

American Renaissance

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culture, language, history and aspirations. It is in this sense that Norway, France and Japan are nations, and that the Soviet Union or Yugoslavia are not. If we continue to permit the erosion of the essential conditions of nationhood and, indeed, of any healthy sense of neighborhood or community, the frictions that torment us today will be as nothing compared to the chaos that will come. The squalor of Detroit, the violence of Washington (DC), and the savagery of New York City must not mark the way to the future.

If the American people loses coherence, our culture will weaken and our history will fade. We cannot expect Mexican immigrants, Vietnamese refugees, or militant blacks to care if Shakespeare disappears from our schools or if the Jefferson Memorial falls into decay. We cannot expect people who have nothing in common with each other but the legal abstraction of citizenship to work or sacrifice for the the common good. A nation can be nothing more than its people, and if its people changes, so must its character.

We at *American Renaissance* love our nation and cherish its heritage. We will not be silent accomplices to dispossession. Ours is the culture of Galileo, Newton, Beethoven, Jefferson, and Edison. We are heirs to the spirit of Valley Forge, and the Alamo. It is our duty and privilege to carry forward as best we can the greatness of this legacy.

American Renaissance will speak for our people. It will speak with the confidence that is born of a conviction of what is right. For we bear malice towards none, and have no wish to trample the rights of others. We wish happiness and cultural integrity for all peoples, just as we pursue them for ourselves.

More than two centuries ago, the men who built this nation pledged to their cause their lives, their fortunes and their sacred honor. Today, the crisis may not seem so sharp, nor the path of honor so clear, but what is at stake is no less important: the future of a nation. ●

Race, Crime, and Numbers

by Marian Evans

It is well known that non-whites commit proportionately more crime than whites, but few people have any idea how great the disproportions can be. New York City is an interesting case, since its citizens have a preoccupation with crime and its population is 45.4% white, 24% black, and 23.7% Hispanic. These are the general proportions towards which the nation is said to be moving.

The three crimes that New Yorkers probably fear most are murder, rape, and mugging. In 1989, black New Yorkers were 12.3 times more likely than whites to be arrested for murder, and Hispanics were 6.7 times more likely. For all sex offenses (including rape) blacks were 9.5 times more likely to be arrested and Hispanics were 5.4 times more likely. For robbery (mugging), the figures were 17 times for blacks and five times for Hispanics. New York City does not break down convictions by race, but people of dif-

ferent races are convicted in much the same proportions as arrested.

It is commonly objected that "racist" police practices account for figures like these, that police are arresting non-whites for crimes committed by whites. In fact, it is virtually



impossible to pin the blame for a mugging or rape on a non-white if a white person actually did it. The victim almost always gets a good enough look at the criminal to know what race he is, so no matter how "racist" the police were, they couldn't just round someone up and claim they had the perpetrator. If blacks are 17 times more likely than whites to be arrested for robbery, it's probably because they are at least 17 times more likely to try it.

There is another way to interpret this kind of crime data. Let us imagine that the number of New Yorkers was unchanged but that the city were all black, or all Hispanic, or all white. Let us also imagine that the percentages of people of each race who committed crimes were the same as they are now. In an all-black New York City, there would be about 2-1/2 times as many murders as there are today, more than twice as many sex offenses, and nearly three times as many muggings. Since Hispanics are less crime-prone than blacks, an all-Hispanic New York would not be as dangerous, but crime would still go up: murder by 36%, sex offenses by 30%, while mugging, currently a black specialty, would stay about the same.

What if New York City were all white? Muggings would drop by a whopping 84%, murder would drop by 80%, and the sex offense rate would drop by 66%. New York City would be a considerably safer, more civilized place. ●

The New Racism: Excluding Whites

Today, what is called racism depends on who is doing it.

by William Robertson Boggs

According to the common view of how racism works in America, white people are supposed to be quietly working all across the country to keep other races out of jobs, clubs, organizations, and positions of power. In fact, the number of American organizations that are openly or even discreetly all-white is minuscule while the number of organizations from which whites are explicitly excluded is large and growing all the time. Among the many racial double standards that work to the detriment of whites, this one is so widely accepted as to be hardly noticed. Nevertheless, it demonstrates a fundamental difference between the ways in which whites and non-whites think of themselves.

Here is an example that is both typical and atypical. In 1983, black and Hispanic graduates of Baruch College in New York City asked for official approval for a racially segregated alumni association. They wanted campus office space, secretarial help, and all the other services that were being provided to the campus-wide alumni association. The president of Baruch refused, saying that such an organization would run counter to the college's goals of racial integration.

The black and Hispanic group then filed suit, saying that Baruch's refusal was racist. In 1990, the parties finally reached an agreement. All the demands for the new association were met, and the college agreed to pay not only \$15,000 in court costs but \$22,000 in the other side's legal fees. Baruch College will now have two alumni associations, one open to all students and the other open only to blacks and Hispanics. This was a typical victory of a non-white group's demands for racial exclusivity, something that

would never be granted to a white group.

The only unusual aspect of this victory is that together, Hispanics and blacks outnumber whites at Baruch. They cannot even pretend to be doughty minorities struggling against an indifferent and oppressive white majority. They are, themselves, excluding a minority, which in this case happens to be white. It was probably because of this aspect of the black/Hispanic demand that Baruch resisted it rather than give in immediately, for in virtually all walks of life,



whites have accepted—even encouraged—the establishment of openly race-based groups and subgroups.

Blacks have been at this game longer than other minorities, and have a larger number of exclusive groups than anyone else. Virtually every American university has an association of black faculty and staff. The American Anthropological Association, the American Bar Association, the Catholic Church, and even advocacy groups for the aging have well-established black subgroups. Every major Protestant denomination has a chapter of the National Committee of Black Churchmen. There is a National Association of Black Journalists and a National Conference of Black Mayors, a Council of Black Elected Democrats, a Negro Dance Ensemble and a Negro Ensemble Company. Even the American Museum Association has, within it, the Afro-American

Museums Association. In nearly every good-sized police and fire department, there is a Black Officers (or Firefighters) Union, and black government workers have established Blacks in Government.

In politics, the best known black grouping is the Congressional Black Caucus. It has a two million dollar war chest, raised mainly from corporate contributions, that it plans to spend on black candidates only. State legislatures have their own black caucuses, the U.S. State Department has Concerned Black Foreign Service Officers, and the Republican Party has a National Black Republican Council. The National Coalition on Black Voter Participation is devoted exclusively to persuading black people to register and to vote.

Some middle-class blacks who have been admitted to mainly-white social clubs find that they prefer the society of other blacks. This has led to a revival of Jack and Jill clubs, from which whites are excluded. There is even a Miss Black America beauty contest in which whites may not participate, even though blacks have won the Miss America contest four times, and twice in a row in 1989 and 1990. On many college campuses there are all-black fraternities, but fraternities that may have once been all-white have long ago been forced to open their doors to all races.

Far from criticizing black groups for their racial exclusiveness, American society encourages them. It was, for example, the Ford Foundation that paid to establish the Joint Center for Political Studies. Its job is to create racially exclusive networks and caucuses of black elected officials.

Black groups like this have been so popular and so effective in advancing openly racial goals that other races have copied them. Hispanics have begun to form their own subgroups within organizations they have joined,