

there were a few free blacks who held slaves. The book contains no portrait of John Hanson, but it does have one of his brother, Samuel—who is white.

It is unlikely, of course, that any student at Medgar Evers College would ever look into what Mr. Felder was claiming, and if he did, would probably only conclude that any suggestion Hanson was white was just part of the great cover-up of black accomplishment. The students were doubtless convinced Mr. Felder was brilliantly exposing “the white man’s lies.”

At the end of the interview, Mr. Felder said blacks must be educated by other blacks. He said America is not going to encourage the development of an African historian because “to make a true African historian is to make an enemy.”

It is good that this man, who considers himself a true African historian, had the candor to admit he is an enemy of America. Of course, the media, the politicians, and the liberals will never admit that Mr. Felder and Medgar Evers College are enemies. No matter how many riots, gang rapes, murders, carjackings and muggings there are; no matter how many tax dollars are spent to support welfare mothers and criminals, no matter how many absurd lies are told about our history and culture, whites will always be at fault and must suffer the consequences. We can consider this the new white man’s burden.

Provost Lomotey feels no embarrassment in boosting the self-esteem of his people with fictional accounts of history. The students at Medgar Evers College—

as well as those of many other CUNY campuses—will graduate thinking that half the world’s geniuses were black and that today’s civilization owes its existence to the efforts of Africans. They will believe that the “white man” has conspired to hide African accomplishments as part of his effort to “subjugate” blacks. New York City is, indeed, educating enemies of the people who built this country. Given that forces are at work that will reduce whites to a minority in 40 or 50 years, we can expect that the racial and political agenda of New York City—now one of the biggest populations of Third-World people on earth—will become the national agenda. **Q**

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Thank You, Mr. Mugabe

The chaos is opening the eyes of the world.

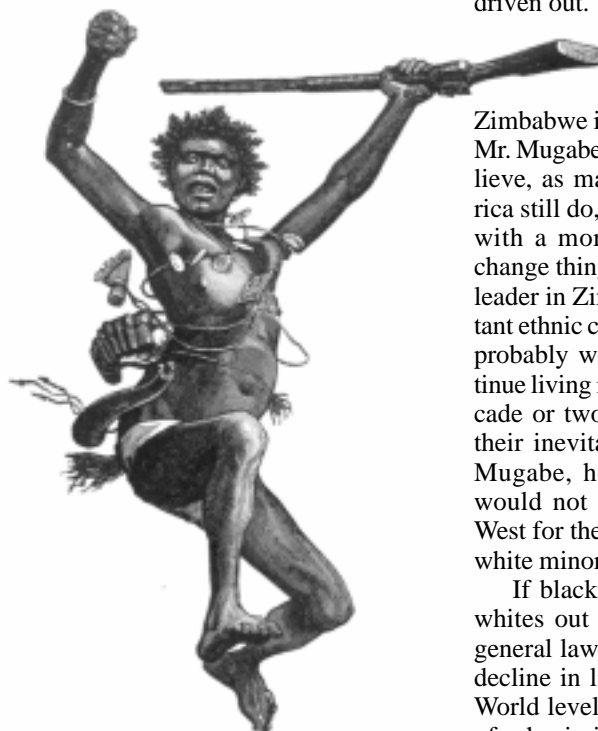
by Niels Dempster

Although it is very much a tragedy in its own right, the plight of white farmers in Zimbabwe is only the latest step in the historical process of ethnic cleansing that has taken place everywhere in Africa since independence. The real significance of Robert Mugabe’s antics is that they have drawn the world’s attention to this process in a way that reveals its true nature more clearly than ever before. The real horror that the chaos in Zimbabwe portends—horror that will make what is now happening seem like a mild disturbance—will be played out in South Africa.

When we view recent events from a historical perspective we see that it is the continuation of what has happened throughout Africa since the end of colonial rule: the disappearance of non-African minorities. Sometimes this has happened peacefully, as in Kenya, from which former British settlers quietly returned to the UK after independence. Sometimes it has been abrupt, as when Idi Amin decided overnight to rob and deport Uganda’s entire Indian community. Sometimes it has been horrific and bloody as the former Portuguese citizens of Mozambique and Angola will tell

you. The end result, however, has always been the same.

With the exception of the whites of South Africa there are now no signifi-



cant non-African minorities left in Sub-Saharan Africa. (I would note, by the way, that this phenomenon is not restricted to Africa. On a recent trip to New York I couldn’t help noticing a glaring lack of diversity in Harlem. With the exception of a tourist bus and a harried-

looking Korean I was the only non-African north of 125th Street.) Once Africans gain power and become the majority, people of other races leave or are driven out.

Viewed from this perspective, the flight of the European minority in Zimbabwe is inevitable with or without Mr. Mugabe. It is wishful thinking to believe, as many whites in southern Africa still do, that replacing Mr. Mugabe with a more moderate leader would change things. A new, more reasonable leader in Zimbabwe could stop the blatant ethnic cleansing now underway and probably would enable whites to continue living in Zimbabwe for another decade or two, but he would only delay their inevitable departure. Unlike Mr. Mugabe, however, a credible leader would not solicit sympathy from the West for the plight of southern Africa’s white minority.

If black governments do not force whites out of southern Africa, crime, general lawlessness, and the inevitable decline in living standards to a Third-World level eventually will—regardless of who is in charge of Zimbabwe or South Africa. The tragedy of southern Africa is that unlike other former colonists the majority of whites do not have a European passport they can use to get out when the going gets tough. Whites who don’t have the means, education and passport to leave—the majority—will

be stuck in a Third-World hell of violence and poverty. We are already witnessing the steady exodus of educated South Africans to the USA, Europe, and Australia.

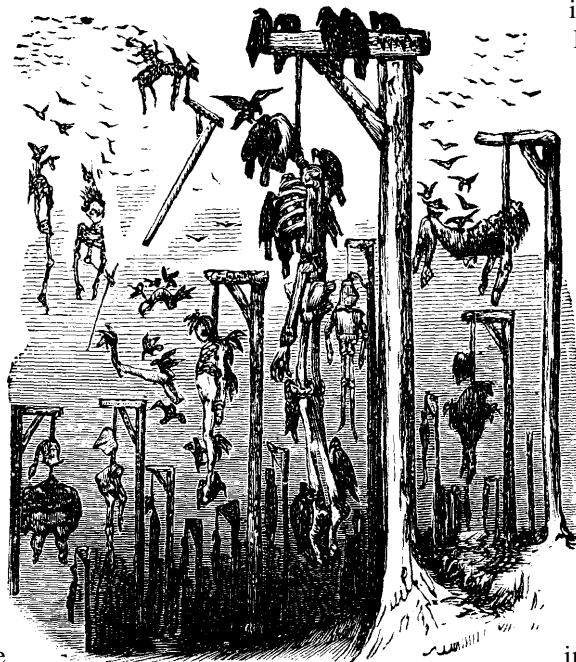
This slowly unfolding tragedy has been largely ignored by the international media. Yes, occasional articles are published about the increase in crime and corruption in South Africa but in most cases these are attributed to the legacy of the brutal apartheid regime. With leaders like Nelson Mandela talking in moderate tones about reconciliation, it is difficult to elicit much sympathy for whites forced to witness their civilization crumbling around them.

Now for the first time, thanks to Mr. Mugabe, the general public in the West is learning that Africans are capable of unprovoked systematic racial violence and discrimination against Europeans. [Editor's note: Zimbabwe has received considerably more attention in Britain than in the United States.] Despite the media's instinct to ignore and downplay the ethnic cleansing, Mr. Mugabe's outlandish remarks, along with those of his ally Chenjerai "Hitler" Hunzvi, make him irresistibly newsworthy. It is difficult not to report a world leader's comments on the sexual orientation of Britain's Prime Minister, not to mention the anti-white venom of his Idi Amin-style tirades. Thanks to Mr. Mugabe's antics it has been impossible for the liberal intelligentsia and media to show the recent land grab in Zimbabwe in a positive, anti-colonialist light.

Because of the media's decades-long anti-apartheid campaign, there has been very little sympathy for the plight of whites in southern Africa. Most people in the West find it difficult to sympathize with people they have been conditioned to view as racist oppressors. There is a feeling among many—and not just among members of the liberal intelligentsia—that black violence against whites in southern Africa is understandable and in many ways justified given the region's history. Mr. Mugabe has cast a tiny shadow of doubt on this view, and driven a small minority to start thinking in a new way about what is going on. For that we should be thankful.

The fact is that in some respects the situation in South Africa is *already* worse than in Zimbabwe. Accurate figures are hard to come by, but since Mr.

De Klerk ushered in the new rainbow nation an estimated 1,000 or more white farmers and their families have been assaulted, murdered and in some horrific cases tortured to death by their fellow African citizens. Unlike the case in Zimbabwe, this continuing outrage receives absolutely no coverage by the word press. This is because it has not had psychopathic clowns like Robert Mugabe and "Hitler" Hunzvi to draw the world's attention to it. If it weren't for them the plight of Zimbabwe's farmers would also be a non-event. Mr. Mugabe has inadvertently succeeded in highlighting



the plight of whites just as Idi Amin made headlines when he expelled Uganda's Indians in 1972. Interestingly, Britain at that time granted the Indians the right to live in the United Kingdom, something the current government seems reluctant to do for Zimbabwe's whites.

Mr. Mugabe has therefore issued a wake-up call to whites in South Africa—but they aren't asleep, they are in a coma. On a business trip to South Africa last December I was astonished at the state of denial in which I found most European South Africans. It was surreal to sit in a luxurious restaurant in Sandton, a suburb of Johannesburg, discussing business and rugby—everything except what really mattered, which is the future of the country. People carry on as if everything were normal.

As a visitor it was easy to believe after a couple of days that perhaps my perception of South Africa's future was excessively gloomy, since everyone

seemed so confident that things were going to sort themselves out and improve. In fact I avoided meaningful conversation about South Africa's future to avoid being seen as negative—no doubt others do, too, and much that should be said remains unspoken. And yet the constant sight of razor wire around suburban homes, along with polite advice not to visit downtown Johannesburg even in the daytime served as reminders that despite appearances, things were not normal. Hopefully, Mr. Mugabe's actions have succeeded in driving home the hard fact that denying a problem and not talking about it does not make it go away.

Perhaps those who can leave but hesitated are now packing their bags, abandoning their homes and businesses, and getting out while they still can.

The real tragedy in southern Africa has yet to take place. In the years to come the West will no doubt be faced with several million whites pleading to be taken in as refugees. The mass media and Western governments will try their best to cover up and ignore what is going on until the plight of whites becomes so extreme that even the most liberal reporters won't be able to resist the newsworthiness of filming white women and children begging for their lives.

But even after it becomes impossible to ignore what is happening the liberal media will resort to smearing the whites trying to flee South Africa as racists unworthy of living in a multicultural society. In my mind's eye I can already see distinguished men of learning and religion reminding the public that we shouldn't focus on the plight of only one segment of the South African population and that all South Africans of every race deserve our sympathy and support, etc., etc. When that happens it will be useful to point to the likes of Mr. Mugabe as examples of the real reason southern Africa has degenerated into barbarism. Mr. Mugabe has given us a striking example of the incompetence, corruption and hopelessness of African rule and in doing so has generated a groundswell of public support for the millions of white South Africans who, before long, will be knocking at our door. **Ω**

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Hip-Hop Nation

The Source: The Magazine of Hip-Hop Music, Culture & Politics (monthly),
single issue price: \$2.95, one-year subscription: \$12.95.

Poison distilled into sound.

reviewed by James P. Lubinkas

In the May 2000 issue of AR there were samples of anti-white lyrics from rap groups. Many of them urged the murder and torture of whites or “devils,” as the rap world likes to call them. Not all of rap (also known as hip-hop) is so openly anti-white, but it is a huge industry with several publications, and the biggest and glossiest of these is *The Source*. It is a monthly published in New York City and claims a circulation of 440,000. It began in 1988 as a one-page newsletter and has grown tremendously. The March 2000 issue is 290 slick pages stuffed with ads from companies like Foot Locker, Nike, Nintendo, Calvin Klein, and Tommy Hilfiger.

Rap and Sex

Most of the articles are about hip-hop groups and their music. Almost all performers go by stage names like Puff Daddy, Snoop Dogg, Da Brat and Ghostface Killah. Some of the writing in *The Source* is phonetic Ebonics, in which men become “niggas” or “gangstas,” and women are often “hoes” or bitches. “What” becomes “whut,” and “boys” is written as “boyz.” Some of the articles are so filled with slang they are nearly incomprehensible. This is a from an interview with rapper Lil Wayne:

“Whut is a Hot Boy?”

“A paper chaser who got his block on fire. Remain in the G until the moment he expires. Know what it is to make somethin’ out of nuthin.’ Handle his biz and don’t be cryin’ and sufferin’.

“Whut is the meaning of bling bling?”

“Icy. You can’t even say what it says ‘cause it’s too icy.”

This is an exchange with rapper RZA of the group Wu-Tang Clan:

“A lot of critics say that Wu fell off after *Wu-Tang Forever* [a previous album]. And there has been something missing from each project that has come out since. What happened?”

“After the *Wu-Tang Forever* tour, I personally took a look at the whole Clan,

like, ‘Yo, right now, niggas know us for Voltron, but we gotta break down to the lions. Everybody go their directions.’ I ain’t been wit’ anyone but Ghost and my C-artists for almost two years. I assigned Power to Rae and Deck. I assigned Di-



vine to Meth and Cappadonna. I said, ‘I’m a rock me, Ghost and U-God, na’ mean?’ Dirt . . . he’s just Dirt, na’ mean? As far as Masta Killa, I’m just gonna keep ‘im, but he got an album finished. Basically we broke the sh*t down on purpose.”

Many of the interviews and articles drip with sex talk. Again from the interview with Lil Wayne:

“Whut color is the inside of a whale?”

“The inside of a whale . . . I don’t f***** know. But the inside of a p***y is pink.”

“Whut’s the first thing you do when a girl backs that ass up?”

“Make her drop it like it’s hot.”

“Whut’s the first thing you do after a show?”

“F**k a ho, slang d**k.”

An article on female rapper Da Brat begins by quoting her on the set of a video shoot saying, “Can somebody get some tissues and wipe around my titties?” She also shows a sophisticated understanding of promotion: “The album cover [of my next release] is going to be tight, wet and squeezing . . . Hopefully niggas will say, ‘damn, I wanna

f**k her,’ so I can get the record sales goin’.”

A review of an album by a group called Hypnotize Camp quotes the lyrics: “I conversates/I’m tryin’ to f**k on the first date . . .” Other songs on the album include “Project Hoes” and “D**k Suckin’ Hoes.” Many of the photos and advertisements show provocatively dressed women in suggestive poses and men with their shirts off. Advertisements in the back of the magazine tout phone sex and 1-900 numbers with names like “I like it Raw!” “Phat Phone Phun” and “Love Shack.” Others offer videos of exotic dancers and “uncensored” tapes of black celebrations like “Freaknik.”

Half the pages in *The Source* are ads and most of them are for clothing or accessories. From the look of the rappers and the advertisements, hip-hop is serious about clothing and jewelry. For men, the advertisers tout baggy designer jeans, basketball shoes, leather boots and sneakers, baggy athletic shorts, Italian shoes and something called “urban style.” Many of the rappers and men in advertisements wear gold chains, bracelets and rings. The hot look for male rappers is to go bear-chested with their pants hanging low enough to show their underwear. Many have tattoos and wear kerchiefs on their heads. Almost all strike angry, glaring poses in front of the camera. There are very few articles about women; *The Source* is clearly aimed at black men.

There must be more than 500 photographs of people in the magazine and only about ten are not blacks. *The Source* is free of the “diversity in advertising” found in white magazines. It is also worth noting that even though there are a few well-known white rappers none is even mentioned in *The Source*.

Because the music, clothes, fashion and behavior in *The Source* are explicitly, exclusively black, big-name advertisers run ads in the magazine with nothing but black faces. Needless to say if there were ever a white version of *The Source*, the same advertisers would boycott it rather than produce all-white ads for it.