelmingly support the mass importation of Africans into Australia: not because they genuinely believe they have the same capacities as White Australians, but because their presence serves Jewish interests by disrupting the settled White society that looms, in their fevered imaginations, as a proto-Nazi threat to their very existence. This policy of social disruption through alien immigration and the fetishizing of “diversity” is a strategy that Jews have pursued *everywhere* they have resided in the West — but not, of course, in Israel. Jews always move into a situation that is more or less settled and where they comprise a conspicuously alien group. Beginning in the early twentieth century with Boaz et al., accelerating after World War II, and achieving dominance since the 1960s, they have unsettled these societies by disingenuously dismissing the importance of obvious group differences and, on this basis, start transforming the society through displacement-level non-White immigration. With the current African crime plague, White Australians are paying a horrific (and often deadly) price for ceding control of the demographic destiny of their nation to a hostile, self-interested ethnic minority.