

American Renaissance

There is not a truth existing which I fear or would wish unknown to the whole world.

— Thomas Jefferson

Vol. 18 No. 10

October 2006

Black Racial Consciousness, Part II

Hatred for whites is often part of black identity.

Part I, in the previous issue, described the extent to which blacks identify with their race. Part II begins with the widespread assumption among blacks that race and culture cannot be separated.

by Jared Taylor

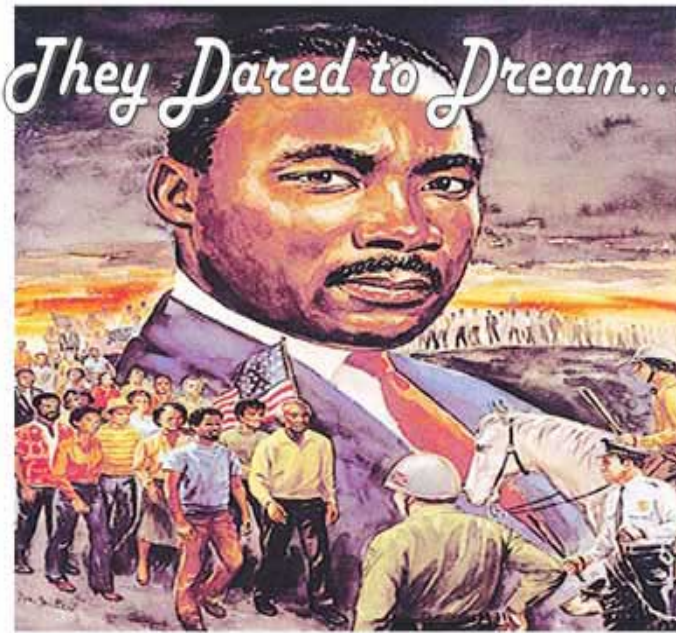
One of the essential rules of white racial etiquette is to assume that culture is independent of race, that anyone of any color from anywhere in the world can be a full participant in any civilization. Many blacks would disagree; they appear to believe that culture is inseparable from biology. Camille Hernandez-Ramdawar's mother is white and her father was a black from Trinidad. Her parents separated, and her white mother reared her. She recognized that her mother loved her, but when she became an adult she found there was something her mother could not give her: "a culture that matched her color."

Heather Green, a Canadian of black-white parentage, explains her own embrace of blackness:

"If I do anything short of vigilantly embracing my African identity—consciously, wholeheartedly and without illusions about African realities—than I may be swept away, co-opted, consumed and sucked into the European power structure, culture and mindset . . . Identifying as an African woman, as a daughter of African people and African ancestors, I vow that I am not and will not become part of any value system which seeks to crush other races through its way of life."

This is a particularly harsh view of

"European" society, and is a complete rejection of half her parentage. Nevertheless, the assumption that culture fol-



lows biology is at the root of the official black view of cross-racial adoption. In 1972, the National Association of Black Social Workers (the one that holds exclusively black conferences) officially took the stance that adoption of blacks

A 2004 poll found that only 41 percent of black registered voters had "a lot" of confidence that their votes would even be counted in November.

by whites was "genocide." In 1994, it withdrew the charge that it is genocide, but still opposes adoption by whites. The association asserts "black children in white homes are cut off from the healthy development of themselves as black people."

South African blacks agree. Under white rule, it was illegal for whites to adopt black babies, but after the African

National Congress took power in 1994 it repealed the ban. The AIDS epidemic and the social disruption that followed the end of apartheid have led to growing numbers of abandoned black babies, with hundreds given up for adoption every month. Whites have adopted some of these babies but many blacks are horrified, and want to reinstitute the ban. "These children, the next generation, will be tainted for ever because they will never know who they are," said one black social worker.

The close tie between black race and culture is evident elsewhere. Over the years, communities of Ethiopian Jews have emigrated to Israel. Although most have never been to the United States or even seen an American black, they are passionate fans of rap music, hip-hop fashion, and "gangsta" demeanor, and show no interest in Israeli pop culture. "All the Ethiopians try to imitate the (American) blacks," says 16-year-old Batya Tadela, also from Ethiopia.

The same link between race and culture is behind the growth in the United States of two recent black movements: Kwanzaa and the Black Muslims. Both started from nothing and now have millions of supporters and members—essentially all black. Kwanzaa was invented in 1966 by a black activist named Ron Karenga as a black holiday for the Christmas season. US Presidents now deliver official Kwanzaa greetings, and the Postal Service issues Kwanzaa stamps. According to a 2004 survey by

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Letters from Readers

Sir — I really enjoyed your recent articles, “Blacks and High Steel” (June 2006) and “Dispatches from the Go-Slow Zone” (Aug. 2006). Blacks have changed a lot since I worked with them for two years in the late ’forties. At that time, I was a social worker with the Cook County Department of Public Welfare in Chicago. There were three or four large offices and each social worker worked in the office closest to home. Since I lived near the black neighborhoods, I worked in the “black” office. My colleagues were about 95 percent black, and the “support staff,” as John Ingram called it in his article, was 100 percent black. The black caseworkers were some of the nicest people I had ever known. Most had master’s degrees in social work, and at least two of the men were working on Ph.D.s at the University of Chicago—one in mathematics, the other in human relations. The “office ladies” were also very nice and courteous.

I spent three days in the office each week, and two in the “field.” I had a caseload of 99 families, all of whom I visited at least once every three months, and sometimes more often. These were underclass families, many illiterate, but always very respectful to me. My clients were all black, with the exception of one white woman living with a black doctor. She was an English “war bride” who had married a black American soldier. She told me she was sorry she married him, because the blacks did not accept her and she felt very lonely. They had a lovely two-year-old daughter.

I walked through some of the worst tenements, but no one ever bothered me. At one apartment building, I told the woman I was visiting that I felt some-

thing was rubbing against my legs on the way up the stairs (it was pitch black, no lights, and I couldn’t see a thing). She said, “They are rats.” I asked her why people didn’t get cats and she said, “Oh, them rats are as big as them cats, and cats are afraid of them rats.”

I lasted in the job for two years, at a time when most social workers quit after six months, due to the work and the pressure. I found the job very interesting and really liked working with blacks. Indeed, I left because I started feeling more black than white! When I looked in the mirror I was surprised to see a white face, so I figured it was time to leave.

It seems as though a lot of the trouble with blacks (and other non-whites) has been caused by social engineering schemes, such as the Civil Rights Act and affirmative action. Non-whites have become very demanding, and seem to have chips on their shoulders. Since our country will soon be majority non-white—several states already are—it sometimes seems whites are an endangered species. All over the world, whites have no more than one or two children, in part because they have to pay taxes to support the offspring of the colored races. At the age of 83, I won’t be here to see it, but I do wonder what our country will be like for us in 2050.

Bessie Dailey, Winston, Ore.

Sir — I would like to add one more piece of evidence to Jared Taylor’s catalogue of the ways in which blacks continue to hold themselves apart. Many people have noticed how often blacks have changed names: colored, Negro, black, Afro-American, African-American. Scoffers say they are running away

from a bad reputation, that as soon as one name becomes associated with their unhappy traits, they try to wipe the slate clean with a new one. Before long, though, everyone realizes that Negroes are just colored people with a different name, so they try a new one.

There is more to it, however. Although the word “Negro” means black in Spanish and Portuguese, in the United States it had a vaguely ethnic ring that did not call attention to race. The shift to “black” was a reminder of biological distance, and the more recent appeals to Africa add geography to the sense of separateness. Just as names like Shaniqua and Latonya highlight how different they are, “African-American” puts them on a completely different continent.

Alice Lancaster, Tampa, Fla.

Sir — I wasn’t quite sure what to make of Jared Taylor’s cover story about black racial consciousness. I detected what appeared to be a tone of disapproval in his description of the extent to which blacks put their interests first. However, isn’t that exactly what he has been recommending for years that whites do? Or is it simply his view that whites would go about it more gracefully? One must not condemn in others what one wants for oneself.

Alan Whitcomb, Wheeling, W. Va.

Sir — I enjoyed your review of Frank Ellis’s book, *Marxism, Multiculturalism and Free Speech*. I have read a number of Prof. Ellis’s essays, and I think no one draws the parallels between communism and anti-racism more convincingly than he does. It seems to me that both movements offer rewards that some people find irresistible: the virtuous glow of being on the side of justice (for the proletariat or for colored peoples—take your pick), which in turn provides cover for what would otherwise be a naked grab for power. Both communists and anti-racists claim to be good guys, but they treat their enemies viciously and crave political power.

When communism fell apart, anti-racism was the new home for all the sick people who no longer had an ideology to cover their lust for power with the appearance of virtue. But only whites fell for the replacement, which amounts to collective suicide.

Stephen Kolsanoff, Quebec, Canada



American Renaissance

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American Renaissance is published monthly by the New Century Foundation. NCF is governed by section 501 (c) (3) of the Internal Revenue Code; contributions to it are tax deductible.

Subscriptions to American Renaissance are \$24.00 per year. First-class postage is an additional \$8.00. Subscriptions to Canada (first class) are \$36.00. Subscriptions outside Canada and the U.S. (air mail) are \$40.00. Back issues are \$3.00 each. Foreign subscribers should send U.S. dollars or equivalent in convertible bank notes.

Please make checks payable to: American Renaissance, P.O. Box 527, Oakton, VA 22124. ISSN No. 1086-9905, Telephone: (703) 716-0900, Facsimile: (703) 716-0932, Web Page Address: www.AmRen.com

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the National Retail Foundation, 4.7 million Americans celebrated the holiday. Kwanzaa does not formally exclude whites, but local organizers sometimes keep out non-blacks. One reporter wrote recently that a major celebration in Buffalo would not let a white journalist cover the event but welcomed black journalists. Even recent cultural artifacts can quickly become exclusively black.

As for the Black Muslims, they have grown from a handful in the 1930s, to nearly three million. If this rate of growth were to continue, Islam could rival Christianity in some urban areas. Blacks who may not, themselves, be members of the Nation of Islam have great respect for its anti-white leader, Louis Farr-



Rashard Casey doesn't like black women dating white men.

akhan. Users of the Internet arm of Black Entertainment Television, BET.com, chose him as the black "person of the year" for 2005. Mr. Farrakhan was elected over Oprah Winfrey, Senator Barack Obama, Robert L. Johnson, who started BET, and "the suffering victims

of Hurricane Katrina of New Orleans." As Retha Hill, BET.com's vice president for content, explained, "An overwhelming percentage of our users agreed that Minister Farrakhan made the most positive impact on the Black community over the past year."

What did Mr. Farrakhan do in 2005 to deserve that honor? He received heavy news coverage twice that year. Once was when he promoted the theory that whites blew up the New Orleans levees to destroy black neighborhoods. The other was when he organized a "Millions More Movement" on the National Mall to celebrate the tenth anniversary of the Million Man March. On that occasion, Michael Muhammad, National Youth Minister for the Nation of Islam declaimed: "We want to say to our young brothers of the Crips and the Bloods that we are one family. The real enemy doesn't wear blue, but white, even when he's butt naked."

Ayinde Baptiste, a Nation of Islam speaker from an early age, added: "We are at war here in America and across the world. . . . We need soldiers now. We need black male soldiers, we need Crips and Bloods soldiers . . . soldiers in the prisons, soldiers in the streets." He did not need to point out whom these soldiers were to fight. The Congressional Black Caucus endorsed the event and five black Congressmen attended it.

To embrace blackness often means a deep hostility to interracial dating. Interracial couples often report more open hostility from blacks than whites. It is not surprising, therefore, that *Interrace* magazine, which was published for mixed-race couples, found in a reader poll that heavily-black Detroit was the

major US city least receptive to black-white couples. Atlanta was most receptive, but mixed couples generally found the whitest cities the most welcoming.

Many mixed-race people have reported that when they were growing up, black children were more cruel than white children. One woman recalls blacks calling her "half-white bitch" or "half-white monkey." Another says children called her "honky nigger."

Some white men react harshly when they see "their" women with black men, but blacks are now probably more likely than whites to resort to violence against a mixed couple. Rashard Casey was the star quarterback of the Penn State football team. In 2000, he and another black visited a Hoboken, New Jersey, nightclub and were angry to find a black woman with a white man. "What are you doing with him?" they asked. "You should be with us; you're one of us."



Black "person of the year" for 2005.

When the white man, Patrick Fitzsimmons, left the bar, the two blacks knocked him down and nearly kicked him to death. Mr. Fitzsimmons had what could almost be called professional reasons for escorting a black lady. He was a tolerance training instructor for the Hoboken Police Department.

Blacks understand that marrying outside their race brings a serious risk of being "not black enough." Almost no whites have ever heard of Tyler Perry, but he is one of America's most successful black playwrights and movie producers. A budget movie adapted from one of his stage shows, "Diary of a Mad Black Woman," surprised the industry by opening at No. 1 at the box office, and eventually taking in more than \$50 million. "African-American women are the most loyal fan base you'll ever have," he explains. "As long as you don't marry outside the race, you are in."

This is an old concern. No less a person than W.E.B. Du Bois, founder of the

modern black civil rights movement, fell in love with a German girl named Dora Marbach when he was young, but decided not to marry her. He had made up his mind to be a leader of black people, and knew that a white wife would discredit him.

Racism

A common aspect of black racial consciousness is the conviction that whites are irredeemably racist. Undoubtedly, there are some whites who do not like blacks, but the sentiments many blacks attribute to whites are nothing short of caricature. Film producer Spike Lee, for example, explained to *Playboy* in 2004 why he would never go to an event sponsored by the National Association for Stock Car Auto Racing: “I just imagine hearing some Country-and-Western song over a loudspeaker at NASCAR: ‘Hang them n****r up high! Hang them n****r up high!’ I’m not going to no NASCAR.” Academy Award-winning actor Denzel Washington likewise explains, “a whole lot of people in the country won’t go to a movie I’m in because I’m black. Period.”

As noted earlier in Part I, a solid majority of blacks believe the US government is giving them AIDS, so it should not be surprising that they should believe other things that reflect badly on whites. A 2004 BET/CBS poll found that only



41 percent of black registered voters had “a lot” of confidence that their votes would even be counted in November, and no fewer than 68 percent agreed with the statement that there are “deliberate attempts to disrupt African American voting.”

In a survey of blacks supported by Oregon State University and the Rand Corporation, one third said medical institutions use minorities as “guinea pigs” to try out new birth control methods. Almost one-fourth agreed that “poor and minority women are sometimes forced to be sterilized by the government,” and

22 percent agreed that “the government’s family-planning policies are intended to control the number of black people.”



W.E.B. Du Bois meets one of his heroes.

Only 36 percent of blacks—as opposed to 61 percent of whites—support doctor-assisted suicide. Rev. James Perkins of Detroit’s Greater Christ Baptist Church says it is because they believe such a system would be manipulated so that blacks would be “receiving less medical care and [were] more often eliminated.” Mary Evans, one of two black members of the board of a non-profit group that advocates physician-assisted suicide, explains that “people in the black community see death with dignity as just another way for them to be offed.”

It was widely reported during the relief efforts that followed Hurricane Katrina that many blacks believed New Orleans had been neglected because so many of the victims were black. Seventy percent of blacks—and 30 percent of whites—believed this. Nor was it only Louis Farrakhan who claimed the government had blown up the New Orleans levees to flood black neighborhoods. There were no scientific polls taken on this question, but a black *Washington Post* columnist explained: “I was stunned in New Orleans at how many black New Orleanians would tell me with real conviction that somehow the levee breaks had been engineered in order to save the French Quarter and the Garden District at the expense of the Lower Ninth Ward, which is almost all

black. . . . These are not wild-eyed people. These are reasonable, sober people who really believe that.”

The late Carl Rowan was a syndicated columnist, head of the USIA, ambassador to Finland, and served on the National Security Council, but it would probably be safe to assume he would have been among those who thought black New Orleans was deliberately flooded. In a 1996 book called *The Coming Race War in America*, he wrote that whites are so inveterately racist that blacks will soon rise up in massive violence. He claimed that “corporate boardrooms, local governments, education districts, are full of powerful men and women who are virulent bigots,” and wrote of “cruelly bigoted rhetoric that often befouls the well of the House of Representatives.” Although he failed to provide examples, he wrote: “As surely as though they were Third Reich propagandists paving the way for a blitzkrieg, we see the right-wing hatemongers all over the American media, spewing forth venom that energizes the white supremacists.”

Ellis Cose is a black journalist who often writes for *Newsweek*. He insists that racism is so pervasive that “despite its very evident prosperity, much of America’s black middle class is in excruciating pain.” He claims that “decent black people” with good, white-collar jobs “are themselves in a state of either silent resentment or deeply repressed rage. Taken as a group, they are at least as disaffected and pessimistic as those struggling at society’s periphery.”

It is hard for whites to understand “excruciating pain” and “repressed rage” when they can think of no white institutions and very few white individuals who could be described as persecuting blacks. Three black social workers, Sekou Mims, Omar Reid, and Larry Higginbottom, have recognized this very problem and have a name for it: “post traumatic slavery disorder (PTSD).” Mr. Reid runs support groups for black men who are filled with rage and anxiety despite the fact that there are no obvious white oppressors in their lives. PTSD causes it, he says. There may be few whites today who actively oppress blacks, but past oppression still has dramatic effects. PTSD therefore causes crime, illegitimacy, drug-taking, and school failure. “Black people as a whole are suffering from PTSD,” explains Mr.

Mims, who hopes to have the disorder recognized as an official medical diagnosis.

Suspicion of whites begins early. A professor of education studied how black and white high school students differed in how they evaluated different sources of historical knowledge:

“When asked to rank order the credibility of a range of sources, white students selected history textbooks, history teachers, and library books as the three most reputable. . . . Black student selected family members, black teachers, and documentaries/videos by or about black people. They thought that traditional teachers and textbooks represented ‘white people’s history’ . . . Family members and other black adults were trustworthy because elders and others passed down ‘what really happened’ in the past.”

Black author Patricia Turner has written an eye-opening book called *I Heard it Through the Grapevine* about some of the terrible things blacks think whites are trying to do to them. She reports that in the 1980s many blacks believed Church’s fried chicken was laced with a chemical that would sterilize blacks. She writes that in 1984, then-Congressman Jim Bates of California actually had the FDA test some of the chicken, using gas chromatography and mass spectrometry.



Not any more.

A black boycott weakened the chain, and it merged with Popeye’s Chicken and Biscuits. In the 1990s, a soft drink called Tropical Fantasy had to mount a long, hard campaign to squelch the same sterilization rumor.

Miss Turner reports that one company probably went under because of paranoid rumors. The Troop Sport brand of clothing was very popular with blacks in the 1980s even though most whites had never heard of it. According to a company spokesman, 95 percent of sales

were to blacks and Hispanics. Then word got around that the Ku Klux Klan owned the company, and that Troop stood for “To Rule Over Oppressed People.” Inside the linings were supposed to be messages like “Thank you, nigger, for making us rich.” Troop started putting up anti-Klan ads in stores and hired the black group Gladys Knight and the Pips to promote the brand. It didn’t work; the company went out of business.

Hate

If people really believe the government is giving him AIDS and blowing up levees, that white-owned companies are trying to sterilize them, and that corporate board rooms are filled with “virulent bigots,” they would be lacking in normal human emotions if they did not— to put it bluntly—hate white people.

Indeed, expressions of explicit anti-white hatred go back to at least the time of W.E.B. Du Bois, who once wrote, “It takes extraordinary training, gift and opportunity to make the average white man anything but an overbearing hog, but the most ordinary Negro is an instinctive gentleman.”

On another occasion he expressed similar sentiments in verse:

I hate them, Oh!
I hate them well,
I hate them, Christ!
As I hate hell!
If I were God,
I’d sound their knell
This day!

One might argue that in Du Bois’s time, when segregation was widespread and discrimination was still common, such sentiments were understandable. Today, many whites find them less justified, but they may be more common than ever. Amiri Baraka, originally known as LeRoi Jones, is one of America’s most famous and well-regarded black poets. His work is brimming with anti-white animus as in these lines from “Black Dada Nihilismus:”

Come up, black dada nihilismus.
Rape the white girls.
Rape their fathers.
Cut the mothers’ throats.

In “Leroy” he wrote: “When I die, the consciousness I carry I will to black people. May they pick me apart and take the useful parts, the sweet meat of my feelings. And leave the bitter bullshit rotten white parts alone.” In July, 2002, Mr. Baraka was appointed poet laureate

of New Jersey, but came under criticism only when he wrote about the Sept. 11 attacks: “Who told 4,000 Israeli workers at the Twin Towers to stay home that day? Why did Sharon stay away?”



Amiri Baraka: “Rape the white girls.”

Casual observations by blacks reveal attitudes whites may not suspect. On March 10, 2003, two policemen died in a shootout at the Stapleton Houses in New York City. Almost everyone who lives in the housing project is black. Grace Watkins, an 18-year-old resident, explained that when people learned about the killings they said they thought the policemen got what they deserved. “I think a lot of people out here weren’t worried about [the shootings] because they thought they were white cops, but when they heard the cops were black, their attitude changed totally,” she said. “And they started expressing concern for the police officers’ families.”

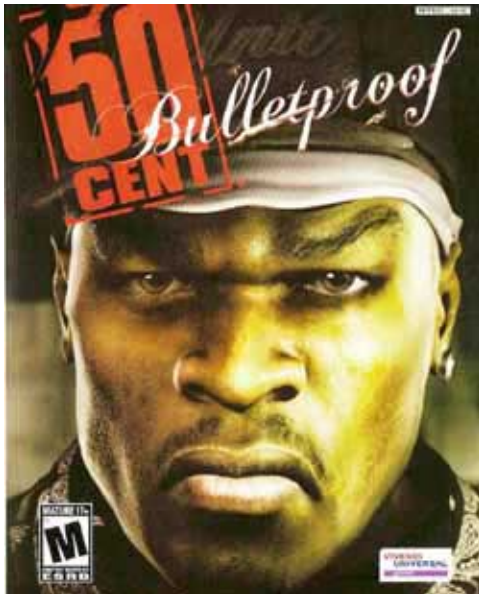
Toni Morrison is a celebrated black author who has won the Nobel Prize, but her white admirers may be surprised by her views: “With very few exceptions, I feel that White people will betray me; that in the final analysis they’ll give me up.” “It’s just a kind of constant vigilance and awareness that maybe these relationships [friendship with whites] can go just so far.” She has also explained why there are no major white characters in her novels: “What is interesting to me is what is going on within the community. And within the community, there are no major White players.”

Author Randall Robinson has concluded after years of activism that “in the autumn of my life, I am left regarding white people, before knowing them individually, with irreducible mistrust

and dull dislike.” He wrote that it gave him pleasure that when his father was dying he slapped a white nurse, telling her not “to put her white hands on him.”

In June 2006, Professor Leonard Jeffries of the City University of New York spoke at a “Unity in Diversity” forum at New York City’s Department of Housing Preservation and Development. He told the 100 or so mostly black city workers that blacks have absorbed too much white thinking: “If every white person in the world dropped dead, the system [that oppresses you] would continue to go on, because it’s in you now.” To roars of approval, he explained how blacks should purge themselves of white thinking: “My basic rule of thumb is to stay away from things white. Take the whiteness out of your minds, or at least neutralize it with blackness.” Prof. Jeffries says blacks should avoid white milk, white bread and white sugar, and that coffee-drinkers should “take it black.” For more than an hour, he mocked and ridiculed whites.

Khalid Abdul Muhammed, an assistant to Louis Farrakhan once observed:



Probably not very fond of whites.

“Hollywood is owned by these so-called Jews. Look at the movies they make about us, Black people killing Black people. Let’s make some revolutionary movies where we kill white people in the movie. Kill ‘em so hard you have to cover up your popcorn from the blood spraying out of the screen.”

Black rap artists commonly express hatred and contempt for whites. This is just a small sampling from the large num-

ber of anti-white lyrics found in recordings:

“They got us brainwashed to be the minority, but when we kill them off we gonna be the majority. . . . if the whites speak up, then I’ll lead my people, because two wrongs don’t make it right but it damn sure make us equal; I’m inciting riots, so let’s start the looting. . . . in this revolution I loathe my enemy”

“A fight, a fight, a nigger and a white, if the nigger don’t win then we all jump in. . . . smoking [killing] all America’s white boys”

“I kill a devil [white] right now. . . . I say kill whitey all nighty long. . . . I would kill a cracker for nothing, just for the fuck of it. . . . Menace Clan kill a cracker; jack ‘em even quicker. . . . catch that devil slipping; blow his fucking brains out.”

“Devils [whites] fear this brand new shit. . . . I bleed them next time I see them. . . . I prey on these devils. . . . filling his body up with lead, yah; cracker in my way; slitting, slit his throat; watch his body shake; watch his body shake; that’s how we do it in the motherfucking [San Francisco] Bay”

Fantasies about killing whites are not limited to the “gangsta” underground. Jazz musician Miles Davis once said, “If somebody told me I had only one hour to live, I’d spend it choking a white man. I’d do it nice and slow.” bell hooks, a black professor of English at City College of New York, who insists on spelling her name in lower case, once wrote, “I am writing this essay sitting beside an anonymous white male that I long to murder.” Demond Washington, a star athlete at Tallassee High School in Tallassee, Alabama, got in trouble for saying over the school intercom, “I hate white people and I’m going to kill them all!” Later he said he did not really mean it.

Someone who probably did mean it was Dr. Kamau Kambon, black activist and former visiting professor of Africana Studies at North Carolina State University in Raleigh. In 2006, Prof. Kambon told a panel at Howard University Law School that “we [blacks] are at war” and that white people had set up an “international plantation” for blacks. “White

people want to kill us,” he added. “They want to kill you because that is part of their plan.” Dr. Kambon’s solution? “We have to exterminate white people off the face of the planet to solve this problem.”



It may be that Prof. Kambon was unusual only in that his remarks were broadcast by C-SPAN. In 2005, I was on a radio program with James “Jimi” Izrael, a black editorial assistant for the Lexington, Kentucky, *Herald-Leader*, to talk about Prof. Kambon. I mentioned other famous blacks who have publicly fantasized about killing whites, and Mr. Izrael began to laugh. “Listen,” he said, “I’m laughing because if I had a dollar for every time I heard a black person [talking about] killing somebody white I’d be a millionaire, like, once or twice a week.”

For some, killing whites is not mere fantasy. Although the press was quiet about this aspect of the story, the two snipers who terrorized the Washington, DC, area in 2002 had a specifically racial motive. Lee Malvo testified that his confederate John Muhammad was driven by hatred of America because of its “slavery, hypocrisy and foreign policy.” His plan was to kill six whites a day for 30 days.

Mr. Malvo and Mr. Muhammad did not get very far with their plan. The Black Muslims behind what became known as the Zebra Killings were more successful. For a 179-day period in 1973 and 1974, a group of “Death Angels” kept the city of San Francisco in a state of panic as they killed dozens of randomly-chosen “blue-eyed devils.” Some 71 deaths were eventually attributed to them. Four of an estimated 14 Death Angels were convicted of first-degree murder. Most Americans have never heard of the Zebra Killings.

Although the common assumption about American race relations is that whites, not blacks, nurse racial hostilities that often erupt in violence, racially-

motivated murder of whites by blacks is considerably more common. Murders like that of James Byrd, dragged to death by whites in 1998, are well reported, but racial murder by blacks is little publicized.

“All I knew was she had blond hair and blue eyes and she had to die. If I’d have had a gun, there’d be a lot dead white people on the streets of White Plains.”

For example, in Wilkesburg, near Philadelphia, 39-year-old Ronald Taylor killed three men and wounded two others in a 2000 rampage, in which he targeted only whites. At one point, he pushed a black woman out of his way, saying “Not you, sister,” and was heard to say, “I’m not going to hurt any black people. I’m just out to kill all white people.” At one point, he also aimed a gun at a white woman’s head, uttered what news reports called “a racial epithet,” and then said, “No, I think I’ll terrorize you for a while.” Fortunately, he did not shoot her.

Police found anti-white diatribes in his apartment, but were careful to play down any possible racial motive. As the town’s police chief explained, “There’s a lot of anger and hostility in this individual, so I think it’s a little premature to simply define this as a racist event.”

In the same year, Obie Weathers ran amok in San Antonio, Texas. He attacked but did not manage to kill two elderly white men. Later he found 82-year-old Norma Petrash in her home and beat her to death. All three whites—attacked within 24 hours—lived within a six-block radius, but the killer does not appear to have known them. One detective said Mr. Weathers told him, “I hate all white people.”

Also in 2000, a black man named Gregory Devon Murphy walked into a quiet, residential neighborhood in Alexandria, Virginia, and casually slit the throat of an eight-year-old white boy playing in his front yard. When police searched the man’s belongings they found a note that said “Kill them raceass whiate kidd’s anyway.” Mr. Murphy had already served time for attacking a white man without provocation, calling him “whitey,” and beating him with a ham-

mer.

In 2005, Philip Grant, who is black, stabbed Concetta Russo-Carriero to death in a shopping mall parking lot in White Plains, New York. In a videotaped confession, he explained why he murdered her: “I never saw her before, and I didn’t care. All I knew was she had blond hair and blue eyes and she had to die. If I’d have had a gun [that day], there’d be a lot dead white people on the streets of White Plains.” He added: “I was thinking that the first person I see this morning that looks white, I’m killing them. I have no remorse whatsoever because she was white.” A jury convicted him of murder.

It is safe to assume that if the races had been reversed in these cases—if whites had murdered blacks for racial reasons—there would have been considerably more news coverage.

Ever since serious riots in April 2001, Cincinnati has suffered racial tension that occasionally breaks out into anti-white violence. In 2002, police attracted a crowd when they broke up a fight between two black women. The crowd became a mob and started throwing rocks at whites driving by. Gary Landers, a photographer for the *Cincinnati Inquirer*, ventured into the area looking for news but ventured out when someone shouted at him: “Get your white ass out of here. We oughta just kill all you white (expletive deleted) and we wouldn’t have no more problems.”

Although he did not commit murder, in his autobiography *Makes Me Wanna Holler*, *Washington Post* journalist Nathan McCall remembered an episode from his early years:

“The fellas and I were hanging out on our corner one afternoon when the strangest thing happened. A white boy ... came pedaling a bicycle casually through the neighborhood. ... Somebody spotted him and pointed him out to the rest of us. ‘Look! What’s that motherfucka doin’ ridin’ through here?! Is he crraaaazy?!’ ... We caught him on Cavalier Boulevard and knocked him off the bike. ... Ignoring the passing cars, we stomped him and kicked him. My stick partners kicked him in the head and face and watched the blood gush from his mouth. I kicked him in the stomach and nuts, where I knew it would hurt. Every time I drove my foot into his balls, I felt better ... one dude kept stomping, like he’d gone berserk ... When he finished, he reached down and picked up the white

dude’s bike, lifted it as high as he could above his head, and slammed it down on him hard. ... We walked away, laughing, boasting, competing for bragging rights about who’d done the most damage.”



Mr. McCall expressed no regrets for this brutality.

Many whites have no direct experience of the active hatred many blacks feel for them, but it can crop up in unexpected places. Frank Ahrens writes in the *Washington Post* of walking through a lively part of Washington, DC, and admiring the music of a black sidewalk saxophonist. As he was about to compliment the man, the black said to him, “After 42 years in this life, I learned one thing: White people suck!” Mr. Ahrens later watched as a white woman dropped a bill into the man’s saxophone case only to be met with a snarling racial slur. “She staggered in response, as if shoved,” he wrote.

A generalized hatred of whites is not restricted to American blacks. Faraday Nkoane, leader of the Uhuru cultural club in Pretoria, South Africa, told a young audience at a Human Rights Day celebration that stealing from whites “is the right thing to do.” He went on:

“Stop stealing from black people The whites have stolen from us since April 6, 1652. Our ancestors’ cattle, goats, sheep, chickens and others are in the hands of the whites, while we are left with nothing. . . . Taking from whites is not a crime because you repossess what belongs to you. But make sure you are not caught.”

Amiri Bakara, poet laureate of New Jersey, expressed the same sentiments

years earlier, and even put them in blank verse:

You cant steal nothin from a white man, he's already stole it he owes you anything you want, even his life. All the stores will open up if you will say the magic words. The magic words are: Up against the wall motherfucker this is a stick up!

Robert Mugabe, president of Zimbabwe, has made a name for himself as a hater of white people. He has systematically driven white farmers off their land, and has called for the expulsion of all whites. "Our party must continue to strike fear in the heart of the white man, our real enemy," he once told a party congress. "Zimbabwe," he says, "is for black people, not white people." The expulsion of whites, who had run a very successful economy, plunged his people into deep hardship, but it made him extremely popular with blacks who do not live in Zimbabwe. The overwhelmingly



black readers of the British magazine *New Africa* voted him the third greatest African of all time, after Nelson Mandela

and Kwame Nkrumah, the first post-colonial African leader (Martin Luther King, Jr. was seventh and Malcolm X was ninth).

Some American blacks are equally impressed with Mr. Mugabe. On Sept. 12, 2002, he offered the United Nations General Assembly in New York City a spirited defense of his policy of driving out white farmers. That afternoon, at New York's City Council chamber, he spoke on the same theme to an audience from the City Council's Black and Hispanic Caucus. Charles Barron, a Brooklyn council member and former Black Panther who had invited Mr. Mugabe to City Hall, hugged him and held his hand aloft like a victorious boxer.

Mr. Barron no doubt sees a kindred spirit in Mr. Mugabe. At a rally for reparations for slavery, he once said he sometimes wants to go up to a white person, say, "You can't understand this, it's a black thing," and then "slap him just for my mental health." **Ω**

"*Black Racial Consciousness*" will conclude in the next issue.

Can America be Saved?

Patrick J. Buchanan, *State of Emergency: The Third World Invasion and Conquest of America*, Thomas Dunne Books, 2006, 308 pp., \$24.95.

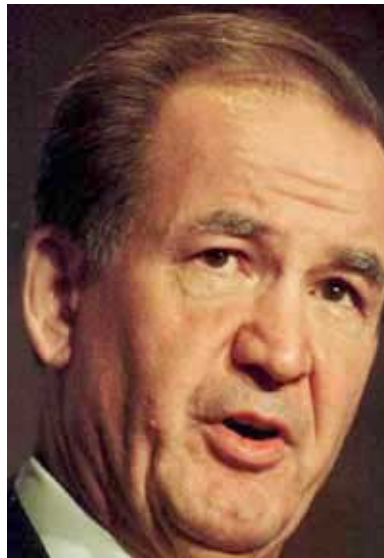
A patriot's plea for his country.

reviewed by Jared Taylor

This marvelous book appears at exactly the right moment: just as Congress is returning from vacation to resume debate on comprehensive immigration control. Patrick Buchanan, who has already written nearly a whole shelf of conservative classics, is topping the best-seller lists with one of the most eloquent and influential calls for immigration control we are likely to see for many years. One of the rare public intellectuals who can look past economic arguments to the ties of blood and heritage that make a nation out of a rabble, Mr. Buchanan knows that the demographic transformation we are witnessing threatens the very survival of the country he loves. This book is a cry from the heart of a deeply committed American patriot.

Mr. Buchanan covers just about everything that has gone wrong: govern-

ment failure to protect our borders or punish companies that hire illegals, the crushing burden of medicine and edu-



Patrick Buchanan.

cation for immigrants, the abandonment by elites of the concept of nation, the indifference and even hatred of many

newcomers for America, the lust for *reconquista*, and the loss of will that means we must adapt to immigrants rather than the reverse. But most remarkably, Mr. Buchanan does not shy away from race.

He takes deliberate aim at people like Ben Wattenberg who tell us that anyone can be an American because we are a "creedal" or "proposition" nation. "Language, faith, culture, and history—and, yes, birth, blood, and soil—produce a people, not an ideology," he writes. Elsewhere, he scoffs at the diversity we are supposed to be celebrating: "Nowhere on this earth can one find a multicultural, multiethnic, multilingual nation that is not at risk."

Mr. Buchanan even quotes approvingly the late Sam Francis's words at the 1994 AR conference: "The civilization that we as whites created in Europe and America could not have developed apart from the genetic endowments of the creating people, nor is there any reason to believe that the civilization can be successfully transmitted to a different people." He points out that if Francis had

said this about the Chinese, for example, no one would have been shocked, but to speak of the genetic endowments of Europeans is a hanging offense: Francis lost his job at the *Washington Times*.

Mr. Buchanan even puts in a good word for the people who passed the 1924 “national origins” restrictions on immigration: “We may call them bigoted, but they preserved the America we are losing.” Although at the time he supported the 1965 Celler-Hart bill that led to the current Third-World invasion, Mr. Buchanan now understands why Senator Sam Ervin of North Carolina opposed it. “What is wrong with the national origins of the American people?” the senator asked. “What is wrong with maintaining them? What is wrong with preferring as immigrants one’s own kinsmen?”

This book is undoubtedly the strongest defense of an essentially European America now available from a mainstream publisher.

Much of the data and most of the arguments in this book will be known to readers of AR, but *State of Emergency* ventures into less well known territory as well. In a brief account of the history of US immigration policy, Mr. Buchanan points out that the Statue of Liberty was first publicly linked to immigration in a speech by Franklin Roosevelt in 1936—on the 50th anniversary of its dedication. Ironically, this was at a time when the US was receiving hardly any immigrants. As Mr. Buchanan explains, people who would have us believe we are a “creedal” nation are always trying to hijack America’s past; they tell us the statue always meant immigration.

Mr. Buchanan also gives us a review of our stormy relations with Mexico, laying to rest the idea that Mexico has never willingly given up territory. He points out the Mexicans once offered to sell us Baja California for \$10 million but Congress rejected the offer.

Mr. Buchanan has a knack for marshalling familiar numbers in interesting ways. He points out, for example, that the figure of 36 million for immigrants and their children living in the United States is almost as large as the entire number of immigrants who came between 1607 and the Kennedy election of 1960. And today’s newcomers, he adds, are people who “have never been assimilated fully into any Western coun-

try.”

Likewise, if we accept the figure of 12 to 20 million illegals in our country, this is more than all the German and Italians who ever came here—and they were the most numerous immigrant peoples until everything changed in 1965.



Hijacking history.

In another interesting juxtaposition of figures, he notes that during the 1990s, the Hispanic population of LA County increased 27 percent—and the poverty rate increased 28 percent. During the same period the white population fell by 18 percent.

We are told over and over that illegals are essential to our economy, but Mr. Buchanan points out that they do not dominate a single profession. Illegals are most numerous as drywall/ceiling installers (27 percent) and landscape workers (26 percent), and their share of every other trade is even less.

State of Emergency includes a good account of deliberate Mexican efforts to fill our country with Mexicans and keep

Some kinds of support for immigration come close to certifiable insanity.

them loyal to the motherland. One of the most blatant operators has been Juan Hernandez, a former University of Texas professor whom Vicente Fox picked to run his Presidential Council for Mexicans Abroad. Mr. Hernandez, a dual citizen but loyal Mexican, told ABC’s *Nightline* how Mexican-Americans must think: “I want the third generation, the seventh generation, I want them all to think ‘Mexico first.’”

How did we sink so low? Mr. Buchanan writes that “there has arisen among our intellectual and cultural elites a con-

tempt for the West,” and that our rulers worship at the “Church of GDP,” which believes in nothing but economic growth. Business wants an endless stream of cheap labor, and nanny-state bureaucrats want endless queues of clients for their handout programs.

Some kinds of support for immigration come close to certifiable insanity. As Mr. Buchanan explains, Republicans can never hope to win much Hispanic support because “there is an irreconcilable conflict between being a conservative party and being a party of Hispanics.” George W. Bush’s Mexico-boosting means that “today’s champion of open borders is a president whose own party is mortally imperiled by open borders.” Mr. Buchanan notes that in healthier times, our president’s failure to guard the

border would have brought articles of impeachment.

There is considerable space in *State of Emergency* devoted to Europe, which is facing exactly the same crisis with exactly the same cowardice and willful blindness. Mr. Buchanan mentions an event in France that took place shortly after the attacks of Sept. 11, and went largely unrecorded in the United States. On Oct. 6, 2001, a much-heralded match took place between the French and Algerian national soccer teams—the first since Algeria won independence from France in 1962. Arranged as a sign of friendship and reconciliation, the game was held in the French national stadium, Stade de France, just outside Paris. Prime Minister Lionel Jospin was in the presidential box, along with half a dozen other ministers.

Things got off to a bad start when the French-Algerians in the stands—almost all of them French citizens—set up a terrible din of boos and whistles at the first note of *La Marseillaise*. The ministers could hardly hear their national anthem, but bellowed grimly through to the end. Every time a French player touched the ball he was met with jeers. With the French in the lead, four to one, the Algerians could stand it no longer. A woman, draped in the Algerian flag, jumped out of the stands and ran across the field. A stampede of spectators followed her and stopped the game. The crowd shouted “Algeria, Algeria!” and “We won!” as it began to pelt the presidential box with water bottles and cell

phone batteries. Two lady ministers were hit. Minister for Youth and Sport Marie-George Buffet took a water bottle on the nose, and another had her fur coat ripped by a missile. The two sought safety in the ladies restroom. Security guards—beefed up from the usual 800 for such events to 1,200 on this occasion—managed to evacuate the stadium without much violence but home-bound Algerians sacked a commuter train and mugged passengers. As Mr. Buchanan notes, the weeks of arson and mayhem France went thorough in October and November of last year were hardly without warning.

The French have been as bumbling and indecisive in the face of mortal threat as the Americans—and the British and Germans and Italians and Australians. Whatever the combination of reasons—and I believe no one has adequately explained their psychological capitulation—elites have imposed the Third-World on Western societies against the express wishes of their inhabitants and voters. As Mr. Buchanan points out, countries like the United States and Australia can no longer be said to be democracies, and every white government has failed the test Enoch Powell set in 1968: “The supreme function of statesmanship is to provide against preventable evils . . . [T]he discussion of future grave but, with effort now, avoidable evils is the most unpopular and at the same time the most necessary occupation for the politician.”

The result is that, in Mr. Buchanan’s

words:

“We are conducting an experiment rooted neither in common sense nor the American experience, but in an ideology that declares, against all historical evidence, that people of every country, creed, culture, or civilization are equally and easily assimilable into America, and all have an equal right to come here.”

Mr. Buchanan proposes a sound list of remedies. He would build a 2,000-mile barrier along the entire southern border. He says it should be a 15-foot-high double wall with a road in between for the Border Patrol. It would cost about \$8 billion but could be paid for if we charged \$2.00 per person to enter the country legally.

Mr. Buchanan recognizes it would be a big job to cart off all the illegals, but believes they will go voluntarily if employers are strictly punished for hiring them, welfare and education benefits are cut off, and local police get the power to arrest on immigration charges.

Mr. Buchanan would end the “diversity lottery,” abolish birth-right citizenship, and make illegals ineligible for Social Security or the Earned Income Tax Credit. He would also end federal subsidies for cities that declared themselves “sanctuaries” for illegals, and would stop issuing visas to countries that refuse to take back unwanted citizens. If we do this, he writes, “in five to ten years our crisis will be at an end. But if we don’t do this, the crisis will end


America.”

These measures would, indeed, be a marvelous beginning, and the success of Mr. Buchanan’s book suggests such a program would have broad support. Even if only half his program were en-



“French” hooligans on the rampage.

acted, it would be a great achievement. In the long term, of course, even if all immigration, legal and illegal, were halted tomorrow, differential birthrates would continue to eat away at the white majority, but our decline would slow from a gallop to a walk. Whites might even have babies again if they lived in a society they knew was dedicated to preserving European civilization and the people who created it.

The day may yet come when our people can say, along with Pat Buchanan, “America belongs to us, not the world.” 

Don’t Bet on the Black Guy

Whites have made a comeback in boxing.

by Joe Kowalski

Chances are most AR readers did not shell out \$50 to watch Oleg Maskaev challenge Hasim Rahman for the WBC heavyweight boxing championship on August 12th, but the result was instructive from a racial point of view. Mr. Maskaev’s knockout victory over Mr. Rahman means that all four heavyweight champions are white men from Eastern Europe. An ethnic Russian born in Kazakhstan, Mr. Maskaev joins IBF champion Wladimir Klitschko



The new champ.

(Ukraine), WBO title holder Sergei Lyakhovich (Belorussia) and WBA champ Nicolay Valuev (Russia) at the top of boxing’s glamour division.

(Unlike most other sports, there is no commission or central authority that regulates boxing. Therefore, four different organizations determine champions and have their own ratings. Occasionally, champions fight each other to “unify” the titles, but usually there are four different champions in each weight class.)

White boxers hold all four championship belts in the light heavyweight (175 lbs.) and super middleweight (168 lbs.) divisions as well. But the American sports media, which is even more

politically correct than the news media, does not have much to say about this. Despite their silence, the fact remains: Whites now dominate professional boxing.

In fact, whites have dominated throughout most of boxing history. Even



Mr. Maskaev pounds Mr. Rahman.

the best black fighters like Jack Johnson, Joe Louis and Ray Robinson met their matches in Jess Willard, Max Schmeling and Joey Maxim. But beginning in the late 1960s, blacks started to rule the sport. While there were always a few white champions in this era (Bobby Czyz, Ray Mancini, Barry McGuigan, Brian Mitchell) none could rise to the level of stars like Muhammad Ali, Marvin Hagler, “Sugar” Ray Leonard or Mike Tyson.

After the fall of communism, this started to change. The Soviet bloc nations used to compete against the US in amateur competitions and often defeated America’s best amateurs. But fighters from Eastern Europe were not allowed to turn professional until the 1990s.

In the mid-to-late 1990s, boxers like Darius Michalczewski and Sven Ottke from former communist countries began to shine in their weight classes, but they mostly fought in Europe and did not get exposure on American television.

In the 2000s, whites really began to show their power. Wladimir Klitschko, the heavyweight gold medal winner in the 1996 Olympics, won his first heavyweight title in 2000. His older brother Vitali became heavyweight champ in 2004 but retired a year later. Welshman Joe Calzaghe is the longest-reigning champion in boxing. He won his WBO super middleweight title in 1997 and has successfully defended it 18 times.

In all, whites hold 14 of the 20 championship belts from the heavyweight to the middleweight divisions. Blacks hold the other six belts in the middle and upper weight classes. Hispanics dom-

inate in the lighter weight divisions. Asians hold a few championships at the lower weights. There are fewer whites who compete at the lower weights, but those who do are often successful. The lightest white boxing champion is Wladimir Sidorenko of Ukraine who holds the WBA bantamweight (118 lbs) title.

So who are these white warriors? Most come from eastern Europe, but the two best “pound-for-pound” white boxers—Ricky Hatton (WBA welterweight champ) and Mr. Calzaghe—are from Britain. Other white champions include Mikkel Kessler (Denmark), Tomasz Adamek (Poland), Markus Beyer (Germany), Fabrice Tiozzo (France) and Javier Castillejo (Spain).

There are no current white American champions but that could soon change. Undefeated young contenders like Kelly Pavlik (middleweight) and Jason Litzau (featherweight) will probably get title shots in 2007. The last white American to hold a championship belt was Paul Spadafora, who was lightweight champion in 2003. His reign was cut short by a stint in prison, but Mr. Spadafora is now a free man and plans to take his title back.

White dominance in combat sports is not limited to boxing. In fact, it is even more pronounced in sports like wrestling, where whites routinely rule in every weight class. The immensely popular freestyle fighting sports are also dominated by white men. All the champions in the Ultimate Fighting Championship (UFC) are white. Perhaps the most feared fighter in the world is Russian Fedor Emelianenko, who is heavyweight champion in the brutal Pride fighting championships.

Why?

Most AR readers are familiar with the work of Prof. Philippe Rushton and others who have described the physiological advantages blacks have in terms of speed and muscle development. The following is from the February 2000 review in AR of Jon Entine’s book *Taboo: Why Black Athletes Dominate Sports and Why We’re Afraid to Talk About It*:

“What are the physiological correlates of black athletic superiority? Mr. Entine

writes that as long ago as 1939, Eleanor Metheny of Iowa State University looked into sports biology and found that blacks had longer arms and legs, a shorter trunk, narrower hips, and heavier bones than whites. Hundreds of studies have since confirmed and supplemented her findings. We now know that West African blacks have more muscle, less fat, hands relatively longer than forearms, and feet relatively longer than lower legs (which are relatively longer than thighs). They have higher serum testosterone levels, which increases muscle mass and aggressiveness . . .”

So why are whites successful in sports like boxing, that require so much speed and strength?

HBO boxing analyst Max Kellerman writes that the best American (he means black) athletes now go into the NFL or NBA. But hasn’t that always been the case? Moreover, don’t the best European athletes go into soccer, hockey or—increasingly—basketball?

Undoubtedly, the solid amateur boxing programs in Eastern Europe help to turn out very good professional fighters. Moreover, life in these formerly com-




Wladimir Klitschko defeats Samuel Peter.

munist nations is very hard compared to the US. This perhaps makes boxers from these nations tougher than their American counterparts and gives them a greater desire to win. But nowhere is life harder than in sub-Saharan Africa. And there are almost no great black African fighters.

Whatever the reason, whites are succeeding in a sport that used to be dominated by blacks. This dominance is likely to grow as most of the best young prospects in boxing are also white.

After Mr. Maskaev knocked out Mr. Rahman, one black poster to the Internet boxing site Eastsideboxing.com ex-

pressed the hope that things would soon be “black to normal” in the heavyweight division. No doubt, many blacks are hoping for a Great Black Hope to chal-

lenge the white champions. But for now, gambling men should take this advice when it comes to boxing: Don’t bet on the black guy. 

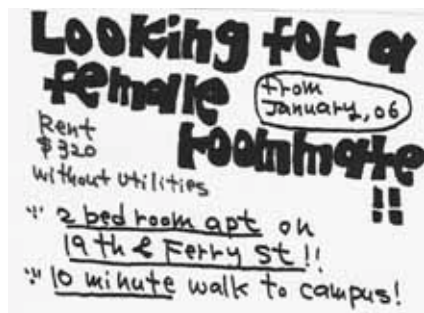
Joe Kowalski writes a monthly column on race and boxing which can be read at www.castefootball.us.

O Tempora, O Mores!

“Bias” Ads on the Web

A group called Chicago Lawyers Committee for Civil Rights Under Law has filed a federal suit against the online classified ads of craigslist.com, claiming the ads violate the Fair Housing Act. Offenses include offers for room rentals to people of only certain races. Under the Fair Housing Act (FHA) such ads would be illegal in a newspaper.

Advocates for free speech on the Internet claim that the Communications Decency Act of 1996 specifically exempts the Internet from FHA requirements. Congress left the Internet unregu-



Vicious sex discrimination?

lated in such matters in order to facilitate explosive growth. Critics say this interpretation is wrong. James Perry, executive director of the Greater New Orleans Fair Housing Action Center says the FHA did not “give people license to promote racism,” adding that “If we are going to stem racism, sexism, and all the other ‘isms’ out there, we have to have the same rules for the Internet as we do for print media.”

Craigslist says it has a policy against discriminatory ads and removes them if users complain, but that they cannot police all the posts. The major web companies are watching the case closely, and Google, Yahoo, AOL, eBay, Amazon and others have filed an amicus brief in defense of craigslist.

Critics complain of “turning back the clock” to the days of “segregation and sanctioned prejudice,” something that we had “moved past.” [Rebecca Carr,

Suit Tries to Halt Bias In Ads on Web, Atlanta Journal-Constitution, July 13, 2006.]

Some Hate Crimes Down

California State Attorney General Bill Lockyer proudly announced that hate crimes had declined in the state by 4.5 percent from 2004 to 2005. “The decreases reflect the hard work of law enforcement and our communities to stamp out these intolerable, bias-motivated crimes,” he says, adding that “the encouraging numbers also show that Californians continue to choose understanding and tolerance over prejudice and hate.”

Buried deeper in the story is the unimportant news that although there has been an overall decline, hate crimes against whites rose 26.2 percent. [Attorney General Says Number of Hate Crimes Dropped in 2005, Simi Valley Acorn, July 28, 2006.]

Black Health and Racism

A study in the September issue of the Annals of Epidemiology claims racism may contribute to high blood pressure in black women. After tracking nearly 43,000 black women over a four-year



period—among whom 2,316 developed hypertension—survey data showed that many of these women claimed to have

suffered from racism. The association between hypertension and reports of racism was especially strong for women who grew up in majority-white neighborhoods and for those who were foreign-born. The study determined who had suffered from racism by asking the women eight questions about such things as whether people feared or distrusted them or whether they got bad service in restaurants. [Curtis L. Taylor, Hypertension’s Race Factor, Newsday, August 29, 2006.]

In the past, researchers have attributed high black rates of prostate cancer to racism as well, but a genetic cause has now been established. Researchers positively identified specific genetic markers that “suggest that having African rather than European DNA at the chromosome-8 location places a man at high risk of prostate cancer.” Blacks are twice as likely as whites to get prostate cancer by age 55, but the risks start to level out after that. [Ben Harder, Risky Legacy: African DNA Linked To Prostate Cancer, Science News, August 26, 2006.]

Blacks and Swimming

Republican Tramm Hudson is running for the seat in the 13th congressional district in Florida vacated by Katherine Harris. In a speech in which he told about a black soldier who was narrowly saved from drowning during a training exercise, he added, “I grew up in Alabama. I understand, uh, I know from experience, that blacks are not the greatest swimmers or may not even know how to swim.” The usual groveling followed the usual howling: “I said something stupid. I apologize for it and would apologize in person to anyone hurt by my comments. To those who are understandably offended, you have my deepest apologies, . . .”

The AP reports, however, that black children in North Carolina drown at twice the rate of white children. In Los Angeles, the Amateur Athletic Founda-

tion is giving grants to swim clubs in Southern California, to try to bridge the “racial swimming gap.” Like so many other whites, Mr. Hudson has apologized for speaking the truth. [Paul Quinlan, Hudson’s Comments Ignite Fire On Net, Herald-Tribune (Sarasota.), August 18, 2006. High Drowning Rates For Blacks, Hispanics Worry NC Officials, AP, June 12, 2006. Karen Grigsby Bates, L.A. Effort Narrows Swimming’s Racial Gap, NPR, July 3, 2006.]

Black Caucus Stays Black

Two Jewish candidates, Tennessee state representative Steve Cohen and New York City Councilman David Yassky, are running for Congress in majority-black districts. Although neither has said so, blacks have speculated that if they were elected, they would try to join the Congressional Black Caucus (CBC). Earlier this year, former Missouri congressman and founder of the CBC, William Lacy Clay, Sr., wrote to warn that “it is critical that [the CBC’s] membership remain exclusively African

NO WHITES
ALLOWED

American.” After a meeting in August, Rep. Carolyn Cheeks Kilpatrick of Michigan reported, “The members have discussed it, and we supported the tradition that only African-Americans have been full members of the CBC, . . .”

The 43-member caucus is already one of the most powerful House Democratic voting blocs, and its influence will grow if Democrats win a majority in November. Caucus members would control as many as five committees, including Ways and Means and Judiciary, and 15 subcommittees. Rep. Jim Clyburn of South Carolina who chairs the caucus would be a candidate for majority whip. *The Hill*, which covers Congress, notes that although the CBC is not the largest group of Democrats in the House, it is “perhaps the most cohesive and the most vocal, bound together by racial identity . . .”—which the caucus is determined to preserve. [Brian DeBose, Blacks Only Welcome In Hill Caucus, Washington Times, September 8, 2006. Josephine Hearn, Powerful Role for CBC if Dems

Win, The Hill, August 16, 2006.]

Brown Power

According to the census bureau, there are about 40 million Hispanics—just over 14 percent of the population. By 2040, the bureau expects that number to be at least 60 million. Hispanics make up most of the nation’s illegal population, frequently cited as 12 million, but in all likelihood closer to 20 million. Many Hispanic activists point to the mass demonstrations for amnesty for illegals earlier this year as a sign Hispanic power is growing. There are about 6,000 Hispanics holding government offices nationwide, including three US senators and the mayor of Los Angeles, the second-largest American city.

Many illegals say they will no longer hide in the shadows. Alex Vega, for example, owns a house and a business, and looks forward to the day when his 10 children—all born in the US and therefore citizens—reach voting age. “In 20 years then we gonna run the country,” he says. “Right now we running the cities. So little by little, we are running the show. Little by little—so the sleeping giant, it’s already awakened.”

Henry Cisneros, who was President Clinton’s Secretary of Housing and Urban Development, is a little more circumspect. “Yes it [the influx of Hispanics] will change the country, but I believe, fundamentally, it adds to the richness of the country, and more importantly, this is a population that understands the basic credo, the basic core of the American idea,” he says. [Stirring the Nation’s Melting Pot, AP, July 30, 2006.]

Hispanics cannot yet paint the White House brown. As Rodolfo de la Garza, a political science professor at Columbia University puts it, they “have bad demographics for voting.” Approximately 40 percent of adult Hispanics cannot vote because they are not citizens. Hispanics are young, with an average age of 27, compared to 40 for whites, and younger citizens are less likely to vote. Hispanics also earn less and have less education than whites, and this mutes their impact. Still, through sheer numbers they are likely to influence this fall’s Senate elections in states like New

Jersey and Washington, and House elections in California, Texas, Illinois and Connecticut. [Hispanics to Play Pivotal Election Role, AP, July 15, 2006.]

District of Crime

Majority-black Washington, DC, is in the middle of a violent crime wave reminiscent of the early 1990s, when the city had more than one murder a day. At least one local newspaper kept a running tally of victims on the front page. This year,



Perfect place for a mugging.

there were 96 murders by mid-July, with 14 of them between July 1 and July 12. The murder of Alan Senitt, who was a volunteer in the embryonic presidential campaign of former governor of Virginia Mark Warner, prompted DC police chief Charles Ramsey to declare a citywide “crime emergency.” Just hours later, black criminals robbed two groups of tourists at gunpoint on the National Mall, not far from the White House. [Ian Urbina, Washington Officials Try to Ease Crime Fear, New York Times, July 13, 2006.]

The vast majority of perpetrators are young blacks, who seem to want to hurt people as much as rob them. Victims who cooperate are almost as likely to be raped, beaten or murdered as those who resist. “Young black males, in groups of five to six, ages 13 to 15, are displaying handguns and beating their victims,” says Chief Ramsey. “We’re dealing with adolescents who have no remorse, no regrets, and are well armed.” He notes that this year has seen a 95 percent increase in juvenile arrests for robbery. According to DC police, 420 of the youngsters arrested for robbery so far

this year have prior records—a third have been arrested at least twice, a fifth five times, and two have been arrested 14 times.

There is another new trend in a city where most violent crime has been black-on-black: Many of the victims—particularly tourists—are white. [Courtland Milloy, *Violent Robberies Make It Hard to Ignore D.C.'s Vicious Side*, Washington Post, July 12, 2006.]

Raining on the Parade

South Africa will host the 2010 World Cup soccer tournament, and the government hopes to use the media exposure to tout its accomplishments since taking over in 1994. One group of South Africans, angered at the government's inability to control crime, is hoping journalists and tourists come away with a different message: that the "new" South Africa is dangerous. Led by insurance broker Neil Watson of Johannesburg, the group has started a weblog called www.crimexpouthafrica.org that graphically details the "gruesome murders taking place all over our killing fields," and warns tourists what to expect if they attend World Cup matches—murder, robbery, rape, theft and hijackings. The website promises to help with funeral arrangements for murdered tourists.

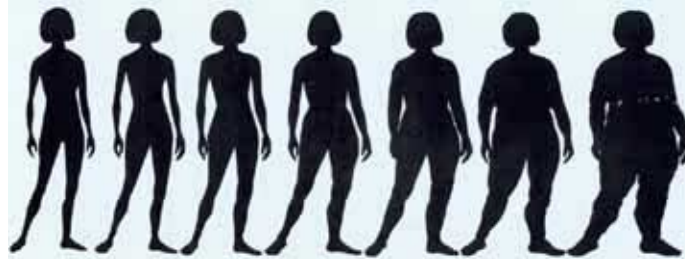
Although there has been a lot of crime ever since the handover to black rule, things are getting worse. Over the past five months, a record 56 police officers have been killed. Even the government concedes that every day there are an average of 51 murders, 150 rapes and 345 armed robberies. Real figures are probably much higher. The two most recent high-profile murders were of prominent Cape Town journalist Megan Herselman, who was shot dead as she left Johannesburg International Airport, and Qatar Airlines manager Clay Pierre-Louis, who was killed for his cell phone, also near the airport. On his website, Mr. Watson says he wants foreign tourists to know "what is happening between the airport and the hotel."

Despite complaints from the government, World Cup organizers, and travel companies—and death threats—Mr. Watson vows to keep the heat on. "Extreme situations call for extreme ac-

tions," he says. [Basildon Peta, *South Africans Seek Tourist Boycott as Crime Rates Soar*, Independent (London), July 25, 2006.]

Fat is Healthy

South Africa's AIDS epidemic—five million of the country's 45 million people are infected—has prompted a



different health crisis: obesity. Nearly one third of the nation's women are severely overweight. "Regrettably, there is a perception that if a black woman is thin, she might have HIV/AIDS," says Tessa van der Merwe of the International Association for the Study of Obesity. She also says South Africans cannot exercise outdoors because there is so much violent crime: "It simply isn't safe to walk around." Finally, fatness is a traditional sign of prosperity. Miss van der Merwe says that if a South African woman is thin, it suggests "her husband can't afford to feed her well." [Siddika Khaliq, *Obesity Epidemic as South Africans 'Prove' They Do Not Have AIDS*, Independent (London), Aug. 14, 2006.]

'White People's Burden'

The Fort Worth *Star-Telegram* recently published a review of a new book called *The Heart of Whiteness: Confronting Race, Racism and White Privilege* by Robert Jensen, a professor at the University of Texas in Austin. Here are excerpts of the review, written by Richard Gonzales:



"Robert Jensen's new book . . . courageously exposes the minds and hearts of whites benefiting from what he calls a 'white-supremacist society.'

"Jensen . . . describes himself as 'white as white gets in the United States of America. I am a white-bred, white-bread white boy.'"

"Jensen asks that whites look into their hearts. Like Marlow in Joseph Conrad's *Heart of Darkness*, whites should brave a journey of self-discovery to confront their fears of blacks and Latinos and overcome the evils of racist attitudes and institutions. . . .

"As a personal example, Jensen says that he worked and studied hard to rise from his North Dakota lower-middle-class background to earn his doctorate in journalism and land a job at a prestigious university. He knows that, along the way, he received a significant boost from the fact that he grew up in an almost all-white city, attended all-white schools, had white bosses and never believed that his failures were because he was white.

"He recognized that merit was only part of the reason for his success; his white status in a society that valued whites over ethnic minorities gave him the edge. It's this advantage that he asks his fellow whites to examine and work to eliminate. . . ."

"Jensen admits that he's an angry man who wishes more middle-class whites would become indignant. They need to howl at an ideology that forces them to exchange their political souls for material affluence. But not all have sold out. . . ."

"As Jensen concludes, the White People's Burden is to civilize themselves and their institutions.

"To eliminate the disease of racism and restore a healthy society, whites should steel their hearts and minds for political change and accept their darker brothers and sisters." [Richard Gonzales, *A Trek Into the Heart of Whiteness*, Ft. Worth *Star-Telegram*, July 23, 2006.]

UN on Katrina

When the initial response by the federal government to Hurricane Katrina in August 2005, did not satisfy them, blacks cried "racism," and the media encouraged the view that help would have come sooner for whites. By mid-December 2005, however, two of the most widely repeated Katrina myths had been refuted. The first was that blacks were more likely to die than whites.

Cybercast News Service reported on December 14 that “whites died at the highest rate of all races in New Orleans.” The second myth was that the poor suffered while the rich got off easy, but the *Los Angeles Times* reported on December 18 that “deaths citywide were distributed with only a slight bias for economic status.” [Nathan Burchfield, *Statistics Suggest Race Not a Factor in Katrina Deaths*, CNSNews.com, December 14, 2005.]

Nevertheless, last month, the United Nations Human Rights Committee faulted the US for not taking better care of black and poor survivors. The committee further told the US to be sure that blacks and the poor “are fully taken into consideration in the reconstruction plans.” [Bradley S. Klapper, *U.N. Panel Takes U.S. To Task Over Katrina*, AP, July 28, 2006.]

Some survivors undoubtedly fared better than others. One black refugee, Theon Johnson, was put up at a New York City Holiday Inn by FEMA. He was still there on June 5, nearly a year after the hurricane, and the hotel was seeking a court order to have him evicted. Mr. Johnson claimed he was too



Refugees in the Astrodome: There were plenty to go around.

busy watching television to find his way home, and wanted FEMA to give him more spending money. Another refugee, Keisha Moran, who had appeared on the Oprah Winfrey Show, found temporary shelter for herself and her three children in a church parsonage in Palatine, Illinois—at least the church thought it was temporary. On July 24, the *Daily Herald* of Chicago reported that the church had finally asked her to leave. Miss Moran, who was not employed, refused.

Just a month before the UN Committee’s report, the Government Accounting Office reported on how victims had spent FEMA money. Some survivors who got debit cards paid for champagne, “Girls Gone Wild” videos, diamond jew-

elry, a tropical vacation, erotic toys, season football tickets, tattoos, a divorce lawyer and even a sex change operation. [Larry Margasak, *FEMA Hurricane Cards Bought Jewelry, Erotica*, AP, June 14, 2006.]

Worn Out Welcome

Houston, Texas, took in more Katrina refugees—150,000 are still there—than any other city, and many citizens wish it hadn’t. Sixty percent of the newcomers are unemployed and living on handouts, and since last August, Houston’s murder rate has soared nearly 20 percent. Katrina evacuees are either the perps or victims in one out of every five murders.

School principal Audrey Nelson lives in an upscale neighborhood where thousands of evacuees moved into an apartment complex that was to be knocked down to make way for luxury condos. Earlier this summer, three former residents of New Orleans gunned down one of her neighbors at a carwash. “We opened our arms to these people after

some are getting new security fences, many just want to leave. It’s a great shame.”

Crime has been good for some businesses. “We’ve seen a 50 per cent increase in people taking our concealed weapons courses since the Katrina evacuees arrived,” says firearms dealer Jim Pruett. “They are scared and they want to be able to defend themselves.” One of Mr. Pruett’s biggest sellers is a \$370 pistol-grip, pump shotgun he calls the “looter shooter.” [Philip Sherwell, *Texan Hosts Arm Against Crime Wave*, Telegraph (London), Aug. 27, 2006.]



Unclogging the Pipeline

Average Law School Admission Test (LSAT) scores of students is a major factor in the rankings of the nation’s law schools—the top schools have the highest averages—but critics say the test unfairly weeds out non-whites. During the 2002-2003 testing year, for example, the average score for whites was 153.9, Hispanics, 148.3 and blacks, 143.2 (scores on the LSAT range from 120 to 180). Law schools consider an applicant’s undergraduate GPA and faculty recommendations, but the LSAT score is the top predictor of ability. A low score “is a very serious warning sign that you won’t do well,” says Stanford Law School professor Robert Weisberg.

That worries people like Christopher Arriola, head of the Santa Clara County (Calif.) Bar Association, who wants more non-white lawyers. “The biggest clog in the [diversity] pipeline is the LSAT and getting through law school,” he says. “It discriminates against people of color who are not as adept at the cultural issues presented in the test.” (When asked for a LSAT question that discriminates against non-whites, Mr. Arriola’s could only come up with a long-out-of-date example from the SAT that has been circulating for years: a question that once used the word “regatta.”)

Barbara Schultz, a law professor at Berkeley, has made up a new test she hopes will complement the LSAT. “You really ought to care what makes an effective lawyer,” she says, rather than test irrelevant academic skills. Her test is supposed to measure 26 traits she thinks good lawyers should have: problem solv-

what they had experienced,” says Miss Nelson. “At my school, we collected clothes and toys and sleeping bags; anything we could to help them. But now we’ve seen what’s happened to our pleasant community and realized that many never plan to leave, the mood has changed.”

“There was a tremendous groundswell of goodwill and support for these people, but that is fast drying up,” says Rev. Walter Ellis of the Church of the Ascension. “This was a nice place to live with a community atmosphere before, but now car-jackings and homicides are a way of life around here. People are scared to walk alone at night. Some are getting guns, some are getting dogs,

ing, communicating, practical judgment, etc., and she thinks it will increase the size of the non-white applicant pool. [Julie O’Shea, LSAT Not Passing Diversity Test? The Recorder (San Francisco), July 6, 2006.]

Too Many Zeroes

Inflation in Zimbabwe is currently running at 1,200 percent, the highest in the world. In order “to help commerce and everyday life” the country’s central bank recently decided to remove three zeroes from the currency. The US dollar, which previously traded for 250,000 Zimbabwean dollars, now goes for 250. Instead of paying a million dollars for a loaf of bread, Zimbabweans just pay 1,000—if they have it. As Reserve Bank of Zimbabwe governor Gideon Gono explained, “Our people are experiencing incredible hardships and inconveniences associated with too many ze-



Worthless.

roes.” [Bill Bonner, Running Out of Money, LewRockwell.com, Aug. 5, 2006.]

‘Racist’ Tots

According to Lord Ouseley, the former head of Britain’s Commission for Racial Equality, toddlers can be “racists.” He thinks children of different races should be encouraged to play together “from day one” in order to prevent bigotry and help them “unlearn any racist attitudes and behavior they may have already learned.” Jane Lane, a so-called “early years equality adviser” agrees: “There is a view that children do not learn their attitudes until they are about five. But people in the early years know that children at a very early age—at the age of three—are categorizing people. I am not talking about white children; I am talking about all children.” A BBC television show last year found that some children as young as four had sup-

posedly absorbed what it called “racist stereotypes,” identifying blacks as “potential troublemakers and criminals.”



Budding young racists.

The program also found that children of all backgrounds appear to prefer whites, associating them with success and trustworthiness.

The fear that young children are already on the path to wickedness has prompted calls for anti-racist daycare. At Sheffield Children’s Center, the staff exposes children to 15 languages to prevent them from thinking English-speakers are the norm. The center also celebrates many different holidays so children will learn there is “no one way to be.” And of course, it fights “racism and oppression.” [Justine East, Can Racism Be Nipped in the Bud?, Independent (London), Aug. 3, 2006.]

Ominous Signs

In August, the Census Bureau published the latest US population figures. Only one state, West Virginia, did not see an increase in the proportion of non-whites. Nationwide, the number of births to white women declined by 10 percent between 1990 and 2000, and by another two percent between 2000 and 2003 (black declines for the same periods were nine percent and five percent). Births to Hispanic women increased by 37 percent between 1990 and 2000, and by 12 percent from 2000 to 2003. During the three years from 2000 to 2003, at least five states reported increases of 40 percent or more in the number of births to Hispanic women (Kentucky—80 percent, South Carolina—62 percent, Alabama—53 percent, Tennessee—53

percent and Arkansas—40 percent).

Dallas County, Texas, gained 175,000 Hispanics between 2000 and 2005, and lost 130,000 whites. In Harris County, Texas, the Hispanic population grew from 1.1 million to 1.4 million, while whites decreased from 1.5 million to 1.4 million. In Bexar County, Texas, which includes San Antonio, whites actually increased their numbers by 2,500—but Hispanics increased theirs by 105,000.

There are now more non-white than white babies being born in Florida, which means it is in line to become the next white-minority state, along with California, Hawaii, New Mexico and Texas. Maryland, Mississippi, New York, Georgia, Arizona, and Louisiana are poised to follow.

Forty-five percent of Hispanic children are born out of wedlock, and Hispanic teenagers are the least likely of all racial and ethnic groups to use contraceptives when they first have sex.

[‘Explosion of Diversity’ Sweeps U.S., Census Shows, AP, August 15, 2006. Hispanic Birth Rate Soars in Southeast, AP, Aug. 9, 2006. Dallas County’s Demographics Changing To More Latinos, AP, August 9, 2006. Chris Echegaray and Doug Stanley, White Children Now In Minority, Tampa Tribune, August 15, 2006.]

Mexica v. Paul Harvey

The Mexica Movement, a militant wing of the *reconquistadors*, has called for a boycott of Walt Disney Company because it “has made a habit of hiring talk show hosts who spread the Minutemen white supremacist racist agenda.”

Chief among its enemies is the legendary Paul Harvey, a winner of the Presidential Medal of Freedom and a revered elder statesman of radio. The Mexica Movement’s web site denounced Mr. Harvey, along with the popular Doug McIntyre as “the top racist Nazis in this campaign against our people . . . [and guilty of] promoting an atmosphere of fear in our communities.” The group further blasted Paul Harvey as “the KKK of the radio airwaves.”

Mexica wants “the immediate firing of all of Disney’s ABC racist radio terrorists who are spreading racist hate against the Mexican and Central American community by inciting threats of violence against us.” [WorldNetDaily.com, Hispanic Group Boycotts Disney ‘White Supremacists,’ July 15, 2006.]