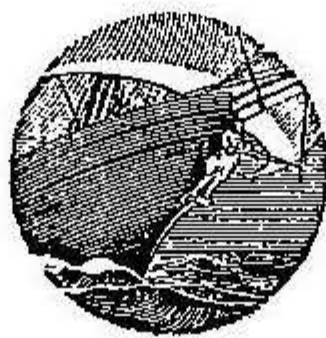


# **What I Believe About the Anglo-Saxon**

*By* W. J. CAMERON



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# What I Believe

## About the Anglo-Saxon

By W. J. CAMERON

IN STATING what I believe about the Anglo-Saxon, I necessarily make reference to Race.

This matter of Race is always a touchy topic with a certain type of mind. Notwithstanding the racial fact is a tremendous natural fact, we have never learned how properly to discuss it here in America. Sex, yes — with the utmost license and irresponsible emphasis — but Race, no! We keep it out of sight and hearing as much as we can. In polite society Race is ignored as if it were a disease. And when at times it defies our suppressive measures and breaks beyond bounds, we do some of the strangest, most fantastic things with it.

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ED. NOTE: This article was originally an address given at the Fort Street Presbyterian Church, Detroit, Michigan, and was published in DESTINY for June 1934. The information in this article is more needed now than when it first appeared in DESTINY due to the loose reasoning and careless talk feeding upon the propaganda which has maliciously subverted the so-called "race question." We publish it again so that our thousands of new readers may have the benefit of this splendid, timeless presentation of the subject.

I have observed that in our inter-racial councils, Anglo-Saxon representatives feel obliged to belittle their race — which is never the act of a thoroughbred of any race.

In our Christian education of young people in social problems we attempt to obliterate the fact of race: we quote the Bible passage which says that "in Christ Jesus there is neither Greek nor Jew" — a *piecemeal* quotation, for in the same line the Apostle says there is neither male nor female — and in all respects an *inappropriate* quotation, for the world is not yet in Christ Jesus (Gal. 3: 28).

At the other extreme we have seen in Russia and Germany wild outbursts of racial interest, while in our own country there has always been a smouldering spark on one section of the racial front.

Now, all of these attitudes — the Christian as well as the anti-social — are evidences of our fear to face the racial fact. The reason for this is that we have lost the key by which to understand the fact of Race. It is this fact we are going to face here, with the Holy Scriptures open before us. And, first, let me lay down some fundamentals.



*There is such a thing as Race.* It is one of God's facts. So deeply etched is it on the human family in strokes of physical, mental and social difference, that we cannot ignore it except at great loss. The races of men profoundly differ within the limits of their human likeness, as the pine tree differs from the elm, or the palm tree from the oak. Nothing is gained by concealing or minimizing or apologizing for one of God's most patent facts.

## I

*There is such a thing as racial superiority.* Every race has it in special particulars. In the garden of God each flower has its own beauty of form and color — and the human race is a garden of God. Here in Detroit we live with too many of the sons and daughters of the various races of men not to know that. High types of character appear in all the races. The heroes of every race are alike in the stature of the spirit.

*There is such a thing as racial destiny.* No student of the Bible, nor any observer of human history, can doubt this. The seed fulfills its nature. Climate may favor or retard but never change the essential nature of the seed. Its whole value in the scheme of things depends on its fulfilling its own destiny. Nothing is fraught with more tragic consequence to the world today than for a race or people to pretend to be some other people by imitating them. We have only begun to understand the destiny of race — our studies in this vast field of God's diverse predestination have scarcely opened. One inevitable result of my own studies in the destiny of Anglo-Saxon-Israel has been to drive me to

consider the destinies of all other races which accompany Israel through this pilgrimage of time.

I speak of God's predestination of races. A Presbyterian church is a good place to use that word "predestination." Our fathers made a certain use of it at times. Today, however, we feel that truth requires us to modify in some degree the conclusions some of them were wont to draw. Our Scriptures never taught that souls are elected to eternal salvation or predestined to eternal damnation. Yet the doctrine of predestination is an irreducible doctrine of the Scriptures. However, it concerns service and not the individual's eternal fate. There is racial and national and, in the case of chosen souls, personal election to special service — the hard burden which God lays on those whom He drafts to be the instruments of His earthly purpose. I think the great Apostle Paul would be somewhat relieved to know today that we are at last catching what he was saying in his massive argument on predestination. He gave us a great key to the question of race.

There is general confusion as to *what constitutes racial descent*. Men divided themselves where no real division exists. Many of us have lost our true family tree. Because we bear different national names and speak with different tongues, we begin to think we are different peoples. This does not follow. We may grow in different parts of the world, as trees of the same species in far separated forests, and yet be of one racial family. Mankind is not divided into races, as we are fond of saying — mankind is united into races, and the peace of the world today rests in some measure on our finding



our racial unity which overlaps national divisions and the separation of divers tongues. We are fond of speaking of the English-speaking peoples. As we use the term now it is another mark of separation. The English-speaking peoples do not comprise those whose native language is our noble English, nor even those who with us have adopted it as their tongue and that of their children. The English-speaking people comprise all those whose souls respond to the ideals of political, religious and economic liberty which our language preeminently enshrines. The English-speaking people are not all enrolled yet; there is a great multitude yet to come. *We prove our descent by the calls we answer.* Ancestral voices still wake an answering echo in our souls when we hear the great shibboleths of our own people.

*The Bible is the only reliable racial guide I know.* It calls the roster of the peoples, names them, gives the place assigned to each in God's plan for the earth. The Bible is the only place I know where races are evaluated without being written down. Almost every race named in the Bible is in the world today, and almost every race in the world today is to be found in the Bible. Dead races, dead religions, dead economic systems have no place in the Bible — it is the great guide-book of contemporary life.

According to our Scriptures — and they are preeminently *our* Scriptures; that is why they have so deeply rooted themselves in the Anglo-Saxon-Israel peoples most of all — I say, in our Scriptures, God is represented as selecting races for special purposes, and selecting one race for a very special purpose; but

He is not represented as marking down the human values of any race. The idea of a chosen people, a people chosen to do special work in the world, is an idea that permeates every page and every part of the Bible, Mosaic, prophetic, Christian and Apostolic. Never in its pages are we outside the thought of a Chosen People, but never in all its pages do we feel the breath of boastful racial superiority. To be a Chosen People, or a chosen individual, is not a garland on the brow; it is a heavy burden on the back. It is to be bound and sold and delivered over to an arduous, never-ending service in behalf of other races.

And so heavy is the burden that the Chosen People have always tried to escape from the pressure and the finality of the choice. They are not chosen because they are better than other peoples — the Scriptures plainly tell them that; *but when they seek to evade their work they suffer more than any other people*, because the work for which they have been chosen is so important in the Divine providence for the world. It is no easy position to occupy. It carries a double responsibility. Its path is hedged by the sharpest thorns. Other races may wander at their will; the Servant must bow its back to God's unremitting burden.

Now the Bible, as a whole, is not the history of the human race; it is the history, past, present and future of *one family of one of the races*, chosen, predestined, bound to the service of all the others.

## II

*That race, of course, is Israel.* The Covenant of God which sets up its



peculiar status is plainly written in the Bible. Two-thirds of the Bible is like a jumbled jig-saw puzzle unless we know this. Religious people live in a small section of one hemisphere of their religion for want of this. The Covenant of God setting aside the people to their work depended on nothing this people did. They were God's peculiar property and He undertook to compel them to play their part. The whole peculiarity of their history is just this compulsion of their God upon them. That makes their destiny as distinct among the sons of men as the Gulf Stream is distinct in the ocean — indeed, this people is a racial Gulf Stream flowing through the ocean of the human race, and blessing every shore it touches, because it is the bearer, the conveyor of influence from another clime. This race was the moral and missionary race, and still is; the medium of God's word in the Holy Scriptures; the bearer of God's economic law to the world; the lamp that carries His light to the dim places of the earth — teachers, providers, civilizers, governors, liberators and priests. This is their status, and they are to endure in it till the end of time.

*Where is that people today?* This is not a religious question. The Church was not the first to ask it. The Church until recently has been content with a partial and misleading answer to this question where it has been asked at all. The challenge came from outside. It is a strange fact, which has always made me much ashamed, that the eyes of unbelief read this Bible of ours with keener scrutiny than we use. They have seen this Covenant compulsion stated in the Book. They have anal-

alyzed the destinies laid upon the shoulders of this people. They bring up a hundred "Thus saith the Lord" unconditionally, absolutely contracting to do certain world-shaking things through this people — and they say, as they have a right to say, *Where is this people?*

The Church points feebly to the Jew. But the challenger counters with the fact that all these things pertain to Israel and that Israel left Judah in the year 935 B.C., and 220 years later was deported from the land of Israel and apparently lost to history. And the challenger adds, with crushing truth, that the Jews are not fulfilling, never have fulfilled and, so far as we can see, cannot fulfill any of the destinies so solemnly pronounced upon Israel. It has been a great problem.

Where is this Israel, upon whose destiny the history and prophecy of the Bible so largely rests? There is one thing we should have noticed long ago, and that is that the work which Israel was predestined to do in the world *has been done* and is *being done* today in its most marked features. The ancient prophetic destiny is *being fulfilled* by someone fitted to do it and driven to do it as unerringly as the planets are driven in their orbits. And while this work is being done, and being done mostly *by our own people* as we discover, you and I have been going around referring to ourselves as Gentiles. There are the Jews and here are the Gentiles. We are not Jews, therefore we must be Gentiles. We never think of Israel — though Israel's work is being done all through the world today, according to the Word of God preserved in these Scriptures.

My friends, you would learn a



great deal about this matter by the simple expedient of taking your Bible and *trying to prove out of its pages that you are a Gentile*. And the chances are you would learn as much by taking your racial position and trying to prove by that that you are a Gentile. You will soon find Israel rising on your vision. I have learned how to sit still in church when the minister carelessly refers to Abraham as a Jew and Moses as a Jew, and Joshua as a Jew, and Samuel and David and Elijah and Hosea and St. Paul — all of whom were of Israel but were not Jews; yet I hardly think that so much Scriptural inaccuracy is justified merely to discipline me in a minor Christian patience. Judah is in the world — that we know. Israel's predestined work in the world is being done — *who is doing it?*

### III

Now among the peoples of the world today, one of the most noticeable, from whatever continent you take your point of view, is the Anglo-Saxon. He is today the storm-center of the Race Question. He represents the only race which, in the aggregate, has solved the racial question, because he has included them all in his service to humanity. More nonsense is uttered concerning this race than of any other. All racial boasting is nonsense, when it is not something worse. I am no proponent of the unscientific Nordic theory. The false racial prophets call us Nordic because some of our component tribes came from the North from the Scandinavian countries. And so they did. *But where were they before that?* They call us Caucasians because they find traces of us in the East near the Caucasus.

Of course our people were there, *but where before that?* They call us Aryans, Angles, Saxons, Goths, Britanni, and what not, all of which are names of our way-stations and not of our origin. Say Anglo — and you think of England. Say Saxon — that has a Teutonic association in our minds. But we *came into* England, and we *came into* Saxony — from where? These are not our names. These are the names of places through which we have passed.

The dominant stock in this country is the British stock, but our fathers did not originate in Britain, they met there and merged there, and came out thence to America and Australia and Africa and the Islands of the sea — and many of our fathers did not come to Britain at all; they remained in Bohemia, the men who stood with Huss; they remained in Germany, the men who stood by Luther; they remained in the east countries, the Gaels of Galatia, for example, the men to whom Paul wrote his epistle, they remained in Italy. I have read a letter from an Italian nobleman whose wife is a lady-in-waiting to the Queen, who tells me where he originated, and he originated precisely where I did, in the same tribe of people — yet today we think of the Italian strain as quite different from an Anglo-Saxon strain, but it isn't. Our roots are the same, and I could not name to you a progressive people in which our strain, our stock, is not found. And this is precisely what the Bible states as regards Israel.

Now the mystery of the Anglo-Saxon and the mystery of Israel cancel each other out in a very striking way. That is, they resolve them-



selves into one. And that, I think, is a great discovery. It explains too many problems and fits too many facts to be regarded merely as an interesting speculation. Above all things it is not a bit of antiquarian research, but leaps at once to the key position in the present problems of our people.

If any notion that this is a fantastic theory comes into our minds, we must charge it, not to what we have here, but to our topsy-turvy notions of the Bible and history. Why should it be incredible that so great a nation as Israel, with so great a destiny, should survive in the world? Other nations have survived. A nation twin-born with Israel has survived. Do you remember the birth of Esau and Jacob, and what was foretold of the people that should spring from their loins? Put aside the destiny of Jacob and Israel for a moment — look at Esau. It was plainly said that he should be outside the Covenant of God for Israel, though he was Isaac's first born. It was plainly said that he should dwell among the stony hills and live by the sword, that he should break off the yoke of his brother Israel and become his enemy. And all that has come to pass.

Esau became an anti-Israel power that endures to this day. He struck at Moses and at Joshua and at David. He helped at the sack of Jerusalem and manned the roads to slay the fleeing people of Israel. The prophets and historians tell us all about Esau, which is Edom. In the days of Greek power the name of Edom was changed to Idumea. Once again in the days of the Maccabees, Judah attacked Esau-Edom-Idumea.

The Esau race was then amalgamated with the Jews, and began their terrible work of corrupting the Jewish religion from within until, in the days of Christ, that religion was a mockery. It was Esau that gave us the terrible race of the Herods of New Testament infamy. The Herod that killed the babes of Bethlehem was a descendant of Esau. The Herod that killed John the Baptist was a descendant of Esau. The Herod that mocked Jesus on His trial was a descendant of Esau. The Herod that killed the Apostle James, and locked up the Apostle Peter to kill him after Easter, was a descendant of Esau.

There, then, is one line enduring and fulfilling its nature. *Why should not the Israel line have endured also?* Of course, we know from the Bible where Esau's dwelling was to be — he was to remain in the old lands. And we know from the same Bible that Israel was to concentrate on the Isles and from thence spread over the world. Edom was always to know its descent, as Judah was always to know his. But Israel was to lose its very name and the record of its descent until far-off times, which times we have now reached. And as Esau is now in the world, so is Israel — facing the Esau world and slowly overcoming and dominating Esau with power and civilizing influence. So far as the continuance and unvarying identity of peoples is concerned, you have only to look at Esau; but for the Word of God and its racial agent in the world to-day, *you must find Israel.*

That task has now been done. We know who and where and what Israel is, and how he reached his present status. The marks of Israel, what he was to do and where he was



to be in the latter days, are plainly indicated in the Scriptures; you have only to find the modern people bearing those marks to know who Israel is. And that will lead you straight to the Anglo-Saxon-Celtic and kindred peoples, and pockets of those people in almost every nation — the lovers of light and liberty, a mighty host throughout the earth.

Guess-work has no part in this. Every avenue has been explored with scientific thoroughness. We know that centuries before Christ there came by sea strange people from the East to Ireland, along the trade routes well-known throughout the ancient world. And from colonies of these people along the northern and southern coasts of the Mediterranean, other peoples of the same stock came to Ireland, and overflowed to Scotland, and went down into England. They did great traffic with the tin mines of Cornwall. The traditions of Ireland are full of those people, and of the Prophet Jeremiah, who fled there on the downfall of Judah. Now, Jeremiah was a prophet to Judah; but did you ever meet a Jew named Jeremiah? And did you ever see an Irish family that lacked a boy named Jerry, or Jeremiah? These came by the sea.

Upon the total breakup of the Kingdom of Israel, and the deportation of the people to Assyria, another great movement occurred. When Babylon attacked Assyria and threw that empire into confusion, Israel simply walked out toward the place where they knew their people were assembling in the Isles. This was the long landward movement to the west. The fact is amply marked all along the way.

But if you may object: "There

is nothing in history about Israel moving west in such a manner," the answer is: "Not under that name, of course." Look at the monuments which record the long years — more than a century — of Israel's life in Assyria, and you will see what Israel's name was at that time. They are called the Khumri, the House of Omri, named after King Omri of Israel, one of the internationalist kings who helped Israel's downfall by corrupting the economic system of the Lord into the economic system you and I live under today. With that name, in its changing forms, you can follow this people across Europe for a thousand years, until, tribe by tribe, they made their way into the Isles, and there renewed their strength, and became the people who overflowed into America, and set up the great Commonwealth foretold as far back as the time of Jacob.

It is not my purpose in this brief address to take you over every step of the way, but I trust one result will be to show you that there is a way and that competent research has discovered the steps, and that Israel is now a great people fulfilling its destiny.

Bible readers should always have known more about this than they do. When they heard Isaiah uttering his eloquent prophecies concerning the Isles of the West, they should have looked in that direction. Christopher Columbus tells us that it was the prophecies of Isaiah that set him to look for lands in the West. More than any science he had, so he tells us, it was the prophecies that set his sail for him. Columbus wrote a book on the prophecies.

And where people read of Jonah going down to Joppa and buying a



ticket for Tarshish, which is on the northwest coast of Spain facing the Atlantic, they should have known how wide and well-established the traffic of that day was, and what great travel from Palestine to the Isles.

And when they read God's promise through the prophets that King David's house should be established far in the future in another land than Palestine, whence it would be moved no more, they ought to have paid some heed to that solemn and important word.

And when they read that the Apostle Paul made even Rome a place of less importance in his evangelistic tours than was Spain to him, they should have taken the hint — for just when the Church was scattered by the persecutions of Jerusalem and in Palestine, there appeared a church at Glastonbury, England, and the early Church councils record without a dissenting voice that Paul preached the Gospel in the Britannic Isles. Paul followed the track of Israel. He did not preach to Gentiles — but to Israel in the nations. Gentiles had no background which would enable them to understand the things of which Paul writes in his epistles.

Many were the signals of this truth, had we but seen them.

It is from this people that we Americans spring. American Israel began in the central English shires, nurtured by a Providence that equals anything recorded of the Israelites in Egypt, shepherded across the Atlantic by providences so strange that they compel the astonishment of historians — a Providence that at last settled them on the bleakest part of the American coast, far from the place they in-

tended, but, by a marvellous coincidence, if you will (Divine direction, I would say), the only place where those 101 men, women and children could have been safe from savage onslaught because a plague had swept away the Massachusetts Indians three years before — and they evaded the spot as accursed. If our Old Testament were lost, the Israel story of God's leading could be almost entirely reconstructed from God's dealings with our Israel fathers in the settlement of America. Our fathers spoke of themselves as Israel, as God's planting — it was the soul of Israel answering their ancestral prophets. Israel walked right out of the pages of Bible history into the actualities of modern history, bearing the same destinies on their shoulders, under the direction of the same Jehovah. The road from Samaria runs straight through to Plymouth, Mass. All the roads of the Bible run right out into the world and keep on running through the remotest reaches of time.

#### IV

So that, from the evidence of the Bible, and of history, and the always-predictable final attitudes of our people, I believe the Anglo-Saxon-Celtic and kindred peoples to be those descendants of Israel which bear a special mission from the God of heaven and earth, which they must discharge. I know what we have been in the past, to what extent we have borne the light of the Gospel to the nations.

I know that our race guards the strategic places of the earth today, and the peace of the world, as was foretold. I know we have given, in Magna Charta and in the Declaration of Independence, the charter of



liberty to all the heirs of freedom. We have unlocked the wealth of the earth. We have vanquished disease. We have let the slaves go free. The Sabbath of Israel is our distinctive institution. The Bible among us is the people's book. In spite of our folly, in spite of our sin, these are facts about us, under the Divine leading and compulsion. And these are some of the numerous marks of Israel.

But I believe that because of these very facts, because of our very identity, we are set in these strange times for a new service to the peoples. Israel has the law of God, the only way out of the present chaos. And Israel is now being driven back and back upon the law. Slowly we turn our faces toward it again. If our rulers only knew themselves as princes in Israel, if they only knew

that our liberation from this economic turmoil is plainly charted in Israel's law, how speedily we could lead humanity into a new development of freedom! I believe people and rulers alike are on the threshold of this very discovery. That is why we teach it and preach it and print it with confidence. Because our people are from of old the gateway of predestined blessing, and because we are not quickly opening the gate, the thunder of the Divine hand is heard knocking on all our edifices, and the Divine voice is calling, "Open! Open! and let the blessing flow!"

And we shall open. *We shall!* It is God's imperative word concerning us — *shall* — we shall take up once more the hard duty which He lays upon His chosen people, the Servant Race of all the races.

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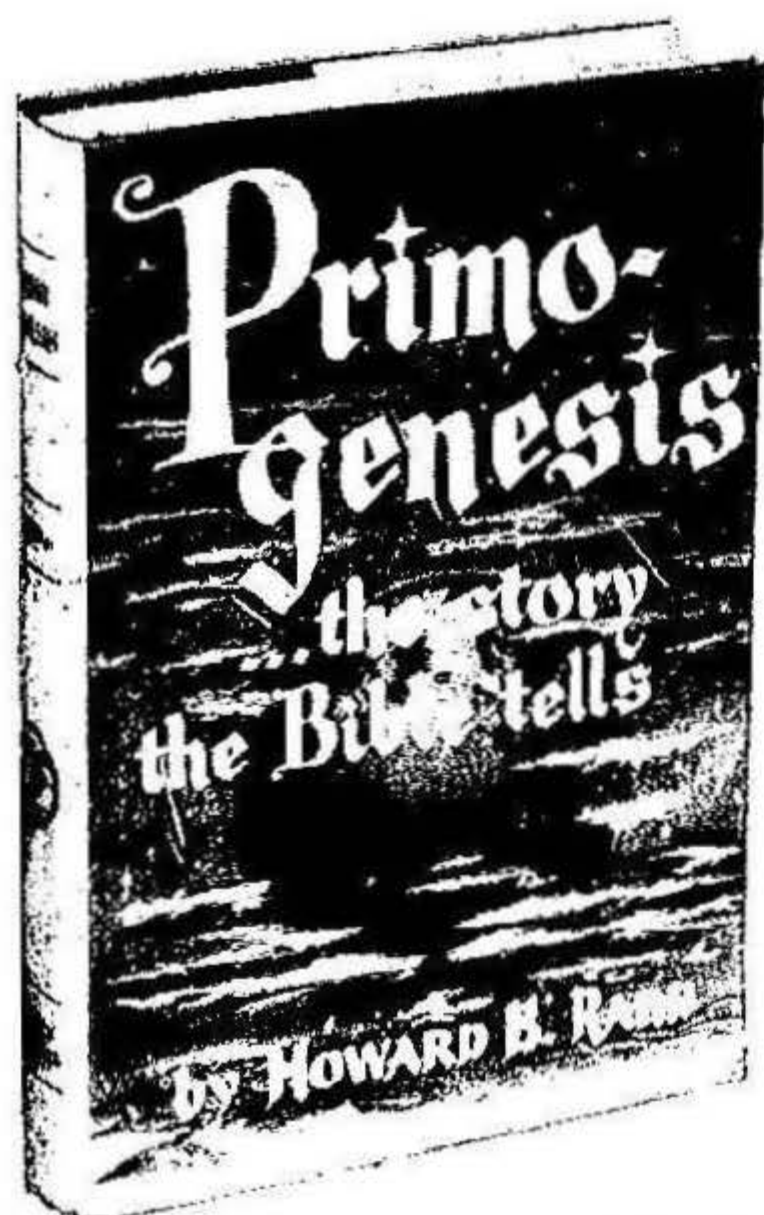
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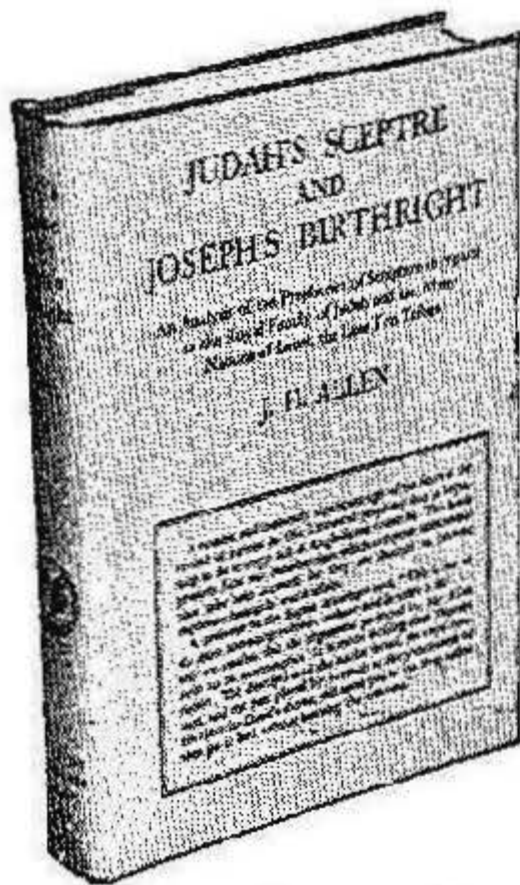
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By REV. J. H. ALLEN

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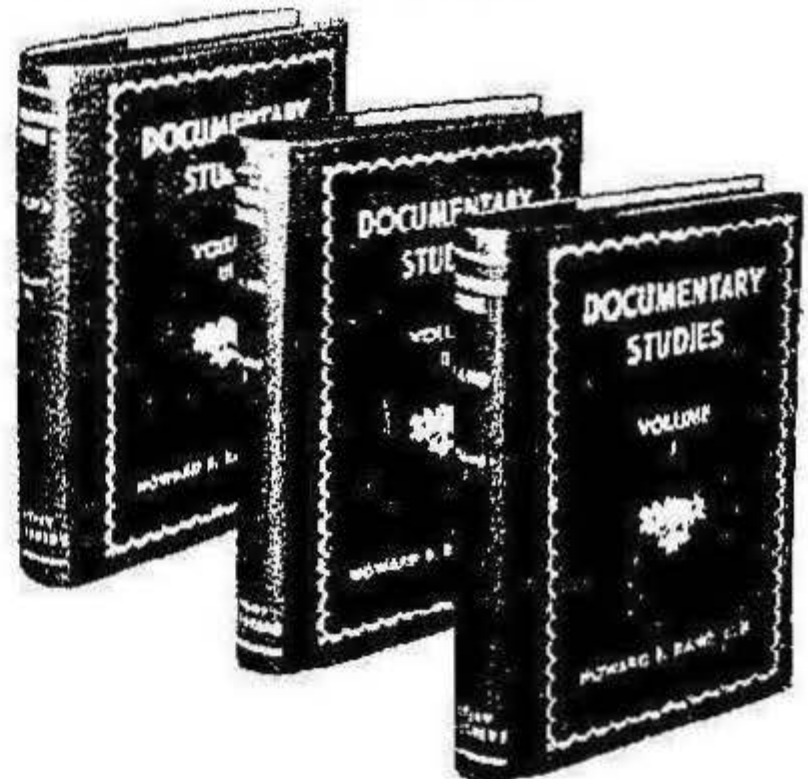
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