

# American Renaissance

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

— Thomas Jefferson

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## The Verdict and its Consequences

**O.J. Simpson is free and blacks are jubilant. Whites are sadder ... and wiser.**

by Jared Taylor

On the day of the verdict, the *AR* office received the following message from a main-stream conservative who is not a subscriber: "Today I moved a little further to the right. Tomorrow I will go shopping for a good rifle and a good handgun. Never before have I felt so alienated from blacks or so doubtful of their ability ever to participate as equals in our society." This man, like so many others, was chilled at the sight of blacks celebrating the acquittal of the man who killed Nicole Brown Simpson and Ronald Goldman.

Television captured some of the festivities. At Howard University Law School, black future lawyers staged an impromptu Mardi Gras, howling and whooping like drunks. At Morehouse College in Atlanta, also "historically black," hundreds of students gathered to watch the verdict on television. At the words "not guilty" the room erupted in cheers that lasted *five minutes*.

In New York City, five or six teen-aged girls walked onto a subway car, chanting "not guilty, not guilty." As they got off, one turned to the whites and said, "Now he's free and will assassinate someone else." In St. Louis, as many as 30 black high school students celebrated the verdict by beating and kicking a white student and shouting "black power."

If any of these celebrants had joined the ten blacks, two whites, and one Hispanic on the jury, they would have voted the same way. They would have

ignored the evidence and voted to free a man who killed two whites.

If the verdict had gone the other way, there would have been riots. Los



Angeles gangs tried to rule out any doubt about this when they covered walls with the message "O.J., you owe us your life." They claimed that it was fear of their violent reaction that made the jury ignore the evidence and acquit Mr. Simpson.

### The Fatal Mistake

Of course the prosecution made mistakes, as everyone keeps pointing out. But the fatal mistake was to let so

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many blacks on the jury. Prosecutor Marcia Clark and her black assistant, Christopher Darden, were no doubt convinced they were going to vindicate the good name of blacks and the integrity of the jury system when they declined to dismiss blacks. They left ten peremptory challenges unused. One of the jurors they let slip through,

the man who gave Mr. Simpson the black power salute after the verdict, was a former black panther.

Miss Clark is not likely to make that mistake again. "[A] majority black jury won't convict in a case like this," she now says; "They won't bring justice." For Mr. Darden, there is no consolation. He is a decent man, who knew Mr. Simpson was guilty, and who believed that black jurors could be fair jurors. He has been called every possible variant of "Uncle Tom," and received so many death threats he hired body guards. At a post-verdict press conference, he left the podium in mid-sentence and doubled over, sobbing.

This is hardly the first time blacks have shown that race solidarity, even "pay-back," is so paramount in their minds that evidence and justice are distant concerns. Many *AR* readers confidently predicted precisely the outcome that shocked the millions of whites who believe what the media tell them to believe. Fortunately, that number has now grown appreciably smaller.

One reader reports that on his New England college campus whites were staggered by the news. Since this was an (ex-) wife-killing, women have been especially shocked to see a murderer go free. White women, God bless their gentle hearts, are ordinarily the last to understand the significance of race. They are awakening to it as never before.

Heretofore, it was only prosecutors who knew that blacks often refuse to convict other blacks. It was only racialists who knew that for most blacks race comes first. For the rest of white America, no better education could have been arranged than the

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## Letters from Readers

Sir — As a prisoner, I found the October lead article, "White Man in a Texas Prison" quite interesting. It should be noted that prison conditions vary from state to state and from prison to prison within a state.

My understanding of the Hispanic situation is a little different from that described by Mr. Zatukel. When their numbers are small, Hispanics stick together, but as their numbers increase, Mexicans separate from Cubans and Puerto Ricans, the former thinking themselves superior, based in part on the claim that they do not have any black blood. In institutions where their presence is minimal, Hispanics seem to side with blacks against whites. This may be because of their common urban and drug experience, as well as their "victim" status.

Mr. Zatukel writes about the noise blacks make during televised sports programs. I am a bit surprised he did not mention the televised freak shows like "Jenny Jones." Whenever a white racist appears, or white parents complain about their children's involvement with blacks, the noise is ear-splitting. Mr. Zatukel should be grateful that his facility does not get Black Entertainment Television, with its constant rap music and ain't-whitey-horrible whining.

It is also worth noting that affirmative action means that prison staffs often reflect the inmate population, not the surrounding population. For example, the population of my state is only eight percent black and one percent Hispanic-and-other. However, non-whites make up more than half of the prison population and account for more than half of the guards.

"Brothers take care of brothers" is a common refrain among black prisoners and guards.

Lest anyone be concerned about the plight of white prisoners, almost all of them had white victims, and in more than 20 years of imprisonment I have yet to meet anyone who was convicted of stealing food to feed his family. My experience is that most young white prisoners can appropriately be called "whiggers" (white niggers). Ninety-five percent of white prisoners are as worthless as their nonwhite counterparts.

Name Withheld

Sir — Erik Peterson's "The War With Mexico" was a good overview, but misses one of history's ironies: the failure of the United States to acquire Baja California.

President Polk appointed the despicable Nicholas Trist to negotiate the peace with Mexico, which had been soundly defeated. Trist was instructed to get an outlet on the Gulf of California but he botched the negotiations. Trist also quarreled with General Winfield Scott, delayed starting the negotiations, and then compromised with the prostrate Mexicans. Polk eventually noted in his diary that "Trist was contemptibly base," and regretted appointing him to the job. However, in the end, Polk lacked backbone as did Congress in accepting the deal.

John Kundrat, Lewiston, Id.

Sir — I was disappointed to learn from Glynn Custred's letter that whites "oppose racial preferences but refuse to stand up and be counted." If

they keep that up there will soon be nothing left to count.

Robert Briggs, Punta Gorda, Fla.

Sir — I was glad to see your account of the follies of black congresswoman, Barbara-Rose Collins of Detroit. She recently held a press conference to defend her record, saying "I give myself a good B-plus." By the standards of Detroit public schools, she probably deserves a B-plus.

Naturally, she said that press attacks on her have been "racist." When asked how they could be racist when the information about her incompetence has come from former staffers who are black, she replied, "Racists have always been able to find Uncle Toms. There are black people who will do what white people want them to do." This, too, sounds like something she learned in a Detroit school.

Susan Clegg, Pontiac, Mich.

Sir — In your October "O Tempora" item, "No More Japanese?" you write that 3.2 percent of all American births are to parents of different races. In fact, according to the National Center for Health statistics, the 1992 figure was 3.9 percent. This does *not* include births in which one parent was Hispanic and the other was not, since the U.S. government does not treat Hispanics as a racial category.

How many American births are to mixed, white-Hispanic couples? It is impossible to say. According to census data, 2.2 percent of all American married couples are mixed, Hispanic-non-Hispanic, but there is no breakdown of the non-Hispanic partners by race. It is not necessarily true that most of these couples included a white spouse. Hispanics are less educated than whites, less skilled, more likely to be on welfare, and more likely to live in the inner city. Many do not move in the same circles as whites or have much in common with them, so are unlikely to marry whites.

In any case, the rate of mixed marriage is still remarkably low, given the official and unofficial pressure to which European-Americans have been subjected to deny their racial identity and to "intermix."

Joseph Fallon, Rye, N.Y.

## American Renaissance

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trial of Orenthal James Simpson. No legal case has ever had such publicity. Never have so many people—thanks to television—had as good a look at the evidence as the jury itself.

The verdict and its aftermath show what so many whites refuse to understand: that blacks and whites can look at the same thing but see something completely different, that whites and blacks live in different worlds,

separated by an unbridgeable chasm. The verdict and the celebrations were a nakedly anti-white message that even the most dewy-eyed could not fail to understand.

Mr. Simpson faces wrongful-death civil suits brought by the families of the two victims. The parents of Ronald Goldman have vowed not to settle. They say they will force Mr. Simpson to testify and we hope they will. Another well-publicized trial—this time in Santa Monica, where jurors are likely to be white—will only remind the country of the racial lesson it is so reluctant to learn.

Although the generic media are filled with pious editorials about how “the legal system failed,” and whether “reforms” are needed, it is no longer just a handful of whites who now understand what the verdict really means: that multi-racialism has failed. ●

## The End of Racism?

Dinesh D’Souza, *The End of Racism*, Free Press, 1995, 724 pp., \$30.00.

### An attack on racism that is really a defense.

reviewed by Thomas Jackson

In the preface to *The End of Racism*, Dinesh D’Souza writes that he wrote the book to “enable the crusade against racism to recover the moral high ground it has lost.” This is a curious claim for someone who then attacks virtually every assumption that underlies current racial orthodoxy. In the end, Mr. D’Souza does the obligatory double back flip and affirms the dogmas he has discredited, but the book is so consistently inegalitarian it could be the basis for a segregationist manifesto.

Mr. D’Souza’s central thesis is one of those obvious truths that throw liberals into a frenzy: that “racism” cannot possibly account for all the woes of blacks. Mr. D’Souza devotes many workman-like pages to this proposition and to a swarm of corollaries: That compensatory programs based on combating “racism” will fail; that if white “racism” disappeared overnight little would change; that

black “race merchants” need underclass degeneracy because it keeps whites feeling guilty; that affirmative action and “civil rights” are largely shake-downs; that it is rational for whites to fear and avoid blacks; and that even white liberals are beginning to give up on integration and equality. These things are worth saying and not said often enough, but this is well-plowed ground.

### Dat Ol’ Debil

Rather more interesting are Mr. D’Souza’s arguments designed to show that whites, far from being the cancer of the planet, have been quite decent chaps. His account of slavery makes this point very clearly. He notes that virtually all peoples have practiced slavery, and that what makes whites unique is that they voluntarily *abolished* it. In the 19th century, when France and Britain outlawed the practice in their territories, African chiefs who had grown fat on the slave trade sent protest delegations to Paris and London. As Mr. D’Souza explains, Africans never developed a principled

opposition to slavery; they denounced it when they were slaves but practiced it happily when they could. Slavery can still be found in Africa.

Nor was slavery in the United States quite the starkly one-sided business it



is usually said to be. Blacks owned black slaves from as early as the 1640s, and some authorities credit a black man with first establishing perpetual servitude in the colonies. By 1830, some 3,500 free blacks in the South owned approximately 10,000 slaves. Most owned only a few, and some bought their spouses out of slavery and thus were technically their owners, but some blacks ran large plantations with dozens of slaves. They branded their property, advertised for runaways, and broke up families. William El-