



Forcing Change

April 2009

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Acting Fabian

by *Carl Teichrib* www.forcingchange.org

"No others have done so much to bring about world government as we Americans and British have."

— Clarence K. Streit, *Union Now With Britain*.¹

Since January, the world's eyes have focused on the United States' new president, Barack Obama.

This is understandable. Obama's charisma and electioneering slogan of "change" ignited imaginations in America and around the globe. And now "change" is happening; instead of Big Government it's Even Bigger Government, and instead of unmanageable debt levels its incomprehensible debt levels. In world affairs President Obama has taken a decidedly international-friendly approach. Even so, Barack is the new man on the block, and his public endorsement of global governance – while real and documentable² – is relatively mild compared to his fellow traveler across the Big Pond. So far...

If anyone has been a trumpeter for global change, it's England's Prime Minister Gordon Brown. Since taking office in 2007, Mr. Brown has incessantly called for a new internationalism. Listening to his speeches, it appears that the Prime Minister is more interested in supporting an empowered United Nations and European super-state, rather than advancing an independent, free, and prosperous Britain.



Carl Teichrib, Chief Editor



But does this really matter, especially to those outside of the United Kingdom?

For those living in England and the other European nations – and to a lesser extent the Commonwealth countries – Mr. Brown’s position is understood: It’s the desire to birth a successful “socialist international.” However, for those residing in the United States, Gordon Brown’s name means little. After all, why should someone in Cleveland care what the Prime Minister of England says or supports?

Because the world is a much bigger place than CNN and Fox News, and England *is* a global leader, exerting enormous influence through its roles in the United Nations and NATO, and its ongoing leadership in the Commonwealth of Nations (a grouping of 53 member countries). Furthermore, it’s a major holder of US treasury securities (American debt). In fact, the United Kingdom is currently the seventh largest holder of US securities (the ten biggest holders in descending order are China, Japan, Caribbean Banking Centers, Oil exporting countries – OPEC, Brazil, Russia, the United Kingdom, Luxembourg, Hong Kong, and Taiwan).³ Yet this pales in comparison to the role Great Britain has played as an historical driver during the past one hundred-plus years; Few other countries have fashioned the present global landscape like the British have.⁴

And now UK leadership is attempting to forge a path through the global economic storm. In this respect the nation holds the 2009 Chair for the Group of 20, a conglomerate of financial ministers and central bank governors from the

twenty most important industrialized and developing countries. This is the principal vehicle being used to guide us through the economic hurricane, and how the world will function on the other side will reflect the G20’s vision.

So does England matter to residents of Cleveland, or anyplace else beyond the United Kingdom? It has in the past, it does today, and it will matter even more in the future. Global solutions are needed, or so we are told, to fix global problems. The headman at Number 10 Downing Street, Prime Minister Gordon Brown, firmly believes this. Moreover, he sees the crisis as an opportunity to introduce world change.

Today, his voice can be heard from the halls of the European Parliament where he recently called for the creation of a “truly global society,”⁵ to the floor of the US Congress where he proclaimed that “we should seize the moment, because never before have I seen a world so willing to come together.” Like a broken record he reminded Congress that “the new shared truth is that global problems need global solutions.”⁶

In a perfect “Mr. Brown World,” how would this look? A clue was tossed out at the 2009 World Economic Forum in Davos, Switzerland (January 30, “Reviving Economic Growth” session). During the discussion, the moderator asked PM Brown a thinly veiled question focusing on the need for world government. The Prime Minister responded with a thinly veiled promotion of world government.

Moderator: “Prime Minister Brown, you’ve talked a lot about

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the need for better global governance, but the problem often is that countries don't want to give up their sovereignty... How can you have a global governance without global, supranational bodies that then are resented by people in your country and in mine, the United States? There's a great suspicion of these organizations like the WTO [World Trade Organization] or the EU [European Union] anyway. Is the answer here to create more of them?"

Gordon Brown: "...you've got global capital markets, you've got global financial flows, but you've only got national supervisors. And it cannot work when you've got cross-border activities and nobody quite knows what's happening. And then you find in a crisis, of course, that you've got a bank or a financial institution that is international for all its life until it finds itself in crisis and then the only lifeline is actually national, not international. So I think people are realizing that the international cooperation that we're talking about is essential. You're in a global financial system, how do you ever believe that you could solve global financial crisis without having a degree of global cooperation? It seems to me absolutely obvious.

The problem is that our institutions were built in the 1940s for sheltered economies, for limited competition, for national – not global – flows of capital. So we've got to rebuild these institutions...

That is the problem; that we

haven't got international institutions that are working well enough, even when we're part of a global economy that everybody knows is now global and should never be anything other than global in the future. And if we don't act, protectionist tendencies will become paramount and we will have failed in this first stage of building a new global era which I hope will end with a global economy becoming a truly global society."



Gordon Brown at the European Union

Grand Designs for a Global Society

Gordon Brown's ideas are not unique to him. England, like America, has a long history of world government aspirations. Clarence Streit, an early advocate of a federal Atlantic Union and later a lobbyist for NATO reformation, testified to this fact in his 1941 book *Union Now With Britain*.

"America and Britain have each been the world's outstanding supporters of both local and general government. No other people has proved quite so parochially-minded as each of them has been. No others have done

so much to bring about world government as we Americans and British have."⁷

Over the decades American-based global leadership has included President Woodrow Wilson (creator of the League of Nations), Samuel Gompers (the International Labor Organization), Elihu Root (the World Court), Owen Young (the World Bank), and Presidents Roosevelt and Truman (the United Nations). Commenting on these earlier institutions, Clarence Streit noted the essential role of England.

"In fairness, we must also admit that it was mainly British support that enabled every one of those four invaluable experiments in world government – League, Court, Labor Organization, and Bank – to be made real, and not left on paper."⁸

Although it's impossible to document the scope of British world-government activities within the space of a single article, an examination of some key individuals will suffice in demonstrating the historical breadth of "international thinking" within the UK.

Why is this important? Because understanding the foundation gives us an important observation platform into Gordon Brown's vision of a "global society." And as today's leading global government advocate – more so than President Obama, German Chancellor Angela Merkel, and arguably more than UN Secretary General Ban Ki-moon – Mr. Brown's grand de-

signs would see all of us operating under a socialist system of world management.

Let's take a very brief look at three historical figures from Britain, and their quest for a new global society.



H.G. Wells: The author of such classics as *The Time Machine* (1895), *The Island of Dr. Moreau* (1895), *The Invisible Man* (1897), and *The War of the Worlds* (1898) – Mr. Wells was greatly interested in the “fate of human society” and believed that human management should be approached with a degree of “science.”

In 1925, Wells published a series of articles in a volume titled *A Year of Prophesying*, in which he called for a one-world economic and political system; “I am for world-control of production and of trade and transport, for a world coinage, and the confederation of mankind. I am for the super-State...”⁹

Keep in mind that this was during the time of the League of Nations, the first major experiment in trans-national cooperation. But H.G. Wells was not satisfied with the League. In his mind the League's ultimate vision was being squandered.

“I am hostile to the present League of Nations because I desire the Confederation of Mankind.

I do not think that the obstructive possibilities of the existing League of Nations are sufficiently understood by liberal-minded people throughout the world. I do not think they realize how effectively it may be used as a consumer and waster of the creative energy that would otherwise carry us forward towards World Confederation.

The League of Nations that we saw in our visions in those distressful and yet creative years, 1917-1918, was to have been a real step forward in human affairs...

The League we desired was to have been the first loose conference that would have ended in a federal government for the whole earth.”¹⁰ [italics in original]

His approach towards the accepted sovereignty of the nation state was also antagonistic,

“The world is a patchwork of various sized internment camps called Independent Sovereign States...But a day will come... when the only passports in the world will be found alongside of Aztec idols and instruments of torture and such like relics

of superstition in our historical museums.”¹¹

Wells believed in and worked towards an “Open Conspiracy” of world revolution. In 1928 he published a book titled *Open Conspiracy: Blue Prints for a World Revolution*, in which he claimed that a world revolution would usher in a global super-government. To Wells' this was “the truth and the way of salvation.”¹²

Consider the following excerpt from *Open Conspiracy*. Does it sound like today?

“The character of the Open Conspiracy will now be plainly displayed. It will have become a great world movement as widespread and evident as socialism and communism. It will largely have taken the place of these movements. It will be more, it will be a world religion. This large loose assimilatory mass of groups and societies will be definitely and obviously attempting to swallow up the entire population of the world and become the new human community.”¹³

Other books, such as his monumental *Outline of History*, pointed to the coming hope of a super-world government. However, towards the end of his life Mr. Wells' lost much of his “Open Conspiracy” optimism. Having lived through the devastation of London's World War II air blitz, Wells came to the realization that man's power to wage war was too great to overcome. This conclusion was so problematic to Mr. Wells that modern editions of his *Outline*

of *History* have removed his original thoughts about the anticipated world society.¹⁴

Regardless of his changed position later in life, Mr. Wells' earlier work played a major role in formulating a global ideology.



Winston Churchill: Prime Minister Churchill was and still is the most visible symbol of Britain's stance as a sovereign nation in the heat of crisis. Because of his bulldog determination, the citizens of his country were able to rally against the Nazi assault of World War II. Today, Mr. Churchill is a flagship icon of the United Kingdom Independence Party, a pro-national, anti-European Union political body. While that figure of independence is legitimate in the context of World War II, there was much more to Mr. Churchill.¹⁵

It is interesting to note that while the "Bulldog" was at odds with a British political organiza-

tion known as the Fabian Society, which advocated a socialist world order,¹⁶ Churchill clearly embraced a world government vision. During an early September, 1943 speech on "Anglo-American Unity" at Harvard University, Churchill stated the following,

"I am here to tell you that, whatever form your system of world security may take, however the nations are grouped and ranged, whatever derogations are made from national sovereignty for the sake of the larger synthesis, nothing will work soundly or for long without the united effort of the British and American peoples."¹⁷

That "system of world security" became the United Nations, of which Churchill played a fundamental role along with Stalin, Roosevelt and Truman. Churchill's world government stance, however, really came to the forefront *after* the creation of the UN. Going further, the Bulldog directly linked a world government to the creation of a new European super state.

"The creation of an authoritative, all-powerful world order is the ultimate aim towards which we must strive. Unless some effective World Super-Government can be set up and brought quickly into action, the prospects for peace and human progress are dark and doubtful.

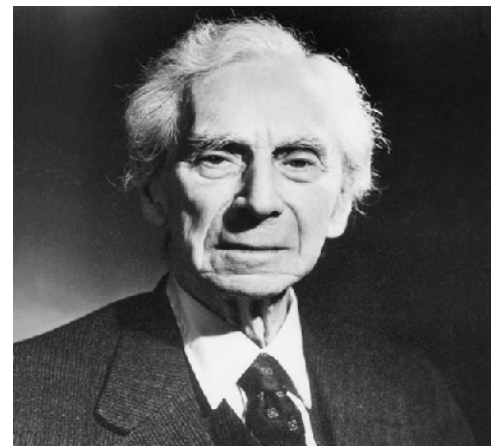
But let there be no mistake upon the main issue. Without a United Europe there is no sure prospect of world government. It is the urgent and indispens-

able step towards the realization of that ideal."¹⁸

He also made similar remarks to an audience at Westminster College in Fulton, Missouri, and at Zurich University.¹⁹

Churchill's direct involvement in creating the United Nations, and his open support of an "effective World Super-Government," led the American-based World Federalist Association to list him as one of the historical leaders who paved the way for the modern world government movement.²⁰

Obviously there's more to the story of Churchill than just determination and the ability to unify his country in the face of adversity. Like Wells, Churchill was committed to a larger picture of global change.



Bertrand Russell: Considered by many to be the most important liberal thinker of the last century, Bertrand Russell has been recognized the world over for his contributions to philosophy, politics, and peace advocacy.²¹ He authored more than thirty books, lectured extensively, and

openly pursued the goal of a central world authority.

Born into a long family line of liberal British politicians,²² the young Russell likewise adopted a liberal view of the world – going so far as to philosophically embrace communism while simultaneously finding the practices of the Soviet government distasteful.²³ After visiting the Soviet Union with a specially arranged Labour Party delegation, Russell wrote; “The fundamental ideas of communism are by no means impracticable, and would, if realized, add immeasurably to the well-being of mankind.”²⁴ This is not surprising since Russell recognized that “The true Communist is thoroughly international.”²⁵

Bertrand Russell also connected “population control” with radical world change. His ideas of de-population had a distinctively apocalyptic ring. Consider an excerpt from a lecture given at the Royal Society of Medicine in London, England.

“I do not pretend that birth control is the only way in which population can be kept from increasing. There are others, which, one must suppose, opponents of birth control would prefer. War, as I remarked a moment ago, has hitherto been disappointing in this respect, but perhaps bacteriological war may prove more effective. If a Black Death could be spread throughout the world once in every generation survivors could procreate freely without making the world too full. There would be nothing in this to offend the consciences

of the devout or to restrain the ambitions of nationalists. The state of affairs might be somewhat unpleasant, but what of that? Really high-minded people are indifferent to happiness, especially other people’s.”²⁶

Russell continued by offering a global solution to the global problem.

“...unless there is a world government which secures universal birth control, there must from time to time be great wars, in which the penalty of defeat is widespread death by starvation...The two great wars that we have experienced have lowered the level of civilization in many parts of the world, and the next is pretty sure to achieve much more in this direction. Unless, at some stage, one power or group of powers emerges victorious and proceeds to establish a single government of the world with a monopoly of armed force, it is clear that the level of civilization must continually decline...

The need for a world government, if the population problem is to be solved in any humane manner, is completely evident on Darwinian principles.²⁷

Russell’s thoughts on tyranny were equally disturbing.

“Given a stable world-organization, economic and political, even if, at first, it rested upon nothing but armed force, the evils which now threaten civilization would gradually diminish, and a more thorough democracy than that which now exists might become possible. I

believe that, owing to men’s folly, a world-government will only be established by force, and will therefore be at first cruel and despotic. But I believe that it is necessary for the preservation of a scientific civilization, and that, if once realized, it will gradually give rise to the other conditions of a tolerable existence.”²⁸

“Tolerable” to who? Those who hold the ultimate authority of life and death in a global regime? Remember, *this man is considered to be one of the greatest thinkers of the twentieth century*. Interestingly, Russell also viewed the educational arena to be part of this global authoritarian control structure,

“...physiology [the science of the functions of living organisms] will in time find ways of controlling emotion, which is scarcely possible to doubt. When that day comes, we shall have the emotions desired by our rulers, and the chief business of elementary education will be to produce the desired disposition...The man who will administer this system will have a power beyond the dreams of the Jesuits...”²⁹

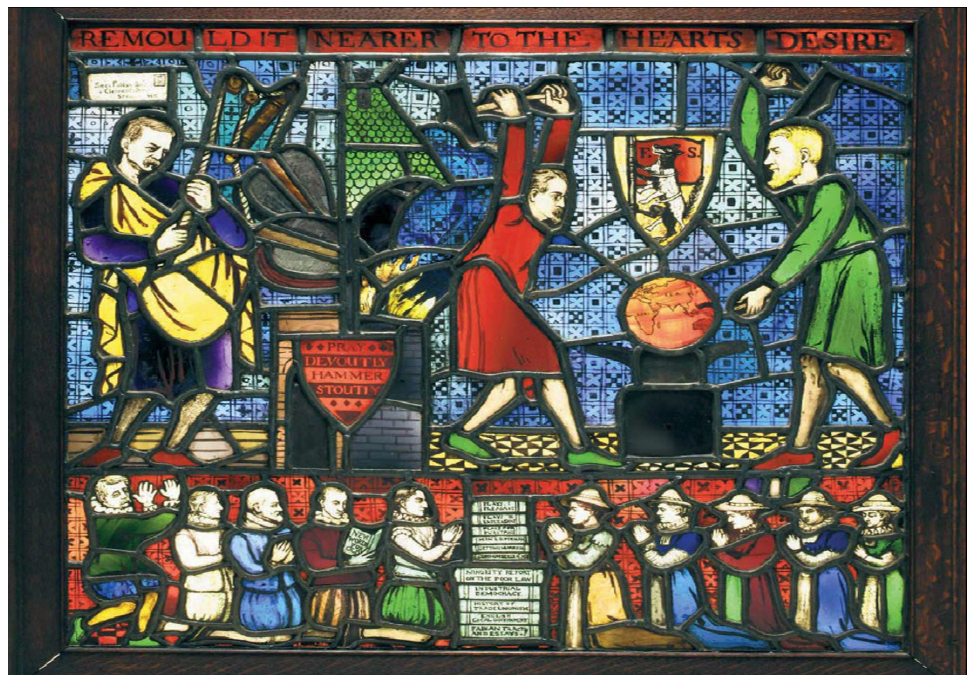
Prime Minister Gordon Brown’s message of a “global society” is rooted in a movement that spans over 100 years, covering H.G. Wells, Churchill, and Russell. But there’s another connection that goes beyond visionary aspirations – one that marries the intellectual ideal of a world community with actual political power.

Fabian Brown

For over a century, the Fabian Society – mentioned earlier in this article – has advanced socialism at the British national level and beyond. Its symbol was and is the tortoise, a proclamation that “slow and steady” wins the race. But what is the finish line?

One of the most remarkable exposés done on the Fabian Society was the 1968 book, *Fabian Freeway* by Rose L. Martin.³⁰ Rose clearly documents that the Fabians’ goal is international socialism, and connected the group to a host of interlocking organizations and movements working for similar ends. It’s not surprising to learn then, that H.G. Wells was a member of the Society – although he quit the group in frustration over its methodology – and that Bertrand Russell was part of the Fabians for a period.

Since its inception in the mid 1880s, the Fabian Society has been the heartbeat of England’s intellectual and political movement for international socialism. The Society spawned the London School of Economics (LSE), a globally recognized university focusing on economic, political, and social issues. In fact, on April 20, 2006, Prime Minister Tony Blair unveiled “the lost Fabian window” during a ceremony at the LSE. This stained glass window shows Fabian leaders using hammers to pound a globe positioned on an anvil: it’s the remaking of the world.³¹ Along the top of the window is the phrase; “Remold It Nearer To The Hearts Desire.”



The Famous Fabian Window

H.G. Wells is seen in one corner of the picture, and a group of members are praying to a stack of social theory texts.

What’s really remarkable is the coat of arms hanging over the re-forged globe: A wolf in sheep’s clothing.

This window was first unveiled by Labour Prime Minister Clement Attlee, who held the PM’s office from 1945 to 1951, and then the framed glass was re-instated in 2006 by another Labour leader, Mr. Blair.³² This shouldn’t be a surprise; after all, the Fabian Society was the primary designer of the Labour Party. As Fabian founder Sidney Webb explained regarding the Labour/Fabian connection; “the Fabian Society participated in the very first [Labour] meeting; and has ever since formed a constituent part of the organization.”³³ Hence, from the Party’s inception, all Labour Prime

Ministers have been members of the Fabian Society.³⁴

This intimate connection between the Fabians and Labour explains why the Labour Party Election Manifesto of 1964 is so...blatant.

“...Labour always...remained faithful to its long-term belief in the establishment of east-west



The Fabian Wolf in Sheep's Clothing

co-operation [Note: this refers to Russia and the West] as the basis for a strengthened United Nations developing towards world government...

For us world government is the final objective – and the United Nations the chosen instrument by which the world can move away from the anarchy of power politics towards the creation of a genuine world community and the rule of law.”³⁵

Other Labour Party Election Manifestos speak of forming a world community, empowering the United Nations, and upholding a system of binding international laws: This is global governance – the centre piece of world management.

No wonder PM Brown has made so many statements over the past two years advocating a global society – it’s the heart of his Party and the bedrock of the Fabian ideal. As Brown explained in the 2008 Kennedy Memorial lecture in Boston,

“For the first time in history we have the opportunity to come together around a global covenant, to reframe the international architecture and build a truly global society.”³⁶

Wells, Churchill, Russell, and the Fabian fathers would be proud. Brown and his comrades are telling those who have ears to hear: The “global society” that has been long dreamed of is very near.

Wake up, Britain. Wake up America. Wake up Canada, Australia, New Zealand, and all

those who value freedom.

“Change” is coming. **FC**

Carl Teichrib is a Canadian-based researcher on globalization and editor of Forcing Change (www.forcingchange.org), a monthly publication documenting global governance and world change issues.

Endnotes:

¹ Clarence K. Streit, *Union Now With Britain* (New York: Harper and Brothers Publishers, 1941), p.124. Clarence Streit’s idea of combining the US with the British Commonwealth to create an English-based regional world government drew heavy attention and large support from the US and British governments of the day. Our present NATO was partially founded upon Streit’s Union concept.

² One example is his promotion of the Global Poverty Act while he was still a Senator. For more on this issue, see Tom DeWeese’s article, “Barak Obama & the UN’s Drive for Global Governance,” (www.newswithviews.com/DeWeese/tom114.htm).

³ For a current listing of foreign holders of US Treasury Securities, see the US Treasury Department’s most recent data release at www.treas.gov/tic/mfh.txt.

⁴ For information on the role of England in shaping international affairs, see Carroll Quigley’s two books, *Tragedy and Hope: A History of the World in Our Time* (1966) and *The Anglo-American Establishment* (1981). And the UK’s involvement in colonial change cannot be ignored; From the Middle East to the Pacific and Africa, Great Britain has firmly left its finger prints on the pages of modern history.

⁵ Prime Minister Gordon Brown, Speech to European Parliament,

March 24, 2009 (this speech can be viewed at www.number10.gov.uk/Page18718).

⁶ UK PM Gordon Brown Speech to the Joint Session, US Congress, March 4, 2009 (full text can be obtained at www.number10.gov.uk/Page18506).

⁷ Clarence K. Streit, *Union Now With Britain* (New York: Harper and Brothers Publishers, 1941), p.124.

⁸ Ibid., p.123.

⁹ H.G. Wells, *A Year of Prophesying* (Toronto: Ryerson Press, 1925), p.86.

¹⁰ Ibid., pp.9-10.

¹¹ Ibid., p.86.

¹² H.G Wells, *The Open Conspiracy: Blue Prints for a World Revolution* (Garden City, 1928), p.ix.

¹³ Ibid., p.163.

¹⁴ See the endnote in the new revised editions of *The Outline of History*. Compare the new version with the 1940-1941 volume three edition.

¹⁵ See *Leftism: From de Sade and Marx to Hitler and Marcuse*, by Erik von Kuehnelt-Leddihn for an examination of Winston Churchill’s conservative/liberal political switch-hitting.

¹⁶ See *Fabian Freeway: High Road to Socialism in the USA*, by Rose L. Martin for more information on the role and influence of the Fabians in European and American political affairs. Leftism by von Kuehnelt-Leddihn also contains some important information on the Fabian Society and their international role in the global socialist agenda.

¹⁷ *Churchill Speaks, 1897-1963: Collected Speeches in Peace and War* (New York: Barnes and Noble, 1980), p.817.

¹⁸ Ibid., p.913. Speech entitled “United Europe,” May 14, 1947, Albert Hall, London, UK.

¹⁹ Ibid., pp.878/893, “The Sinews of Peace,” March 5, 1946, Fulton, Missouri/“The Tragedy of Europe,” September 19, 1946, Zurich Univer-

sity.

²⁰ *World Federalist Association Activists Guidebook*, Section 1, p.15.

²¹ Bertrand Russell was a giant in the field of philosophy and politics. Because of the complexities of his life and beliefs, it is completely impossible to do justification to the subject in such a limited-spaced article as this. I would suggest reading Russell's own writings to get a sense of his life's scope, and to read the various biographies and commentaries. Some of his more obscure works are some of his most revealing, such as *The Impact of Science on Society* (1953).

²² His grandfather was a Prime Minister and his father was a Member of Parliament for a brief time (he died prematurely). Others in the family tree were involved in British politics and England's high society. For a short introduction to the Russell family's political roots, see Alan Ryan, *Bertrand Russell: A Political Life* (Oxford: Oxford University Press, 1988).

²³ See Bertrand Russell, *The Practice and Theory of Bolshevism*; Sidney Hook, *Political Power and Personal Freedom* (B.R. has some interesting correspondence published in this work); Alan Ryan, *Bertrand Russell: A Political Life*.

²⁴ *The Practice and Theory of Bolshevism*, pp.23-24,117

²⁵ *Ibid.*, p.30.

²⁶ Bertrand Russell, *The Impact of Science on Society* (New York: Simon and Schuster, 1953), pp.103-104.

²⁷ *Ibid.*, p.105.

²⁸ Bertrand Russell, *The Future of Science* (New York: Wisdom Library, 1959), pp.33-34.

²⁹ *Ibid.*, p.46.

³⁰ Rose L. Martin, *Fabian Freeway: High Road to Socialism in the USA* (Fidelis Publishers, 1968). For more on the Fabian Society see the book *The Story of Fabian Socialism* by Margaret Cole (Stanford University Press, 1961) and *Fabian Es-*

says in Socialism (Fabian Society, 1908).

³¹ London School of Economics, "A Piece of Fabian History Unveiled at LSE," April 20, 2006. Press release.

³² *Ibid.*

³³ *Fabian Essays in Socialism*, 1920 edition, p.xv. November 1919 Introduction to the essay collection.

³⁴ About the Fabian Society, (www.fabians.org.uk/about-the-fabian-society).

³⁵ 1964 Labour Party Election Manifesto: "The New Britain." (The full text of this Manifesto can be found at www.labour-party.org.uk/manifestos/1964/1964-labour-manifesto.shtml).

³⁶ You can read selected excerpts of this speech in *Developments*, Issue 42, p.4. *Developments* is the official magazine of the UK Department for International Development.

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P.O. Box 31

Plumas, Manitoba, Canada

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Why “Hate Crime” Laws Would Ban Biblical Christianity

By Berit Kjos (www.crossroad.to)

Editor’s Note: Towards the end of April, the United States Congress passed a bill titled H.R. 1913: Local Law Enforcement Hate Crimes Prevention Act of 2009. The heart of this law is in the determination of what a hate crime is, which can be found in Section Three of the bill: “[a] crime that...is motivated by prejudice based on the actual or perceived race, color, religion, national origin, gender, sexual orientation, gender identity, or disability of the victim, or is a violation of the State, local, or tribal hate crime laws.”

“But I don’t *hate*,” you claim. And to prove the point you assert that you’re not part of the Ku Klux Klan or some other group linked with “racial” violence. However, you need to understand that hate crime legislation does far more than just target stereotypically associated racial crimes. While we tend to think of hate behavior within social extremes such as the KKK, the underlying motive for hate legislation is aimed at much more subtle realities. Remember, laws already exist covering the crimes of murder, assault, defamation, arson and private property destruction – actions that are often motivated by hatred.

Typically this type of law is built around two forms; hate crimes, which are usually defined as criminal activity motivated by social hatred, and hate speech. This second form is speech that is viewed as hate inciting and/or hate motivated, and it’s this second form that is particularly disturbing. Why? For the simple reason that “hate speech” is used as justification to enforce “opinion crime.” In other words, it’s the strong arm of political correctness, and if you voice an opinion that doesn’t suit the social milieu or conform to the bureaucratic standard, you run the risk of prosecution. This twist of the law to silence religious, social and/or political opposition (often moral opposition to new sexual/social movements) has been used in my country, Canada. Today, Belgium, Iceland, Finland, and Sweden (among others) impose “hate crime” laws. The United States too, may soon be added to this list.

In order to better grasp the global scope of this development, *Forcing Change* is reprinting Berit Kjos’ article, “Why Hate Crime Laws Would Ban Biblical Christianity.”

For more articles and analysis by Mrs. Kjos, you are encouraged to explore her website: www.crossroad.to.

Extra Note: this article was originally published in 2007, yet it’s extremely relevant today. In fact, H.R. 1913 is also referred to as the Matthew Shepard Hate Crimes Prevention Act, which is a direct throwback to 2007. Read on and see why this matters now.



“...the real danger of ‘hate crime’ laws is that they criminalize thoughts and beliefs.”¹

“...a school administrator told the student: ‘Leave your faith in the car’ when your beliefs might offend others.”²

“Arlene Elshinnawy, 75, and grandmother of three, was holding a sign: ‘Truth is hate to those who hate the truth,’ before she was hauled off by police officers.”³

“Practitioners of homosexual, cross-dressing, transvestism, and transsexualism become federally-protected minority groups...”⁴

“The notion of the ‘hate crime’ has now been established in English law. Thanks to the mul-lahs, anyone daring to subject the Muslim faith to the same kind of harsh analysis brought to bear on Christianity or Judaism could be convicted as a ‘hate criminal’.”⁵

This legislation may be the most ominous attack on “free

speech” and Christianity since the founding of our nation. Yet, the silence of the mainstream media is disturbing. It suggests that many of our most powerful leaders want these bills passed behind closed doors, freed from any public accountability. Even so, the public is awakening to the facts.

On April 25, 2007, a House of Representatives committee approved a measure to add homosexuality to the list of groups “protected” by hate crimes laws. The Senate has prepared a twin bill, S. 1105. Except for the addition of the name Matthew Shepard, its title is the same.”⁶

Matthew Shepard? Few Americans could miss the shocking details of this young homosexual’s horrible death in 1998. The media published that story 3007 times – 45 times in the New York Times alone. It made Matthew a martyr for the cause of gay rights, hate-crimes legislation, and anti-Christian sentiment.⁷

Did you read about Jesse Dirkhising’s torture and murder

at the hands of two homosexual lovers eleven months later? Probably not. The thirteen-year-old boy was drugged, strapped down, sodomized, tortured, and killed by two adults living in an apartment that ‘reeked of excrement and was littered with drug paraphernalia’ (see footnote #7). Like Matthew’s murder, it was a horrible crime – almost unfit to print. But that’s not why most newspapers across the country refused to tell the story. The real reason? It didn’t fit their agenda! It wasn’t politically correct!

Nor is the Bible. Its unchanging standards can’t be adapted to the new global guidelines for holistic spirituality and politically correct tolerance. So when eleven Christians shared the gospel as well as warning about homosexuality during Philadelphia’s 2004 homosexual ‘Out-Fest’, they were promptly arrested and temporarily “charged under [Pennsylvania’s] hate crimes legislation.”⁸

Christians aren’t the only ones vulnerable. On April 11, 2007 a Maine Middle School student did something really foolish on a dare: He put some ham – considered “unclean” by Muslims – on a cafeteria table occupied by Muslim students. As punishment, the school suspended him. School principal, Maureen Lachapelle, sent a report of this incident to the Attorney General’s office and to the County District Attorney “because the ham incident was perceived as a hate/bias crime.”⁹

A crime? Does this line up with the fast-track Hate Crimes Bill in Congress? And if so, why?

A quick review of HR 1592 might, at first, suggest a negative answer [Editor’s Note: HR 1913 as passed by Congress can be found at the end of this ar-



*Hate Crime Laws and
the Silencing of Speech*

ticle. Remember, HR 1592 was proposed in 2007. Today's HR 1913 is simply the regurgitation of that 2007 legislation]. Section 7(2), like the corresponding Senate Bill, defines "Hate crime acts" as...

"(A) In general. – Whoever, whether or not acting under color of law, in any circumstance described in subparagraph (B), willfully causes bodily injury to any person or, through the use of fire, a firearm, or an explosive or incendiary device, attempts to cause bodily injury to any person, because of the actual or perceived religion, national origin, gender, sexual orientation, gender identity or disability of any person—"

But, you might argue, the boy with the ham neither caused nor intended "bodily injury."

True! But consider another key

word, one that's part of the title in both bills. That all-important word is "prevention!" We're looking at the "Hate Crimes Prevention Act," not simply a law against "hate crimes." And the concept of prevention (or pre-emption) is open-ended. Its wide range of interpretations could be used in almost any situation to silence offending voices and to intimidate critics of useful "protected" groups such as homosexuals and Muslims – long before any signs of actual violence.

For example, a Canadian pastor was concerned about the overt promotion of Islam at a local high school. Not only were copies of the Quran distributed, the school also offered Muslim students a room for prayer during school hours. Of course, Christian and Jewish students had no such "freedom." But when Pastor Mark Harding began handing out leaflets protesting this strange favoritism, he was charged with having "willfully promoted hatred." Having violated a new Canadian hate-crimes law, he was sentenced to 340 hours of "community service" at the Islamic Society of North America.

Pastor Harding claimed to be motivated by love for Muslim students, not hate. According to worldnetdaily.com, he expressed that love in a recorded phone call. Yet his own phone was swamped with more than three thousand real hate calls, including many death threats. When his trial began, the police protected him from the crowds of Muslims chanting "Infidels, you will burn in hell."¹⁰

What is going on? Who is behind this unequal and borderless "protection" system?

The United Nations "Culture of Prevention"

The UN has established a massive, worldwide, inter-agency program of "prevention." Through the coordinated efforts of UNESCO, The World Health Organization, The World Bank and numerous other UN agencies, its agenda is transforming not only beliefs and values everywhere, but also schools, churches, communities and nations. Words like "war" and "genocide" have been used for more than fifty years to persuade the world to participate in "peace-building" ventures that would create a climate of prevention everywhere. This cultural atmosphere is defined by UN declarations such as UNESCO's *Declaration on Tolerance and Declaration of Principles on Religion in a Culture of Peace*.¹¹

The UN policy of prevention requires "lifelong learning," re-learning, group-learning and service-learning. Continual progress must be measured through unceasing assessments that monitor compliance with new global standards for human resource development. What counts is progress toward the envisioned solidarity – a global community where no one takes a stand contrary to UN ideology – and where everyone is willing to compromise their beliefs, seek common ground, and flow with the group consensus.¹²

While Biblical Christianity hinders such universal solidarity, the war against "hate" supports it. After all, it provides the incentive needed to intimidate and persuade the masses that they must change and conform.

In 1999, the United Nations published a pamphlet by Secretary-General Kofi Annan titled, *Facing the Humanitarian Challenge: Towards a Culture of Prevention*. In it, Mr. Annan states,

“...the common thread running through almost all conflict prevention policies is the need to pursue what we in the United Nations refer to as good governance. In practice, good governance involves promoting the rule of law, tolerance of minority and opposition groups...Above all, good governance means respect for human rights...”

“Long-term prevention strategies, in addressing the root causes of conflict, seek to prevent destructive conflicts from arising in the first place. They embrace the same holistic approach to prevention that characterizes post-conflict peace-building...”¹³

Do you wonder what Mr. Annan means by a holistic approach? It has to do with the vision of unity, holism, solidarity, interconnectedness, or – as the new global management puts it – a systems approach based on “General Systems Theory.” It tolerates no Christian “separatist” views. As Al Gore said at a 1992 Communitarian Conference, “Seeing ourselves as separate is the central problem in our political thinking.”¹⁴

But “peace-building” implies more specific action than simply a holistic approach. An UNESCO publication I picked up in Istanbul during the 1996 UN Conference on Human Settlements clarifies a broader issue. Ponder the following excerpts from *Our Creative Diversity: Report on the World Commission on Culture and Development*. The first paragraph was written by former UN Secretary-General Javier Perez de Cuellar,

“An ounce of prevention is better than a ton of punishment... Imagination, innovation, vision and creativity are required...It means an open mind, and open heart and a readiness to seek fresh definitions, reconcile old opposites, and help draw new mental maps.”

“Universalism is the fundamental principle of a global ethics.”

“Religion...has affected and sometimes poisoned the relations between majorities and minorities...Extreme doctrinaire views look to an imagined past, seen as both simpler and more stable, thus preparing the ground not only for a variety of overtly violent acts but also for the intimidation of individuals and indeed entire communities in matters of thought, behavior and belief, coercing them into accepting a single ‘orthodox’ point of view...The challenge today, as in the past is to...distinguish between the beliefs and activities of the peaceful majority...and a minority of extremists...”¹⁵

Prevention as a Ploy to Silence Christians

Some of the same warnings were sounded by the respective founding directors of both UNESCO (Julian Huxley) and the World Health Organization (Dr. Brock Chisholm). Both were determined to wipe out the “poisonous certainties” of Biblical Christianity in their quest for world solidarity. Notice Dr. Chisholm’s emphasis on prevention back in 1946,

“We must... find and take sure steps to prevent wars in the future... The re-interpretation

and eventually eradication of the concept of right and wrong which has been the basis of child training...these are the belated objectives of practically all effective psychotherapy...The pretense is made [Author’s note: by uncompromising Christians who cling to old standards] that to do away with right and wrong would produce uncivilized people, immorality, lawlessness and social chaos...”

“When [infectious diseases] were attacked at the preventative level, some martyrs had to be sacrificed to the cause of humanity, because reactionary forces fought back...The problem is no longer the germ of diphtheria, but rather the attitudes of parents who are incapable of accepting and using proven knowledge for the protection of their children. Surely the training of children in home and schools should be of at least as great public concern as their vaccination...”

“For the very survival of large parts of the human race, world understanding, tolerance, and forbearance have become absolutely essential...If it cannot be done gently, it may have to be done roughly or even violently.”¹⁶

Today, more than half a century later, the world is rapidly conforming to this UN agenda touted by Chisholm and Huxley in the 1940s. The global network of “lifelong learning” aims to prevent anything that would hinder “positive” collective thinking. Few notice how effectively its tentacles now reach into community mental health programs in over 130 nations around the world.¹⁷

During his 1997 White House Conference on Hate-Crimes, former President Clinton suggested

that “The Justice Department will make its own hate crimes training curriculum available. A lot of hate crimes still go unreported...If a crime is unreported, that gives people an excuse to ignore it.”¹⁸

Then he announced a Justice Department website which invites children to tell “trusted adults” about “hateful” or exclusive attitudes they see in their relatives at home or in friends in school.

Hard to believe? It all makes sense when you consider the history of the United Nations. Ponder the words of Federico Mayor, former Director-General of UNESCO,

“We have witnessed...the growth of fundamentalism and of religious and ethnic intolerance. The roots of exclusion and hatred have shown themselves even deeper and more tenacious than we had feared...Peace...requires, in the words of the Constitution, ‘the intellectual and moral solidarity of mankind’.”¹⁹

Today’s well-funded champions for boundless sexual “freedom” are fighting an all-out war against those who resist. Their efforts are pushing America toward inconceivable lawlessness, bondage (to their own sensuality), and social chaos, which will surely be countered by more intensified surveillance and control. **[Editor’s Note: This latest hate crime bill as pursued under the Obama administration is already causing questions to be asked about possible “human rights” protections for pedophiles. WorldNetDaily.com has recently published a number of articles outlining this situation.]**

They are no respecter of persons. Even Marine General Pe-



ter Pace – war hero and Chairman of the Joint Chiefs of Staff – is under “rapid fire assault from his extreme left-flank.” His crime? When interviewed by the *Chicago Tribune*, he said that “homosexual acts between two individuals are immoral.”

J. Matt Barber describes the battle in his article “Pro-‘Gay’ Bullies Pick Up the Pace,”

“Not surprisingly, many of those non-judgmental, freedom-loving moral-relativists on the left are up-in-arms, demanding that Pace apologize and offer a full retraction or be fired...Their carefully crafted propaganda is peppered with provocative and sensational code-words like ‘hate,’ ‘violence,’ ‘bigot,’ ‘homophobia’ – and on and on, ad infinitum. They are militant, organized, extremely powerful and well funded. Through clever semantics and shrewd political subterfuge they cynically play to honorable notions of freedom

and fair-play in order to push a deceptive and activist agenda.”

“They are the radical homosexual lobby...Theirs is a carefully orchestrated and skillfully executed scheme not only to undermine, but to abolish from public discourse, any words – or even thoughts – which might stem from the traditional Judeo-Christian worldview upon which our great nation was founded.”

“Their agenda: To mandate that only a secular-humanist worldview may be properly entertained or referenced. That worldview is one in which morality is entirely relative, and any reference to traditional notions of natural human sexuality, the natural family, or any fixed lines of demarcation between right and wrong are ‘hateful,’ ‘discriminatory,’ and to be strictly forbidden by force of law.”²⁰

God Reigns in the Midst of the Battle

America's dangerous drift brings sobering consequences. Long ago, God warned us that when people mock His ways, He will "give them over" to their own futile resources. Rejecting His guidelines, they lose His protection and are driven by the passions of their own capricious nature. Notice the descent into depravity and social chaos:

"...the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth...

Professing to be wise, they became fools...

Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves...

God gave them up to vile passions...committing what is shameful, and receiving in themselves the penalty of their error which was due.

And even as they did not like to retain God in their knowledge, God gave them over to a debased mind...being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness. They are whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful..."

—Romans 1:18-32

The good news is that those who do turn to the Light in the midst of the spreading darkness will find peace and strength in Christ. "My peace I give to you," said Jesus, "not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid."

John 14:27-28. **FC**

Berit Kjos is the author of *Brave New Schools* and *A Twist of Faith*. Her website, which contains a wealth of articles and reports, is www.crossroad.to.

Endnotes:

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² Student told: 'Leave your faith in the car,' (www.worldnetdaily.com/news/article.asp?ARTICLE_ID=38758).

³ Bob Unruh, "Christians in bull's-eye in new 'hate crimes' plan," (www.worldnetdaily.com/news/article.asp?ARTICLE_ID=55392).

⁴ "Congress denying equal protection." See, www.crossroad.to/articles2/007/edwatch/4-27-hate-crime.htm.

⁵ Paul Johnson, "The Menace of the Lobby," *Forbes*, 4-23-07.

⁶ "House panel OKs hate crimes bill," *Baptist Press*, 4-26-2007. www.bpnews.net/BPnews.asp?ID=25504.

⁷ See the article, "The Mainstream Media," (www.crossroad.to/articles2/media.htm).

⁸ "Christians arrested at homosexual event," (www.worldnetdaily.com/news/article.asp?ARTICLE_ID=40929).

⁹ Sher Zieve, "Lewiston School Plays Down Muslim Ham", *MichNews.com*, 4-26-07. "As of May 2, 2007 the Maine Attorney General "says he will not file any charges against the student who allegedly placed a ham steak on a lunch table where muslim children were eating." (www.wgme.com/News/story_12.shtml)

¹⁰ Harding, www.worldnetdaily.com.

[com/news/article.asp?ARTICLE_ID=54125](http://www.crossroad.to/news/article.asp?ARTICLE_ID=54125).

¹¹ *Declaration on Tolerance and Declaration of Principles on Religion in a Culture of Peace* (UNESCO).

¹² See the article, "Trading US Rights for UN Rules," (www.crossroad.to/text/articles/turfur12-98.html)

¹³ Secretary-General Kofi Annan, *Facing the Humanitarian Challenge: Towards a Culture of Prevention*, a pamphlet published by the UN, 1999.

¹⁴ Corinne McLaughlin and Gordon Davidson, *Spiritual Politics* (New York: Ballantine Books, 1994), p.147.

¹⁵ *Our Creative Diversity: Report on the World Commission on Culture and Development* (Paris: UNESCO, 1996), pp.11-12,45-46,67-68.

¹⁶ Dr. G. Brock Chisholm, "The Re-Establishment of Peacetime Society," *Psychiatry*, February 1946.

¹⁷ See the excerpts at, www.crossroad.to/text/articles/MentalHealth2-99.html and www.Excerpts/chronologies/mind-control.htm.

¹⁸ See the article, "Clinton's War on Hate Bans Christian Values," ([www/text/articles/cwhbcv3-98.html](http://www.text/articles/cwhbcv3-98.html)).

¹⁹ Federico Mayor, *Worldwide Action in Education, Education and Human Development*, UNESCO, 1993.

²⁰ J. Matt Barber, "Pro-'Gay' Bullies Pick Up the Pace," March 29, 2007.

Local Law Enforcement Hate Crimes Prevention Act of 2009

Editor's Note: the following is the complete text of the US Hate Crime Prevention Act as passed by Congress. Take note of the ambiguity of the language and the federal grant money that will be made available to assist in hate crime enforcement.

HR 1913 EH

111th CONGRESS, 1st Session

AN ACT

To provide Federal assistance to States, local jurisdictions, and Indian tribes to prosecute hate crimes, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled,

SECTION 1. SHORT TITLE.

This Act may be cited as the 'Local Law Enforcement Hate Crimes Prevention Act of 2009'.

SEC. 2. DEFINITION OF HATE CRIME.

In this Act--

(1) the term 'crime of violence' has the meaning given that term in section 16, title 18, United States Code;

(2) the term 'hate crime' has the meaning given such term in section 280003(a) of the Violent Crime Control and Law Enforcement Act of 1994 (28 U.S.C. 994 note); and

(3) the term 'local' means a county, city, town, township, parish, village, or other general purpose political subdivision of a State.

SEC. 3. SUPPORT FOR CRIMINAL INVESTIGATIONS AND PROSECUTIONS BY STATE, LOCAL, AND TRIBAL LAW ENFORCEMENT OFFICIALS.

(a) Assistance Other Than Financial Assistance-

(1) IN GENERAL- At the request of a State, local, or tribal law enforcement agency, the Attorney General may provide technical, forensic, prosecutorial, or any other form of assistance in the criminal investigation or prosecution of any crime that--

(A) constitutes a crime of violence;

(B) constitutes a felony under the State, local, or tribal laws; and

(C) is motivated by prejudice based on the actual or perceived race, color, religion, national origin, gender, sexual orientation, gender identity, or disability of the victim, or is a violation of the State, local, or tribal hate crime laws.

(2) PRIORITY- In providing assistance under paragraph (1), the Attorney General shall give priority to crimes committed by offenders who have committed crimes in more than one State and to rural jurisdictions that have difficulty covering the extraordinary expenses relating to the investigation or prosecution of the crime.

(b) Grants-

(1) IN GENERAL- The Attorney General may award grants to State, local, and Tribal law enforcement agencies for extraordinary expenses associated with the investigation and prosecution of hate crimes.

(2) OFFICE OF JUSTICE PROGRAMS- In implementing the grant program under this subsection, the Office of Justice Programs shall work closely with grantees to ensure that the concerns and needs of all affected parties, including community groups and schools, colleges, and universities, are addressed through the local infrastructure developed under the grants.

(3) APPLICATION-

(A) IN GENERAL- Each State, local, or Tribal law enforcement agency that desires a grant under this subsection shall submit an application to the Attorney General at such time, in such manner, and accompanied by or containing such information as the Attorney General shall reasonably require.

(B) DATE FOR SUBMISSION- Applications submitted pursuant to subparagraph (A) shall be submitted during the 60-day period beginning on a date that the Attorney General shall prescribe.

(C) REQUIREMENTS- A State, local, or Tribal law enforcement agency applying for a grant under this subsection shall--

(i) describe the extraordinary purposes for which the grant is needed;

(ii) certify that the State, local government, or Indian tribe lacks the resources

necessary to investigate or prosecute the hate crime;

(iii) demonstrate that, in developing a plan to implement the grant, the State, local, or Tribal law enforcement agency has consulted and coordinated with nonprofit, nongovernmental violence recovery service programs that have experience in providing services to victims of hate crimes; and

(iv) certify that any Federal funds received under this subsection will be used to supplement, not supplant, non-Federal funds that would otherwise be available for activities funded under this subsection.

(4) DEADLINE- An application for a grant under this subsection shall be approved or denied by the Attorney General not later than 180 business days after the date on which the Attorney General receives the application.

(5) GRANT AMOUNT- A grant under this subsection shall not exceed \$100,000 for any single jurisdiction in any 1-year period.

(6) REPORT- Not later than December 31, 2011, the Attorney General shall submit to Congress a report describing the applications submitted for grants under this subsection, the award of such grants, and the purposes for which the grant amounts were expended.

(7) AUTHORIZATION OF APPROPRIATIONS- There is authorized to be appropriated to carry out this subsection \$5,000,000 for each of fiscal years 2010 and 2011.

SEC. 4. GRANT PROGRAM.

(a) Authority To Award Grants- The Office of Justice Programs of the Department of Justice may award grants, in accordance with such regulations as the Attorney General may prescribe, to State, local, or tribal programs designed to combat hate crimes committed by juveniles, including programs to train local law enforcement officers in identifying, investigating, prosecuting, and preventing hate crimes.

(b) Authorization of Appropriations- There are authorized to be appropriated such sums as may be necessary to carry out this section.

SEC. 5. AUTHORIZATION FOR ADDITIONAL PERSONNEL TO ASSIST STATE, LOCAL, AND TRIBAL LAW ENFORCEMENT.

There are authorized to be appropriated to the Department of Justice, including the Community Relations Service, for fiscal years 2010, 2011, and 2012, such sums as are necessary to increase the number of personnel to prevent and respond to alleged violations of section 249 of title 18, United States Code, as added by section 7 of this Act.

SEC. 6. PROHIBITION OF CERTAIN HATE CRIME ACTS.

(a) In General- Chapter 13 of title 18, United States Code, is amended by adding at the end the following:

`Sec. 249. Hate crime acts

`(a) In General-

`(1) OFFENSES INVOLVING ACTUAL OR PERCEIVED RACE, COLOR, RELIGION, OR NATIONAL ORIGIN- Whoever, whether or not acting under color of law, willfully causes bodily injury to any person or, through the use of fire, a firearm, a dangerous weapon, or an explosive or incendiary device, attempts to cause bodily injury to any person, because of the actual or perceived race, color, religion, or national origin of any person--

`(A) shall be imprisoned not more than 10 years, fined in accordance with this title, or both; and

`(B) shall be imprisoned for any term of years or for life, fined in accordance with this title, or both, if--

`(i) death results from the offense; or

`(ii) the offense includes kidnaping or an attempt to kidnap, aggravated sexual abuse or an attempt to commit aggravated sexual abuse, or an attempt to kill.

`(2) OFFENSES INVOLVING ACTUAL OR PERCEIVED RELIGION, NATIONAL ORIGIN, GENDER, SEXUAL ORIENTATION, GENDER IDENTITY, OR DISABILITY-

`(A) IN GENERAL- Whoever, whether or not acting under color of law, in any circumstance described in subparagraph (B), willfully causes bodily injury to any person or, through the use of fire, a firearm, a dangerous weapon, or an explosive or incendiary device, attempts to cause bodily injury to any person, because of the actual or perceived religion, national origin, gender, sexual orientation,

gender identity, or disability of any person--

`(i) shall be imprisoned not more than 10 years, fined in accordance with this title, or both; and

`(ii) shall be imprisoned for any term of years or for life, fined in accordance with this title, or both, if--

`(I) death results from the offense; or

`(II) the offense includes kidnaping or an attempt to kidnap, aggravated sexual abuse or an attempt to commit aggravated sexual abuse, or an attempt to kill.

`(B) CIRCUMSTANCES DESCRIBED- For purposes of subparagraph (A), the circumstances described in this subparagraph are that--

`(i) the conduct described in subparagraph (A) occurs during the course of, or as the result of, the travel of the defendant or the victim--

`(I) across a State line or national border; or

`(II) using a channel, facility, or instrumentality of interstate or foreign commerce;

`(ii) the defendant uses a channel, facility, or instrumentality of interstate or foreign commerce in connection with the conduct described in subparagraph (A);

`(iii) in connection with the conduct described in subparagraph (A), the defendant employs a firearm, explosive or incendiary device, or other weapon that has traveled in interstate or foreign commerce; or

`(iv) the conduct described in subparagraph (A)--

`(I) interferes with commercial or other economic activity in which the victim is engaged at the time of the conduct; or

`(II) otherwise affects interstate or foreign commerce.

`(3) ADDITIONAL FEDERAL NEXUS FOR OFFENSE- Whoever, in the special maritime or territorial jurisdiction of the United States, or in Indian country, engages in conduct described in paragraph (1) or in paragraph (2)(A) (without regard to whether that conduct occurred in a circumstance described in paragraph (2)(B)) shall be subject to the same penalties as those provided for offenses under those paragraphs.

`(b) Certification Requirement- No prosecution of any offense described in this subsection may be undertaken by the United States, except under the certification in writing of the Attorney General, the Deputy Attorney General, the Associate Attorney General, or any Assistant Attorney General specially designated by the Attorney General that--

`(1) such certifying individual has reasonable cause to believe that the actual or perceived race, color, religion, national origin, gender, sexual orientation, gender identity, or disability of any person was a motivating factor underlying the alleged conduct of the defendant; and

`(2) such certifying individual has consulted with State or local law enforcement officials regarding the prosecution

and determined that--

`(A) the State does not have jurisdiction or does not intend to exercise jurisdiction;

`(B) the State has requested that the Federal Government assume jurisdiction;

`(C) the State does not object to the Federal Government assuming jurisdiction; or

`(D) the verdict or sentence obtained pursuant to State charges left demonstratively unvindicated the Federal interest in eradicating bias-motivated violence.

`(c) Definitions-

`(1) In this section--

`(A) the term `explosive or incendiary device' has the meaning given such term in section 232 of this title;

`(B) the term `firearm' has the meaning given such term in section 921(a) of this title; and

`(C) the term `State' includes the District of Columbia, Puerto Rico, and any other territory or possession of the United States.

`(2) For the purposes of this chapter, the term `gender identity' means actual or perceived gender-related characteristics.

`(d) Statute of Limitations-

`(1) OFFENSES NOT RESULTING IN DEATH- Except as provided in paragraph (2), no person shall be prosecuted, tried, or punished for any offense under this section unless the indictment for such offense is found, or the information for

such offense is instituted, not later than 7 years after the date on which the offense was committed.

`(2) DEATH RESULTING OFFENSES- An indictment or information alleging that an offense under this section resulted in death may be found or instituted at any time without limitation.

`(e) Rule of Evidence- In a prosecution for an offense under this section, evidence of expression or associations of the defendant may not be introduced as substantive evidence at trial, unless the evidence specifically relates to that offense. However, nothing in this section affects the rules of evidence governing impeachment of a witness.'

(b) Technical and Conforming Amendment- The table of sections at the beginning of chapter 13 of title 18, United States Code, is amended by adding at the end the following new item:

`249. Hate crime acts.'

SEC. 7. SEVERABILITY.

If any provision of this Act, an amendment made by this Act, or the application of such provision or amendment to any person or circumstance is held to be unconstitutional, the remainder of this Act, the amendments made by this Act, and the application of the provisions of such to any person or circumstance shall not be affected thereby.

SEC. 8. RULE OF CONSTRUCTION.

Nothing in this Act, or the amendments made by this Act, shall be construed to prohibit

any expressive conduct protected from legal prohibition by, or any activities protected by, the Constitution.

Passed the House of Representatives April 29, 2009.

Attest:

Clerk.