

< Respect your race; if you don't, they won't. >

You be good — or, You be *gone*:

The “Content of their Character,”
More readily revealed.

Revised Edition, June, 2008
(Superceding the “First Edition” of April 24th, 2008)

A Commentary regarding the
“Inclusiveness & Exclusiveness”
and the overall Cultural *Dis*-Harmony
Of certain Racial Types and Kinds in Ames, Iowa,
As a result of an Independent investigation
Conducted by your Presenter,

In Response to “the Call” of
The “Ames Inclusiveness Task Force,”
as established by the City Council of Ames, Iowa,
during late November 2007, assigned to
Investigate such Matters and Report upon It,
And presented to the Ames City Council, et al.

Because this Revised Edition of the *Commentary*, as well as the First Edition of It, is the result of a great labor applied as diligently as possible by your Presenter, and corrects most errors that may be found, or complained of, in the First Edition. As declared in that First Edition, because he may find good (if not better) use for these Words and Phrases, Opinions and Conclusions, in other Works of his own Doing, by applying thereto some or all of the same Text as found in this Revised Commentary, he now claims and reserves, entirely for himself in that regard, his . . .

Copyright, April and June, 2008

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The several Opinions and Conclusions of the Author of this Commentary, being Your Presenter, are not (necessarily) those of any local or other government, nor law enforcement agency, school, or other authority, upon whose knowledge the Author relies. Those other entities are quite capable of speaking for themselves regarding this important matter of racial (dis)harmony.

{ The Wrath of the Ignorant shall be upon me. }

¹ MATERIALS & SOURCES. It should not be presumed that every article, journal, book, website, et al., quoted, cited, referred to or relied upon in this Commentary, has been read and comprehended by your browsing Presenter. One would be amazed at how few Writers, Commentators, and miscellaneous other Expounders of Opinion really delve that deeply: and those who do so, actually get paid to do that, even if they are wrong — and literary history proves these are, ultimately, legion in number.

THE SONG OF THE WHITE MEN

by Rudyard Kipling, 1899

(A.D. 1865-1936, British Author of Prose & Verse)

Now this is the cup the White Men drink
...When they go to right a wrong,
And that is the cup of the old world's hate --
...Cruel and stained and strong.
We have drunk that cup--and a bitter, bitter cup --
...And tossed the dregs away.
But well for the world when the White Men drink
...To the dawn of the White Man's day!
Now this is the road that the White Men tread
...When they go to clean a land --
Iron underfoot and Levin [lightening] overhead
...And the deep on either hand.
We have trod that road--and a wet and windy road --
...Our chosen star for guide.
Oh, well for the world when the White Men tread
...Their highway side by side!
Now, this is the faith that the White Men hold
...When they build their homes afar --
“Freedom for ourselves and freedom for our sons
...And, failing freedom, War.”
We have proved our faith--bear witness to our faith,
...Dear souls of freemen slain!
Oh, well for the world when the White Men join
...To prove their faith again!

(Rudyard Kipling's Verse: Definitive Edition (Doubleday & Company, Inc., Publishers, Garden City, New York, 1940), p. 280; Rudyard Kipling: the Complete Verse (Lyle Cathie, Ltd., London, 1990), p. 228).

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² <big shoulders city>, i.e., Chicago. But “if you can’t say anything good about someone, . . .” use a different name. Earlier, and then-favorably, Chicago was labeled by Carl Sandburg in his 1916 poem “Chicago,” as “the city of big shoulders,” after editor Charles Dana’s 1890 “Windy City” description. Yet notice how Sandburg admits its crimes but neither mentions wide-spread crime or rampant disease as an attribute to glory. Spare good Chicagoans the ignobility of enduring the low-class reputation of its more undesirable members, as we ourselves should, with ours.

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Your Presenter’s Closing Remarks: The Beginning, at the very End: “Work With What You Have” (Being probably more confusing than explanatory). 311

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End Pieces:

“The Wrath of the Awakened White Men,” (Rudyard Kipling)

“When the White Man Learns to Love,” Anonymous

ATTACHMENTS found on this same Compact Disk, usually in PDF format:*

- A. – Sample Text of the Public Records Request as sent to Law Enforcement, et al.
- B. – Ames Police Department Response 2004-2007 (folder; scanned images)
- C. – Story County Sheriff’s Department Response 2004-2007 (folder; scanned images)
- D. – Iowa State University Police Department’s Response 2004-2007 (folder; scanned images)
- E. – Ames Community School District Response 2006-2008 (folder; MS-Excel spreadsheets)
- F. – *Color Of Crime* 2005 (text in PDF)
- G. – “Exterminate White People Off The Planet” (Exterm-Whi-Peo.long; 17 min. video)
- H. – Dr. Kamau, C-SPAN speech, “Exterminate White People” (Oct. 24, 2005; 6:21 min. audio)
- I. – Inclusiveness Task Force Final Report (May 13, 2008, posted in early May)
- J. – (Your Presenter’s) Comments on ITF Final Report (May 5, 2008)
- K. – Khallid Muhammad’s Speech: “Kill the White Man” (c.1996, 6 min.).

(* The Compact Disk (CD) with this Commentary Text & Several Attachments upon it was given to The City of Ames, the Story County Sheriff’s Department, the Iowa State University Campus Police, and the Ames Community School District, being the Respondents to your Presenter’s Records Request(s). If the Reader has no Disk, to obtain one, he or she may either A) edit, revise, and use the sample Public Records Request format (in Attachment A.) to obtain a copy from one of them — or, B) simply ask them for a copy of it; either way, wait a reasonable time, and expect to pay a fee to get it. It probably will be the First Edition, in which were several spelling and grammatical errors, corrected in this Revised Edition, with the statistics remaining unedited; this Revised Edition is your Presenter’s preferred Edition).

ERRATA, CORRECTED IN THIS “REVISED EDITION”

This is the “Revised Edition” of *You be Good – or, You be Gone: The “Content of Their Character,” More Readily Revealed* of May, 2008 (which your Presenter calls his *Inclusiveness Commentary*, or simply the “Commentary”), and it supercedes the “First Edition” of this Commentary of April 24th, 2008. It corrects spelling, grammar, and sentence structure and other errors found in too many places in the Text to allow It to remain “as is” (although there may be other errors yet unseen by your Presenter anyway). It corrects or seeks to correct any Complaints that may be perceived regarding special individuals, circumstances or situations. Also, while the statistical details in the main body of the Commentary, as derived from cited or referred to Sources, remain essentially unedited except perhaps for format presentation, some additional Commentary was included, usually to clarify ideas or their sentences which occasionally would not be entirely understood. Otherwise, little has been changed here.

The “First Edition” was supposed by your Presenter to have been complete in late April, 2008, at a time when circumstances pressing to its completion were at a crises level, probably relative to this overall Inclusiveness Effort; and thus, these Errors and Errata were not espied prior to publication, and he made several Compact Disk copies of the Commentary as it was in the First Edition format, and sent It to several Records Request respondents of this information, i.e., the Ames Police Department, the Story County Sheriff’s Department, the ISU Campus Police, and the Ames Community School District. A copy of that First Edition was also given to the City Manager’s Office, being the representative of the City Council for documentary purposes, with the intent that It was to be considered by the “Inclusiveness Task Force” that was established by the Ames City Council to investigate the problems of racial and cultural conflicts and report their results to that Council, as such is discussed in more detail in this Commentary.

However, not only was the First Edition Commentary far beyond the Scope of the assigned tasks of the Task Force — theirs was to address only the issues as set forth in News Releases and again in its Final Report, i.e., merely social interactions, not the criminal nor health or other deeper legal contexts, but the Commentary also arrived too late in the month to be considered as part of that Final Report, even if it were timely presented and acceptable. So your Presenter told the City Manager’s Office to consider It as my independent Report to the City Council. Thereafter, your Presenter decided to review the Text of this First Edition Commentary, whereupon he discovered these several Errors and Errata, and corrected them (providing opportunity also to expound even further). Yet some Part or Section headings or its general content and context would seem to be duplicative, but that’s how it is: everything here is inter-connected, because there is only one common cause for all these troubles. There is no Third Edition planned; the First Edition, and this the Revised Edition, took much longer to complete.

The most noticeable, and seemingly trivial, difference the Reader may find in this Revised Edition (should details confuse the Reader here with the First Edition there) is that the First Edition’s paragraphs were simply “block paragraphs,” whereas the Revised Edition has “tabbed—in” paragraphs; a subtle difference, but intentionally applied here, to distinguish one Edition from the other. Necessarily also, there will be a difference in “pagination,” where specific texts will be found on other page numbers, a result of editing for the Revised Edition.

Therefore, this Revised Edition of the *Commentary* shall take the Place of the First Edition as your Presenter’s offering to these same Request Respondents, and also to each of the several Ames City Council Members; also a copy has been sent to the Story County Board of Supervisors, for their review and use. Beyond this realm, others may ask as recommended.

THE READER SHALL TAKE CAREFUL NOTE, AGAIN:

When reading the following technical details and lengthy opines, it is important that the Reader should bring a certain ragamuffin barefoot irreverence to their considerations and studies of this Commentary, its Opinions, Findings, Conclusions, and its Sources; they ought not to be here merely to worship what is known by themselves and then condemn what is professed by others not of their own kin or care; but rather, to properly and intelligently question that of their own, and those of others, to gain a reasonable conclusion and obtain a productive solution. (Cf. Jacob Bronowski, *The Ascent of Man* (1973)).

This is a Commentary; it is not a “paper” for higher intellectual consideration, nor is it entirely based upon a scientifically valid survey, except as may be seen. There are no peers, except among the people at large who endure what is described herein or who fear it. While the opinions and conclusions obtained by the Reader cannot be assumed to represent that of any one or more people in general, nor as the public’s opinion as a whole, your Presenter shall not be responsible for the content, opinions, or acts expressed by any or all of these Sources or their Conclusions, nor that of the Reader(s) when relying upon the details found in this Commentary. Mature discretion is strongly advised prior to thought, conclusions, and/or action, if any.

SOME WORD AND PHRASES AS USED IN THIS COMMENTARY

This Commentary is almost exclusively about three subjects: mostly Race, Crime, and much less, Law. The Reader will encounter these several words in this Work, and a few related phrases as will appear, which, while generally defined or explained here, should not be considered the definitive answer or explanation. And while these words are commonly used by everyone, these are not always understood by anyone, when applied in their own minds, conversations, or writings. In this section, only Race and Law are defined, as it relates to the subject matter presented. Crime has its own portion elsewhere.

RACE. Most people believe, entirely erroneously, that “race” has little to do with anything; that “we are all the same.” Whereas, “race” is everything, and it constitutes the existence of one people among other peoples. To paraphrase Abraham Lincoln, ‘God must love the races, because he made so many of them.’ And if we are to ‘love our God and Love one another,’ as the Master Christian taught, then we better respect what God made, and not Adulterate it (as it is being popularized lately) by miscegenating those same races He made. That means we must respect our own race, and that of others; if we don’t respect our own race, they won’t; and if they don’t respect their own race, we won’t. That’s the way it is. Being so simple to contemplate and accomplish, most people ignore it and fail to do it. And the troubles we face today are ultimately based upon at least this overwhelmingly little point.

There are three basic races among humanity: Caucasians, Negroes, and Mongols, sometimes labeled or known anthropologically as Caucasoid, Negroid, and Mongoloid. There are many sub-races within each, but these three are the basics. Here is how these Races are addressed in this Commentary, regardless of how these words and phrases are applied elsewhere, followed by some “Exceptions to the Rule”:

CAUCASIANS are usually considered “White” people; therefore, in this Commentary, the word and term “White, Whites,” will represent the Caucasian raced person or people.

NEGROES are usually considered “Black” people; therefore, in this Commentary, the word and term “Black, Blacks,” will represent the Negro raced person or people.

MONGOLS are usually considered “Asian” people, and the alternative word and term “Yellow, Yellows,” is not used; therefore, in this Commentary, “Asians” has been applied to represent this person or these people.

However, where discerning these three basic Races are considered, we find some rather serious problems in labeling someone merely either by the color of their skin or by popular assent — or, by popular ignorance. For example:

For Caucasians, most people believe, entirely erroneously, that all “White” people are Caucasians, and that they have white skin. This is not true. They are not really white in color, as any observer may (not always) readily discern; their skin colors range from a cream color to beige, and occasionally almost literally white, often with a “ruddy, reddish, light pink” in the face. But we call them White, and they use the same word and term to describe themselves. Few people realize that the Caucasians derive from the geographical areas now known as the “Middle East,” and then by their natural motives, migrated West into today’s Europe, and beyond.

As seen in several places in this Commentary, the word or term “White” is distinguished (or, specifically mentioned as different); i.e., as not among the “Hispanic” peoples deriving from Central and South America; and as not among the “Arabic” or “Muslim” deriving from the Middle East; as well as not among the “Asian” peoples from the Far East. In these three non-Caucasian peoples, we can see a variety of skin colors, many of which are “white” to the un-discerning observer, who also may see the “brown” skin among the Hispanics in particular. That does not make the ‘white-skinned’ person a “White” person, nor a “Caucasian” person. Great care must be taken in discerning this important, yet little known, less considered fact. (With this in mind, one will eventually wonder, regarding “crime reports and statistics,” how many victims claimed a “White” person offended them — translated by most readers into “Caucasian” —when it only appeared to be “white,” and not actually a “Caucasian”).

For Negroes, most people believe, entirely erroneously, that all “Black” people are Negroes; and almost always, the label “African American” is applied to these same Black people; and that they have black skin. But this is not true. They are not really black in color, as any observer may (not always) readily discern; they range from light brown to dark brown, and sometimes literally black. But we call them Black, and they use the same word and term to describe themselves. Most everyone knows, or believe they know, that the Blacks came mostly from Central and some from Southern Africa; they were never naturally motivated to migrate beyond their ancestral lands, and were removed only by force; they never wanted to learn the intellect of the West. In the crime reports and statistics, a “Black” perpetrator is usually considered a negro, even if they are not negro.

However, as not often seen in this Commentary — because the “Blacks” considered herein are as we understand them to be, the world has many varieties of dark-skinned people, and many a dark-skinned person from the Caribbean or the Pacific Islands or elsewhere will object to themselves being called Black or Negro, either because of the bad reputation the negro-“Blacks” have brought upon themselves and thus upon all “black or dark-skinned” peoples, or because

they quite rightly do so in respect of, or to, their own racial stock which is not negro in its origins, but only appears to be such from a “White” person’s perspective.^{3/}

For Mongols, most people believe, entirely erroneously, that all people from China, Japan, Viet Nam, and that greater area on the other side of the world are “Asians,” and rarely as “Yellow” people; and that they have a yellow skin. But this is not always true. They are not always yellow in color, as any observer may (not always) readily discern; with the obviously different facial features, their skin colors range from light “yellow” to nearly “white” (as with China, Japan) to brown (as with Filipinos, Pacific Islanders). But we call them Asians, and among Western people, they use the same word and term to describe themselves; “Asia for Asians” was a popular phrase among them. Most everyone knows the Asians came from the “Far East”; they rarely migrated beyond their ancestral lands until recently, and that was/is because of the essentially greater intellect of the West, which they sought to learn.

In most all statistical sources the word or term “Asian, Asians,” is applied to the Mongol, Mongoloid, or Yellow race, and for that reason “Asian” is applied in this Commentary. They are known in other aspects of life (rarely touched upon by the Reader) as “Oriental, Orientals,” whereas the Caucasian “Whites” are from the “West,” know as the “Occident,” and are known in other aspects of life as “Occidental, Occidentals.” (Asia as a geographical location in its truest place is in the “Middle East,” among today’s Arabic and related peoples, and so neither the Arabs nor the Mongoloids are true “Asians”).^{4/}

And next we very briefly address yet another aspect considered in this Commentary, that of “the law,” in its many applications; of which the average person really understands little.

LAW. Most people believe, entirely erroneously, that “the law” is everything The Government or its Officers say it is, and that every “law” must be obeyed by every one, every where, all the time. Happily, though not in our ignorance, this is not true. However, for simplicity, we can know that there are several different types and kinds of “laws,” such as:

Common Law, being often unwritten, as a very practical, long-standing, ‘time honored,’ basically ‘honest’ customs and usages of the average people living in that land area (this Common Law may find itself very useful in solving our racial and crime problems, if no other Way out of it will make itself more useful than those other “law systems” have to this day);

Constitutional Law, being the basic framework for establishing “government,” yet essentially useless; no one in any of the Branches of Government anywhere obeys or follows The Constitution, because they know, and we do not know, that such Document does not apply to modern, if not also model (i.e., not as in ‘up to date,’ or ‘pattern, guideline,’ but mode, ‘a way, a method,’ mode’al), “law.”

³ SKIN COLOR. For how Blacks discriminate against each other for societal placements, see this Commentary’s Part III., The Iowa School System Generally, Our Nestlings, Mostly Safe, Yet At Risk, in § III.-K., “The State, The State, The State”: Who Should Do What, at n. Shortcomings. On how dark-skinned “Black”-looking people object to being called “Black,” see Part IX., The Parade Passed Them By (And It Is *Not* Coming Back) § A., Early Comparisons Of Race-Based Intellect: We Are NOT All The Same, in n. Jamaica.

⁴ ORIENT, OCCIDENT. In a very difficult conversation with an “Asian” woman clerking in some business enterprise, your Presenter had problems explaining the simplicity of some otherwise easy-to-understand American sales circumstance. Deciding the language and vocabulary barriers were too great, he gave up on the effort, and walked away, saying to the long line of other customers, “It’s purely occidental!” He really did say that, too.

Statute Law, created by the popularly elected Legislature — although enacting “laws” that are not always so practical, long-standing, nor ‘honest’ (and only occasionally useful in our lives, and rarely if ever useful in our recent problem-solving efforts);

Administrative Law, “promulgated,” arrived at usually by un-elected bureaucrats, and often called “Rules and Regulations,” none of which is “law” by any means, but by our ignorance and their overwhelming menace, it has the Force & Effect of true Law (and most of us are subject to this “law,” even though we don’t know it, and “they” don’t tell us we are, and dodge the question if we ask about it; ha: we think there is a Constitution, too, with Rights!).

This is about all there is to be said on the “law.” Entire library book shelf units, long and wide, filled with law books and law encyclopedias, and lined up one after another, weighing heavily upon many a “law library” building’s floors, can describe all the “law” and its effects; so the Reader may desire to resort themselves thereto, and join the confused mass of judges, lawyers and attorneys, even pro-pers, who profess and propound and adjudge to understand the un-understandable.

Suffice to say here that the Common Law will be our greatest Tool in resolving the racial and crime problems afflicting Ames today. Without that Common Law, the ever-more “time-honored” means of outright Violence will then arise, and it will in fact and in deed solve the Problem — and yet make the problem worse than before. To avoid that calamity, we must remember: “Violence solves everything.”

THE END, AT THE VERY BEGINNING

My greatest fear is: ‘No one will read this Commentary.’
My greatest expectation is: ‘No one will read this Commentary.’
(Among those who do yet half-read It, it will obtain a big yawn).

This Commentary addresses the problems complained of recently in Ames, Iowa, regarding the apparent conflicts between one or more races of people who live here. A meeting was held; people spoke up. Something, eventually, will happen. The history of racial conflicts would suggest that “event” will not be a good one. Beginning with angry words, it could as easily, and probably will, end in great bloodshed. There, “majority rules.” Hail Democracy!

As the author of this Commentary, in response to their “call” for public participation, your Presenter had began this Effort with the idea of quickly writing something up; speaking his mind; making his ‘contribution’ to the problem and being done with it; and in doing so, an hour became several; a day went after day, then weeks, and now months later, almost 4 months, here at a full time effort, your Presenter has expended himself in an effort of finding evidences to prove that in a racial sense, that as human beings, as Blacks and Whites, “we are all the same,” as popularly broadcast everywhere.

The matter of violent intra-racial and inter-racial conflict in Ames became so important that a large meeting was held regarding it. Attempting to make himself a witting tool for racial harmony (even though he would rather not be, and does not believe there is any), he tried to prove wrong the idea that “Blacks are violent,” or that “they are no different than we are,” because even your Presenter himself had his long-standing prejudices more favorable to his own White race than to any among the Blacks or other races of people; and more and more during the gathering of the following details, even he had to come to some startling conclusions and rearrangement of beliefs, never before thought of about the many racial kinds and types of peoples in the world, and particularly in Ames, and in Iowa generally. But he kept looking for something to make it known that Blacks really are the same as Whites, and that we really can get along with each other, even if we had not really tried to do that before. (We did try, and you know it). After all this time, nearly five months now, he could not find any such evidence to support those desired conclusions; what may be there was so miniscule that it would not amend the ills of the “majority rule” conduct of their Black brethren. He found that the Blacks are what they are; and that, they will not change. And he finally admitted that we as White people are what we are, also; and that, we White people ought not change our ways simply to satisfy demands of another race.

(And yet there are social engineers running around seeking to obtain that very cultural and racial “change of face,” as if it will do any good; and to solve all the world’s problems. And they are doing very well at it, to the detriment of the White people who believe in maintaining that cultural and racial face and resist any cultural or facial change. Your Presenter himself finally gave up on trying to correct or worry about the world’s problems, when he realized that the world has problems because the world likes to have problems; if the world did not like to have problems, it would not have any problems. But here he is again, worrying and correcting).

Searching for all this time, months of it, of hours and hours thru the Internet and print materials, looking at every reasonable (and sometimes “unreasonable”) source, when completing this long and arduous (and expect that word and term ‘arduous’ to be here meaning what it means: laborious, difficult, challenging, and finally, rewarding) effort of searching and reading-journey into a very complex and deep-rooted, yet little known idea-sphere, he found here and there and everywhere that everything pointed to the obvious fact that Blacks really are not like Whites; they are not at all like them; that Blacks are in fact “different.” They are Blacks. Whites are Whites. Their cultures are not the same; and in most part, they are really opposed to each other. The contrasts here are literally as different as “black and white”; “night and day.” They are incompatible with each other. So why don’t we all drop our pretenses of racial harmony, and all of us grow up in the grace of true wisdom, and face the natural circumstances confronting us, by plainly admitting that “we are not the same, we are different,” and commence to know why this is so, and then do what we can to separate ourselves and restore that happiness that ought to accompany both Blacks and Whites alike. What else can be done? Plenty. None good.

And towards that End, this Commentary has, by the most unexpected and linked, yet wandering series of diverse sequences of investigative eventuality, found so many Sources and Evidences far from his original goals; opinions, findings, reasonings, and conclusions, from people much greater in experience and intellect, and much higher of education, better placed among even academia, than your Presenter ever could be. These sources, their facts and data and demonstrable proofs, will probably be far from acceptable to the average Reader unadorned with objectivity — although the Ames citizenry attending the “Changing Cultural Face of Ames” meeting of November 27th, 2007, would impress anyone that those were more than “average” citizens; they were not un-objective, nor subjective.

Being sometimes overly-technically detailed to a Reader unacquainted with dry, droll and dull numerical facts, these details are in fact superficial to the practitioners who are relied upon to make their claims as found herein. The Reader will discover, in the end, those simple truths that they have always known and until now probably disregarded, to their own peril: the “content of the character” of humanity will change no more readily than a bath will remove the leopard’s spots or the tiger’s stripes, nor their ‘nature’ changed to a house-broken kittycat, merely, if at all, upon request. And that, Whites cannot solve this problem of the Blacks not feeling welcome in Ames, Iowa; only the Blacks can solve that problem — and most Blacks have no intentions of solving it. The “content of their character” proves this to be true. And that is the sad End and Conclusion of it all. If the Reader travels no further than this, and yet understands what has been said in these few paragraphs, he or she has gained much in resolving the racial conflicts in Ames, and probably everywhere else. (Yet what would be done about it? Talk is cheap, and to the lower propensities of humanity, talk is a sign of weakness. We have been “weak” for a long, long time).

Now, with the Final Reading & Editing of the Commentary completed, after over four months and two hundred sixty printable pages, not including the Attachment documents of almost as many, your Presenter addresses the following sensitive, if not simply deep and mysterious subject of racial diversity and “inclusiveness / exclusiveness” of Blacks and Whites in Ames, Iowa; and he completes this entire “project” and presents it to the Ames City Council and its Inclusiveness Task Force, and to all who obtain copies of it as suggested in the text below. If not, other “authorities” will have received It, and those authorities may also do with it as they please. But what they do, with this or any other “report,” will determine our collective fates, for we have a revolt on our hands, against established authority.

The manner in which we solve this negro revolt against local, lawful authority — and against the governing power in this small town of almost 90% White people, the lawful authority of the majority — will determine how the nationwide negro revolt against all lawful established authority will be applied probably statewide, if not also nationwide. If we handle it the same way as done in the past, believing that the responses of the last 40 years, as was so strongly if not also aggressively recommended by some “justice department” or “civil liberties” groups, will resolve the matter without much effort than “dialogue,” we will obtain results no different than we have always obtained. It will cause a failure to remedy this serious problem, and it will present a direct and open message to the racial rebellious that we have a cowardly and crumbling cultural structure; an inefficient and unresponsive government, a people of individuals who are failing to help its majority racial composition; a lack of racial will to Do what Must Be Done. That will be “their” signal to commence all the greater devastation upon us than has been seen to this day.

And for those failures there shall be thereafter be the necessary and inevitable increase in violent crime that amounts to nothing less than that same violent revolution against established authority, yet worse than before. Following that will be the Hispanic revolt; and after that, the Muslim revolt, and then each and every “minority” joining in with them, each compounding the other, each opposing as much as co-operating with the other — until the “source” of their supposed affliction — the White established authority — is gone; then, they will have each other to blame for what afflicts them. Come, sweet Devolution, from which all Evolves yet again.

Make no mistake about that. One or the other is coming.

There is nothing perfect, in a less than perfect world. And we are all in this world, not always to be Perfect (which for most of us is impossible); but more likely, to perfect that world, and perfect ourselves when doing it.

But no one heeds warnings, however true.

You be good – or, You be *gone*:

The “Content of their Character,” more readily revealed.

INTRODUCTION

Seeing the Forest from the Trees

In the last year or two, people who lived long in Ames, Iowa have felt a very cold wind blowing into their town. The leaves were changing colors, yet it was not the season for it; or so they believed. And from what can be seen and heard, they did not like it. Not at all. As migrating birds know when winter is returning, and when they are to leave, so do these Iowans know, long-enduring the social seasons that have swept past them. They can feel the change in the proverbial cultural weather, they see again their familiar leaves discoloring; yet they will not leave; this is their tree, here is their nest, and here they will stay. And they are willing, more than most people in similar situations, to rise up, flock together, speak of it, consider it, and resolve it. For these, there is nowhere else to nest, nowhere else to go. “Iowa,” they say; “This *is* Heaven!”

Like brother birds bending the same branch, they are chirping, calling, and singing a language they all know well, as their avian birthright; yet many also readily feel that cold wind, and know why it blows with caws and screeches previously unknown here, and as often, they know from whence these came. Perception sees this cold front as if carrying a disease to the tree that sustains life as they know it; a life that is worth keeping, and keeping healthy. And unlike their actual feathered tree-top friends, who must endure the frightful demands and fancies of Nature, these local human ‘birds’ know there is something they can do about it. They are not helpless.

Many of these people did address themselves to the matter; their voices and their concerns were heard (or so they believe); one can wonder if they expected anything good to come out of it all. This concern and desire to act upon their concern was readily noticed by the Ames City Council, which, rather than ignore the problem, or suppress it with harsh rhetoric or assuage it with politically correct utterances of no use, they sought to consider it on November 27, 2007, at a public meeting titled “The Changing Cultural Face of Ames,” at the City Council chambers in the City Hall building.

The populace filled the Chamber, they flowed out into the halls, down the wide staircase, into the lobby, and eventually, moving into the Auditorium. Most of them were White people; this is to be expected, since Caucasians are an overwhelming majority in the racial population in Ames. But they arrived, and *en mass*. Overwhelmingly White.

They were concerned. More than concerned. They were participants, and expecting to be heard, although not all of them were heard, and many who were regarded as the source of the racial problem for some odd reason obtained more opportunities to speak than did the White people who would have gladly waited in a long line to speak their mind. (8 of 15 speakers — 50% — were Blacks, when Blacks were at most only about 2% of the Ames population).

This, regardless of liberal, mind-bending hawkers of “democracy” — suggesting that minorities can have a (dominate, ruling) role in life,^{5/} this was “representative” of more than a simple majority. That representative majority have more of a right to live here than anyone coming in from “the outside”; or from some Big City Afar. And their “majority” rules, not someone else’s minority intrusion. It may take some time for “the powers that be” to first realize that fact, and then recognize it and act upon it.

So there they were: Some spoke, many listened. The only unasked and unanswered questions remaining after the gathering were, in essence: What, or, Who, is that Cold Wind?; and, What Response should there be to it?

Breathe deep, the gathering gloom;
As watch-lights fade, from every room.

⁵ DEMOCRACY. “The worst form of political evil.” No nation in all human history has ever survived a democracy. In a democracy, “the majority rules,” thus they have all the “rights”; this silently says also: “the minority have no rights.” People forget this little detail in their demands for “equality.” But if we do have a “democracy,” and if the “minorities” always demand and get “democracy in government” and “democracy in society,” why does the “democratic majority” will not rule? Must the White race, the obvious “majority” around here, always bend to the will and demands of the racial “minority”? When the majority acts like a majority, their will is ignored, over-ruled, criticized; when minorities act as if the majority, their will is done — and enforced “by law.” Now, why is that?

A REVIEW OF A VIDEO RECORDING
OF THE “CHANGING CULTURAL FACE
OF AMES,” AT THE NOVEMBER 27TH, 2007 MEETING
IN THE CITY COUNCIL CHAMBERS.

Regarding November 27th, 2007 gathering for “The Changing Cultural Face of Ames” meeting at the City Hall, there was a video recording made of the Meeting, and after the Meeting it was broadcast on the City’s Website TeleVision channel; soon thereafter, the City Manager’s Office made available to the borrowing public a two-part VHS video of that same Meeting. (The first one an estimated 2 hours, 15 minutes, the second about 15 to 20 minutes). The following are very brief, incomplete, and only partly representative notes taken by your Presenter while watching these video tapes, originally not intending to use them here. For exactness of comments or text, the Reader should consult the actual recordings. Even the “Minutes of the Meeting” as recorded by someone from the City has not, and could not, accurately represent these details as can the video recording of that Meeting.

It ought to be pleasing for some of those in attendance, and disturbing for others, to read again of how there were many citizens in attendance at the Meeting; it was said the attendance had filled the City Council chambers; then it was soon standing-room-only in the hall, down the wide stairs and into the main foyer and into the large foyer. Eventually many of these overflowing people were taken to the City Hall’s auditorium, and they listened to the Meeting’s proceedings on the speaker system there.

*The Mayor opened the Meeting with comments on how there are different “perceptions” in Ames, and they want to “merge” those perceptions; that what has happened in Ames (as if in reference to the crime problem) is happening all across America, and that Ames is not alone in this problem. Saying further that the City has a “fluid population,” i.e., new Iowa State University students, etc.; that there was a need to adjust to changing circumstances; a need for recognizing people from different places, cultural, and ethnic differences, etc.; mostly this was because of the diversity at ISU; that some of the recent changes were not related to ISU; that many people moving into Ames were non-ISU related; and for that, it needed a new kind of adjustment in roles.

LOW INCOME & “SECTION 8” HOUSING.

Next, the housing coordinator for the City of Ames spoke at some length with many details about the “Section 8” low-income housing units, funded by the U.S. Government’s Department of Housing and Urban Development (HUD), and how these rental units were presently not completely full of tenants: of the 228 units available, only 77% were leased to tenants. Inter-rationally, of these Section 8 tenants, there were at that time 177 families, inter-rationally with:

53% White,
43% Black,
1% Asian,
6% Hispanic, and,
1% other ethnic / race.

And these tenants earned less than 30% are of the Ames area median/medium incomes.

The Blacks in the Section 8 Housing program was said something which may overcome a possible mis-perception of “too many Blacks” in subsidized housing;⁶ this percentage and perception will change, if there is some effort somehow being implemented to increase the Black population in Ames; and a “Section 8 housing choice voucher program” was instituted to encourage qualified low-income people to use their “seniority” in the overall HUD program to move to better locations, and here, perhaps into Ames on that basis. Waiting times for these apartments was said to be shorter in Ames than other places in the overall region (formerly 6-9 months, now about 18 months wait).⁷ The criteria and rules of qualifying for housing tenancy was explained.

Reasons for Section 8 people moving to Ames were said to be because Ames has an increased quality of life, better employment opportunities, better and less crowded schools, lower crime rates, etc. Basically reasons anyone would want to come to Ames. Some of the HUD tenants wanted to be moved out of large cities where gangs and inner city crime prevailed, and HUD (finally) determined that concentrating low-income families together into “housing projects” (famous for their crime, violence, drug abuses, and making high-rise buildings into urban ghettos) was not in best interest of community. (With no definition, it might be presumed that “the community” referred to here would be the overall community or city, not one limited to the low-income (perhaps essentially Black?) community). So low-income housing was changed from “project-based” to “tenant-based.”

However, while such may be the reasons, it was not said (or not remembered) if there would be any further criteria required, i.e., sufficient personal funds for monthly income, employability, moderately good physical health conditions, if not disabled, etc., to avoid becoming the individual becoming an unnecessary burden upon the City by the (now rather over-extending hand(?) of the City, County, State, and Federal) welfare system. A review of those criteria may help address this, but it is not relevant to the greater issues of this Commentary, regarding the “Black and White issue,” and so not reviewed there nor here.

Your Presenter did not send the City’s Housing Department a Records Request seeking the numbers of tenants and those who were expelled for ‘wrong-doing’ from Years 2004 to 2007, and so no comparison can yet be made as to who arrived when and what activities they did that would connect the Section 8 styled people with the fairly recent increase in crime in Ames.

⁶ MISPERCEPTIONS. This statement seems disingenuous, when one considers Blacks are about 2% of the Ames / Story County population, yet 43% of the Low Income Housing tenants; Whites are 85% of the City / County population, and yet only half of the tenants. (For population statistics, see this Commentary’s Part I., Recognizing The Birds In The Trees Amidst The Forest: Who Lives In Ames, In Story County, And In Iowa? If a “community” is to reflect the population demographics, why are there so many Blacks “represented” in Section 8 housing? And, why are more and more Blacks being brought in by using this “voucher” method, if they only raise that rate?

⁷ VOUCHER. Later, your Presenter was told by several people that too many (low-income) housing units were built; and that, to fill those vacancies, this Voucher program, along with possibly an (allegedly, unofficial, narrowly ‘targeted’) advertising (perhaps withheld from other areas?) to a particular kind or type of low-income people from a fairly distant big city, brought some allegedly Black gang members ‘looking for a better place to live.’ This perhaps was the beginning of these racial conflicts in Ames. The surrounding facts gathered may easily support the claim(s), soon making it into a theory based upon proven eventuality. But who in their right mind would intentionally build more low-income housing than there were low-income people in the City? Who would want to upset the delicate cultural balance of a small town? Why would anyone invite the Undesirable to dinner? If true, foolishness, now.

Extensive in its results perhaps, but it would have been useful information, to exonerate or condemn what some people may consider “the usual suspects.” However, several news articles found Online indicate many Big City negro gangs are using the Section 8 voucher abilities to extend their “turf” to smaller towns, such as Ames, fronting themselves with women or men whose “record” is “clean,” yet pretending not to live there, to avoid detection of their criminal behavior and actions, and also providing a reason, or excuse, for being in a place or a city where they ordinarily would not be found, thus avoiding justifiable police scrutiny. That Section 8 low-income housing assistance and ‘anywhere you want’ voucher — placements of which the U.S Government again wants to increase! — offers a poor future for Ames, if the local police are not permitted to do their job as must be done, assisted by the local citizenry in applying ‘peer pressure’ and cultural discipline. But for callous gangsters, all that fails. Violence always works, and it better be the citizens of Ames who are the champs here, not the gangsters.

THE SCHOOLS.

The next speaker was the Superintendent of the Ames Community School District. At first viewing of the Changing Cultural Face Meeting video, your Presenter made no precise notes of this speaker for the Commentary’s “First Edition,” because at that time, it was not thought important, having focused his attention upon the “crime” problems. It was not until reading a local newspaper account about the Ames school troubles, caused by newly arriving Black students who were “more than difficult to work with” (Dick Haws, “It’s a black and white Issue,” *Ames Tribune*, December 2nd, 2007), that he became more aware of the “bigger picture” of the problem that was more inter-racial than at first believed, which now extends this “Revised Edition” beyond a mere ‘panorama.’ If more accurate notes were taken, he would expect the School’s explanation of the inter-racial troubles would probably represent a magnificent gloss of an artful dodger.⁸ So he obtained a second viewing of that same November 27th Meeting’s video. And it was. However, various useful portions of that presentation receive your Presenter’s attention in this Revised Edition in several Parts regarding the Ames Schools, as seen below and in other relevant Parts and Sections of this Commentary.

The Superintendent at various times during her presentation, addressed the economic and other statistics of the student population at all the Ames schools (but not the inter-racial conflicts), the most relevant here being:

In these years, among the students in the Ames School District,
In 2007, 385 were identified as “homeless”;
In 2008, 406 were identified as “homeless.”

⁸ GLOSSY DODGER. Some of the citizens, old and young, arrived at that Meeting to hear about the inter-racial conflicts and violence that had or may have been endured by themselves, or their own children or grandchildren at the several Ames schools, and they did not hear about it from the Top Most of the Schools. In this Commentary’s Part III., The Iowa School System Generally, Our Nestlings, Mostly Safe, Yet At Risk, in § E., Some Detail Of The Reported “Behavior Events” At The Several Ames Schools, Generally, and § F., More Detailed Behavior Events, these statistical details are presented. Sometimes a bureaucrat’s mind gets going in the P.C. direction, and fails to admit the truth of the matter’s adversities, and that gets the people both frustrated and upset all the more. Best is to come right out and whack ‘em with the truth, because people can handle it, even if Gov’t thinks they cannot; dodge it, and they’ll see it, silent as they usually are. People have more solutions than the Government ever will. Listen.

(“Homeless” was defined by another citizen-speaker as anyone who had no home of their own, even if they are living in the home of another, as with two or three families in the same house, etc.; not necessarily as “on the street” homeless⁹).

For “at risk” students, judged by State standards based on academic attendance (or perhaps, ‘academic advancement,’ and ‘daily attendance’?), and/or personal, social, or behavioral issues, in the Ames schools,

In 2007, 498 were identified as “at risk”

In 2008, 466 were identified as “at risk.”

In 2007, 20.5% were eligible to receive free or reduced lunch costs;

In 2008, 23% were eligible to receive free or reduced lunch costs.

While your Presenter’s view of the Superintendent’s remarks may not set well with the speaker of them, nor to her sympathizers, to him, the well-organized presentation was set forth in a manner totally within the realm of a psychologist attempting to regulate the thoughts of listeners whose intentions were otherwise self-directed. It was said, in such happy-talk, high-expectation mannerisms designed to favorably excite and bring along the listeners over to a different view of the problems that brought these many Ames citizens to that November 27th Meeting.

Among many topics and related details, after comparing the happiness of discovering the acceptance of the “new” of This and That when encountered (voluntarily) in personal circumstances (new books, new places, new purchases), the Superintendent then asked about the “new people” coming into Ames. “Then why is the newness of people not likely to prompt the same likely expectations” of a similar happiness at the “newness” of things (which were voluntarily brought to one’s life). “Because we like to control things. . .” was one of her explanations, and “people cannot be controlled,” it was suggested. And a good one. But then, further comments made it appear as though it is wrong, almost, for someone to want to “control” their own environment; and not be compelled or promoted to yield up that control merely to accommodate another “new people,” to not want an entirely different if not also contrasting people, who, as believed by most of the White people at that Meeting, were violent, troublesome, and to be more than difficult, more than unwilling, to assimilate or simply “fit in.”

The Superintendent’s concluding remarks, waxing eloquently, and a little presumptive in guiding others’ intentions elsewhere, were: “In short, we are really not victims of circumstances, but instead are full participants in the molding of the circumstances, to the benefit of our students and our community. . . Will it all be wonderful? Well, not likely. Will it all be easy? Also not very likely. Will some of us miss the way it was? Very likely. But we are a privileged community who understands what a rare treasure Ames is to us. . . Tonight I am pleased to see

⁹ HOMELESS. A study perhaps 15 years ago said that in the large cities, the average time the truly “homeless” were literally on-the-street was 7 years; the life expectancy of those homeless was 7 years. They died there. Where your Presenter once lived, these homeless were found in the downtown and surrounding neighborhood areas, amidst the drunks and mentally disturbed people, all of them wandering about aimlessly in their filthy bodies and clothing and dirty bedrolls, openly lying on the sidewalks and alleys as if injured, dead, or nearly so (and sometimes they were), or sleeping in doorways of often abandoned or vacant homes or businesses. Frightening. No one bothered to ask if they were all right; it simply wasn’t done: there were too many of them. Ames is so fortunate in this matter.

such a great turnout to contemplate this important topic. I choose to believe that although we may have been drawn here tonight out of curiosity, our response going home tonight may not be shock or anger, but instead gratitude for the opportunities that somehow have been placed directly in our laps. And I ask you to consider how very exciting it is, to be able to make a difference in the life of a child.”

Encouraging, although psychologically directive, words. (Here, your Presenter’s long-standing admonition to himself (which he occasionally follows) comes to his mind, i.e., “Turn Adversity Into Advantage.” This would see the necessity of admitting the entire negative and then working out a practical, not gossamer daydream, positive solution, sacrificing as little as possible what is extant. As said elsewhere in this Commentary, Why should the people of Ames “change”? Why should *our* “Culture” be altered? Why should *our* White faces be compelled by some outside force to become darker? Why must *we* do everything? Why, indeed!).

And the Schools will bring into action those programs; and students will learn. But not all of them, nor all at the rate the Schools and the students really expect. The Superintendent obviously believes that with sufficient “attention,” the (totally unmentioned troublemaking) students will change and become compliant and cooperative and etc. Will this happen? Well, not very likely. Will there be harmony among the students using these “programs”? Also not very likely. Will some of us welcome this new way of dis-harmony and social unrest? For some, very likely, it being their nature to be so disturbing; for the overwhelming majority of others, again, probably very likely, because the peaceful majority does not know, or has forgotten, how to slap down such a rebellion against authority in a manner strong enough, and perhaps brutal enough, to crush it. Most people in Ames probably feel nothing has been done to address the underlying impulse that brought about the Meeting in the first place: inter-racial strife, which sometimes can never be resolved except by “separate and equal” settings and circumstances. Somehow, this simple means escapes the attention of those who are in that unique position to “do something about it.”

CRIME AND LAW ENFORCEMENT

The next speaker was the Ames Police Chief. He said, essentially, and in part here:

In late Summer and Fall, 2007, there was a big “spike,” i.e., a sudden increase upwards, in serious crimes in Ames:

Aug 25th, a homicide, and an arrest;

Aug 27th, a kidnap, with injury, and 2 arrested;

Sept 22nd a homicide, being an open investigation; and no suspect yet;

Oct 8th, an armed robbery, an open investigation, with no suspects; and possibly other incident was involved;

Oct 20th, an assault, a gun fired, and warrants issued, seeking a suspect who had left Ames jurisdiction;

Oct 20th, an armed robbery, and an arrest;

Oct 21st, an armed robbery and car-jacking, with an arrest of one, and a second not arrested yet;

There were 14 serious violent crimes in Ames since Jan 1st, 2007.

Warrants or arrests were made in 7 of the cases. Some cases were related to people in Chicago or those urban centers; these types of crimes were different. (More description of crime in Ames is set forth below, in Part II., Feathered & Flocking Together: The “Content of their Character,” Readily Revealed, at § F. Introductory Comments Regarding the Gathering of Local Crime Statistics (City of Ames & Story County), 1. City of Ames Crime Statistics).

After the Police Chief, a mayoral-appointed facilitator then conducted the meeting, relying upon names selected from a mass of Request cards from those desiring to speak. And the citizens arose.

THE PUBLIC SPEAKS THEIR MIND(S)

Then the Mayor opened the meeting up for comments from the people attending the Meeting, with a “facilitator” to govern the proceeding. By applying a reasonable “time-limit consideration,” only 28 people among an estimated 400 were called upon to speak, about half of them (12) being Black people amongst an overwhelming majority of White people at that meeting, possibly many of these Whites also seeking to speak.

Of the 28 people who spoke, here are only some relevant comments from those of the greater speaking populace:

A Black woman said that there were articles in the newspapers regarding how Chicago people were involved in these crimes, and suggested 1% or 2% from Chicago have criminal intents; objection was made to a stereotype^{10/} of “Section 8” housing people; as to Chicagoans portrayed as evil.

An older Black woman, a long-time citizen, commented on how not all nor enough has been done to make Blacks feel inclusive; that “the negative ‘n’ word” was being used in the schools; that certain types of behavior was just not acceptable; but it may be acceptable depending on the circumstances and background from where they came; that most ethnic people and minorities do not have a positive experience with law enforcement officers, specifically, the Chicagoans; that the newspapers suggest they are the cause of all these crime problems; that the problem is a lack of sympathy or empathy, a lack of understanding of what means to be from different ethnic or cultural backgrounds; they should be welcomed with open arms, and accepted; that they should not assimilate, but acculturate(?).

A young White teenage girl said the word nigger was commonly used by Blacks students to each other while in the school halls, as well as Whites saying it to the Blacks, in the Middle School. (Perhaps as now remembered, she also said the White students get into trouble for saying that word, but Black students do not).

Another White(?) speaker said essentially, “cultural sensitivity” helps, but it fails when criminal acts make it difficult to separate the race from the crime. It is more for the new-coming lesser “culture” to adjust to greater of those in Ames, than all of Ames to adjust to them.

¹⁰ STEREOTYPING. The question of similar conduct is addressed several times in the Meeting, and twice in this Commentary, at Part II., The Public Safety: Feathered & Flocking Together: The “Content Of Their Character,” Readily Revealed, at Stereotyping: It Could Save Your Life; and at, Part III., The Public Health: , § D. For The Public Health & Good: Quarantine And/or Isolation, introductory comments.

A White man from Rockford Ill. (possibly a doctor?), where it was said to be “unbelievably evil,” moved to Ames. Within the last 6 months he saw more people who show they intended to do harm and to do bad. Comments about the spike (increase) in violent crime; that the medical centers are being overwhelmed with new-comers.

A young Black woman said the police did nothing about ‘the Main Street brawl’; and that “all your police officers are not good, at all,” and need a change.

A Black man who much earlier came from the crime-world of Chicago, said the solution starts in the home, and in the community churches; he asked if anything good can come out of Chicago; can anything good come out of Ames?^{11/} He spoke of himself as an example, having bettered his life; people need to look at each other as people, God-fearing people.

A Black man in his 20s, said the police department had harassed him; asked how to report police officers who harass people like him at his house door. (No reason for this complaint was offered).

A White(?) woman, dressed as a Buddhist nun (a yellow priestly robe), felt she was not included in the Ames community; and felt being shunned, and left out of the loop; she would think diversity would bring people together; people should have tolerance, and not be afraid.

A young Black woman said she was being victimized by the police, who arrested her, and took her to jail, and she was scared to call the police [i.e., to complain?] about it; she then said something about how her husband cannot wear his hat(? perhaps a gang-styled hat?)

An older White(?) man, with a beard, said he has Afro-American relatives, and Afro-American children. He commented on association with [a local organization?], and to “declare war on poverty,” and on “predatory lenders.” Number One is the homeless cause, which is the about the medical incident (earlier?) related.

A young Black woman said she was living for only 6 months in Ames; that the community is “not as welcoming to people of color, period”; that she (or, Blacks in general?) won’t harm anyone, but that they are looked like as a criminal. “Just because you are of an ethnic background, does not mean you are (or, have a) criminal intent.”

Another speaker said people have to stop labeling the African-Americans they see; and accept them as individuals.

A White man formerly from the Chicago West Side said he knows how to “read when people are up to no good”; and he “never seen anyone up to no good in Ames”; that being rejected says you are not part of community. Six years ago, in his first month in Ames, he was seeing the police doing a street stop (investigation?), apparently of Black(s), i.e., “walking while Black”; he said cops were only harassing them; that the person who was Black was not acting as if doing anything wrong while Downtown; he also felt uncomfortable with assimilation; assimilation is the antithesis of diversity; he wants diversity In Ames.

¹¹ ANYTHING GOOD? Cf. John 1:46. Chicago? Not necessarily. Ames, quite possibly; they’ve done it before.
Inclusiveness Commentary (Revised Edition, June, 2008)

A young Black woman said “everyone is the same color”; she said she was (and/or others were?) harassed by the police department, and asked why she was harassed; that the police keep harassing her constantly, recently, and named a police officer;^{12/} that she was from Chicago, and came to Ames for a safe environment; and asked why she was questioned, all for incident occurring elsewhere; that her 6 year old wants to move (out of Ames?).

With that said, essentially though not entirely said here, was the meeting concluded peacefully. (Few Readers will understand how difficult it is, and perhaps courageous as well, for non-public speaking individuals to get up and speak, however articulate, before any group of people, and moreso when speaking to “the government powers” in front of a large number of people, here being about 50 in the Council chambers, and probably 400 others total in attendance).

It should be interesting to note, particularly where Blacks are alleging they are not welcome in Ames, and not included in local activities, that Blacks were given ample opportunity to voice their opinions and concerns. These were the racial and gender comparisons of those who did speak.

Of those who spoke, there were:

7 White Women,

8 White Men,

Total Whites: 15

10 Black Women,

2 Black Men,

Total Blacks: 12

1 Hispanic woman.

TOTAL SPEAKERS: 28, . . .

Meaning Blacks, at 2% of the Ames population, received almost 50% of the opportunities to speak to this issue of some lack of “inclusiveness.” It may be that some extra effort was made to assure the Black’s (perception of) participation.

(Your Presenter has not asked the City Clerk or other responsible Officer to count the Request cards for a total of people request to speak at that Meeting, nor what was their race or gender. Yet one can easily wonder what the ‘actuarial odds’ are for such a ‘co-incidence’ of about 50% Blacks speaking when they are about 1% or 2% of the population; perhaps it was the application of some a desired “inclusiveness,” put into practice by the City Council. If this were a city-wide practice, then the majority would be more easily shown how they are dominated by the will of the minority in many other aspects of life also).

¹² NAMING NAMES. A few weeks after this Meeting, but prior to your Presenter’s Records Request, a city law enforcement employee told him that some of the speakers at this Meeting had more “contacts” with patrol officers than did the chief of police with his own officers; and also that most of the victims in the recent 2007 crime wave were somehow acquainted with their offender. But that does not excuse the offenders of others described below.

These essentially, were the brief notes taken by your Presenter while viewing the video recording of this November 27th 2007 “Changing Cultural Face of Ames” meeting at the City Hall. See the videos for details. (Your Presenter to this day, after all these months of contemplating the “nature and consequences” of that Meeting and its Purposes, cannot understand why the people long-living in Ames first, had so little opportunity to speak; and second, why that same “majority” must now, and apparently suddenly, change their own “cultural face” simply so a few super minority people can consider themselves (rather forcibly) “welcome,” especially when the demandants themselves are doing little to nothing to encourage their own inclusion; this simply makes no sense).

WE WERE WARNED OF THIS CALAMITY.

What was complained of in that Meeting was something foreseeable; but many people in Ames did not see it, and those who did see it either welcomed it or objected to it, but enough of the others did not hear them. It all started with “Public Notices.”

More than a few “Public Notice” advertisements have been placed in local Ames area newspapers over these many years, put there by a very near “government agency” controlled by far-away “government agency,” which had warned us, in its back-handed way, of such a calamity coming upon us, but most of us missed it; and if finding it, did not know what to do about it. There was yet another of these Public Notices, recently (April, 2008) placed in a local paper. It gave the usual cryptic information, which a well-informed citizen would recognize as being worthy of consideration. (But how many “well-informed citizens” are there, in Ames or anywhere? Very few, really, as the Reader will soon see).

Your Presenter, as many others as well, usually does not look at the “small print” in the newspapers or other “advertisers” that arrive at his doorstep. However, there was one newsprint page that for some reason caught his attention; and it had an advertisement showing a young woman peering into an open newspaper, with the ‘headline’ essentially encouraging people to “read the Public Notices.” And after several months, yet another of those many “advertiser” papers arrived at his doorstep, and in browsing through it, he remembered that admonition, and only lightly looked for, and yet found, a “Public Notice” advertisement, in the usual very small print. It was about some “Community Development Block Grant” (CDBG, essentially (taxpayer) dollars being spent for specific purposes and specific people, usually upon the Have-Nots at the expense of the Haves^{13/}) and the Ames City Council’s (or someone’s) plans for it.

This particular Public Notice announced that the Ames City Council planned a meeting, by this time about fifteen days later, to discuss its Fiscal Year regarding “FY 08-09 Fifth Year Annual Action Plan^{14/} that is to be submitted to HUD [the U.S. Housing and Urban Development

¹³ HAVES & HAVE-NOTS, i.e., the Upper-Class Rich and the Lower-Class Poor; what about the Middle Class? It might be reconsidered to recognize two more “monied classes”: the ‘Almost Haves’ and the ‘Almost Have Nots’; respectively, a Lower-Middle Class who almost have enough and close to obtaining it, and a Middle-Middle Class who have enough but are close to losing it. Middles pay for everything, rich, nothing, while the poor get “benefits.”

¹⁴ ACTION PLAN. Your Presenter’s experience in “community plans,” “community development,” and (elected) “planning commissions,” reminds him that the word “action” and “action plan,” when associated with anything attempting to change the social or governmental structure, has quite often, if not always, been associated ultimately with the subliminal intentions of a “socialist, communist” manifesto. A “community plan” is a “plan” that seeks to “unify the commune.” “They” want to control what you own, while you pay for maintaining it — and them. There are no “individual rights” in a commune, nor in a commun-ist society; only “collective” privileges. Look at it again.

office] . . . part of the City of Ames' 2004-2009 Consolidated Plan. . ." for CDBG spending. ("Public Notice," *Story County Advertiser* (Iowa Newspapers, Inc., subsidiary of Midland Newspapers, Inc., Ames, Iowa, 2008), April 30, 2008, p. 32).

It was suggested in the Notice of how this "fund" of (taxpayer) dollars was to be spent: "to support a continuum [continuing, increasing, ever-lasting] of low income housing and services **targeted** for the homeless, transitional housing clients and persons with special needs." (From the Notice, at Priority Needs – Public Services Objectives, emphasis added). The public could comment on the matter.^{15/} The average Ames citizenry cannot apply for any such "housing" benefits, and "outsiders" can be financially assisted in moving in to enjoy such "benefits," but the locals, they can pay for it all.

As if we have not built enough "low income housing," only to find ourselves being compelled to build more of them than we need, and then burdened and afflicted with a variety of people who are 'not like us,' others, whose ideals are unwholesomeness and crime and its extended, extending, evils; and yet "they" in those "near and far off government agencies" want to build even more of the same housing that brings upon us even more of these same malevolent afflictions. Poor people are not evil, but the kinds and types recently brought into Ames, about whom so many complained of at the November 27th Meeting, rose up to express their thanks and gratitude by striking us in the face last Fall, 2007; and with this continuing plan for more of the same, we cannot expect much difference, if this "community plan" proceeds in its "continuum." And we cannot, because it will.

Not only that, but these incoming low-income people will upset the balance of life here in Ames. Their need for employment will dilute the extant Ames work-force environment to where the pay scale will drop dramatically, because not only will employers selfishly "work the employees as hard as they can, for as little as they can," but poor people, accompanied by all those "added benefits" to help them (such as Section 8 assisted-rent housing, free health care, and free food stamps), will accept far less pay simply to get a job; and the disadvantage is upon the long-time Ames citizens, who need more than mere pittance to survive, and thus will either lose that job or not get one if needed, unless they yield to accepting such a miserably low wage. It brings upon another set of citizens, the "Senior Citizens." As the leading edge of the overwhelming numbers of the "Baby Boom" of 1946 to 1958 arrives, and among whom will be soon found your Presenter, they will, by the necessity of their less than adequate "retirement package," be forced to seek that much derided, part-time job as "greeter" or shelf-stocker at some low-priced nationwide discount store, and competing against these poor but benefited others seeking that same job — none of whom were in Ames long enough to find the Post Office.

How much water can "they" put into "our" wine, and yet convince us that it is worthy of its original quality? How much? Does this not provide a disturbance, an imbalance, of the existing Ames social, racial, and economic structure, which locals have done their best for

¹⁵ PUBLIC COMMENT. It has also been your Presenter's experience that the public may 'comment,' but Government will not 'listen.' The citizens good ideas on how to, or how not to, operate an efficient Government will find the good ideas ignored, and the bad ideas put into effect, to the torment of all. Since this CDBG and other 'federal welfare programs' are directed from afar by people unlike us, these public meetings are merely ritual, and obtain nothing in positive results for local happiness.

decades to maintain as they want it to be? Here we see yet again how “the small print takes it away.”

Your Presenter was rather late in finding and reading that Notice, and did not make an appearance at that April CDBG Council meeting to express his own “comments” — as if anyone would hear him or let him speak adversely about their “plans.” (There are *so many of these* “meetings” and “public comment” opportunities; it would occupy everyone’s every moment, merely to keep up with it all^{16/}). But to accomplish that “comment” with sufficient ability, if not ever successfully accepted, it requires a fairly good knowledge of such a “program” and its historical, procedural process. They have multitudes of words, and booklets, and proposals, as if to make work for themselves and burden others in matters supposedly open to “debate” and yet already decided. And from his own years-past experience in this “community development” endeavor, that needed knowledge is gained after many hours of reading the details of such programs, and going to meetings like this. Few people really have the time to address these matters, and thus there is little opposition “on the record,” yet plenty of it, if “put to a vote.”

These “matters of State,” or here, ‘matters of City,’ being so complex and far-reaching in effect, are enough to occupy anyone as if in a full-time job, merely to stay abreast of its progress and as often detrimental effects. If the Ames citizenry had objected early enough to these intrusions of socially debilitating circumstances, rather than succumb to the notion of “equality,” and “help the disadvantaged poor,” these bureaucratic interlopers, using the City Council as their “point men,” would have withdrawn their socialist, if not communist, plans — only to throw them into the public mix yet again later, exactly the same or revised to conceal what was previously objectionable.

These “social engineers” never stop in their continuing efforts to trick and connive us out of our possessions, our self-governance, and our individual and mutual happiness. They are like the locusts of Scripture, and the older your Presenter gets, and the more he studies those Scriptures, the more he realizes that this is the true Origin of these tormenters, all of them, whether bureaucrats in their offices or criminals on the street: it’s Biblical, and therein will we shall ultimately find the Answer to these Afflictions. Until then, we wrestle with the brood sows.

And now, there is some mad-hatter idea that by removing these malcontent, often gangster people from the Big City environment and placing them into small towns all across America, that this somehow will defang the animals, calm their violent temperaments, and that this re-location will somehow, and suddenly, make these supposedly formerly violent, “formerly” Black gangsters into tender and warm-hearted individuals. What utter nonsense! These dis-placed urbanite gangs will simply use this opportunity to widen their grasp and extend their net of violent domination to every city they are in. The fairly recent invasion of Black gangs like the Crips and the Bloods proves this fact easily. Even in Ames, May, 2008, your Presenter has seen in downtown areas at least where young Whites were talking with young Blacks in a manner that was reminiscent of someone seeking something other than what they ought to obtain, i.e., drugs, etc.; perhaps it was a simple, polite conversation, but not very likely. An “insanity” is when one person continually believes a totally unworkable idea can be implemented

¹⁶ MEETINGS. “The more meetings you go to, the more meetings you go to,” was the conclusion of a long-ago acquaintance of your Presenter, when describing what was required “to show support” for other neighborhood and community associations in their efforts to improve their circumstances. One hour of meetings requires at least four to six hours of the individual study of complex documents with a completely different ‘vernacular.’ It never ends.

to the satisfaction of everyone. This is what we now have: an insanity. Only a fool would think otherwise — unless that thinker has an ulterior motive unexplained or unrevealed to the general Ames populace.

We were warned of this calamity coming upon us, and now we must find a way to “reverse plan, backward plan” ourselves to where we were before, when life in Ames was more peaceful and safe. We can do this; we must do this, and eventually, at great human and personal cost, we shall do it. It is only a matter of miserable and painful time, before the citizenry rises up to smash down these local and distant perpetrators of our discontent, within the several “governments” and among the many “criminals,” all of whom afflict us mightily — until we object and do something about it.

THINKING OF AMES AS
“A LITTLE CHICAGO”:
Is it really a “local crime” issue?
Or, a “Black & White” issue?

“What are people from around the state perceiving Ames as? Are they starting to think of [Ames] as a little Chicago? . . . I see evidence all the time that Ames is no longer the town it was. It’s hard to give up the thought that you can’t leave your door unlocked anymore.” Those were two comments made twenty years ago, in 1989, by two Ames citizens, when another “crime wave” washed through Ames, then with two robbery suspects shot by Ames police; a murder, with woman’s severed head found in a ditch; more robberies; and several young men — “football players; athletes” — insulted their fellow ISU students by being arrested for the robberies, and forgery, thefts, and what-else. So what if there were “arrests”? Big deal, so there were some “convictions”! All those criminals do is sit in prison, alive, clothed, housed and fed and cared for. Yet people were murdered, horribly dying; robbed; hurt; deprived of their possessions; cheated of their happiness by those who later claimed their “prison benefits.” Right here, in this town. Then and now. And people were worried about it as much then as they are now. So what has happened since then? What good, what progress came out of it all? Can anyone long-living in Ames remember or comment on that “progress”? Did Liberalism and Tolerance become our nemeses, our overwhelming torment?

Back then, in 1989, ISU and its coaches were called “to account for the character of the people they were bringing into the community through the university’s athletic programs.”^{17/} Now, [in 2008, Ames Police Chief] Cychosz sees parallels between that [1989] crime wave and this one [in mid-to late-2007] in terms of integrating newcomers into the community. . . and

¹⁷ ATHLETES. For decades, colleges and universities nationwide have given “sports scholarships” to essentially large, brutal and often nearly illiterate, often Black, high school football and basketball players, to help win games. Studies prove few of them graduate, and almost none ever get to the ‘pros’; they were used and then abused by The School System. When these types of “students” arrive in town, any town, the local crime and rape rates rise. Only a few years ago, an Iowa community college was hotly grilled for having (mostly Black) sports players who were given artificial sufficient grades to keep them on the field or court, for that same vain purpose of (hopeful) “victory.” Rah rah. Your Presenter saw some of them just after the “scandal” broke into the newspapers, and they sure looked ‘dumb and dummer’ to him. Blank looks in the classroom, aping about the campus, ignoring authoritative suggestions, troublemaking with local Blacks; all the same “gangsterisms” seen in Ames today. Same type people, same actions, same results there; shall it be the same here, as it has been? **Is The Game so important** to students, alumni and school administrators that they hire bashers on the field by day, only to endure their violent bashing and rape at night, especially upon our women? Is The Game *that* important?

[discerning that our] viewing the issue simply as one of law enforcement [is] a mistake.” (Laura Milsaps, staff writer, “Crime has a history here we like to forget,” *Ames Tribune / Mid-Iowa News*, Front Page, January 19, 2008, <www.midiowanews.com/>, updated January 27, 2008, visited April 12th, 2008).

This same sentiment has arose again in 2007 and afterwards. Chief Cychosz: “Most of [newly arriving people] came here to find a better life, not homicide, armed robbery, kidnapping and assault. Where ever you come from, I’m confident you don’t want that.” (Mid-Iowa News, “Crime history” article). He is probably right. But your Presenter is not so confident in the “character content” of anyone, until they prove themselves; and along with his own personal history amidst such greater crime surroundings than this, the Ames 2007 crime wave support his own ideas that there are certain “types” of newcomers arriving into Ames, acting more as intruders seeking to destroy, and who have no such notions of fair play, peaceful lifestyles, nor any respect for property rights or “law and order” — i.e., lawful behavior or orderly conduct.

THE BEGINNING OF YOUR PRESENTER’S INQUIRY

A few days after November 27th, in writing about that “Changing Cultural Face / Inclusive” meeting, according to Dick Haws, an *Ames Tribune* newspaper columnist, “I didn’t hear any Hispanic people telling the overflow crowd about problems they were having in Ames. Nor did I hear any Asian people nor any American Indians speaking out. No, the only people I heard detail complaints about the police and the schools were Ames black people.” (Dick Haws, “It’s a black and white issue”, ¶ 2, *Ames Tribune*, Internet Edition, December 2, 2007, Columns, <www.amestrib.com/> Mid-Iowa newspapers > Front Page, updated December 10, 2007. It was this news article, along with what is now this Commentary’s Attachment G., “Exterminate White People Off The Planet,” a 17 minute video) that finally prompted your Presenter to write this Inclusiveness Commentary).

That article and video, and a review of the video of the November 27th Changing Cultural Face Meeting, made publicly available on the City’s internet-televised website and on VHS video cassette at the City Manager’s Office, will establish the fact that this is not merely nor only a “crime issue,” but greater than that, and far deeper: it is a clash of cultures; a “racial” matter, an inter-racial conflict, an issue of “Black and White.” Both figuratively and literally. The ones without (outside) seek to be established; the ones within are established. One seeks or pretends to seek the others’ patience, tolerance, and harmony, having no history of it of their own; the other has no apparent desire for it, having a history of too much of it, at their own individual, familial, cultural, property and racial expense.

Soon thereafter, The City of Ames said at its website (<www.cityofames.org/>), and the *Ames Tribune* newspaper reported that there had been established an “Inclusive Community Task Force,” as result of the November Meeting. This Task Force was directed to “identify and support existing programs in the Ames community which foster greater understanding within the entire community, . . . to make life in the city of Ames better for everyone.” A laudable intention, and difficult to attain by any standard, to be sure, and destined to the tomb of silence, without the co-operation of the very people the results are intended to bless. Fifteen people were assigned the task to do it. It apparently was not to investigate the deeper causes of this winter of discontent.

The newspaper quoted a Member of the Task Force as saying there was a desire to ‘put out the public call, and then hear what the people are saying’ within the general populace of Ames. The Task Force held meetings; they talked; they wrote, and proposed. On March 31st, 2008, they presented a draft version of their preliminary conclusions and recommendations. Your Presenter thought it held no hope for the future.

The Task Force was assigned the following responsibilities:

“To identify and support existing programs and activities in the Ames community which foster greater understanding and better relations within the entire community;

“To identify unmet needs and opportunities for growth and improvement, including use of appropriate practices developed in other communities;

“To keep the community informed about the task force’s progress and identification of unmet needs or underutilized resources;

“To report to the community and the city council by April 30 a report including findings, recommendations, and a plan for regular evaluation of progress. . .

“The focus of the Task Force’s effort is principally on changes that can be made by individuals and non-governmental institutions to foster greater understanding and better relations within the entire community.”

(See: the City of Ames Press Release, “Inclusive Community Task Force Named,” January 8, 2008; and, the “[Final] Report” of the Inclusive Community Task Force, (Part) I., Preface, p. 4; see also this Commentary’s Attachment I., Inlusiveness Task Force Final Report (May 13, 2008, posted in early May), www.cityofames.org Inlusiveness Community Task Force, see list of Minutes, Reports, etc., visited January, March, May, 2008).

Responding to this “Call,” your Presenter considered the matter at hand, drawing upon his experiences and labors in life in support of his views, remembering the poet Thoreau’s observation that: ‘Objectivity is (often) a fresh pair of eyes.’ Your Presenter was predisposed and missed attending the April 5th, 2008, 7:00 P.M. “Public Input Session,” which lasted a mere one hour with essentially a handful of citizen speakers, conducted by the Task Force, held in the City Auditorium. (However, the text of the meeting’s several Task Force members and citizen speakers can be found in the Task Force “Final Report,” pages 27–30, and is, except for a few dropped or included words, representative of what can be seen on the recorded video of this Input meeting, as viewed by your Presenter in mid-May, 2008).

In late April or early in May, 2008, your Presenter discovered at the City of Ames Website that the Inlusiveness Task Force had presented its 34 page “Final Report,” post-dated May 13, 2008, to the Ames City Council, and the City Website had its text available for public reading on its Home Page. (An Ames Tribune article indicated the Report was released on May 8th). There, the Final Report set before the City Council, and essentially before the people in Ames as well, said there were certain (and presumed, if not assumed) “challenges,” briefly stated here, as “challenges” which “we” must overcome.

The Final Report said, in part:

“How can we put stereotypes aside and treat each person we encounter, however different they may appear to be, as an individual?”

How can we avoid making damaging assumptions about all members of an ethnic or socioeconomic group based on the activities of individual members of those groups?

What opportunities can we create to get to know each other; to build trust and understanding?

How can we create person-to-person connections between existing and new residents?

How do we ensure that housing in the community is available, safe and adequately maintained?

How do we ensure that all residents are knowledgeable about and can access public services and community activities?

How do we expand our shopping, dining, personal care, recreation, and entertainment offerings to meet community needs?

How do we expand and change our transportation systems to reflect community needs?" (Task Force Final Report, (Pt.) II., Challenges, pp. 6,7).

Your Presenter read the Final Report just after he completed and distributed this Commentary's First Edition of April 24th, 2008, and decided he should Comment upon the matter independently of this Revised Edition. While the following text is presented in this Commentary's Attachment J., Comments on ITF Final Report, what was stated therein is considered by your Presenter to be of sufficient importance to the subject matter that it is placed here, with minimal editing for use at this time. (A "copy" of the text below was sent to the Mayor and all City Council Members, by email; no response has been received regarding this topic as of publication of this Revised Text). He commences:

"Your Presenter's Overall Conclusions regarding the Inclusiveness Task Force Report are at least as follows, and he will say what others may fear to say.

The proposals set forth by this Inclusiveness Task Force are inclined to do what has been done for decades:

- 1) Throw more money at the problem;
- 2) Engage in more "dialogue" with the Blacks;
- 3) Be nice to Blacks;
- 4) Give Blacks a chance; and,
- 5) Do more to help the Blacks.

This is totally useless. And who pays for all this? And who does all this?

First, it is plain that only the middle class taxpayers will pay for all these proposed "government / service / recreational programs & responsive classrooms," etc.; and they also will pay the economic difference for anything offered on a "free or low-cost" basis: Nothing Is Free.

These "programs" will not reform the content of a character intent on being unacceptable, if not also rejectable. And even the private programs are funded thru donations quite often deriving, ultimately, from that same middle class taxpayer. Why should the middle class pay out more money for what did not work before, and will not work again?

All the "programs" we ever arranged, from local to state to federal, for the betterment of the Blacks has resulted in failure; whether job advantages, educational grants, social programs, or

affirmative action, or any other “advantage” given to the Blacks - usually to the dis-advantage of better qualified Whites.

So forget this idea of “more services, more programs.” Neither money nor programs will buy the love of the Blacks for Whites. And, ours is no financial “deep pocket.” It cost money to live in a good neighborhood such as Ames, and if “they” cannot afford it, they should find somewhere else that is suitable to their “financial resources” - even if it means going back from whence they came.

Second, we Whites have been engaging in “dialogue” with Blacks for the last FORTY YEARS OR MORE, and what has it got us? Nothing; nothing except more dis-respect from the Blacks. We get more crime against Whites, more disease, more destruction of our own White society, which has been constructed by us over many CENTURIES to be what WE want it to be - not what “THEY” want it to be.

Talk is cheap; and for Blacks, talk is a sign of weakness. Perceiving our weakness, they attack us, literally. The crime records prove this to be true. So get wise: forget “dialogue.” Put them in their proper, and as often disciplined, “place,” and they will respect us; don't, and they won't.

Third, as for what “Ames can be,” the Whites are not the problem, it is the Blacks who are 'not being nice.' What other reaction does one expect from Whites, when Blacks commit crimes against us and disrupt the schools and act in anti-social behavior? Why should we go to such intensive and expensive lengths to organize ourselves to welcome a people who are intent in being NOT welcome in almost any circumstance? It is not required we “include” destructive forces in our midst. THEY must change, not us.

Fourth, “Activity, Activity, Activity,” the Report says, and all done by US, not them. It is not required of us to jump up and do all this work for such a small number of people who are expected to do nothing, with little if any realistic expectation of Black improvement. No one would expect the Blacks of Chicago South Side to labor so hard for Whites, if we moved to these Blacks' former city neighborhoods. Besides, who is going to DO all this work the Final Report suggests be done? Are we all not daily laboring enough, and paying out enough, as it is? And now this?, and for whom?, for what?? Not us.

Fifth, what about these next five problems, as found in the Report? Whose cause, whose fault, whose cost, really?

1) “Less Schooling”: Does this mean the taxpayers in Ames must now pay for “remedial” class instruction to bring these new students “up to speed”? Ought not the Ames School District seek financial restitution from the schools from where these newcomer students originated, so we here in Ames don't have to pay for those other schools' failures, there?

2) “Fewer Financial Resources”: Again, if someone comes into Ames as a proverbial pauper, why should the people in Ames compensate that other's lack of funds, through welfare payments and a multiplicity of “benefits” which many Ames citizens themselves don't get? And they are paying for it all! Living in a better community than that of others requires the necessity of a sufficient amount of extra “financial resources” to maintain that better lifestyle. If they have no

such resources, they simply cannot afford to live here. We in Ames cannot “float every boat” with our own money.

3) “Fewer Job Skills”: Shall the people of Ames, or the businesses, or the School District, pay to enhance what “job skills” these newly arriving people have yet to acquire? Should not these newcomers be expected to already have those “job skills” necessary to be hired here? Why should we have to pay for their “job skills and employable education,” at our expense, when the city and/or schools these Blacks came from failed to prepare them even for that city's job needs?

4) “Less Trusting of and/or Less Comfortable with Public Institutions”: If Blacks are not “comfortable” in Ames, they should consider going back to that “public institution” from which they earlier departed, and address that matter of (un)comfortableness there. The Whites in Ames like it just as it is (or, was - and soon shall be again).

5) “Different Attitudes and Behaviors Based on Expectations in their Former Communities”: This is the problem: these Blacks come here and expect to continue in their essentially unopposed violent and criminal lifestyle which they have become accustomed, as if they have some “right” to be “bad” and not be told such conduct is wrong, nor required to conform to a decent conduct. It is not required of us to “tolerate” those negro gangsters and their hurtful ways, so OUT they go.

It is only the conduct of these newcomers who have created this “increased potential for misunderstanding, distrust, and dislike to develop over differences in attitudes, behaviors, and abilities.” The people of Ames only reacted as any people should to such criminal conduct and anti-social behavior: they objected. And now this Task Force attempts to expensively work that Objection against those same Whites with all these “programs,” et al.

The Final Report from the Inclusive Task Force also makes it look as if the Blacks are all innocent; that it is the Whites who are somehow responsible for all this trouble; and that, if Whites would DO MORE for the Blacks, everything will get better. What nonsense. Don't blame Whites for what the Blacks are responsible for doing.

The “content of their character” of the Black people proves that — except for the rare occasion of an intelligent, well-educated Black with proven superior abilities and social acceptance and acceptability, in general, most Blacks and their society and culture are inconsistent and incompatible with a well-established, efficiently working White society and culture. The vicious Black tiger will not wash off his stripes by swimming the Mississippi while coming to Ames. Everything here was essentially fine, until the sudden (and induced) increase of Big City Blacks into little city Ames, coming from a distant Black society where debased, immoral, and criminal conduct was more than tolerated, it was accepted and expected.

Finally, the solution to all this is obvious: Send those trouble-making Blacks back to wherever they came from, even if we have to pay them to go. They caused these problems, and, as usual, we must bear the burden of solving it — and at our expense. As usual. Separate the Black goats from the Black sheep, and it all gets better. It is not easy.

However, Resolve we must? Resolve we shall.”

And in such manner, your Presenter concluded his immediate Comments regarding the Final Report of the Inclusiveness Community Task Force. (He forgot to include a brief accounting of the racial percentages as the Reader will soon encounter, from this Commentary's Part I., Recognizing The Birds In The Trees Amidst The Forest: Who Lives In Ames, In Story County, And In Iowa?, to at least Part VII., Hate Crimes In America: Never Wrassle With A Pig: You Both Get Muddy, And The Pig Likes It).

The above "Comment on the ITF Final Report" was sent in a timely manner by email to the Mayor and Council Members of Ames, and by email or printed letter to the ITF co-chairpersons. Your Presenter has not received of any "response" or "reply" to this Comment on the Final Report; and considering the hypnotic effects of political correctness upon them and their fear of a few, those whose liberal hand would guide them astray, he expects none.

(But the tongues will wag anyway. To your Presenter, having now observed the video of the last Task Force public meeting of April 5th, 2008, for Ames citizens desiring to offer their own individual input—and whereat so very, very few citizens attended and less was said than at the great November 27th 2007 meeting, the Task Force, et al., was reminiscent of a gaggle of highly-educated do-gooder politically correct and as often spineless liberals; and when highly-educated liberals get an idea in their individual head, they tend to think too much; and then when the highly-educated liberals get their collectivist heads together, they talk too much about what they think; and when highly-educated liberals think too much and talk too much among each other, they tend to believe what they think and to believe what they talk't about; and when highly-educated liberals believe too much about what they think and talk about, it gets to where they think what they think is true, and where they believe what they talk't is also true; and eventually they start talking about what they think to others who could not care less; and when highly-educated liberals talk, they really talk, *and* talk; and then they tend to impose that 'think'n-n'talkin' upon everyone else, using the buzz-speak of the emotional hammer of liberalized "equality; we are all the same; include them all" guilt trip, and other un-thought-out, or perhaps overly-thought-out social(ist) conformative common(ist/~unist) nonsense. They talk of "rights." Where were the "rights" of the victims of the ultimate cause of this racial disharmony and cultural discontent and crime?; and of the "rights" of the political conservatives (none of whom apparently were on the Task Force) who would oppose those liberals?; and why were those rights not assured especially to such as belonging to those "majority White" people, who filled the chambers, halls, and auditorium on the evening of November 27th? Did the Task Force, or the "Administration" forget about that kind of "inclusiveness"? Victims, as with news, are soon forgotten. Liberals accomplish such drivel. And the talk of "democracy").

Because of all this, and especially because your Presenter had only recently moved to Ames from a very large Big City environment, ever on his watch for, or against, the risks of becoming 'another victim of crime,' with plenty of Black gangster types roaming the streets with all the attendant crime to be obtained from such activities, he decided to devote himself to this Cause, of essentially Self-Defense, as represented in this Inclusiveness Commentary's First Edition and now Its Revised Edition. This is an unfortunately lengthy Commentary upon the subject of that "inclusiveness, exclusiveness," and (as stated above) probably rarely if ever to be read, and certainly not in its entirety. The wrong "conclusions" will be arrived at by people who cannot think, or will not think, or think too much, or by those who cannot complete a complex sentence, nor speak it properly without a mass of twisted-fingered hand-signs. We all must take note that it is not "the Blacks" who are the problem; it is "those Blacks among the Blacks" who

are that problem. Against that proposition, based upon fact, the innocent may protest, but the Guilty will squawk the loudest; and by that means, the Wrath of the Ignorant shall be upon your Presenter, but the Guilty will also be revealed thereby.

This Commentary is your Presenter's somewhat studied contribution to the inter-racial and crime issues, being independent of yet concurrent with that of the very limited scope of the Inclusiveness Task Force's investigation and invitation, given the time-frame provided to respond. While it says much, and intends more, it is far from complete as your Presenter would have it; more information could have been included; more inter-connections and cross-references of text; more organization, and more resolving of conflicting Source-information, which creates subtle discrepancies avoidable only with more time than this circumstance allows. The ultimate Purpose and Intent of this Commentary however is beyond the mere statistics or rhetoric.

With this Commentary, being more modest in proportion to what it could have been, the Reader will find most everything (though not enough) they would (probably not) want to know about the crime, health, and (inter-)racial issues increasingly tormenting Ames and its populace, obtained by your Presenter mostly from Government sources at Internet websites and printed works as listed either at the presented details below or in the Commentary's Bibliography & Statistical Source list, as well as from responses to his Public Records Act Request(s) sent to local law enforcement, public schools, and other entities, to acquire such information. (A sample text of the Records Request sent to several law enforcement and school entities is set forth in the CD as Attachment A., as are the subsequent Attachments, being the several Response-results received by your Presenter from those entities).

And in this Commentary also, Blacks may find themselves becoming increasingly more impassioned in their expression of and objection to the reasons for their own (or others') alleged discontent (when really, for a few of them, all they are doing is complaining that their own conduct has compelled their own exclusion from the society, community, and neighborhood(s) in and of Ames).

(FOR THOSE BLACKS WHO ARE READING THIS COMMENTARY, it is advisable for them to immediately go further down in this Text, and read, in Part XII., A Summary Of This Entire Commentary, at § B., It's A Black Issue, And Whites Are Not Invited; and perhaps also at Part IX., The Parade Past Them By (And It Is *Not* Coming Back), at § G., Noblesse Oblige: The Privileged Have A Duty. From there, they may return to this Introductory point, take up this Commentary and read it to the end, having a greater understanding of what most intelligent Blacks already know and now or soon must put that knowledge into action. It is essential that those Blacks in Ames with a brain in their head and a good moral reputation step forward and accomplish what they know they must, to maintain, or retain, or regain, that dignity which ought to attach to any honest and worthy race of people; if not done by these, then by the errors of their brethren, they sink into the morass with the others who caused and/or are causing the problem^{18/}).

¹⁸ 'TAKE THIS BOOK AND READ IT' (Rev. 10:8). There, implying The Word will be sweet, pleasing to consider; but the usually misunderstood "bitter" is not as 'disturbing one's countenance,' but as "bitters," used to 'settle an upset stomach'; it will soothe. But here, it implies the opposite: that while the words are bitter to contemplate and not a calming thought, but provocative of the emotional mind, they will ultimately provide that needed better 'societal taste' and settling of the 'hostile angers' recently revived among us all. Failing that, all this is useless.

By the time the Reader of this Commentary is finished comprehending all this data and statistical detail, immense, deep, and widely-grasped as it is, and considers the expressive behavior as observed the video and audio files on the accompanying Compact Disk^{19/} regarding “Exterminate White People” and “Kill The White Man,” the Reader shall see how it is abundantly clear that, upon contemplating the opinions supporting the following proven statistics, it can thus be readily seen how the White people in Ames, and in Story County, and/or in all-Iowa, are sensing this darkening storm on the horizon, pelted as they now are with what is at present comparatively low winds of fear and small hailstones of violence, with its onslaught of terrors and suffering coming upon them ever faster. A storm like this will destroy their nests, ruin the happiness of their nestlings, and cause untold misery upon everyone of every race.

The Reader also will soon see that these Iowans of the Caucasian race now can say rightfully, and logically, legally, say they have “**a real and appreciable fear**” of impending violence and crime, dangers and risk of personal safety, and deprivation and debauchery, terrors and tribulations, coming into their once reasonably peaceful, quite safe City and County and State, such evils as now enter this domain accompanied by all the unwanted miseries such offensive criminal behaviors the intruders bring with them; and that, for the White, Caucasian people, and the Black people, extant, it is a Right, if not a Duty, for these same people of Ames in particular, to rise up in their own Self-Defense and that of others similarly situated; that it is a Right and a Duty to prevent the entry and accomplishment of such adverse persona (i.e., the mental state of mind comprising ‘the content of their character’), and their anti-social, violent acts which are contrary to the Sound Doctrine of those who have long lived here in Ames and in Iowa and those who seek to keep it this City and this State the way they want it to be kept: our way; Ah-Way.

It is not required, nor is it necessary, for a people — any people anywhere — to be expected to experience and endure this kind and type of cultural, societal, racial abuse and violent criminal attack upon themselves and their people as has appeared recently in Ames. No race in all human history has long survived by tolerating this vicious, destructive effort of one race of peoples intentional, though usually unspoken, acts against another race of peoples; and Whites and Blacks in Ames are no different than all the other people in human history from the beginning of time; and they will resolve that conflict, hopefully in a better way than did their ancestors. If not, then it will be resolved anyway, “in the usual manner”: violence; violence *always* resolves the problem, one way or another. The last one standing, wins. Not much, but he wins.

Some day maybe we all will realize that while Nature is beautiful *and* ugly, varying *and* constant, and uniquely productive, at the same time it is also completely objective, cruel and uncaring; and that, It has no time for those among us who think anyone can “love” into righteous compliance a people who hate them (or who hate themselves) without measure; or those who believe that some “multi-(<{X}-race/culture>)” will change that instinctive demand of Nature, and that, by sublime or forceful rhetoric, rule Reality out of existence, done for the sole and

¹⁹ COMPACT DISK. If you do not have that CD, use a Public Records Request format to obtain a copy from local law enforcement, schools, etc. (they each have the same CD); expect to pay a fee. This is only right: you ask them to do what you could, if you tried hard enough; but this way, you save labor, brain strain, and costs that your Presenter has expended in setting forth this entire Work. And “Work” does not sufficiently describe it.

usually misguided purpose of the maintenance of their politically correct doctrines, which run totally contrary to that same Nature's ways and works.

And more than that, there is a literal survival at hand; a racial, more than seasonal, survival. Regardless of the comforting thoughts uttered here and there about how happy life is, few will deny, if they live long enough, that more than often this is a harsh and often unforgiving clump of dirt and rock we live on, whether anyone is an ant or a lion or a human being; each existence, regardless of its place in the "food chain," must fight to survive, individually, and as a relative group, whether they like it or not, whether they want to or not. Failure, in survival, is not an option; survival of the fittest is not always assured. How some of us survive at all, individually or racially, given the ignorance and stupidity found among any or many of us, is often beyond comprehension.

Any simpleton view of the Tele-Vision Network Newz Programming reveals that everybody under the sun is now fighting more, and fighting harder, and more cruelly, to get or keep their place in the world, often seeking a superior place — or, oddly enough, seeking an inferior place — that is not theirs to have; nor one they deserve to obtain, and yet struggling against all, to be assured they do have a future, for their own racial species and/or cultural morays, even if it is at the expense of any and all other races or cultures of people, including, and especially, the White, Caucasian race and its highly technical, very advanced White, Western Civilized culture. All people do this, except White people; and to hear some tell it, White people have no future, anymore than Whites have an includable racial "color" among the "people of color." And those social propounders and ethnic prognosticators may be right, knowing as your Presenter (and soon the Reader) does, what most of the Whites do not know, and would deny, if told so without facts in support of the claim.^{20/}

The admittedly greatest circumstance needing review here in Ames, if not in all Iowa, is that of the relationship between Black people and White people, for it was that subject which seemed to be most the prevalent voice during the November 2007 "Changing Cultural Face of Ames" meeting and demands for "Inclusiveness." It was alleged this can be resolved, with some effort.

If Black, negro people in particular want to feel they are "included" in the overwhelmingly White, Caucasian Ames community, then we all must be sure there is some commonly known willingly followed "standard of conduct," applicable to everyone, not merely to the Whites only, nor to the Blacks only, or to others only. Cultural difference may exist, racial views may conflict, but not to the extent where one culture injures the other; nor where the other culture cannot defend nor retaliate in kind or at all. And this Standard of Conduct will assure that everyone, regardless of race, color, creed, etc., in Ames will know they truly are "inclusive" — and welcome — in the community when they are conforming to those simple, and enduring, social expectations found in most all civilized cultures in the world, past or present. We must all recognize the necessity for considering and obeying two very simple "slogans" that need no extensive explanation:

²⁰ WHAT IS KNOWN. See this Commentary's Part VIII., A Cold Wind, From Afar: One's Winter Of Their Own Discontent, at § E, Another's Dark Nightmare: Birth Rates & Birth Dearth; § F., "Where Are All The White People"?, and § G. Birth Rates, In Exhibit Groups A., B., & C.

“Respect your race; if you don’t, they won’t”;

Or more if a’tuned to the young Black hip-hop style:

“You be good or You be gone.”

News Columnist Mr. Haws also said Blacks (apparently the Blacks previous to the invasion of “foreigners” from afar) are well integrated into this town, mostly because they were highly educated and held good jobs. (Haws, ¶ 3). Actually, merely being a good person, obeying the law, keeping the peace, respecting others, and holding a job at any pay rate with any level of education is sufficient for “inclusion” in the Ames or any community. However, this is apparently not what many newly arriving Blacks desire to attain when living in our city. Being “different,” they appear for all purposes to have also a different “agenda,” more than merely a different “lifestyle,” almost diametrical to that of the majority population in Ames, or in any city anywhere.

Lately, Ames locals objecting to a recent rise in crimes as described above find this, for fact or fiction, to be related to newly arriving Blacks: vicious crimes, including two murders, robberies, rapes, etc. In nearby Iowa City, Cedar Rapids, and other “university towns,” Blacks are increasingly suspected of, or arrested for, stalking and raping White women students and committing other crimes and repulsive or unacceptable anti-social behavior, at its minimal description here (and set forth in more detail in this Commentary’s Part IV., Area College & University Crime Statistics: The Scream Amidst The Chirping).

The Ames schools are also having in dealing with these newly arrived Black students; some of whom — if not many of whom — are “more than difficult to deal with.” (Haws, ¶ 10).

If the Blacks feel they are not included, or not welcome, or even excluded, in Ames, or elsewhere, perhaps this is true. Perhaps it is not because they are Black, or, as suggested by some people, nor because the Blacks are simply “different.” (And it is amazing how many Whites come to the aid of Blacks, with no sense of who or what they are defending). These Blacks really are different: Black people do not match the “averages” of negative conduct, they exceed them in the worst way. They are not merely “slow learners” in school, their intellect and skills levels are far below that of the White students (and in this Commentary’s Part IX., The Parade Passed Them By (And It Is *Not* Coming Back), the Reader will discover this to be true). While few in numbers among the populace, these young Blacks, students or not, are nonetheless in the high numbers among the heavy hitters in the statistical analysis of the amateur and professional ‘crime leagues.’

Apparently before or probably after the November “Changing Cultural Face” meeting, the columnist Mr. Haws said there was an incident where he “vividly remembered a black woman with a doctorate telling me she’d never again walk through Campustown [at the Iowa State University] after dark because of the names she’d been called by the drunken Billy Bobs.” (“It’s a Black and White Issue,” ¶3, with these “Billy Bobs,” as usual, being thought of as White men, probably university-aged. Now who else would be a “billy bob”? Not a Sambo, right?).

Distasteful as this next statement may be to that doctoral Black woman or others similarly situated in their insulted existence, she might consider herself fortunate that all she had thrown at her were insults; her bruises were emotional, her hurts were in the mind, which are bad enough,

and certainly not prompting respect for any White man. But when looking at the undeniable murder and rape statistics set forth in this Commentary, where an overwhelming number of Black men attack White women in particular, with no warning and few witnesses, bashing the White body, hurting the White body, ruining her once-happy White body and her happy White life, and saddening her entire future, this educated Black woman being yelled at by drunken, *presumed* Whites — who did nothing more than sling “epithets,” sounds hardly a sufficient reason to complain as if *all* Whites did that or should be judged by them, nor implying such.

But on the contrary, we Whites are encouraged not to consider *all* Blacks as being murderers, rapists, burglars, thieves, even though un-prejudiced statistical analysis herein reveals that while Blacks are a small (yet dramatically increasing) percentage — a literal minority — among the U.S. and Iowa populations, yet that same small Black minority is (in many situations literally) held accountable for overwhelmingly more crime and more real hurt, and more ruined lives, particularly upon and among White people and their White women, than anybody else, accomplished by Blacks, and Black men in particular, more than any other race of assailants. Hurtful words do not help anyone, and they solve no problems. But a terrorized and soon dead victim of rape, torture, and murder ought to take precedence in our seeking the racial harmony that eliminates the origins of taunts and terrors, than spending time addressing ignorant utterances or subtle twists of perceived intent.

(Rape, within itself a heinous crime upon a naturally-designed individual with that peculiar weakness to physically resist violation, is particularly destructive in racial terms, because the act against her inhibits the woman-as-victim from having any normal desires for indulging in marital sexual activities, even when intended upon bearing children; by that means, rape can be considered a subtle form of genocide, and thus, it is, or ought to be, a “hate crime.” See this Commentary’s Part. VIII., A Cold Wind, From Afar: One’s Winter Of Their Own Discontent, at H., The Hidden Hand Of A Racial Genocide: “A Weapon Of War; An Instrument Of Ethnic Cleansing.” Inter-racial, **Black-on-White rape is or ought to be a racially-based, gender-based “hate crime.”** Why is it not so?).

So this above-described racially-based verbal insult incident in Campustown, and the City- & State-wide crime events also mentioned, raises up an age-old specter, and it may end up obtaining that age-old response, which depends upon the “racial content” as much as the “racial attitude” of the people in conflict: White people and Black people, generally, to not get along all that well. Point to a few who do, and there is found a true “minority.” That conclusion requires some very objective viewing, and equally objective thought and subsequent action. Who can deny that conclusion, except for some of those well-educated liberals who think too much and then believe what they think is right? The Blacks don’t deny it.

It will be hopefully found that this Commentary relies less upon emotion and a supposed, if not presumed, prejudice, and more upon facts and statistics, derived from sources whose purpose it is to gather them and truthfully relate them. Every effort has been made to restrain personal opinions which display any prejudice; but no one can hid themselves very well in the midst of such a serious matter as will be considered here, nor in such a lengthy, wide-ranging subject matter. And, as with any gathering and interpretation of any statistics, there could be some margin of error in these statistics, by either the source or the user; but such results are arrived at here from these Local, County, State, and National reports, to be considered accurate until proven in such error.

In this entire “Changing Cultural Face / Inclusiveness” issue, few have yet to see, and fewer can yet openly and dis-passionately comprehend, that each Race has its Place and its racial view of themselves, their neighborhood, their city, and their world; both parallel and sometimes concurrent; each race has its Role and its Responsibility,^{21/} to itself and to others; that each Race ‘ex–clusively’ is as much on the “Outside” looking “In” upon the Other(s), and at the same time, each Race is ‘in–clusively’ on their own Inside looking around upon Themselves as well as looking Outside to the Other(s). (It may require a few re-readings, to get the meaning of that).

Harmony among these different Races, Places, Views, Roles, Responsibilities,* will determine, in great part, how this “Exclusiveness and Inclusiveness” — this inter-racial conflict — is resolved. There is no guarantee it will resolve favorably to anyone. The turns of events within the last 60 years indicates the matter will get worse. It need not be so, but it probably will be, and therein lies the lament.

What the Reader will now commence to discover would make any normal White person wince in embarrassment, and shiver in fear, and aroused in anger, upon contemplation and intentions of the acts and facts seen here; and, if allowed to continue unabated, the miserable future of their own and that of their City, even their race of people, will find itself manifested.

²¹ * RESPONSIBILITY. Not the word anyone thinks it is. It was a long distance into the lifetime of your Presenter, and far beyond any corrective use, before he understood the actual definition and intent of that word. It does not mean ‘a heavy burden,’ or ‘maturing, growing up, getting older’; but rather, by reversing that two-syllable word, it becomes “having the ability to respond,” which now truly represents the intent. It describes one’s ability to respond both to the needs of oneself and, as in this Commentary’s view, to the needs of others less Blessed with such a Responsive Ability. For those who have that Greater Response-Ability, theirs also is a Greater Privilege. Watch.

PART I.
RECOGNIZING THE BIRDS IN
THE TREES AMIDST THE FOREST
Who lives in Ames, in Story County, and in Iowa?

In this Part I., as in most all of the statistical detail and analysis in this entire Commentary, your Presenter sets forth very basic, almost boring information as to the statistical circumstances of population, crime, etc., shown here very much in general.* Added or more Details may be found in the Original Texts of Sources found shown at that point of reference or in this Commentary's "Bibliography & Statistical Sources." It is quite "dry," and yet it will also be a fairly easy, if not quick, reading, as will most all the "statistical analysis" details following it. Your Presenter of late has described it as a "freight train": it starts out very slow, if not cumbersome; then it picks up a little speed, and then momentum, and soon the Reader finds it is difficult to stop it. And that's good.

(*It must also be noted, more for the benefit of those among the "bean-counters" and "grammar-graspers" (those super-technical, detail-oriented people), that considering the time-frame available for assembling this Commentary and its many statistical Sources, and their facts and figures, page-numbers, website addresses found then (re-)moved by those Sources, and one's own hand-scribbled if not merely indecipherably cryptic notes and contemplated results, regarding the various percentages, comparisons, and '(sub-) totals' of this elusive accounting of human behavior, during the construction of this Commentary many such details seem to be found, lost, and found again, and then slip in and out of mind and text at odd moments, right or not so right; if all these details were cat's-eyes, clearies, boulders, swirlies, opaques, shooters and all types of other marbles of one's joyful youth, and scattered about on the floor, here your Presenter would be flat on his backsides in no time at all; less important is the "number of & who," and more important are the "reasons why & how." This readily provides that the Reader might be somewhat grateful to know all they need do here is read these details and make something of them; and maybe actually think about it).

A QUICK REVIEW OF WHO'S WHO &
WHO'S WHOSE, WHILE NESTED
UPON THE BRANCHES

As a quick review of Who's Who in Iowa population and their overall statistical existence (with these details convenient to present yet not always carried through to the end of this Commentary), the Year 2000 U.S. Census (being 8 year-old information) indicates there were 50,731 people living in Ames, with 18,085 households and 8,970 families. (Occasionally, more recent population statistics are used, as seen in the Source citations and identifications).

The racial makeup of Ames then was 87.34% White, 7.70% Asian, 2.65% African American, 1.98% Hispanic^{22/} American or Latino of any race, 0.15% Native American, 0.04%

²² HISPANIC, as your Presenter understands the term, is usually divided by Hispanics themselves into two groups: Chicano & Latino. Chicano, being the racially Mexican-originated people born in America and who are citizens of the USA; and then Latinos, which comprise the remainder of the Hispanic peoples anywhere in the (usually) Western Hemisphere, and includes Chicano. Yet this can be variable according to the user of the word(s). (Cf. Latin America, Inclusiveness Commentary (Revised Edition, June, 2008)

Pacific Islander, 0.76% from other races, and 1.36% of a mixed racial stock, being from two or more races.

This population had 14.6% under the age of 18, 40.0% from 18 to 24, 23.7% from 25 to 44, 13.9% from 45 to 64, and 7.7% who were 65 years of age or older. The median age was 24 years. For every 100 women there were 109.3 men.

The median income for a household in the city was \$36,042, and the median income for a family was \$56,439. Males had a median income of \$37,877 versus \$28,198 for women. The per capita income for the city was \$18,881. 20.4% of the population and 7.6% of families were below the poverty line. 9.2% of those under the age of 18 and 4.1% of those 65 and older were living below the poverty line. (Source: County of Story website, Community Links, <www.storycounty.com/index.aspx?DN=27,5,2,1,Documents>, visited February, 2008). When looking on a large topographical or aerial map, Ames is at “coordinates” of 42°1’38”N, 93°37’54”W.

However, because the “Inclusiveness” complaint is particularly relating more to the relationship of Blacks among Whites, and less comparatively, the Hispanics, Asians or other races of people in Ames or in Iowa, the following numerical population statistics, and their relevant percentage of the population as presented here, are usually limited to those two or three races; usually, “others,” such as Asians, Pacific-Islanders, Arabic, etc., were very small in number and thus percentage. Again, details are varying, depending upon the statistical source consulted or relied upon, and technical errors will always be found, but none so gross as to be fatal to the over all circumstance to which such statistic relates.^{23/}

As from the many census and other data source statistics consulted:

1. NATIONWIDE,

In 1990, the overall population was about 248,709,873 in America;

In 2000, the overall population was about 281,421,906;

There were about 211,460,626 White people, representing about 75.1%;

There were about 38,658,190 Black people, representing about 12.3%^{24/}

There were about 35,305,818 Hispanic people, representing about 12.5%.

where they don’t speak it; and Brazil, where there is no such language as Brazilian). But consider also that there are “Spanish” Hispanics of a White race origin, and also dark-skinned Hispanics of the indigenous Indian racial mix.

²³ TWO OR THREE RACES ONLY. Census figures suggest those of a Spanish-origin, or White-raced Hispanics, represent a reportedly smaller percentage than Blacks, at about 1% or less, which seems to defy visual evidences to the contrary, considering the 8 years since the last census and the “illegal alien” invasions of America by the darker skinned Hispanics; and even then, that was not an accurate accounting of these legal citizens and illegal aliens. But the “Inclusiveness” meeting was predominantly a “Black & White” issue, thus limited here. (See also n.Hispanic, and, n.Culturally Adjusted, below, describing these racial and cultural origins and applications, and their effects upon local circumstances).

²⁴ BLACK CENSUS. “The Black population increased faster than the total U.S. population between 1990 and 2000, from 16% to 21%, if counting the Blacks who were of a mixed racial stock” [i.e, mulatto, quadroon, octoroon, of Black & White, or Black & Other, racial mix]... “Cities over 100,000 population with the largest Black populations were New York, then Chicago, accounting for 9% of all Blacks in America.” (“The Black Population: 2000, Census 2000 Brief,” issued August, 2001, U.S. Department of Commerce, Census Bureau, Economics and Statistics Administration, <www.census.gov/prod/2001pubs/c2kbr01-5.pdf>, pp. 3,5,7, visited March 19th, 2008).

(Considering the birth rates shown farther below,^{25/} there is no explanation here for the increase of the now estimated 33 millions of additional people in these 10 years (1990 to 2000), other than possibly by some legal, and usually mostly illegal, immigration. 1990 was said to be the highest “border crossings” of all “illegal aliens” in the South-West States in all of U.S. history).

In 2006, the overall population was about 299,398,484.

There were about 72.6% White people;

There were about 12.6% Black people;

There were about 14.8% Hispanic or Latino people.

(Again, there is no explanation here for the increase of 18 millions of people in these 10 years, other than possibly by legal and illegal immigration).

2. IN IOWA,

In 1980, the overall population was about 2,913,806,^{26/} of which:

There were about 2,841,326 White people, representing about 96%.

There were about 42,228 Black people, representing about 1.4%.

In 1990, the overall population was 2,776,755;

There were about 2,683,090 White people, representing about 96.6%;

There were about 40,090 Black people, representing about 1.7%, a fairly small increase;

In 2000, the overall population about 2,926,324, of which:

There were about 2,791,648 White people, representing about 95%, about a 1% decrease.

There were about 63,367 Black people, representing about 2.2%, an increase of about 30%.

In 2006, the overall Iowa population was about 6.1% of the nation’s entire population.

In 2007, the overall State population was about 2,988,046, of which:

There were about 2,820,425 White people, representing about 93.1%, about a 2% decrease.^{27/}

There were about 73,086 Black people, representing about 2.4%, an increase of about 12%.

There were about 112,697 Hispanic people, representing about 3.4%.^{28/}

²⁵ BIRTH RATES. See in this Commentary, Part VIII., A Cold Wind, From Afar: One’s Winter Of Their Own Discontent, at § E, Another’s Dark Nightmare: Birth Rates & Birth Deaths; § F., “Where Are All The White People”?, and § G. Birth Rates, in Exhibit Groups A., B., & C.

²⁶ IOWA POPULATION from 1960 to 2007 has remained at 2.75 millions to 2.98 millions; never higher; the increase is in the minority “people of color,” not necessarily by more White people born in or moving to Iowa.

²⁷ DECREASE by 2%. Demographically, it is a significant amount, and a cause for alarm re: future generations. Contrary to all logic, the alarm that should be heard will be explained away into a silence, by the Adversary of these White people, with their constant reference to all those multi-racial, multi-cultural peoples in — and who add confusion to all — Iowa. That is not the solution, although it does add to the problem.

²⁸ HISPANIC IOWA. During March, 2008, several news reports lauded Iowa’s population increase of 2.1%; rural areas lost, big cities gained. The Reader might wonder from where and of whom those new city-dwellers derive. With more Hispanic and other non-White “cultures” moving into Iowa, some from the darkest of primitive Africa, the praise for “multicultural and diversity” is at a liberal clamor. With the birth statistics as seen in any demographic chart as they are, one may easily wonder further if this is not merely some Newz-Happy-Talk salve or social ‘pain killer’ for the great loss of White people all across Iowa and the nation. (See again, this Commentary’s Part VIII., A Cold Wind, From Afar: One’s Winter Of Their Own Discontent, in § E. Another’s Dark Nightmare: Birth Rates & Birth Deaths, § F. “Where Are All The White People”?, and § G. Birth Rates, in Exhibit Groups A., B., & C.).

3. IN STORY COUNTY,

In 1980, the overall population was about 72,236.

In 2000, the overall population was about 79,981, an increase of about 10%.

In 2006, the overall population was about 80, 145, a rather small increase.

In 1980, there were about 69,452 Whites, representing about 90%.

In 2000, there were about 72,898 Whites, at about 90%, an increase of about 3%.

In 1980, there were about 789 Blacks, representing about 1%.

In 2000, there were about 1,463 Blacks, at about 2%, an increase of about 100%.

4. IN AMES,

In 1980, the overall population was about 45,775.

In 2000, the overall population was about 50,730, an increase of about 11%.

In 2007, the overall population was about 51,700, a rather small increase.

In 1980, there were about 44,997 Whites, representing about 95%.

In 2000, there were about 44,300 Whites, at about 86%, a decrease of about 10%. (And unless reversed, it will be a fatal decrease, even if it is only Whites moving to smaller local towns).

In 1980, there were about 778 Blacks, representing about 1.7%.

In 2000, there were about 1,352 Blacks, at about 2%, an increase of about 100%.

(From the U.S. Census Bureau, <<http://quickfacts.census.gov/qfd/states/19000.html>>, and at, /states/19/1901855.html>; “The White Population: 2000, Census 2000 Brief,” and also, “The White / The Black Population: 2000, Census 2000 Brief,” U.S. Department of Commerce, issued August, 2001, U.S. Census Bureau, Economics and Statistics Administration, at various Tables, White: <www.census.gov/prod/2001pubs/c2kbr01-4.pdf>, Black: </c2kbr01-5.pdf>, visited March 19th, 2008; and, several other population data sources, none of which had all the statistical information in one place, nor always the same numerical statistics. See this Commentary’s Bibliography & Statistical Source, for population statistics).

Among the happy variations of the Caucasians living in Ames, as of recent accounts, there are:

33.4% Germans (that should please the alleged Swiss-German half of your Presenter’s past);

11.4% Irish (and happily here, more Irish than English, for smiling eyes on his Irish half);^{29/}

10.2% English;

8.6% Norwegian;

4.1% Swedish;

3.3% Dutch.

(City-Data.com, Home Page > Find City > Ames Iowa, Ancestries, <www.city-data.com/city/Ames-Iowa.html>, webpage: Ames, Iowa, visited April 20th, 2008 — all of whom we could increase a lot more, if we just tried harder! The existence of our Race depends upon it. Really).

²⁹ SWISS GERMAN & IRISH. By golly, this guy is *White!* And he thanks his God more and more every day for making him a White, Caucasian man with enough brain power and ability to help His other Children; all of them.

In Story County, there has been since 2000 about 80,000 people, of which White Caucasians were 90%. As seen in various comparative population sources, the Caucasian population in Story County has de-creased by almost 5% in 20 years (1980-2000); with this decade soon over, that percentage could total an almost 15% to 20% decrease. That is a very serious demographic and racial problem about which few people (other than non-Whites) are aware. The 2010 Census will reveal those bitter facts, but how many of “us” will discover them, and how many of us will believe what we find.

With so many statistics available, and not all of it “relevant” to the Inclusiveness “Black & White issue” confronting Ames, these small numbers may be of some sideline interest to someone:

In Year 2004, “The midwest states experienced slower population growth from 2000 to 2005 than the nation as a whole. . . Iowa was 45th in the nation with 8.4 percent of the state’s population reported as [racial] minority. . . 71% of ‘working parents’ had children under age 6, ranking Iowa 2nd in the Midwest and 3rd nationally.” (In 2005, this was 63%, and 26% were single parent households; no reason found for the decrease. “Annual Condition of Education Report, A Report on Prekindergarten, Elementary, and Secondary Education in Iowa” (Department of Education, State of Iowa, Grimes State Office Building, Des Moines, Iowa, 2006) Home Page > Quick Links > Education Statistics > Condition of Education Reports > 2006> (Chp. 1.) Background Demographics, p. 2; Table 4B Minority Population, p. 12; Table 6B, Children Under Age 6 In Families With Working Parents 2004, p. 18, <www.iowa.gov/educate/content/view/346/299/> See also: Dept. Educ., Condition Rpt. 2007, p. 30).

“An estimated 16.8 percent of the population in the Midwest States was classified as minority in 2006. This is well below the national average of 33.6 percent. Iowa had the smallest percentage of its population that was minority at 9.0 percent while the largest percentage was in Illinois at 34.7 percent. . . [Migration to and from Iowa was insignificant from July 2005 to July 2006]. This means that more people moved out of the Midwest States to other states than moved in from other states during this time period. . . The average unemployment rate for the Midwest States was 4.9 percent. This is slightly below the national average of 5.1 percent, with Iowa at 4.3%.” (Population & Demographics, National minority, Figure 7B, Percent Minority Population For United States, 2006, p. 8; Figure 16B, Net Domestic Migration Per 1,000 In The Population For United States, July 2005 to July 2006, p. 17; Economics, National Unemployment, Figure 23B, Percent Of People Unemployed For United States, 2005, p. 24; Iowa Dept. Educ., Condition Reports, </0607+pre_coe_2007.pdf>). Here we find some earlier confirmation of the claims of Education and Business in Iowa of a “brain drain” to the detriment of Iowa’s future.

5. AT IOWA STATE UNIVERSITY,^{30/}

A large number of Ames residents, whether temporary or permanent, are also Iowa State University students. The ISU racial and/or ethnic composition remained essentially the same from 2004 to 2007, and may appear in the census figures one way or another; it could easily be one-fourth or more of Ames’ overall populace. For example,

³⁰ ISU CRIME STATISTICS will be found farther below in this Commentary, at Part IV., Area College & University Crime Statistics: The Scream Amidst The Chirping, at § A. Iowa State University Crime Statistics. Inclusiveness Commentary (Revised Edition, June, 2008)

In 1980, the overall student enrollment population of ISU (not including faculty and staff) was 24,268 students. Increases in the enrollment rarely exceeded 2% from 1980 to 1998, with a jump of 2% to 3% to 2001, then down into -1% to almost -4% (a significant cumulative loss) until 2006, where in 2007 it went up 2.7%. It is unknown yet if this is merely a small amount of increase after the cumulative negative effects of those four sub-zero enrollment levels, i.e., from a -4% to a -1.3% (as in, subtracting from a 'negative' number, towards the 'positive'?); if so, enrollment at ISU today is comparatively less than ever.

In 2004, there were 26,380 students enrolled at Iowa State, of which:
56.1% were men, 43.9% women,
Whites, 83.5%,
African Americans (Blacks), 2.7%,
American Indian/Alaskan 0.3%,
Asian / Pacific Islander 2.8%,
Hispanic 2%, and,
International, 8.7%.

In 2007, there were 26,160 enrolled students, of which:
56.8% men, 43.2% women,
Whites, 82.9%,
African Americans (Blacks), 2.8%,
American Indian / Alaskan 0.3%,
Asian / Pacific Islander 3%,
Hispanic 2.4%, and
"International," 8.8%.

(I.S.U. Home Page > F > Fact Book > "Fact Book 2007-2008" (General Information) > Quick Facts (PDF) > Students, Enrollment: by Gender, p. 41, by Race/Ethnicity p. 42, <www.iastate.edu> and <www.public.iastate.edu>; cf., ISU "Transfer Student Profile" > Student Characteristics, Fall, 2006; and, County of Story, Community Links, <www.storycounty.com/index.aspx?DN=27,5,2,1,Documents>).

These facts and figures would represent, for better or worse, a generalized idea about the kinds and types of birds flocking in or to Iowa, over these last few, and many, years.

PART II.
THE PUBLIC SAFETY:
FEATHERED & FLOCKING TOGETHER
The "Content of their Character," Readily Revealed"

STEREOTYPING:
IT COULD SAVE YOUR LIFE

Birds are so beautiful to watch, and they fly so well; amazing, the tricks they know, to fly or land in such strong winds. Some people could sit there and watch them almost all day long. We ordinary people have no idea of the complexity of individual bird types and lifestyles. To us, a bird is a bird, just as a human is a human, each having some color differences, but essentially, they are all the same. But it does not take long for an ornithologist, one who studies birds, to know that not all birds are alike. Not all birds look alike, nor act alike, either, and, soon it

becomes factually apparent even to we ordinary people that not all birds are created physically alike nor are they created equal in their flying skills; nor are their habits the same. One must know their birds to know what to expect of them. Looking at them is a big start in knowledge.

Some birds are merely birds, chirping, mating, hatching, and feeding, dying; for reasons unknown to us, they consistently maintain the genetic inheritance from their parent birds, having done so from The Beginning. There are other birds, a few, such as the cuckoo bird and the cowbird, who will mate in this same manner, and yet these do everything they can to avoid that hatching and feeding process, when they lay their eggs in another bird's nest, and then fly away; and dumb as some birds can be, the intruder egg is sat on, hatched, and fed by the unwitting surrogate mother-bird.

Then in a continuing, unwitting obedience to its genetically induced predisposition, when the surrogate mother-bird is gone, the interloper hatchling chick commences immediately upon birth to either nudge the good bird's eggs out of the nest, or if the good siblings are already hatched, the evil chick kills the good bird's hatchlings with its sharp beak; it a natural action on that cuckoo-bird chick's part, designed into the evil bird's genes by its Creator. The mother bird, unaware of this murder of her chicks, probably can never discover that this ugly intruder chick is the guilty culprit that took her own chicks away from her, and she probably does not know this intruder will grow up much too quickly to subtly lay their own eggs in yet another bird's nest. But the mother bird does know, yet cannot solve the problem, that the intruder chick will be ever, ever demanding more and more food, exhausting the mother bird's strength as she attends to her maternal duties. A real nasty bird-chick, to say the least; and a "parasite," at best. And that is what they are called by those ornithologists who know better than we do.

Amazing as it sounds, all this is true. Some birds are simply God-made for goodness, and some birds are God-made for evil, such as in these selfish, abusive purposes. If so, should there not be people who are God-made for goodness, and people God-made for these similarly selfish purposes? (For birds, see for yourself: Richard Dawkins, university lecturer in animal behavior, University of Oxford and Fellow of New College, *The Selfish Gene* (Oxford University Press, New York, 1976), Chp. 7, Family Planning, p. 135, Chp. 6, Genesmanship, p. 110, Chp. 8, Battle of the Generations, p. 139, Chp. 8, p. 143, Chp. 6, p. 111, Chp. 8, p. 142, Chp. 6, p. 111; and, Joel Carl Welty, professor of Zoology and chairman of the Department of Biology, Beloit College (Wisconsin), *The Life of Birds* (Knopf, New York, 1963), Chp. Sixteen, Incubation and Brood Parasitism, Brood Parasitism, p. 309ff; for similarly divided humans, consult O.T. Scripture). Those parasite birds really mean business. And they really are nasty. So do, and are, some people.

Birds have been studied so closely and for so long that ornithologists have become very much aware of how birds look and act. For anyone ignorant enough to tell them 'This bird does, or does not do, Such & Such,' and vehemently insist upon it while wrong, is to nearly offend the professional's well-studied higher intelligence. They know their birds well enough. They wrote books on the subject, plainly revealing a "stereotyping" of almost every bird's individual and species characteristics. "This" particular bird has these Colors, that Crown, those Habits and Habitats. Every bird, of every species, every time. "Birds of a feather flock together" means exactly what it says. It's a stereotype.

There is nothing wrong with that, and without stereotyping, there would be no way to describe one bird from another, nor what to expect of them. This stereotyping matter can be also compared to how humans can use certain constant acts and facts to determine whether another person is This Type or That Type, and whether they should expect them to do This or That, or be Here or be There, when amongst those Types.

And there are some people, human beings, born into this world who, in different ways, nonetheless seem to be exactly like those evil-minded, evil-purposed cockoo birds and cowbirds; and those humans have their evil-minded, evil-purposed infant-chicks, who act out their pre-wired genetic purposes. Yet these humans accomplish their evil deeds in different ways, and other human people who are not of that evil-minded species simply cannot see the evil of it all. They think ‘they are just like us’; that “God made us all equal, so we *are* all equal. It’s in the Bible.” Not so, and not so, and, not so. Nor did God say so Himself.

And equally as dumb as the surrogate mother-bird, seeing a rounded but oddly colored egg or hearing an odd but hungry chirp, when we see someone with arms, legs, and head, etc., we also accept the interlopers as “one of us,” when in fact they are far from us, nor are they like us, nor do they like us. They are *not* like us, and they *do* hate us. If we studied their ways more closely, as ornithologists study those birds, we would know that; but others tell us “we are all alike,” and we believe those aggressively suggested lies. It is only natural for good people to want to be good; for those others, it is only natural for them to be evil. To our own danger and detriment, we avoid stereotyping of people, induced to do so because of “societal influences,” because after all, others will say, ‘It “brands” people, and that is just not good.’ Most people lead lives of quiet desperation, almost moment by moment, waiting for something good to happen. (Cf., Henry David Thoreau, our 19th Century American poet, “Walden,” 1854); and that desperation lends to inaction. A few others among the people in our existence also lead lives of a similar quiet desperation, but they are merely waiting to afflict others; these would seek to conceal themselves and their acts, seeking “tolerance,” and “sameness.” (Compare Prov. 4:16-17, Ps. 76:5).

We can compare the determinative process of stereotyping, i.e., deciding ‘who’s who and why,’ to practical applications to some of life’s activities.

A USEFUL FORMULA FOR STEREOTYPING

Try this idea, for understanding what to do in certain circumstances, whether racially-based or simply common-sense-based. It involves “stereotypes,” where the facts plainly proved themselves true in the past, and thus more than likely true in the present:

You are swimming in the ocean. Suddenly, you see a shark nearby, and it is heading right towards you! What do you do?

A) Judge the shark on the “stereotype,” that sharks attack and kill people, and get out of the water quickly. Or,

B) Apply political correctness, and judge the shark as an individual; perhaps the shark is one of those who do not fit the stereotype given to sharks, and will not attack and kill you; so stay in the water, and don't be a shark-a-phobe.

Which of the two choices is the most intelligent choice?

Which one will assure the safety of your life, or those with you?

What will you teach your children about sharks when they are swimming in the ocean?

A) To be shark-a-phobes, and stay away from and fear the shark, for good reason. Or,

B) Teach them that stereotypes are bad, and force them to stay in the water, and swim and play with sharks, and smile, and extend a hand of friendship, because, after all, it is wrong to judge all sharks simply on the basis that many sharks attack and kill people.

Stereotypes are usually based on fact and conduct, not prejudice and ignorance, and only occasionally distorted out of its true intent by those who would have someone else turn away from such logical conclusions as 'Do Not Swim With Sharks.' Don't be afraid to use stereotypes, especially if the facts plainly prove themselves true: it could save your life, or the life of someone you love.

The undercurrents beneath the objections raised by both Blacks and Whites at the November 27th Changing Cultural Face / Inclusiveness Meeting were (in)directly referencing "crime" and its "arrest & prosecution," often complained of as being based upon "stereotypes." Here this Commentary again presents, while occasionally appearing redundant, "crime statistics" gathered from the sources either noted here or in the Bibliography & Statistical Sources list.

No one will like those statistics, as immediately above or as set forth below, whether as presented or as in fact. Especially, it will be not liked by the proverbial liberals among the "white people" (being Caucasians, and white-skinned Jews as well); those who believe 'we are all equal in all ways'; "equality," they say, means we must "tolerate" one another, equally. If the inter-racial conflict described herein is a result of some "in-equality," then someone's race must either increase their own acts against the other, or the other must reduce their own acts against the one.

The single best indicator of violent crime levels in an area is to determine the percentage of the population that is White, Black and/or Hispanic, etc. (although "Hispanic" was not an issue at the November 27th "Changing Cultural Face / Inclusiveness" meeting, nor are they statistically at a known crisis level yet, and thus are not entirely considered in this Commentary). When Black critics complain of an unusually high percentage of prosecution and imprisonment of Black people for crimes (as will be seen below), and are alleging "racism" or "prejudice" by society, the police or the justice system, the following may be of some help in understanding the underlying circumstances that brought about the unusually high prosecutions and imprisonments of Black people, which often overcomes that often heard claim of "the police are racist, and the justice system is prejudiced against Blacks" — or, both are both. On one hand, Black complaints may have some validity; on the other hand, these un-emotional crime statistics are not a friend of these critical complainants, especially when a victim is asked what was the race of their attacker, and they say what it was.

Except in the rarest of individualized circumstances (and even those few are usually eventually revealed and corrected), police departments and the justice system are not biased against minorities; but they do ‘see it like it is’, and they know who are the more criminal types in their jurisdictions, recognized by the criminal’s conduct more than by skin color. These law enforcement entities, when properly doing their assigned tasks, most often can rely upon (previously established) facts of the case and the forensic evidences found relating thereto. (See again above, at A Review Of The Video Recording, in n. Naming Names, regarding how some people have more “contacts” with police officers than does the police chief with his own officers).

But putting consideration of the victims aside — as society and the justice system usually does, the ones we ought to feel sorry for the most are those Black people, particularly here in Ames; not the Black criminal types who ruin the lives of everyone they touch and sometime those they merely pass by; but it will be those Blacks here who have made something of themselves, occupying their place in society properly, and are not only useful, but sometimes essential. But as with the shark stereotype, when most White people see a Black person, the Whites should admit — and would admit, except for their fear of being abused as Politically Incorrect — they see the prejudice the majority of White people have towards the majority of other Black people: they are seen often as criminals, murderers, rapists, robbers, burglars; a violent people; dangerous. And regardless of the individual Campustown Black person’s doctoral degree in literature, or the sciences, or mathematics, engineering, and regardless the intellect of this Black whom we consider here as highly intelligent, when looking at the shark’s fin sticking up out of the water and coming towards us, it is difficult to know until it is too late if it is a nice shark with no teeth or a hostile shark with plenty of teeth.

Stereotyping, complained of as it may be, especially by the stealthy perpetrator, ends up being applied as very useful. We should use it more than we do; “they” do, upon us.

The Rev. Dr. Martin Luther King, and
“THE CONTENT OF THEIR CHARACTER.”

Therefore, on that basis, we might also take additional thought and consider the enlightening, if not also prophetic, words of the great Black civil rights leader, The Rev. Dr. Martin Luther King, in his famous “I have a Dream” speech on August 28th, 1963, in Washington, D.C., where he expressed to a very large racially mixed audience what probably would be his greater desire: essentially that we judge people, particularly Black people, “not by the color of their skin, but by the content of their character.”^{31/} In his request, Dr. King perhaps unwittingly “stereotyped” his own people, and herein we find a “stereo” view of that “type” of their “character content:” one view statistical from reliable sources, the other personal or observed experience of your Presenter and/or the Reader, a view so vast and deep it cannot be set forth in this Commentary. One sustains the other, eventually.

Officially gathered statistics, presented here and as may be readily found in the Crime Statistics available at the several Police Departments and other law enforcement agencies cited herein, may prove valuable in determining whether anyone’s “judgment” of the “content of the

³¹ COLOR. It is of some interest to consider that in his “I have a dream” speech, Dr. King referred to his people as “Negro, Negroes,” 15 times, and as “black” only 3 times, twice regarding children, once for adults; with correct capitalization here as found in most reliable, if not also definitive, sources found online.

character” of others is valid. Here, apparently, is the “content” of the “character” of the people in Ames, and in Iowa, and in America, all across this land, shared among Whites and Blacks, *et al.* Let their Words, and Works, confirm their Speech, and the Content of their Character.

(See also the several government agency Records Request Responses in this Commentary’s Compact Disk (CD), as Attachments B., Ames Police Department; B., Story County Sheriff’s Department; C., ISU Campus Police; and D., the Ames Community School District. As mentioned several times in this Commentary, if the Reader does not have that Compact Disk, use the Public Records Request format (in Attachment A.) to obtain a copy from these local law enforcements or schools, etc. mentioned herein; or, simply ask them for a copy of their version — probably the First Edition, in which were several spelling and grammatical errors, which were corrected in this Revised Edition, with the statistics remaining unedited; then wait a while, and then expect to pay a fee).

II. – A. THE FOREST, WITHOUT: Generalized Nationwide Crime Statistics

When considering these statistics in a national view (and can be seen again in The Pew Center For The States report, “1 in 100 Behind Bars,” as set forth in more detail below), we can find these generalized race-based circumstances:

“On December 31, 2006 —

“2,258,983 prisoners were held in Federal or State prisons or in local jails – an increase of 2.9% from yearend 2005, less than the average annual growth of 3.4% since yearend 1995. 1,502,179 sentenced prisoners were under State or Federal jurisdiction.

“There were an estimated 501 sentenced prisoners per 100,000 U.S. residents – up from 411 at yearend 1995. [Representing about a 25% increase in ten years.]

“The number of women under the jurisdiction of State or Federal prison authorities increased 4.5% from yearend 2005, reaching 112,498, and the number of men rose 2.7%, totaling 1,458,363.

“Nationwide, at the end of 2006, for example, there were in the United States:
3,145 Black men sentenced to prison as inmates per 100,000 Black men;
1,244 Hispanic men as inmates per 100,000 Hispanic men; and,
471 White men as inmates per 100,000 White men.”

(See: U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics, “Prison Statistics,” Summary Findings, <www.ojp.usdoj.gov/bjs/prisons.htm> visited February 10th, 2008). Here, Blacks are sent to prison about 8 times, and Hispanics 3 times, more than Whites. The Reader may suddenly find themselves considering the hypnotic response regarding law enforcement’s “prejudice against Blacks,” until completing reading this Commentary.

Statistically accounted for, Blacks are 7 times more likely than people of other races to commit murder, and 8 times more likely to commit robbery.

When Blacks commit crimes of violence, they are nearly 3 times more likely than non-Blacks to use a gun, and more than twice as likely to use a knife.

Hispanics commit violent crimes at roughly 3 times the White rate, and Asians commit violent crimes at about one-quarter the White rate.^{32/}

For inter-racial crime (being partially the basis of the Inclusiveness complaint, and of this Commentary):

Of the nearly 770,000 violent inter-racial crimes committed every year involving Blacks and Whites (“inter-racial” crime), Blacks commit about 85 percent of those inter-racial crimes, and Whites about commit 15 percent (Hispanic crime rates not considered here).

Blacks commit slightly more amounts of violent crime against Whites than Blacks do against their own Black people:

45% of Black criminals’ victims are White,
43% are Blacks, and,
10% are Hispanics.

When Whites commit violent crime, only 3% of their victims are Black (although some “statistics” would suggest otherwise, especially when considering the improper accounting of race is made in more recent annual FBI statistics, where statistical adjustments were made, so that “Hispanic offender = White offender,” as mentioned later in this Commentary, where a “White” could be actually a Jew, or a Muslim, or any other person with a “white skin”).

Blacks are estimated to be 39 times more likely to commit a violent crime against a White than a White against a Black, and 136 times more likely to commit robbery than would a White.

Blacks are 2.25 times more likely to commit officially-designated “hate crimes” against Whites than would Whites (with the exception being the improper FBI accounting of “race,” as explained below; and yet, who would believe a White person’s complaint of a “hate crime” perpetrated by a Black or any other non-White racial person, when all the newz mediaz constantly report (read that as: accuse) mostly Whites as being the “hate crime” violators?).

Youth Gangs & Street Gangs:

Only 10% of youth gang members are White; or more correctly, as members of violent “street gangs,” which ought not to include any politically- or racially-based organization whether or not such a label is approved of by “politically correct” standards).

³² ASIAN (actually, Oriental) involvement in crime amounts to an infinitesimal percentage; there must be something about the Asians, on how they raise up their children, of which Black people in particular should take note and emulate, if Blacks desire to favorably influence their own children to reject criminal acts and criminal lifestyles (cf., Part VIII., A Cold Wind, From Afar: Ones’ Winter Of Their Own Discontent, § A. The “Black KKK” & It’s Genocide Of The Black Man: An Opportunity For Ames Blacks To ‘Prove Their Stuff’, regarding “the Black KKK”, below). Asians tend to do good, to succeed in society, and in overall life, here in Ames, Story County, Iowa, and/or elsewhere.

Hispanics are 19 times more likely than Whites to be members of youth gangs;
Blacks are 15 times more likely to be a gang member;

Asians are nine times more likely to be a gang member. (Which presents a contradiction to the small percentage of Asian criminal acts, as stated above, in n.Asian).

This information could be generally re-presented alternatively, thusly:
1 in 31.80 Black men are incarcerated in a federal or state prison (3.15 of 100);
1 in 80.39 Hispanic men are incarcerated in a federal or state prison (1.24 of 100);
1 in 212.31 White men are incarcerated in a federal or state prison (0.47 of 100);

Therefore, while this is most unfortunate, even so, Black men in particular are at least 6.7 times more likely to be incarcerated in a federal or state prison than White men. If placed into a nationwide ratio-determining formula, it could be considered like this: $(3.15 \div 0.47 = 6.7)$, with “3.15” representing the Blacks, and “0.47” as the Whites. (Cf., *The Color of Crime: Race, Crime, and Justice in America*, New Century Foundation Oakton, Virginia, 1999; *Color of Crime*, Second, Expanded Edition, 2005; and, miscellaneous U.S. federal crime statistic reports, as may be found in the Bibliography And Statistical Sources).

Even though Blacks are small in population numbers, yet not to be considered insignificant in State and National populations, the inter-racial crime rate reveals that statistically Blacks commit violent crimes at least upon Whites XX+-times more than Whites upon Blacks. This may be easily seen as a reason for the overall Ames White citizens’ discontent with the newly arriving Black populations, who appear, at least statistically, and perhaps by conduct, to be more inclined towards crime than Whites are, and in particular Black-On-White crime, as proven locally in the last months of 2007. It provides persuasive evidence of that “real and appreciable fear” of crime coming into Ames.

II. – B. COMPARATIVE STATISTICS, REVIEWED

At the risk of appearing redundant, it should be considered that recent statistics available show Black people were more than twice as likely as White people to be a victim of serious violent crime, most often at the hands of other Blacks. (“Black-on-Black”).

And yet, with inter-racial violent crimes, there are more Black-on-White crimes committed than White-on-Black crimes (even though the latter — White on Black — obtains in every case more negative if not also sensational “news coverage” against White perpetrators, than the former (Black on White) whose Black perpetrators are by journalistic popularity somehow exemplified and justified as “victims”). In a somewhat repetitive manner, we should consider these details, being objectively gathered and reported.

A U.S. Department of Justice report said that in the last two decades, most victims of race-based crime — about 90 per cent — were White, according to their 1993 survey, where it was reported that:

Of all homicide offenders (murderers),
55% were Black males,

Their murder victims were:

40% Black males

12% Black females

36% White males, and,

12% White females.

(See: Marianne W. Zawitz, statistician at Bureau of Justice Statistics, US Dept of Justice “Highlights from 20 Years of Surveying Crime Victims: the National Crime Victims Survey 1972-1992,” published in October, 1993; see also “Violent Crime,” U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics, <www.ojp.usdoj.gov/bjs/pub/pdf/viocrm.pdf>, April 1994, NCJ-147486, p. 3).

This percentage of White women murdered by Black men may be higher; it has, because of peculiar national political circumstances during Election Year 2008, gained a reportability favor among news sources, for underhanded purposes; yet the true percentage ought to be much higher, if truthfully known.

Here we see that White women were murdered equally as much as Black women; ought that not to be considered an act of “equality,” and of “equal opportunity”? But White men were murdered by Black men 3 times more than White women, so White women, and Black women too (4 times less), are being short-changed in the opportunity for victim-equality status, according to “liberal” P.C. standards. For equality, some of these crimes must increase or decrease, to be “equal, or even.”

From the details of the Crime Report(s) published by the Federal Bureau of Investigation (FBI), and from the variety of other crime statistic sources in the Bibliography & Statistical Source for this Commentary, it indicates that Blacks commit far more crimes against Whites than Whites against Blacks; and it was derived that, comparatively, nation-wide during the last decade, Black people commit 90 percent of all violent crimes.

Black women, particularly juveniles, are arrested five times more than White women; Native-Americans were arrested at a rate that is four times that of Whites.

Blacks are 50 times more likely than Whites to commit violent inter-racial — “Black-on-White” — crimes.

Blacks are almost 250 times more likely to be involved in gang attacks on Whites.

Fewer than 20 percent of Black attacks on Whites are robberies; most attacks are rape of White women, and violent beatings and other “assaults” of both White men and women.

The more emotionally frightening crime statistics reveal that for many years, if not decades:

50 White women are reported as having been raped by Black men for every 1 Black woman reported as being raped by a White man. (That is 50 reported crime attacks; the un-reported amount is estimated at 4 to 5 times more).^{33/}

In overall crime circumstances nationwide, law enforcement and sexual abuse counselors and related authorities will agree that only 1-in-4 or 1-in-5 rape victims are actually reporting this crime to police. Most women will avoid the social embarrassment, torment, and legal tortuous and tortures of filing and prosecuting a complaint, or, for fear of social rejection or rapist reprisal for complaining. The victimization worsens when a sexually transmitted disease afflicts the woman also, making the social circumstances far more devastating than otherwise.

Therefore, the comparative Inter-Racial rape figures are actually about Two Hundred White women attacked for every one Black woman attacked. A ratio of 200:1. Such statistics easily suggest that for Black men, *White women are nothing more than moving sexual targets.*

II. – C.
THE HAWKS IN THE TREES, WITHIN:
Generalized Iowa Crime Statistics
(Using Bailing-Wire, Bubble-Gum, & Band-Aids)

Far from complete here in its details, the Iowa Department of Corrections (IDOC) has 8 “Community-Based Corrections Districts,” locally administered as a separate agency, as an alternative to incarcerating people convicted of criminal offenses, those waiting for pretrial release, probation or parole; with:

- 9 related “correctional institutions” also distributed about in Iowa, having. . .
- 2 “Penitentiaries,”
- 5 Correctional Facilities,
- 1 Correctional Institution for Women, and
- 1 Medical and Classification Center.

These facilities have about 8,086 (or 10,225) inmates in prisons designed for 8,206 inmates; the funded budget is for 8,200. (Iowa Dept. of Corrections (IDOC), <www.doc.state.ia.us/>, > Publications/Reports > Quick Facts (June, 2007); and, Pub/Rpts > “State of Iowa Systemic Study for the State Correctional System,” as a link to *IDOC Report: Systemic Study for the State Correctional System* by The Durrant Group, with Pulitzer-Bogard & Associates and Criminal Justice Institute, (Des Moines, April 13, 2007), IDOC > Publications> Bed Capacity Recommendations, link to Durrant, </SummaryTable>, (Figure) V., Bed Capacity Recommendations — Summary Table, <www.doc.state.ia.us/Documents/SystemicStudyForTheStateCorrectionalSystem.pdf>, visited March 25th, 2008).

³³ INTER-RACIAL RAPE STATISTICS do not reveal the true, intended Purpose & Function of that crime. To understand it better, see this Commentary’s Part VII., Hate Crimes In America: Never Wrangle With A Pig: You Both Get Muddy, And The Pig Likes It, at § D., “Those Acts of Unspeakable Brutality”, § E., The Muslim Male: Faith-Filled Competitors In The Black Man’s “Sport” Of White Woman Rape, and, § F., The Crime of Rape As a Weapon of War: “An Instrument Of Ethnic Cleansing”, and also, Part VIII., A Cold Wind, From Afar: One’s Winter of Their Own Discontent, at § H. The Hidden Hand Of A Racial Genocide: “A Weapon Of War; An Instrument Of Ethnic cleansing.” Consider Part VI., The Public Health, for statistics on the sexual diseases inflicted upon these rape victims by their attackers.

The prison population in Iowa increased by 39% from 1985 to 1995, and increased another 50% between 1995 and 2005. (IDOC > Pub/Rpts > Population Growth Report, p. 2, Overall Corrections Growth, </Documents/ DBCPopulationGrowthhReport.pdf>, visited March 25th, 2008).

Of 8,086 prison inmates, 8,045 are men and 761 are women;
5,909 are Whites, or 77% of the prison population;
2,138 are Blacks, or 15.1%; and,
547 are Hispanics, or 1.2%.

(This site did not show separate racial information for men, and for women inmates, but considering that Blacks are only 2% of the Iowa population, here they “represent” 15% of prison inmates; elsewhere in this Commentary, a negro law student and blogging journalist alleges Blacks are about 25% of the Iowa prison population, as will be seen below).

The average age of people in prison was:
48.6% under 31 years old,
43.6% 31-50, and
7.7% over 50 years.

Most were for drug offenses (10,383. “the growth of drug offenders in prison has outpaced all other offender types” (IDOC > Pub/Rpt > Corrections 101: Presentation to Justice Appropriations Subcommittee, p. 36, revised February 13, 2007, visited March 25th, 2008).

Offenses of the prison population numbers were:

“Public Order” (9,669),
Property (theft, burglary?) 9,487, and,
Violent (7,682).
30,051 others were at a Community-Based Correctional facility, not in prison.
(IDOC > Pub/Rpts> QuickFacts > Quick Facts about Offender Profile, Revised October, 2007, visited March 25th, 2008).

Recidivism (a ‘repeat offender’) rates were:
Prison: 46%,
Parole: 28%,
OWI (drunk/drug driving): 18.8,
Work Release: 40.7%
Probation: 11.8%. (See: Quick Facts).

12% of the inmates are Minimum Custody,
75% Medium Custody, and
13% Maximum Custody.
(Durrant, Chp. I., Intro., p. 18, and other places)

The average daily cost is about \$71 per day (Quick Facts; see also, IDOC > Pub/Rpts > Corrections 101).

Among these, 1,115 (1,097 men, 18 women) are sex offenders, representing 13% of the prison population, with 2,526 under community supervision. The Dept. of Corrections estimates by Year 2016 to be 434 additional sex offenders. (IDOC > Durrant, Intro., C. Summary of Treatment, 5., Sex Offender Treatment, p. 14; IDOC > Pub/Rpt > Corrections 101, p. 38).

Depending on the actual intent of the Legislature regarding utilizing the (perhaps unjustly profitable?) Prison Industries opportunity, building new prisons with the expectation of having more low-cost prison inmate labor forces maybe be overcome by facts that indicate a “significant number of [prison] housing units have reached the end of their useful life. In many cases, life safety concerns are being offset with [prison] staff intensive solutions.” (Durrant, Intro. A., Overview and Methodology, p. 2. “Intensive solutions,” meaning, what?, proverbial Bailing-Wire, Bubble-Gum, & Band-Aids? Prisons extant are in need of *new buildings*, not *more* prisons; that may frustrate the profit motive somewhat).

PRISON FOR WOMEN.

The Iowa Correctional Institution for Women at Mitchellville (Polk County, east of Des Moines) is Iowa’s only prison for women. Women are 6% of all Iowa prison inmates, and the fastest growing segment of Iowa’s prison population.

With a capacity of 433, it now has 561 inmates (as of March 12, 2008), being among the 17% of overcrowded locations.

75% are White women,

22% are Black women, and

3% are of women of “other” ethnicities.

(If women were 50% of the total Iowa population, Black women, being 1% of the Iowa population, also “represent” 22% of the women prison inmates).

Of these, 60% are mentally ill, and have substance abuse as a “priority one” need. (Iowa Department of Corrections (home page) > Daily Statistics 3/12/2008 > Prison Population Distribution > Prison Statistics, <www.doc.state.ia.us>, visited March 12th, 2008; IDOC > Pub/Rpt > Corrections 101, p. 39; “Statistical information and publications about prisons in the United States,” U.S. Department of Justice, Office of Justice Programs, Bureau of Justice Statistics, <www.ojp.usdoj.gov/bjs/prisons.htm>, visited February 10th, 2008; “Iowa GOP Probe Location of New Prison,” The Real Cost Of Prisons, February 5, 2008, <www.realcostofprisons.org/blog/archives/2008/02/Iowa_gop_probe.html>, visited March 12th, 2008).

STORY COUNTY JAIL.

The Story County Sheriffs Office Current Inmate Roster does not immediately indicate the race of any individual held at that facility; clicking on the link “Register for transfer & release updates for <NAME> from VINELink” would indicate that, but it must be done for each inmate; generalized overviews of racial inmate populations are (not yet) available — ‘stay tuned.’ (<<http://apps.storycounty.com/inmatesonline/index.aspx>>). However, one man recently found there had a plainly Hispanic or Mexican name, and another very close to Hispanic, yet in the “Register – transfer” file, each was listed as “White,” while another plainly Hispanic name said “Hispanic.” But in their crime statistics, the Sheriffs Office itself also applies only the label of “White” to Hispanic offenders in its crime reports as well (as seen in this Commentary’s Part II., The Public Safety: Feathered & Flocking Together: The “Content Of Their Character,”

Readily Revealed, in § F., Introductory Comments Regarding The Gathering Of Local Crime Statistics, at sub-§ 2., Story County Crime Statistics; and also in the Sheriff Dept.'s Records Response, in Attachment C., found on the CD). This error in racial identification of offenders is making true "White people" appear to be statistically more involved in crime than is otherwise the fact. This may also be a data-entry error, determined by the person entering the information on the computer, but all this ought to be corrected: Light or Dark, Hispanic is Hispanic. Let the records divide it into Light Hispanic (LH) and Dark Hispanic (DH) or something; don't blame Caucasian Whites for Hispanic wrongs. (What does the Sheriff use as an identifier when an arrested and jailed offender is a Jew?, or a Muslim? Good question).

II. – D.
BLACKS "OVER-REPRESENTED"
IN IOWA PRISONS
Institutional racism, or Institutional placism?

While among the nationwide prison systems, Iowa's prisons are statistically second-to-last in increasing its prison population, Iowa leads the nation for imprisoning Blacks at a rate 13.6 times that of Whites. Blacks represent about 2% of the state population, yet 25% of Iowa prison inmates are Black. (Dana Boone, a Black woman and law student, and Member, Black Drake Law Students Association,^{34/} "Blacks in Iowa Prisons: Disproportionate Numbers, but Possible Solutions Questionable," *Iowa Independent* (an off-campus blog-website), October 4, 2007, <www.iowaindependent.com/showDiary.do?diaryId=1374>, among several other articles on the subject of Blacks & Crime; see also, The Pew Center report, "Behind Bars," below).

Prison authorities, using words not really meant for such use, said in 2004, "African-Americans are proportionately over-represented^{35/} in Iowa's prisons, with about 22 percent of the prison population on March 31, 2004 falling into that group. This violent offender cohort [a group with common characteristics] shows additional over-representation of African-Americans, with 27 percent of the cohort being identified as such [i.e., one-fourth of Blacks in Iowa prisons are Black people, and of those, one-fourth are violent criminals]. African-Americans are particularly over-represented in murder, robbery, and some of the assaultive offenses (terrorism, extortion, assault in felonies), but generally under-represented among the sex offenses. Hispanics, on the other hand, were most likely to be committed for Sex Abuse-3rd and Domestic Assault." ("Violent Offender Recidivism in Iowa, 2004", Cohort Demographics, re: Table 2, Distribution of Lead Offenses, by Sex, p. 5, Department of Human Rights, Iowa Division of Criminal and Juvenile Justice Planning, June, 2004; State Library of Iowa (<www.statelibraryofiowa.org/services/e-doc-repository>) > Library Services > Iowa Publications Online > IPO, (<www.publications.iowa.gov/>) Browse > Subject > Law enforcement and courts > Crime > Crime Statistics > Crime statistics >, <<http://publications.iowa.gov/archive/00001481/>>; and <<http://publications.iowa.gov/archive/00001472/01/>>

³⁴ BLACK LAW STUDENTS ASS'N. It must be specifically, if not ironically, noted here, and seen plentifully elsewhere in inter-racial life (if not strife), that any "minority" group may include its racial origins in its descriptive Name or Title; yet when any Caucasian group does the same, merely for similar identification, i.e., "White (Law) Student's Association," it is considered a "racist" name for racist individuals, and such users are compelled by the tools, dupes, or proponents of Political Correctness to either change their Name or Title, or disband in disgrace.

³⁵ "OVER-REPRESENTED" is not correct; these statistics demonstrate 'the content of their character,' and as such are not necessarily "over-" representing, but are accurately reflecting — representing — the Blacks who assume this "character content" for themselves. Not all Blacks assume it, and yet they all suffer because of those who do.

[Violent%20Offender%20Recidivism%20in%20Iowa%2060204.pdf](#)>, visited March 9th, 2008, and apparently the latest online statistics). This would appear to contradict the national trend, except when considering the Blacks are only 2% of Iowa's population, and 22% of its prisoners, often there not for the actual accusation of a greater offense, but the "conviction" — which may as much be a plea-bargaining — to a "lesser offense," with a guilty plea acceptable merely to gain some prosecutor's higher "conviction rate" or time-saving investigators' "case closure."

As a predecessor to Ms. Boone's 2007 *Iowa Independent* blog article ("Blacks In Iowa Prisons"), in December, 2001, a Governor's Task Force, comprised of various individuals of good standing, presented their report regarding the claims of prejudicial enforcement of criminal law upon Blacks more than any other race, and they said that "[t]he median incarceration rate of African-Americans in Iowa ranks among the top five nationally. This rate has remained at nearly the same level over the past 30 years" ("Overrepresentation of African-Americans in Prison," Report to Governor's Task Force, IDOC > Pub/Rpts > Report of the Governors Task Force on the Overrepresentation of African-Americans in Prison, (General) Introduction, p. 2, <www.doc.state.ia.us/publications/TFFinalReport.pdf>, issued December, 2001, visited March 25th, 2008. This Report was link-referenced in Boone's article). Looking at from a different view, if Blacks 30 years ago were less than 1% of the Iowa population, and of those Blacks, 25% were then-imprisoned, and yet now Blacks are 2% of the population, it seems obvious there has not been any proportional increase in Blacks going to prison; rather, fewer of them, by 50%, go to prison. But what use can be made of mere statistics, when "the content of their character" reveals so much about them as individuals, as a people, and as a culture?

The 2001 Governor's Report also addresses those who are removed from African-American communities for long periods of time:

"Imprisonment strains, and often times breaks, the bonds of the nuclear family. Inmates return to their communities as lost family members and less-eligible marriage candidates. Current demographics suggest that the number of children born out of wedlock, or are being raised by single mothers, may be directly related to the incarceration and/or marginalization of African-American men. Children who grow up in this environment are at risk of being socialized to minimize the importance of institutions like education and marriage. Many learn to accept the "inevitability" of prison as a predestined stage in life. In a state struggling to attract skilled workers for business expansion, our failure to effectively address this issue is self-destructive." (Gov.Rpt 2001, Gen.Intro., p. 1). No concern is expressed there for individual parental responsibility; only about deprivation of Black societal accompaniments.^{36/} And no references made to how Blacks rarely have a "nuclear family" of father, mother, children, as do most Whites.

The 'Report To The Governor' admits that Iowa is not overly prejudiced against Blacks, because it seems every State does this same greater-numbers imprisonment of Blacks: "Disparate

³⁶ CHILDREN AND ABSENT FATHERS. A nonsensical connection, made between "children born out of wedlock" and "Black men in prison." Most all Black children are born that way. If Black men were so overwhelmingly not present, then how did these children become conceived — unless Black women seek the Black men out solely for such purpose, knowing the men will be gone, and hopefully soon? It has been suggested that the Blacks have a maternal, not paternal, society: women rule. If Black men cared enough, they would find ways to remain home. There can be, in some circumstances, where others acted prejudicially against that paternal instinct and frustrated that desire; and yet, men are men, and some are better than others, where parenthood is concerned, but not as alleged above, when abandoning the home is done in such large numbers as here. (Spiders kill their men).

[i.e., dramatically different; unusually high] incarceration rates among African-Americans are not solely an Iowa phenomenon. Minnesota, Wisconsin, Nebraska and Connecticut are all states with relatively small African-American populations and substantially high African-American incarceration rates. Although it may seem counter-intuitive, based upon the notoriety received by some southern states in light of their tragic histories on the issue of race, the most disturbing statistics seem to come from Midwestern and New England states. Longer histories of racial tolerance do not inoculate these states from the troubling patterns of disproportionate incarceration rates.” (Gov. Rpt 2001, p. 2).

Statistics ought to speak for themselves, as often as possible (unless mis-or mal-interpreted), as exemplary of the subjects to which they relate; and here, with Blacks in small population numbers in other States, they are equally or more inclined towards criminal behavior that gets them put into prison as much as they do the same here in Iowa. Complaining that their Black brethren are doing the same There, and getting jailed There for the same reasons in the near-same or greater percentages, is no reason to say what happens Here in Iowa is prejudicial.

Some criminal acts nearly require imprisonment regardless of the perpetrator’s race; while others, nonetheless a crime, may be less offensive (i.e., perhaps non-violent), and thus qualify for less than prison incarceration. But this Report of 2001 complains that . . .”

“African-Americans in Iowa are more likely than other racial or ethnic groups to receive prison terms for committing a criminal offense.

“72% of the state’s prison population [c.1999-2001] is Caucasian.

“24% of the prison population is African-American.

“Yet, 83% of offenders who receive probation, in lieu of serving a prison sentence, are Caucasian while only 14% of probationers are African-American.

“82% of all offenders under the supervision of a community-based correctional program are Caucasian, while only 12% of the CBC supervised population is African-American.”

(Gov.Rpt. 2001, p. 3, citing at n. 2., “Iowa Criminal Juvenile Justice Planning statistical data, 1999”). Only a detailed examination of their offenses and related facts would prove whether Whites received prejudicial treatment; such an examination is not mentioned there.

In 1999-2001, 43% of all Blacks in prison had no high school diploma or GED certificate. (Gov.Rpt. 2001, Education Committee Findings and Recommendations, I., Introduction, p. 5). And they have a high rate of unemployment after release; the 2001 Report recommended that The State ought to train those Blacks and get them high(er) paying jobs. (Gov.Rpt. 2001, p. 14). This the State does not do for the “good people” who do right and do not go to prison, and take care of their own job future. Equality? Equal opportunity? Not so.

“The percentage of African-Americans in Iowa prisons seems to increase at each security level. Twenty-three percent of the inmates at the Newton Correctional Facility (minimum / medium security) are African-American. Twenty-eight percent of the inmates at the Anamosa Correctional Facility (medium / maximum) are African-American. However, 38 percent of the inmates in the maximum-security unit of the Iowa State Penitentiary in Fort Madison are African-American.” (Gov.Rpt. 2001, p. 3.) This 2001 Report then goes on to discuss the matter.

It would be difficult to maintain a premise of “institutional racism” when the Blacks themselves are committing 50% of all crime, and 90% of all inter-racial crime; they murder and they rape and they steal from their own race as much as they do any other race. If they are Guilty, and convicted of that Act, that does not make the Decision-Maker(s) also guilty of being racist because the facts prove the Black defendant is Guilty; it makes the Black criminal Guilty. That deserves “Institutional *placism*.” And they get it: placed where they deserve to be.

While it has been alleged that “few people in this state seem to project [reveal, show?] an awareness of the psychological, sociological, and structural carryovers of a system that provided privileges to one class, and denied basic rights to another, on the basis of race” (Gov.Rpt. 2001, p. 3), perhaps this un-projected, un-shown awareness (apparently by White people) is only because those who have been victimized directly, or by way of a victimized family member, by Black criminals have already made up their minds on the issue, being *very much aware* of the “psychological, sociological, and structural carryovers” of damages inflicted upon victims of a race-specific, systematic targeting by Blacks against White people.

Again, the 2001 Report (and Black offenders in general) request compassion for their Guilty ones, while (although unsaid,) the Victim gets none. Prisoners for murder, rape, brutalities, etc., can “restore and retribute” all they want to the victim; if the victim survived, what can “restore” that former happiness the offender took away? Or if physically or emotionally ruined, what can the victim obtain from “restitution”? How much money can “retribute” such an irreplaceable loss? And if the victims was rendered viciously dead, there will be no “restoration” here; how can any victim be “restored” to their former selves, after enduring such permanent horrors? It is not possible. They expect too much.

But joblessness, or poverty, or some long-ago, un-experienced slavery, has been endured by many other races of people, even White people.^{37/} Other races had not resorted to criminal acts and behavior upon their own or other races of people, and certainly not for so little “profit” as murder or rape; so that circumstance does not give anyone among the Blacks the right, or the excuse, to murder, to rob, to steal, to rape, to abuse their own Black people or people of any others’ race, including the Whites. Claiming poverty as the reason for criminal behavior is but a convenient, often used excuse that ‘poverty breeds crime,’ an idea liberalized by sycophants of the criminal element that enlarges each upon itself by that sympathetic means. Blacks who constantly excuse their imprisonments in this manner are merely *kvetching*; a Yiddish word for ‘persistent, constant whining,’ accompanied by negative, cunningly critical comments at every utterance, creating doubts and insecurity, and disruption of the thought process of the promoters of such true justice; it is designed solely to undermine the basic foundations of that justice which obtained such pronouncement upon the Guilty.

³⁷ WHITE SLAVERY. There were many Whites held as slaves in America before and after the American Revolution, as well. See also how “people of color” in foreign countries kidnapped, then and now, White women for sexual slavery: “White Slave Traffic Act,” 36 U.S. Statutes at Large. 825; 45 Congressional Record 805; Hs. Rep. No. 47, 61st Congress, 2nd Session; Sen. Rpt. No. 886, 61st Cong., 2nd Sess., June 1910; compare. i.e.,: Edward J. Bristow, *Prostitution & Prejudice: The Jewish Fight against White Slavery 1870-1939* (Shocken Books, New York, 1983), a concern mostly for white-skinned Jewish women than for White Caucasian women. As usual.

The 2001 Governor's Task Force claim of "institutional racism" against Blacks is not founded in fact nor act; but there is far more "institutional place-ism," where the Guilty are placed into prison because they deserve to be there. Stop whining. Grow up.

Be good. Or, be gone.

II. – E. AN OVERVIEW OF IOWA CRIME STATISTICS

As a prefatory, definitional reminder to the Reader before contemplating the following crime report details of City & County, and in Iowa, et al., the Federal Government's Department of Justice has these statistics for Iowa's crime rate from 1960 to 2006. Because "crime" is a major part of the "inter-racial" conflict, it is a major topic addressed in this Commentary, and to refresh the memory of the well-acquainted Reader as to a few of the technical definitions of what are certain "crimes," these may be found as useful (and it is the bulk of crimes committed against and upon the citizenry of Iowa and of Ames that brings such a societal wrath upon the offenders:

Murder and nonnegligent manslaughter - the willful (nonnegligent) killing of one human being by another. Deaths caused by negligence, attempts to kill, assaults to kill, suicides, and accidental deaths are excluded. Justifiable homicides are classified separately.

Forcible rape - The carnal knowledge of a female forcibly and against her will. Rapes by force and attempts or assaults to rape regardless of the age of the victim are included. Statutory offenses (no force used - victim under age of consent) are excluded.

Robbery - The taking or attempting to take anything of value from the care, custody, or control of a person or persons by force or threat of force or violence and/or by putting the victim in fear.

Aggravated assault - An unlawful attack by one person upon another for the purpose of inflicting severe or aggravated bodily injury. This type of assault usually is accompanied by the use of a weapon or by means likely to produce death or great bodily harm. Simple assaults are excluded.

Burglary - breaking or entering - The unlawful entry of a structure to commit a felony or a theft. Attempted forcible entry is included.

("Definitions for crime trends from the FBI's Uniform Crime Reports," DoJ > Bureau of Justice Statistics (BJS) Home Page > Data for Analysis > Data Online > Crime Trends > Definitions, <<http://bjsdata.ojp.usdoj.gov/dataonline/Search/Crime/definitions.cfm>>, last revised August 23, 2005, visited March 17th, 2008). Other crimes and their definitions, plentiful as they are, nonetheless have not been accounted for in this Commentary.

The U.S. Department of Justice statistics indicate that for Iowa, the murder rate may have dropped (these crimes probably being limited to the Big Cities; and yet forcible rape rate (with its inter-racial ratio not there indicated) has increased constantly, and it would not be a mere coincidence that this increase was most felt when comparing the increase in a particular kind and/or type of Blacks moving into Iowa's larger cities since 1980. (See also below, at this Commentary's Part IX., The Parade Past Them By (And It Is *Not* Coming Back), at § A. Early

Comparisons Of Race-Based Intellect: We Are NOT All The Same, regarding mental qualities of nations around the world).

Here, U.S. Department of Justice annual statistics from 1960 to 2006 are listed for every 5 years until 2000, then annually to 2006, was selected from their full chart, the Reader will find:

Iowa “Number of offenses reported”:

Year	Population	Violent crime total	Murder and Nonnegligent Manslaughter	Forcible rape	Robbery	Aggravated assault
1960	2757537	656	17	102	301	236
1965	2760000	1067	36	123	354	554
1970	2825041	2241	54	175	804	1208
1975	2870000	4039	71	297	1536	2135
1980	2907804	5826	63	416	1596	3751
1985	2884000	6106	55	363	1187	4501
1990	2776755	8321	54	510	1089	6668
1995	2842000	10071	51	619	1507	7894
2000	2926324	7796	46	676	1071	6003
2001	2923179	7865	50	649	1154	6012
2002	2935840	8388	44	797	1169	6378
2003	2941976	8175	50	796	1131	6198
2004	2952904	8499	44	782	1160	6513
2005	2966334	8642	38	827	1154	6623
2006	2982085	8455	55	828	1298	6274

Iowa “Crime rate per 100,000 population”

Year	Population	Violent Crime rate	Murder and nonnegligent manslaughter rate	Forcible rape rate	Robbery rate	Aggravated assault rate
1960	2757537	23.8	0.6	3.7	10.9	8.6
1965	2760000	38.7	1.3	4.5	12.8	20.1
1970	2825041	79.3	1.9	6.2	28.5	42.8
1975	2870000	140.7	2.5	10.3	53.5	74.4
1980	2907804	200.4	2.2	14.3	54.9	129
1985	2884000	211.7	1.9	12.6	41.2	156.1
1990	2776755	299.7	1.9	18.4	39.2	240.1
1994	2829000	315.1	1.7	23.5	46.9	243
1995	2842000	354.4	1.8	21.8	53	277.8
2000	2926324	266.4	1.6	23.1	36.6	205.1
2001	2923179	269.1	1.7	22.2	39.5	205.7
2002	2935840	285.7	1.5	27.1	39.8	217.2
2003	2941976	277.9	1.7	27.1	38.4	210.7
2004	2952904	287.8	1.5	26.5	39.3	220.6
2005	2966334	291.3	1.3	27.9	38.9	223.3
2006	2982085	283.5	1.8	27.8	43.5	210.4

(See: Data Charts, at “Reported Crime in Iowa, Number Of Offenses Reported,” U.S. Dept. of Justice, Office of Justice Programs, Bureau of Statistics, BJS Home Page > Data for Analysis > Data Online > Crime Trends > State Level > State-by-State <http://bjsdata.ojp.usdoj.gov/dataonline/Search/Crime/State/RunCrimeStatebyState.cfm>, last revised, January 24, 2008, visited March 17th, 2008).

(When the Reader is complete in considering all this Commentary has to offer, and watches and listens to Attachment G., “Exterminate White People Off The Planet” (17 min. video), Attachment H., Dr. Kamau, C-SPAN speech, “Exterminate White People” (6:21 min. audio file), and Attachment K., Khallid Muhammad’s Speech: Kill the White Man (c.1996, 6 min. video), and then compares these increases in Black-on-White crimes, it may appear obvious that Blacks listen to the suggestions and impulses of those “Black leaders,” much to everyone’s dis-advantage).

Notice also how Iowa’s population remained within such narrow limits. Here, we can see that with the low White birth rates as shown below in this Commentary, Iowa’s population has nonetheless increased by only about 200,000 people over a 45 year period; not a great increase, compared to major cities and some States; and yet violent crime has increased by hundreds-of-percents, when taking the above category statistics from 1960 and 2006 and comparing them:

Overall crime in Iowa:

1960: 656 incidents (at a rate of 23.8 per 1,000 people)

2006: 8,455 incidents (382.5/k).

(An increase of about 14 times more incidents of crime)

Rape:

1960: 102 incidents (3.7/k)

2006: 828 incidents (27.8/k).

(An increase of about 8 times more incidents of rape)

Robbery:

1960: 301 incidents (10.9/k)

2006: 1,298 incidents (43.5k)

(An increase of about 4 times more incidents of robberies)

These are big increases in crime; and judging by the racially described statistics alone, who are the perpetrators and causes amidst this increase? Black people, and Black men in particular. The only way some apologist for Black criminal behavior can ‘explain away’ these crime increases would be to somehow stretch the Reader’s imagination to prove that while there really is an increase in the incidents of crime, the accompanying increase in overall population would also show that a ‘per capita’ crime rate meant there was no actual increase in crime. (Imagine that, as a victim). Or that for some reason, the victim mis-identified the obvious. Or the victim lied. Or the victim was the cause. Or the victim asked for it or intentionally risked it. Nonsense. Crime increased; and they committed the crime. Do not pass Go.

And the Reader should also consider that some, if not many, municipalities — wanting to appear more desirable for newcoming settlers or appear less criminally troubled — might cover-up the truth of the crime matter, and may or actually do (re-)direct in one way or another the

methods and definitions of crime reports, by down-grading as soon as possible the seriousness of a true violent or serious crime to a lesser level, based upon some gossamer belief-system, pretending that “not all the facts prove this.” A burglary, with no suspects, becoming a simple theft, as a ‘crime of opportunity’; in a rape by an “Unknown Male” and no witnesses and little evidence may be written off as a simple assault, as if someone was pushed around or yelled at. You remember, as with the Black doctoral woman in Campustown, in Mr. Haw’s column? To reverse this downgrade idea, for politically correct applications, that would be enlarged to a “hate crime,” yet these worse crimes of violence would be minimized to misdemeanors or less or nothing. Not so. It happened. Ask the victim. Ask the victims. (As for the “Unknown Male,” for details, see this Commentary’s Part II., The Public Safety: Feathered & Flocking Together: The “Content Of Their Character,” Readily Revealed, in § F., Introductory Comments Regarding The Gathering Of Local Crime Statistics, in sub-§ 1., The City Of Ames Crime Statistics, at The “Unknown Male” Defined).

Crime, and vicious, violent crime, plainly, is increasing in Iowa, as much as it is in Ames; and there is a reason for it, and there are hardly more than “the usual suspects” to blame (if only we could round them up like they did in the old movies; wouldn’t that be great?); and when considering the Iowa crime-rate has dramatically increased, and remembering that nation-wide, and Iowa too, **White women are nothing more than moving sexual targets particularly for young Black men** (with robbery and rape being apparently two of their favorite “sports”), somewhere within the statistical displays and conclusions in this Commentary, the Reader may readily find the basis for the reasons, and the solutions offered herein. (Where the “sport” of rape is concerned, see this Commentary at least in Part VIII., A Cold Wind, From Afar: One’s Winter Of Their Own Discontent, at § A., The “Black KKK” & It’s Genocide Of The Black Man: An Opportunity For Ames Blacks To ‘Prove Their Stuff’ in The Sports Anti-Heroes: “Bad” Is What It Means, and also, Part VII., Hate Crimes In America: Never Wrassle With A Pig: You Both Get Muddy, And The Pig Likes It, at § D., The Muslim Male: Faith-Filled Competitors In The Black Man’s “Sport” Of White Woman Rape, and, § E., The Crime of Rape As a Weapon of War: “An instrument of ethnic cleansing”).

II. – F.
INTRODUCTORY COMMENTS REGARDING
THE GATHERING OF LOCAL CRIME STATISTICS.
(City of Ames & Story County)

These are the very generalized statistics for local crime rates in Ames and Story County, for Years 2004 to 2007, derived from the Records Request responses to a January, 2008 Public Records Request sent to them by your Presenter, received from the City of Ames Police Department (See Attachment B., Ames PD Response), the Story County Sheriff’s Department (Attachment. C., Shrf Dpt Response. A Sample Text of the format your Presenter’s Records Request letter can be found on the CD for this Commentary, in Attachment A.).

(The Ames Community School District response, for 2006-2007 only, is shown separately below in its own Commentary in Part III., The Iowa School System Generally: Our Nestlings, Mostly Safe, Yet At Risk, in § B., The Ames Community School District; § C., The Ames Schools In General; § D., Behavior & Discipline At Ames Schools, c.2006 to 2008; § E., Some Detail Of The Reported “Behavior Events” At The Several Ames Schools, Generally; § F., More Detailed Behavior Events; and, § G., Behavior Events & Behavior Resolutions. See also

the School's response to your Presenter's Records Request, in Attachment E., Ames Schools Response, in either PDF or MS-Excel spreadsheet formats).

(Statistics for the Iowa State University, received from their Department of Public Safety (Campus Police), is also set forth separately below, in this Commentary's Part IV., Area College & University Crime Statistics: The Scream Amidst The Chirping, at § A., Iowa State University Crime Statistics. See also the Campus Police response to the Records Request, in this Commentary's Attachment D., ISU PD Response, in a PDF format).

Here, set forth in great brevity and unfortunately unable to be of any solace to the victims or their survivors, we find at least what was reported as, or construed as crimes, and particularly for this Commentary's purposes, inter-racial crimes.

The statistical crime descriptions applied in this Section's sub-§ 1., The City Of Ames Crime Statistics, and sub-§ 2., Story County Crime Statistics, are limited to that received in the Request Response received from those two entities, i.e.: Homicide, Manslaughter, Kidnapping, Forcible Rape, Forcible Fondling, Forcible Sodomy, Sexual Assault, and Burglary / Breaking & Entering. Most burglaries had no known 'suspect.' Other crimes, such as lesser theft(s), while indicative of any possible racial disparity or similarity among the perpetrator(s), could dominate the Respondents' crime statistic pages, and would be too lengthy for your Presenter to sort out, and beyond reason to include in this Commentary within the time-frame and space available. Precise statistics and conclusions should be sought from the several law enforcement departments, et al. responding to these Requests, or the related Sources cited herein.

As of the several 2000 census statistical sources consulted for this Commentary, from its formerly higher racial percentages, the City of Ames is presently comprised of about 86% Caucasian, representing a racial percentage reduction possibly because of Iowa State University's usual diverse racial student and faculty populace included or excluded in any census gathering, but also because of the dwindling numbers of White / Caucasian people here. Even so, with such a large White population, it is easily seen how for various reasons most crimes were or could be "White-on-White"; there were very few reported Hispanic-On-Hispanic nor reported Black-On-Black crimes. (Perhaps, as one speaker at the November 2007 meeting said, these "minorities" did not expect any 'justice' to come out of it; not altogether likely, but possible — and especially among "illegal aliens,"* resorting perhaps to settling the problem amongst themselves). And yet there were few White-On-Black or White-On-Hispanic, etc., crimes, partly because of the alleged low percentage of Hispanics and Blacks in Iowa, Story County, and/or Ames, and partly because of an apparently natural desire of White people not to devote their energies towards violent crime at any opportunity.

(*The statistical number of illegal aliens in Iowa and Story County is one which will rise up to meet us face-to-face after the 2010 census results are made known; even now, the number of illegal aliens of any race or origin in the Ames, or greater Iowa area(s) would be inestimable; and it is said some Iowa towns are almost entirely "Mexican or Hispanic." Recent investigations and arrests by Immigration enforcement officials found far too many Hispanic illegal aliens at food processing plants in cities reasonably near Ames. But news reports also indicate the highest concentration of Hispanic illegal aliens, beyond the South-Western States and the very large cities, is in Nebraska and Iowa).

Except as noted, inter-racial crimes noted here do not include victims with no known racial suspect. That “notation” would be “Unknown Male*,” as defined directly below. Other crimes not shown here, yet listed in the Ames P.D. Response, were intra-racial (essentially, White-on-White, Black-on-Black, etc.), yet many White-On-Black crimes had a White Male acting with one or more Black Males. This does not mean there were no other crimes, only that no more were apparently reported.

The term “forcible fondling” was listed as such in each of the law enforcement Department’s responses. For this offense, there is a vagueness of unexplained law and its related offense circumstances; no Iowa Statute or Code Section Number specifically names “forcible fondling” as a crime; and references to the phrase when found would not precisely categorize this offense, except in the Administrative Code,^{38/} regarding offenses against children, generalized by a court decision as, i.e., ‘a lascivious, improper touching of another in a sexual manner, which, upon failure, was accompanied with the intent to commit a further, more serious, sexual offense.’ (Cf. The Iowa Legislature, General Assembly > Iowa Law > Iowa Code Publications, 2007 Iowa Code > Iowa Code Advanced Search, (key word(s), <www.legis.state.ia.us>. See also, *WestLaw* (West Publishing Company, St. Paul, 2008), <<http://west.thomason.com>> (a Database Identifier); the *Lexis-Nexus* database program (Reed Elsevier, Inc., Dayton, Ohio, 2008 www.lexisnexus.com) terminal was offline at the Law Library, Drake University Law School, Des Moines Iowa, visited March 8th, 2008). Thus, while accounted for here, it lacks definitional sufficiency in law and Response-reported detail. Apparently this offense would find a place similar to “attempted rape.”

Non-White and Unknown suspects of robbery, burglary, or motor vehicle theft, of or from businesses, presumed to be White-owned, could be, but were not always, considered as an inter-racial crime and so not always accounted for here further; the Records Request responses often included the employer/ee’s race as one of the victims of that crime, and, as often, it was a White Male or White Female at a presumed White-owned business victim of robbery, etc., and when so indicated thusly, it is accounted for as such herein.

THE “UNKNOWN MALE,” DEFINED.

In every accounting of crime statistics, particularly locally, certain “Unknown Male” suspects are marked as “*”, and most likely represents in the police report that the victim was unable to see or determine the race of the assailant, as is often when taken by surprise — and perhaps as often left in an injured, unconscious, or debilitated state. When objectively considering the greater inter-racial crime “picture,” as set forth elsewhere in this Commentary, an “unknown male” suspect, particularly as a rape offender, would easily be construed as being a Black Male, when contemplating the unusually high rape rate of White women by Black men (which approximates 200 White women for every 1 Black raped by a White man; a 200:1 ratio; the U.S. Justice Department crime data shows that during 2005, for 37,460 White women were raped or ‘sexually assaulted’ by Black men, less than 10 Black women raped or ‘sexually assaulted’ by White men), making such a Black-On-White rape by an “Unknown Male” more than a probability of being a Black Male. Being true, this crime then also ought to be considered

³⁸ ADMIN. CODE. It may be said by your Presenter, with some amusement to himself, that he had squandered the flower of his middle-age in his now distant, then local Law Libraries, often very late into the night, only to return the next morning for more of the same. And during that time, one particular Law Librarian specifically, repeatedly, intentionally said to him: “Administrative law is not Law; it has the force and effect of Law, but it is *not* Law.” That admonition eventually made sense, and was not forgotten, not there nor here.

a racially-based, gender-based “hate crime” (two hate crimes accomplished in the same offensive act) as the Black perpetrating rapist does more than seek simple sexual pleasures, but plainly intends to break the White woman down, in body and mind, perhaps infecting her with an incurable HIV or AIDS disease, ruining her for what White man she has or will have in her life now or later. Such an act, within these parameters, was and is intentional. That kind of rape was hate. Pure hate, hate for the White race, and hate for the White woman. Hate.

It should also be mentioned that quite often Jews (who for some reason seem to be rarely found in crime statistics) and Muslims (who, if truthfully said, may (soon) have an increasing appearance — “representation” — in these same relevant crime statistics) have a “white” skin color very close to a White Caucasian person; and in a sudden and violent attack, a crime victim may confuse “a man with white skin” with “a White man,” and in innocent error then mistakenly describe their assailant as a “White male.” (See also in this Commentary at Part VII., Hate Crimes In America: Never Wrassle With A Pig: You Both Get Muddy, And The Pig Likes It, in three consecutive discussions, at § C., “Those Acts Of Unspeakable Brutality”; § D., The Muslim Male: Faith-Filled Competitors In The Black Man’s “Sport” Of White Woman Rape, and, § E., The Crime of Rape As A Weapon Of War: “An instrument of ethnic cleansing,” regarding rape as a genocide).

Yet few of these Black-on-White rape perpetrators are accused of such an act of “hate,” unless it is a White-On-Black rape or other crime against Blacks or other racial minorities, whereupon it is assumed, with little evidence in support except for the unsupported claims of the victim, that this attack by a White person was a racially-based crime, and thus a “hate crime”; and after that, there is no end to the complaints of racial hatred and hate crime behavior thrown against the Whites. But when Whites are the hate crime victim, the Whites are either silent or silenced or ignored. The innocent protest, but the guilty squawk the loudest.

It also must be constantly kept in mind that regardless of the reporting agency, “no report” does not mean “no crime.” Many victims of crime, whether inter-racial or intra-racial, whether fearing reprisal or at a frustration of obtaining any sense of “justice,” will not report such an incident. (Sometimes, if not more often, ‘it is cheaper to be a loser’ than to endure constant inquiry into one’s personal life, merely for what is ultimately no compensation for one’s losses, whether medical or property or reputation, accompanied by that all-too-common frustrated sense of “justice,” if even that much is attained). While your Presenter would prefer the word or term “man, woman,” law enforcement responses, as with most all crime statistics, apply “male, female.” (Whales and elephants are females; God made ours as women).

1. CITY OF AMES CRIME STATISTICS.

The details of the Ames Police Department Records Request response for Years 2004 to 2007 are set forth on the CD with this Commentary, as Attachment B., Ames PD Response, in PDF format.

In 2004, there were 558 known crimes and 615 victims reported, of which there were:

23 Forcible Rapes, inter-racially with 1 Black Male rape of a White Female; one White Male of an Asian Female, one Hispanic Male of an native Indian Female, and 7 or 8 Unknown Males* of several Unknown Females presumed to have occurred at different locations, times,

etc. (except as noted, being vague enough not to be accounted for further. However, of these 23 reported rapes, 9 (about one-third) are suspected as being Black males);

2 Forcible Sodomy, among only White men;

12 Forcible Fondlings, inter-racially with 1 Unknown Male* of a White Female, and several Unknown Victims & Unknown Suspects;

14 Aggravated Assaults, inter-racially with 1 by an Unknown Male* on a White Female, and 1 by a Hispanic Male on an Unknown Male;

13 Robberies with 17 victims, inter-racially with 2 Black Males of a White Male, 1 Black Male of an Unknown Male;

397 Burglaries with 448 victims and few suspects, inter-racially with 12 Black Males of several White Males, 2 Black Males of a White Female, 1 Asian Male of a White Male;

84 Motor Vehicle Thefts with 86 victims, inter-racially with 1 Black Male from an Unknown Male, 2 Black Males from a White Female, 1 Black Male from an Unknown Male, 1 Black Male from Unknown Female, 1 Hispanic Male from a White Female, 1 Hispanic Female on a White Female, 1 White Male from a Black Male, and several other Unknown non-White suspects of auto thefts;

13 Weapons law violations, with 12 White Males, and 1 Black Male.

In 2005, there were 587 known crimes and 707 victims reported, of which there were:

14 Forcible Rapes, inter-racially with 1 White Male of an Unknown Female, 1 Black Male of a Hispanic Female, 1 Black Male of an Unknown Female, 1 Hispanic Male of a Black Female, and 5 Unknown Males* of 5 White Females at different times, locations, etc. (Of these 14 reported rapes, 7 (about half) are suspected as being Black males).

2 Forcible Sodomy, among only Whites;

13 Forcible Fondlings, inter-racially with 1 Black Male of a White Female; 1 Hispanic Male of an Unknown Female, 1 White Male of a Black Female, 1 Unknown Male* of a White Female, and several Unknown Victims & Unknown Suspects;

14 Robberies with 21 victims, inter-racially with 1 Black Male of a White Male, 1 Black Male of a White Female, 1 Black Male of a business, 1 Black Male of an Unknown Male, 1 Hispanic Male of a White Male, and 1 Asian Male of a White Male;

13 Aggravated Assaults, with 18 victims, inter-racially with 2 Black Males on a White Male, 1 Black Male on a Unknown Male, 1 Hispanic Male on a White Male, and 1 Asian Male on a Black Male.

474 Burglaries with 581 victims and few suspects, inter-racially with 2 White Males of a Black Male, 1 Black Male of a White Male, 1 Black Female of a White Female, 1 Hispanic Male of a White Female, 1 Asian Male of a White Female, 3 Unknown Males* of a White Female and a White Male;

45 Motor Vehicle Thefts with 46 victims, inter-racially with 1 Black Male from a White Female, 1 Black Male from an Unidentified Female;

12 Weapons law violations, with 9 White Males, and 3 Black Males.

In 2006, there were 510 known crimes and 573 victims reported, of which there were:

27 Forcible Rapes, inter-racially with 4 Black Males of White Females, 2 Hispanic Males of a White Female, 1 Black Male of an Unidentified Female, 2 Unknown Males* of a Black Female, and 5 Unknown Males* of several White Females in different times, locations, etc. (Of these 27 reported rapes, 12, (almost half) are suspected as being Black males);

2 Forcible Sodomy, inter-racially with 1 Black Male of a White Male;

10 Forcible Fondlings, inter-racially with 1 Black Male of a White Female; 1 Black Male of an Unknown Female, 1 Black Male of a White Male and Black Male, 1 Asian Male of a White Female, and several Unknown Victims & Unknown Suspects;

17 Robberies, with 21 victims, inter-racially with 1 White Male & 1 Black Male of a Black Male, 1 Black Male of a White Male, 1 Black Male of an Unknown Male, 1 Black Male of an Unidentified Female;

29 Aggravated Assaults, with 30 victims, inter-racially with 1 White Male on a Black Male, 1 Black Male on a White Male, and 2 Black Males on an Unidentified Female;

358 Burglaries, with 412 victims, inter-racially with 4 Black Males of a White Male, 1 Black Male & 1 White Male of a White Male, 1 Black Male of an Asian Female, 1 Black Female of a Hispanic Female, 1 Black Female of a Hispanic Male, 1 Black Male & an Unknown Male of an Asian Female, 1 Black Male of an Unknown Male, 1 Black Male of an Unidentified Female, 1 Unknown Male of White Male;

43 Motor Vehicle Thefts, with 44 victims, inter-racially with 1 Black Male from a White Female, 1 Black Female from a White Female, 1 Black Male from an Unknown Male, 1 Hispanic Male from a White Male, 1 Unknown Male* from a White Male, 1 Unidentified Female from a White Male, 1 Unknown Male* from a Hispanic Male.

23 Weapons law violations, unusually high this time, with 15 being Black Males, 1 Asian Male, and others being White Males.

In 2007, there were known 540 crimes and 619 victims reported, of which there were (particularly increasing in the second half of the year):

2 Homicides, one a Black Female of a Black Male, and inter-racially with the other as 2 Black Males of a White Male (gaining considerable media and citizen attention);

1 Kidnapping, with 1 victim, inter-racially with a White Male and Hispanic Male of a White Male;

9 Forcible Rapes with 10 victims, inter-racially with three Unknown Males* of White Females, and 1 White Male or Unknown Male* of several Unidentified Females, at different times, locations, etc. (Of these 9 reported rapes, at least 4 (about half) are suspected as Black males);

4 Forcible Sodomy with 4 victims, inter-racially with 1 Unknown Male* of Unidentified Female and 1 Black Male of a White Male;

14 Forcible Fondlings, inter-racially with 2 Hispanic Males of 2 White Females; 2 Unknown Males* of 2 Unknown Females;

12 Robberies with 17 victims, inter-racially with 1 Hispanic Male of 1 White Male, 1 Black Female of White Male, and 4 Black Males of a 1 White Male and White Female; then 4 Black Males of 2 White Male, and 1 Black Male of a White Female (no Whites robbed others, and all were perpetrators were Black Males except one);

28 Aggravated Assaults with 30 victims, inter-racially with 1 White Male of a Black Female, 1 Black Male of a White Male, 3 Black Male of White Females, 1 Black Male of an Unidentified Female, 1 Black Male of an Unknown Male*, and 1 Hispanic Male of a White Male;

402 Burglaries with 465 victims, inter-racially with 6 Black Males of White Males, then 4 Black Males of 1 White Male, 2 Black Males of a White Female, 3 Black Males of an Unidentified Female, 1 Unknown Male* of a White Female, and 1 Unknown Male* of an Unidentified Female;

58 Motor Vehicle Thefts, with 65 victims, inter-racially with 1 Black Male of an Unknown Male*, 2 (or more) Black Males of an Unidentified Female, 2 Unknown Male* of a White Male (with one, a “carjacking,” gaining considerable media and citizen attention);

11 Weapons law violations, with 6 White Male, 3 Black Male, 1 Hispanic Male, and 1 Unknown Male*.

(Ask yourself: Are Black men a dangerous risk to the women of Ames? In Ames (not including ISU or Story County) from 2004 to 2007, there were 73 rapes, and Black men are or can be suspected in 32 of them — almost 50%, even though Black men are probably less than 2%, or a very small percentage, of the Ames area population).

As described above, at the November 27th, 2007 “Changing Cultural Face of Ames” meeting, the Ames police chief said that problems with increasing serious and violent crime began in late Summer and Fall, 2007, and among them were:

Aug 25th, a homicide, and an arrest;

Aug 27th, a kidnapping with injury, and 2 arrested;

Sept 22nd a homicide, being an open investigation; and no suspect yet;

Oct 8th, an armed robbery, an open investigation, with no suspects; and possibly other incident was involved;

Oct 20th, an assault, a gun fired, and warrants issued, seeking a suspect who had left Ames jurisdiction;

Oct 20th, an armed robbery, and an arrest;

Oct 21st, an armed robbery and car-jacking, with an arrest of one, and a second not arrested yet.

Either in addition to, or relevant to these crimes, consider the following few comparisons of reports of crime, from both the Ames Tribune newspaper and/or the Ames Police Department’s Press Releases, as found on the City of Ames website, for these or other crimes committed in Ames. The dates are for the press release:

October 8th, 2007: a robbery of a convenience store on South Duff. “Both suspects were described as being black males in their twenties, thin builds and approximately 5’7” to 5’10” tall. Suspect #1 was wearing a dark colored coat or sweat shirt with a hood which was pulled up over a baseball style cap. Suspect #2 was wearing a dark colored coat with a baseball style cap.”

October 21st, 2007: a disturbance and the discharge of a gun, two victims with facial injuries. “Witnesses gave the following descriptions of the two suspects: Suspect #1 - Black male, age mid 20’s, height 5’8”, stocky build, wearing a black hoodie and dark pants. Suspect #2 - Black male, age late teens, height 5’8”, slender build, wearing a multi-colored hoodie and dark pants.”

October 26th, 2007: a discharge of a firearm. “Witnesses described the two suspects as being black males, age range of late teens to mid 20’s, wearing hooded sweatshirts and dark pants.”

November 30th, 2007: attempted robbery of a Christmas tree seller: “The group of juveniles were described as black males, ages between 10 – 12 years old.” Later, a 12-year-old Black boy was arrested for this crime. (Children, committing serious crimes).

December 24th, 2007: a robbery at a Kum 'n Go store: "Both suspects were described as being black males in their early twenties, medium builds and approximately 5'9" to 6'00" tall." (height dimensions shown "as is". Laughably, one of the robbery suspects was a classmate of the clerk who was robbed, thus recognized. Dumb as dirt or what?).

March 3rd, 2008: regarding the mentioned carjacking, an Ames Tribune article reported that "As [the white(?) male victim] was leaving, he was confronted by five black males ranging from 19 to 24 in age. They repeatedly struck [the male victim], assaulted the girl [a rather vague description of the act here] and threatened both with a handgun, with one [apparently meaning 'of the perpetrators'] reportedly saying, 'Let me shoot him, let me shoot him.' "

April 14th, 2008, in the Tribune's "On The Record" for Ames: "A fight was reported at University Boulevard and Lincoln Way. Two black male juveniles were reportedly fighting. The caller reported hearing one threaten to throw the other over a bridge."

(Sources: of various reporting dates from The Ames Police Department, Press Releases, <www.cityofames.org/AboutAmes/PolicePressReleases.htm>, visited April and May 17th, 2008; and The Ames Tribune, <www.amestribune.com>, visited April and May 17th, 2008). What is interesting about these Police press releases and Newspaper reports is that few White people were suspected of crimes; it was mostly Blacks, and Black men in particular, who were sought or caught.

Earlier this year, 2008, a White woman, the local newspaper said, was walking her dog, and was suddenly attacked by a young Black man who insisted upon money and cut her belly open in retaliation for her not immediately and more freely donating to the economic betterment of that poor Black man than what little or nothing she had on her. (Caustic satire intended).

A White woman acquaintance said to your Presenter that she and a friend were sitting on the apartment porch in the late evening, and when the motion-detector light turned on, there was a dark-skinned Black man dressed in black pants, black turtleneck shirt and black ski cap (essentially, stealth, or "ninja," clothing) carrying apparently a bottle of gin; when asked what he was doing there, he demanded to use their cell phone. (Dressed for what, calling who?).

Several Black men at different locations were recorded on security videos breaking into, and removing valuable items from, many ISU student dormitories and commercial rental apartments during a recent university holiday break.

There were more than 14 reported serious violent crimes in Ames since Jan 1st to late April, 2008, and the list of Black-on-White crime in Ames is getting too long for this Commentary. Consult the Police Department's webpage at the City website for details.

(The Reader shall again note, regarding "reported crimes, reported offenses," that "no report" does not mean "no crimes occurred"; that perhaps such incidents, however serious or petty, were not told to the police; many people, rightly fearing retribution, refrain from being known as a victim).

When reviewing the Records Request response from the Ames Police Department, and considering the distillation of those details as shown immediately above, altogether, the Year 2007 was a very bad year for avoiding crime in Ames, in this local, semi-rural, mostly Caucasian-race city. And thus it raised up the ire of the Ames populace, and rightly so, their being accustomed to a peaceful existence among themselves and among what other races are here, enjoying a fairly low crime rate for years, if not decades. Their ire was in part expressed, with their objections resulting, at first, in the November 27th, 2007 City Council “Changing Cultural Face of Ames” meeting and the subsequent establishment of the “Inclusive Task Force,” appointed by the Ames City Council.^{39/} (See: the brief and unofficial Meeting Notes, which appear above in this Commentary, at A Review of a Video Recording of the “Changing Cultural Face of Ames,” November 27th, 2007 Meeting). During the process of their formation efforts, the inter-racial crime rate in early 2008 (not represented herein) was no improvement in racial peace and any expression of Black kindness towards White people. (For *, re: Unknown Male offenders, see again the comment directly above).

2. STORY COUNTY CRIME STATISTICS.

The details of the Story County Sheriff’s Department Records Request response for Years 2004 to 2007 are set forth on the CD with this Commentary, as Attachment C., Shrf Dpt Response, in PDF format.

According to the Story County Sheriff’s Department comment prior to their response to the Records Request for these crime statistics (being a similar request as sent to the Ames PD and ISU PD), a few years ago, the Sheriff’s Records Department had changed their computer software to a more efficient program, with its predecessor now long out of use; and neither program was or is compatible with the other for merging of database and other information. And thus in their Records Response, there were obtained two different search results and two different printout formats, and perhaps an overlapping of report-years and its information, one set sorted out as “against people” & “against property,” and another set as “victim” & “offender,” with some possible duplication of one set with the other. After calculation and merging of this information by your Presenter for each year as best could be done, there is the possibility of some over- or under-estimates of the total reported crimes. Again, as stated above, here, “no reports” does not mean “no crimes.”

However, it is the inter-racial crimes of consideration here, of which there seems little in Story County for 2004 to 2007. These Sheriff Department responses indicate there were very few reported inter-racial crimes county-wide. But the assigned nomenclature (or classifications, categories) is somewhat misleading. As read below, “WFH” is White Female Hispanic”; “WMH” is White Male Hispanic”; no differentiation is known to be made between the lighter, white-colored European Spaniard/Germanic-Hispanic racial origins of, i.e., central Mexico, and the darker brown-colored indigenous Indian-Hispanic racial origins of, i.e., Peru, Guatemala, the

³⁹ CITIZEN IRE. One speaker applied some loquacious liberal lubricant by subtly suggesting a (non-existent) harmony amongst them all, saying she had ‘an optimistic assumption that most all the people (at the Meeting) want a more welcoming Ames community.’ She apparently did not look very far into the faces and eyes of those angry Whites, and frustrated Blacks, who came there to OBJECT to crime, and dis-harmony, and other maladies, and REJECT those racial others who care nothing for any such “welcoming community.” (Consider your Presenter’s comment above, regarding “over-educated, over-thinking liberals,” at Thinking Of Ames As “A Little Chicago”: Is It Really A “Local Crime” Issue? Or, A “Black & White” Issue?. There is no limit to this contrariness).

far south or north of Mexico, etc. That means occasionally, if not often, Whites are statistically higher in offender-totals than is actually true, if a Hispanic is considered White, even though their Hispanic skin color could be as dark brown as a Black person; this would probably happen because of the FBI's un-founded decision to label all Hispanic *offenders* as White, while Hispanic *victims* are nonetheless still considered Hispanic. Explaining or resolving this question requires more time and effort than available. Ask the FBI about it, and good luck getting an answer. (Cf., *Color of Crime* (2nd Edition, 2005), p. 3, and directly above in this Commentary, in sub-§ 1., The City Of Ames Crime Statistics, at The "Unknown Male," Defined).

According to the response of the Story County Sheriff's Department for crime statistics for years 2004 to 2007:

In 2004, among the reported crimes against people and against property, there were:

- 1 kidnapping with (?) victim(s), by an Asian Man of an (Unknown Person);
- 1 Forcible Rape by an Unknown Male* of a White Female;
- 8 Forcible Fondlings, none indicated as inter-racial;
- 1 Black Male of a White Female; 1 Black Male of an Unknown Female, 1 Black Male of a White Male and Black Male, 1 Asian Male of a White Female, and several Unknown Victims & Unknown Suspects;
- 9 Aggravated Assaults, with 1 by an Asian Man of an a White Male; and,
- 45 simple assaults, with 1 by an (Unknown Person) of an Asian Male.

In 2005, among the reported crimes against people and against property, there were:

- 9 Forcible Rapes, 2 White Males of a White Female; 7 Unknown Males* of White Females apparently in different locations;
- 7 Forcible Fondlings, none indicated as inter-racial;
- 13 Aggravated Assaults, with 1 by a White Male of an Asian Man.
- 50 simple Assaults, none inter-racial.

In 2006, among the reported crimes against people and against property, there were:

- 5 Forcible Rapes, with 1 Black Male of a White Female, 1 Unknown Male* of a White Female.
- 3 Forcible Fondlings, with none indicated as inter-racial;
- 7 Aggravated Assault: all White on White;
- 32 Simple Assaults, 1 White Male Hispanic of a White Female Hispanic, and 1 Unknown (Person)* of a White Female;
- 45 Burglaries, otherwise none known as inter-racial.

In 2007, among the reported crimes against people and against property, there were:

- 5 Forcible Rapes, none inter-racial
- 6 Forcible Fondlings, with none indicated as inter-racial;
- 1 Robbery, by an Unknown Person* of 2 White Females;
- 9 Aggravated Assault, 1 by 1 Black Male & 1 Black Female of 1 White Female & 1 Black Female;
- 37 Simple Assault: with 1 by a Black Male on a White Male Hispanic;
- 53 Burglary, with by 1 White Male Hispanic of a White Female; 1 by a White Male of a White Male Hispanic;

17 Motor Vehicle Theft, 1 by 1 Black Male & 1 Black Female of a White Male.
(For *, re: Unknown Male offenders, see above in this Part II., at 1. The City Of Ames Crime Statistics, in The “Unknown Male,” Defined).

(Are Black men a dangerous risk to the women of Story County? Not including ISU or Ames, from 2004 to 2007, there were 15 rapes, and Black men are or can be suspected in 10 of them, or two-thirds of them, even though Blacks are a very small percentage of the County population, perhaps 1%).

3. COMPARATIVE NEIGHBORS.

No Records Requests were sent by your Presenter to these nearby cities; information was gathered from sources indicated. As a nearby city comparison, regarding the Des Moines and Cedar Rapids crime rates, as found in a semi-annual FBI preliminary report for medium-sized cities, it indicates, with no inter-racial statistics presented, that:

IN DES MOINES, in 2006, with a population of 195,000, there were 661 reported incidents of crime, of which there were:

- 1 murder,
- 34 forcible rapes,
- 195 robberies,
- 431 aggravated assaults,
- 1,007 burglaries, and,
- 423 motor vehicle thefts.

In 2007, Des Moines had 704 reported crime incidents, of which there were:

- 1 murder,
- 68 forcible rapes,
- 177 robberies,
- 458 aggravated assaults,
- 1,030 burglaries, and,
- 515 motor vehicle thefts.

IN CEDAR RAPIDS, in 2006, with a population of 123, 000, there were 217 reported incidents of crime, of which there were:

- 3 murders,
- 24 forcible rapes,
- 58 robberies,
- 132 aggravated assaults,
- 498 burglaries, and,
- 148 motor vehicle thefts.

In 2007, Cedar Rapids had 246 reported crime incidents, of which there were:

- 2 murders,
- 16 forcible rapes,
- 74 robberies,
- 154 aggravated assaults,
- 492 burglaries, and,

179 motor vehicle thefts.

(“Preliminary Semiannual Uniform Crime Report, January through June, 2007,” Crime in the United States > Table 4, Offences Reported to Law Enforcement by State / City over 100,000 population > IL-MO, US Dept of Justice, Federal Bureau of Investigation, www.fbi.gov/ucr/prelim2007/table4il_mo.htm> release date January, 2008, visited March 29th, 2008).

PART III.
THE IOWA SCHOOL SYSTEM GENERALLY^{40/}
Our Nestlings, Mostly Safe, yet at Risk

INTRODUCTION:
“More Than Difficult”

Part III. of this Inclusiveness Commentary sets forth several sections, first with a reference to Blacks in the Statewide school system(s); then a somewhat detailed presentation of the Ames Community School District’s Records Response to your Presenter’s Request; followed by a lengthy discussion about the Black peoples’ complaint about the Ames Schools’ supposedly failing to educate Black students properly. After that is considered, the crime and related statistics of Iowa State University and other nearby Colleges and Universities.

In Mr. Haw’s *Tribune* column, it was said that at the Ames “Changing Cultural Face” Inclusiveness meeting of November 27, 2007, it was complained of that Blacks, or perhaps newly arriving Blacks from, i.e., ‘the big shoulders city,’ were not so welcome in the local schools; they were “more difficult to deal with.” (Haws, ¶ 10). Dana Boone, the Drake University law school student and member of the Drake Black Law Students Association, mentioned above, blogged in the Fall of 2007 about the situation of Blacks in the Iowa school system in general, regarding the “welcome” Blacks get in other Iowa schools (but not necessarily describing the “welcome” these Black students give to others):

Iowa tops the nation for suspending black students from public schools.
Black students are 5% percent of the Iowa-wide public school enrollment, yet,
Blacks represent 22 percent of school suspensions.

Whites children are 65% of the Iowa criminal juvenile system.
Black children are 25% of that same juvenile system [yet only 5% of the youth populace].

This larger percentage of Black students involved in disciplinary actions is partly because, as alleged by this Black law student, an increasing numbers of Black girls, and probably Black boys also, are taught by the Black society, and then tolerated by White society, to be

⁴⁰ SCHOOLS. With the comment that the Black students in the Ames schools were “more than difficult,” it must also be remembered that a decade or more ago, the Crips and the Bloods, both extremely violent Los Angeles based gangs, and similar gangs from “Chicago,” comprised of mostly young Black men — easily amounting to any definition of a “domestic terrorist organization” of huge proportions — had come into Des Moines, violently contended against the other gang(s) and established themselves. Street gangs are not known for a pursuit of intellectual advancement. It now may be that these gangs’ successors are extending themselves north, or west, toward Ames, and the “more then difficult” circumstances are merely a foreshadowing of that strategic effort. (Cf. below at Part VIII., A Cold Wind, From Afar: Ones’ Winter Of Their Own Discontent, § A. The “Black KKK” & It’s Genocide Of The Black Man: An Opportunity For Ames Blacks To ‘Prove Their Stuff’).

assertive and speak their minds,^{41/} causing conflicts with law enforcement officers. Boone describes this as “felony mouth.”^{42/} (Boone, “Law Students’ Goal: Teaching Youths a New Kind of Street Smarts”, *Iowa Indep.*, October 31, 2007; Boone, “Racism Suspected in Criminal Justice, School Discipline Rates,” *Iowa Indep.*, November 29, 2007).

In a Government report in support of Boone’s contentions (or more likely, Boone in support of this Government report), “Minority youth comprise approximately 10 percent of all of Iowa’s youth, while minority youth comprise nearly a third of the youth in Iowa’s juvenile detention facilities. Overrepresentation exists at other juvenile court decision points as well.” (“Disproportionate Minority Confinement (DMC),” Iowa Division of Criminal and Juvenile Justice Planning, <www.iowa.gov/dhr/cjip/dmc/index.html>, last updated January 17, 2008, visited March 12th, 2008). Why is it, that minorities “represent” themselves so badly this way?

Black children in families with no father usually get (at least) rowdy and undisciplined; and they grow up ignoring, supposedly, the maternal disciplinary influence, especially where there is no paternal influence to either support the maternal, or balance its effect. (Consider your Presenter’s opposite view: that the Black culture is a maternal society, having no need for men; and by that means, Black children follow either instruction or example — “discipline” — of their mothers, being brought up to “maturity” in a particular manner to obtain a particular result — and they get that result, and give it to the White people, then and now. “The hand that rocks the Black cradle is the hand that rules the Black world.”

Because of that lack of proper, societally correct “discipline” to respect the rights of others, these Black children often get their “discipline” from the police officers on the street, where there is no time for that paternally long-term, one-to-one acquaintance and conversation; and the police are not the best of patient types for good fatherly examples or compassionate guidance. That’s not their job. The work of the police is to subdue the rebellious, the violent, and the toughs, the law-breaker, the hurtful, the criminal; the police are the enforcers who keep the cruel in their act-less place,^{43/} and as such are considered yet unmentioned in The Epistle: ‘the law is not made for a righteous people, but for those who are lawless and rebellious, for the ungodly and sinners, for the unholy and profane, for murderers, and immoral men and

⁴¹ SPEAK UP. “Assertiveness Training,” usually provided to girls and young women of many races, also usually results in that newly “empowered” person applying far too much *emphasis*, even menacing force, particularly towards men, in their effort to (perhaps merely) maintain their perceived place, which rubs the recipient of this newly acquired wrathfulness very much the wrong way. They simply “over do it.” More attention should be directed to their being less assertive, and more co-operative. But that is “their” problem. (See also Commentary’s Part VIII., A Cold Wind, From Afar: One’s Winter Of Their Own Discontent, at § C. One’s Mid-Summer Night’s Dream: “Kill Them All! Kill Them Dead Whites Again, Because They did Not Die *Hard* Enough!”, in n.CRACKERS AS KRAKKERS, about Black students’ exclusive use of racially descriptive names).

⁴² FELONY MOUTH. Or, as your Presenter sees it, more likely, “misdemeanor mouth”; others may call it “smarting off,” or simply “getting uppity”. In non-police settings, Blacks can “mouth off” and expect to get away with it; and they do, from an essentially White populace that doesn’t know how to handle verbal abuse of violent intent. But with police, they as often go to jail for their “disorderly conduct,” disrespecting “authority” as they did.

⁴³ THE ENFORCERS. A most difficult job, being about as trifurcated a mind as can be: for the law-breakers, the street police must sometimes be totally violent with those requiring it; compelling to those who need it, guidance for others. Most tough gangster people respect a roughneck, thin-glove, fisted, ‘knock-heads’ cussing discipline, not kind words of sweet intent. And after the police have just come away from that use of great force, at life’s risk, they next must address some regular citizen for a simple traffic violation, and be polite and courteous, respectful-like. And a few minutes later, when some young school-aged kid gets smart-mouthed with the cops, what should the police do? All this in the same day, maybe same hour; a more than a mere “double-mindedness.” Try it sometime.

kidnappers, and liars and perjurers, and whatever else is contrary to sound teaching, according to the glorious gospel of the blessed God, with which WE ALL have been entrusted.’ [Vs. edited to match this context.]

THE BLACK WOMAN AS RULER OF THE ROOST

The Reader may find many websites easily and immediately found, which describe the influence of Black mothers upon the attitudes and actions of Black children, and upon young Black men in particular:

At a Seminar titled “Mothering in the African Diaspora: Literature, History, Society, Popular Culture and the Arts,”⁴⁴ attendees were discussing, among other topics, the “Lion Mother of the National Soul: The Black Maternal Figure in the Popular Culture of the United States,” and, “Letters on Reaching the Age of Majority: A Black Mother Speaks to her Son”; and, “Bringing Our Boyz to Men: Revisiting the Role of African Mothers in the Diaspora”; also, “In Black and White: African American and Anglo-American Feminist Theorizing on the Mother-Son Relationship”; however, apparently Black women were not always the Ruler of the Roost, because one speaker discussed “Killing the Black Female Body: Black Womanhood and Black Patriarchy in Two 19th Century Ontario Criminal trials 1892-1894”; and then some others of more presumed positive views(?), “Educated Mothers as a Tool for Change,” and on “Preserving Our Daughters,” all held by the Association for the Research on Mothering, February 4-6, 2000, at York University, Toronto, Canada — “an international feminist organization, redefining the possible,” (<www.yorku.ca/am/african.html>, visited Sunday, June 8th, 2008). One might wonder if the learning helped or hurt, and for whom. “Boyz” refers to the “gangster / gangsta’ mentality which has always been present, but now more openly lauded and applauded — regardless of what objections come from “the Black community.”

Although the Black popular music of today appears to be male-dominated, and especially by hostile ‘gangsta’ types struttin’ their stuff on the TeleVision and CD music albums, while among many sensuous acting Black women, and girls — making “bad” look good, the language of maternal influence, if not power, in the irritatingly popular “hip hop” music has been recognized. (Judith Stadtman Tucker, editor and founder, “Mothering, Race, Ethnicity and Culture: Ninth Annual Conference of the Association for Research on Mothering,” The Mother’s Movement Online – “for social change,” ¶ 10, <www.mothersmovement.org/features/05/2005_arm_conference.htm>, November, 2005, visited Sunday, June 8th, 2008).

Several ‘well-known and influential scholars within the multidisciplinary area of maternal research,’ have described how a “standpoint on black motherhood is that it is a site [or,

⁴⁴ DIASPORA? Now, we find ourselves with yet another tearing at the social fabric. If the Blacks as “African Americans” consider themselves living in America only in a circumstance of “diaspora” (i.e., settlements of scattered groups of ethnic or racial peoples in many different places and nations; “a nation within a nation”), then they also by that same definitional necessity, are stating that America is not their home; and thus owe it no allegiance; and thus, they are admitting to be here either against their will, or occupying space here only until they are able to return to their “homeland(s).” That would be Africa. And as such, being ultimately non-American citizens in a temporary occupational status, their criminal acts upon the White people can now be considered an “Act of War,” and criminal Blacks can be further considered “soldiers”; and being out of uniform, they can be subjected to the “rules of warfare and martial law,” and executed more quickly than by the “civil court” methods. These Blacks ought to think through more carefully, when covering themselves with the garments of a racial “diaspora.”

origin, foundation, beginning point] of power [and] argues that these African American maternal practices are essential to the survival of the African American population. . . , building upon the African American maternal practices of nurturance as resistance and cultural bearing, . . . [and] that motherwork, through the tasks of preservation, nurturance, cultural bearing, and healing, is what makes survival and resistance possible for African American people. . . [and further, that in a correct] view of motherhood, a young [Black] woman has to learn to be a daughter before she can be a mother. A [Black] daughter, or [Black] son, who is not aware of the ‘ancient properties’ and ‘funk’ does not know how to nurture their own children. . .

“African American mothers maintain their motherline through the practices associated with the ‘ancient properties’ and the ‘funk’: [m]ore specifically, [one author] takes traditional conceptions of black womanhood – what [the author] terms ‘the ancient properties’ – and traditional black values – what she calls the funk – and makes them central to her definition of motherhood as a site of power for black women. . . [referring to another author’s view of the] maternal standpoint as a ‘site of power’, and her model of motherhood as one concerning ‘the empowerment of children,’ she rightly claims that African American motherhood is a political act with social and public outcomes.” (Marie Porter, Ph.D. and teacher, University of Queensland, Australia, and President of the Australian Association for Research on Mothering, “Motherwork: Complex, Frequently Ambiguous and Beyond the Control of the Mother,” A Review of Andrea O’Reilly, Toni Morrison and Motherhood,” (Politics and Culture, Kumar and Ryan, editors, <<http://aspen.conncoll.edu/politicsandculture/page.cfm?key=581>>, c.2004, 2006, visited Sunday, June 8th, 2008).

Here, we must define the intent of this idea called “nurturance as resistance”: considering the Black acts against the White race as seen in this Commentary’s crime statistics, could this be “nurturing a resistance,” as in, encouraging an offensive act? Upon whom? White women? White men? Nonetheless, here we see only a few of the cites and sources to support your Presenter’s conclusion that Black mothers rule the Black culture, and the boys become boyz (gangsters) because of this Black maternal influence of those “ancient properties” upon the Black man’s mental processes. Here is what happens when this “ancient properties” is brought onto the scene where a majority of White children are in the school system.

III. – A. RACIAL COMPOSITION OF IOWA SCHOOLS, BOTH PUBLIC & PRIVATE

To begin with, addressing the knowledge gained from a brief review of the racial composition of the schools in general is helpful. Although from several different Reports of the Iowa Department of Education, these statistics were gathered mostly from in lengthy reports on a wide variety of educational topics as found at their website(s) and webpage(s). In a racial sense, it shows a significant de-crease in White students and an equally significant in-crease in Black and Hispanic students.

(The Iowa Department of Education was not sent a Records Request. In his Records Request sent to the Ames Community School District, your Presenter did not ask for statistics similar to this section until later, and he awaits these demographics; thus, at some later time, that Response may appear in this section, and in the next section, at least).

In the all-Iowa public school system(s), for Kindergarten to Grade 12, in these years, the racial composition was:

1. PUBLIC SCHOOLS:

White:

1985-86: 462,555 students, at 95.3%

2005-06: 418,454 students, at 86.6%

2006-07: 415,001 students, at 85.9%

(Indicating an ever-declining, demographically drastic, enrollment of White children).

Overall Percentage change:

2006-2007: -0.8% fewer White students

1985-2007: -10.3% fewer White students

(Those are “minus” signs, again representing a significant reduction in White students)

Blacks:

1985-86: 12,308 students, at 2.5%

2005-06: 24,646 students, at 5.1%

2006-07: 25,749 students, at 5.3%

Overall change:

2006-2007, +4.5% more Black students

1985-2007, +109.2% more Black students

(Those are “plus” signs, representing a significant increase in Black students)

Hispanic:

1985-86: 4,069 students, at 0.8%

2005-06: 28,145 students, at 5.8%

2006-07: 29,959 students, at 6.2%

Overall Change

2006-2007: +6.4% more Hispanic students

1985-2007: +636.3% more Hispanic students

(Those are “plus” signs, representing a significant increase in Hispanic students)

Asian:

1985-86: 5,310 students, at 1.1%

2005-06: 9,360 students, at 1.9%

2006-07: 9,554 students, at 2.0%

Overall Change:

2006-2007: +2.1% more Asian students

1985-2007: +79.9% more Asian students

(Those are “plus” signs, representing a significant increase in Asian students)

2. PRIVATE SCHOOLS:

With the apparently less than desirable education system, whereof many lamentations about it and the “dumbing down” of American students have been written in books, articles reports, etc., the Reader may think that the reduction of White, or any, students in the public schools would be found increasing in the private schools. Not so.

In the all-Iowa private school system(s), for Kindergarten to Grade 12, in the following years, the racial composition was:

Whites:

1985-86: 48,372 students, at 97.6%

2005-06: 35,378 students, at 93.4%

2006-07: 34,390 students, at 92.9%

Overall Change:

2006-2007: -2.8% fewer White students

1985-2007: -28.9% fewer White students

(Those are “minus” signs, representing a significant reduction in White students)

Blacks:

1985-86: 273 students, at 0.6%

2005-06: 586 students, at 1.5%

2006-07: 617 students, at 1.7%

Overall Change:

2006-2007: +5.3% more Black students

1985-2007: +126.0% more Black students

(Those are “plus” signs, representing a significant increase in Black students)

Hispanics:

1985-86: 527 students, at 1.1%

2005-06: 1,120 students, at 3.0%

2006-07: 1,175 students, at 3.2%

Overall Change:

2006-2007: +4.9% more Hispanic students

1985-2007: +123.0% more Hispanic students

(Those are “plus” signs, representing a significant increase in Hispanic students)

Asians:

1985-86: 344 students, at 0.7%

2005-06: 735 students, at 1.9%

2006-07: 760 students, at 2.1%

Overall Change:

2006-2007: +3.4% more Asian students

1985-2007: +120.9% more Asian students

(Those are “plus” signs, representing a significant increase in Asian students)

("Annual Condition of Education Report: A Report on Prekindergarten, Elementary, and Secondary Education in Iowa" (Department of Education, State of Iowa, Grimes State Office Building Des Moines, Iowa, 2006) (Chp. 2.), Enrollment, Table 4, Iowa's Public School PK-12 Enrollment By Race/Ethnicity 1985-1986 and 2005-2006 to 2006-2007, p. 53; Table 5, Iowa's Public School PK-12 Enrollment By Race/Ethnicity 1985-1986 and 2005-2006 to 2006-2007, p. 54, Home Page > Quick Links > Education Statistics > First Box-Inset, "Condition of Education Reports" > 2006 and, 2007, <www.iowa.gov/educate/content/view/346/299> in PDF documents 0506_pre_coe2006.pdf and </0607+pre_coe_2007.pdf>, visited March 31st, 2008).

(For reasons why White children are not seen lowering public school enrollments by transferring in increasing numbers to private schools, see this Commentary's Part VIII., A Cold Wind From Afar: One's Winter of Their Own Discontent, in § E., Another's Dark Nightmare: Birth Rates & Birth Dearth; § F., "Where Are All The White People"?, § G., Birth Rates, in Exhibit Groups A., B., & C., and § H. The Hidden Hand Of A Racial Genocide: "A Weapon Of War; An Instrument Of Ethnic Cleansing").

3. READING AND MATH PROFICIENCY (4th, 8th, & 11th Grades)

READING PROFICIENCY

4TH GRADE READING LEVELS (2004-2006):
(with 89.7% Ames students tested;
(with 78.3% State students tested).

Ames Proficiency Rate: 89.8%
Story County Proficiency Rate: 86.7%;
State Proficiency Rate: 78.3

Ames 4th Grade Reading Levels:
Whites: 90.7%
Blacks: 85%
Asians: 94.3%
Hispanics: (None shown).

State 4th Grade Reading Levels:
Whites: 81%
Blacks: 56.63%
Asians: 80.8%
Hispanics: 68%

8TH GRADE READING LEVELS (2004-2006):
(with 82.6% Ames students tested;
(with 71.3% State students tested).

Ames Proficiency Rate: 89.8%;



Story County Proficiency Rate: 80.5%;
State Proficiency Rate: 71.3%

Ames 8th Grade Reading Levels:

Whites: 83.9%

Blacks: 76.5%

Asians: 87.5%

Hispanics: (None shown).

State 8th Grade Reading Levels:

Whites: 73.8%

Blacks: 44.7%

Asians: 72.1%

Hispanics: 47.3%

11TH GRADE READING LEVELS (2004-2006):

(with 90.5% Ames students tested;

with 76.9% State students tested).

Ames Proficiency Rate: 90.5%;

Story County Proficiency Rate: 84.1%;

State Proficiency Rate: 76.9%

Ames 11th Grade Reading Levels:

Whites: 94.1%

Blacks: 65.3%

Asians: 92.1%

Hispanics: 80.9%

State 11th Grade Reading Levels:

Whites: 78.7%

Blacks: 52.58%

Asians: 78.2%

Hispanics: 52.2%

(Iowa Department of Education, School Profiles (<www.iowaschoolprofiles.com/>) > County > (Map: Story Co.) > Ames Comm School District > “Make Chart” > Indicators > Percentage of Students Proficient > #th Grade > Reading, then Race/Ethnicity).

MATH PROFICIENCY

4TH GRADE MATH LEVELS (2004-2006):

(with 88.1% Ames students tested;

with 80.2% State students tested).

Ames Proficiency Rate: 88.1%

Story County Proficiency Rate: 86.3%;

State Proficiency Rate: 80.2

Ames 4th Grade Math Levels:

Whites: 89.5%

Blacks: 75%

Asians: 92.3%

Hispanics: (None shown).

State 4th Grade Math Levels:

Whites: 82.7%

Blacks: 56.3%

Asians: 83.7%

Hispanics: 63%

8TH GRADE MATH LEVELS (2004-2006):

(with 88.3% Ames students tested;

(with 74.8% State students tested).

Ames Proficiency Rate: 88.3%;

Story County Proficiency Rate: 84.2%;

State Proficiency Rate: 74.80%

Ames 8th Grade Math Levels:

Whites: 89.7%

Blacks: 68.2%

Asians: 91.6%

Hispanics: (None shown).

State 8th Grade Math Levels:

8th Grade:

Whites: 77.5%

Blacks: 42.2%

Asians: 78.6%

Hispanics: 53%

11TH GRADE MATH LEVELS (2004-2006):

(with 91.7% Ames students tested;

(with 78.6% State students tested).

Ames Proficiency Rate: 91.7%;

Story County Proficiency Rate: 86.1%;

State Proficiency Rate: 78.6%

Ames 11th Grade Math Levels:

Whites: 92.1%

Blacks: 76.9%

Asians: 98.8%
Hispanics: 80.9%

State 11th Grade Math Levels:

Whites: 80.69%
Blacks: 46.9%
Asians: 78.5%
Hispanics: 54.6%

(Iowa Department of Education, School Profiles (<www.iowaschoolprofiles.com/>) > County > (Map: Story Co.) > Ames Comm School District > “Make Chart” > Indicators > Percentage of Students Proficient > ?th Grade > Math, then Race/Ethnicity).^{45/}

4. HIGH SCHOOL GRADUATION RATES:

Ames Schools Graduation Rate: 93%
Story County Graduation Rate: 95.6
State Graduation Rate: 90.7%

Graduation Rate by Gender

Ames:
Boys: 90%
Girls: 96.2%

Story County:

Boys: 94%
Girls: 97%

State:

Boys: 89.4%
Girls: 92.1%

Ames Graduation Rate by Race:

Whites: 93.4%
Blacks: 85.8%
Asians: 100%
Hispanics: 80%

Story County Graduation Rate by Race:

Whites: 96%
Blacks: 86%
Asians: 100%
Hispanics: 75%

State Graduation Rate by Race:

⁴⁵ % LEVELS. At figures such as these, school children, being what they are, may quip: ‘Whites are twice as smart as Blacks,’ or, ‘Blacks are half as smart as Whites’; the difference being 200% vs. 1/2.

Whites: 92.14
Blacks: 76.6%
Asians: 93.1%
Hispanics: 75.4%

(Iowa Department of Education, School Profiles (<www.iowaschoolprofiles.com/>) > County > (Map: Story Co.) > Ames Comm School District > “Make Chart” > High School Graduation Rate ; and, > Gender; and, > Race/Ethnicity; also, Home Page > Quick Links > Educ. Stats.,> Student Data > PK-12 Student Data > Information Catagories, > Graduates > Graduates or Graduate Intentions > Documents, by School Year, 0607_pre_pub_dist_grad-droput-rate.xls).

For those among us who understand the following little details, for the Ames schools, . . .

The National Center for Education Statistics (NCES) is part of the U.S. Department of Education, Institute of Education Sciences; it collects, analyzes and makes available data related to education in the U.S. and other nations. Its program, the “National Assessment of Educational Progress – ‘The nation’s report card’ . . . is the only nationally representative[,] and continuing[,] assessment of what America’s students know and can do in various subject areas. Assessments are conducted periodically in mathematics, reading, science, writing, the arts, civics, economics, geography, and U.S. history. . . NAEP does not provide scores for individual students or schools; instead, it offers results regarding subject-matter achievement, instructional experiences, and school environment for populations of students and groups within those populations.” (Source cite, shown below).

These statistics for State-wide Iowa include only public schools, which may explain the “[brackets]” for “National Average,” as will be seen immediately below. These test score results also are inter- racially combined into one score. Considering the apparent lack of ability of some of the 5.1% Black students in the schools, these NCES / NAEP averages could be much higher than shown. If only one-third of the Black students were under-average in ability, that 2.5% could dramatically affect the final scores. (In scientific terms, 2% is said to be a “critical mass,” which seriously affects the remaining 98%, adversely or favorably, depending on the “influence” of that 2%, and causes significant, if not permanent, change in the “content” of the mass; here, it is over the “critical mass” level; suggesting a dangerous moment in Iowa’s educational present and future. One must wonder if Critical Mass is applicable to human thought process).

Statewide Iowa Student Characteristics:

Number enrolled: 483,482
Percent in Title I^{46/} schools: 37.4%
With Individualized Education Programs (IEP): 14.8%
Percent in limited-English proficiency programs: 3.1%
Percent eligible for free/reduced lunch: 32.1%

Statewide Student Racial/Ethnic Background:

White: 86.6%
Black: 5.1%
Hispanic: 5.8%

⁴⁶ TITLE I. SCHOOLS. “Title I school—A school designated under appropriate state and federal regulations as being high poverty and eligible for participation in programs authorized by Title I of Public Law 103-382.”

Asian/Pacific Islander: 1.9%
 American Indian/Alaskan Native: 0.6%

History of NAEP Participation and Performance:
 (No racial discernment is seen in the Source's statistics).

Mathematics (by a points scale: 0-500)

4th Grade

Year	State Avg	Natl Avg	-- Percent at or Above --		
			Basic	Proficient	Advanced
1992	230	[219]	72	26	2
1996	229	[222]	74	22	1
2000	231	[224]	75	26	2
2003	238	[234]	83	36	3
2005	240	[237]	85	37	4
2007	243	[239]	87	43	5

8th Grade

Year	State Avg	Natl Avg	-- Percent at or Above --		
			Basic	Proficient	Advanced
1990	278	[262]	70	25	3
1992	283	[267]	76	31	4
1996	284	[271]	78	31	4
2003	284	[276]	76	33	5
2005	284	[278]	75	34	6
2007	285	[280]	77	35	7

Reading (scale: 0-500)

4th Grade

Year	State Avg	Natl Avg	-- Percent at or Above --		
			Basic	Proficient	Advanced
1992	225	[215]	73	36	7
1994	223	[212]	69	35	8
1998	220	[213]	67	33	7
2002	223	[217]	69	35	7
2003	223	[216]	70	35	7
2005	221	[217]	67	33	7
2007	225	[220]	74	36	7

8th Grade

Year	State Avg	Natl Avg	-- Percent at or Above --		
			Basic	Proficient	Advanced
2003	268	[261]	79	36	3
2005	267	[260]	79	34	3
2007	267	[261]	80	36	2

Science (scale: 0-300)

4th Grade

Year	State	Natl	-- Percent at or Above --		
Grade	Avg	Avg	Basic	Proficient	Advanced
2000	159	[145]	79	36	3

8th Grade

Year	State	Natl	-- Percent at or Above --		
Grade	Avg	Avg	Basic	Proficient	Advanced
1996	158	[148]	71	36	3

Writing (scale: 0-300)

4th Grade

Year	State	Natl	-- Percent at or Above --		
Grade	Avg	Avg	Basic	Proficient	Advanced
2002	155	[153]	89	27	1

8th Grade

Year	State	Natl	-- Percent at or Above --		
Grade	Avg	Avg	Basic	Proficient	Advanced
2007	155	[154]	88	32	1

(National Center for Educational Statistics, at <<http://nces.ed.gov/naep3/>> State Profiles > Iowa, <<http://nces.ed.gov/nationsreportcard/states/profile.asp>>, last updated March 22, 2006, visited Friday, April 4th, 2008).

(THREE TYPES OF LEARNERS.

(This may be of some interest, although slightly off-point of the Commentary's purpose, but probably suitable for discussion here: . . .

(It may be said that among those who are learning, there are three kinds: the Intuitive, the Traditionalist, and the Disciplinary-Expert.

(The Intuitive (or, natural learner, naïve (unencumbered with outside complex thoughts), or universal) learner is best exemplified in pre-school children, having an open mind and objective view; to them everything is new and favorably exciting. These look upon what needs to be learned, and usually in a comparatively loose manner determine on their own how to learn it (being a preview of their later Intelligence Quotient, not their demonstrated proficiency); and then they do learn it, and do so that way until entering school. They learn to please their own desires to know, understanding it sufficiently for their child-like needs; and rarely do they explain how they do that learning, because so few others ask about it. (And when asking, few adults know how to talk to children, or rather how to *listen* to little children; and fewer adults than that know how to *believe* what that child tells them). And these little children, when offered

the opportunity, can happily draw expressive images on blank paper without coloring-book lines to guide them, and can grasp great ideas, and if patiently listened to, can explain them, easily.^{47/}

(The Traditionalist (or scholastic) learner is most common, as the school-student, Kindergarten to early College ages, those who follow the essentially grid-rigid ways of teacher- or textbook-guided instruction, beginning, middle, end, Q&A. Not really taught How To Study, these are not always efficient in their learning, and often cannot retain a learning mindset after graduation. These respond as they expect the teacher to receive it, regardless of what is taught or learned. They profess to understand what they were taught, but as often are fundamentally in error. These students in early years often limit themselves, or are limited, to merely put colors within pre-lined drawings; their later years are mentally limited into the same pre-drawn outlines of adults.

(The Disciplinary Expert (or, self-disciplined, skilled learner) is anyone of any age who somehow, by self-control and/or specific instruction, has mastered the concepts and skills necessary to learn efficiently, to remember it, and then to use it. These do not limit themselves to text-&-test of Tradition, but apply some Intuitive with the Discipline, enabling themselves to enter the ranks of those who “really understand.” These can draw or conceive of most anything, “from scratch”; no lines necessary to guide them along.

(Essentially, Howard Gardner (1943–; no relation to your Presenter, good for him!), psychologist, Professor of Education, Harvard Graduate School of Education, *The Unschooled Mind: How Children Think and How Schools Should Teach* (Basic Books, Harper-Collins, 1991), Chp. 1., Introduction: The Central Puzzles of Learning, § Three Characters in Search of a Framework, p. 7).

(Yet Gardner did say: “We have failed to appreciate that *in every student there is a five-year-old ‘unschooled’ [i.e., intuitive] mind struggling to get out and express itself.* (p. 5, italic emphasis in the original. Not that anyone in Education really believes him. See also: Howard Gardner Home Page, <www.howardgardner.com>, last modified early 2008, visited April 6th, 2008). Disheartening as well is that rarely is there a five-year-old who is allowed to be a grownup struggling to get out and express himself or herself).

If the “problem students” complained of at or regarding the “Changing Cultural Face of Ames” meeting, or in Mr. Haws’ Tribune column, is regarding (a lack of) “Inclusiveness” circumstances, perhaps it is because at the Intuitive level, there is or was no such learning ability originally placed into the Black students’ minds; or, if present, it was not encouraged sufficiently at home or elsewhere, in their cultural circumstances, and/or (less likely) in the schools. (We cannot blame The Schools for everything). And without that Intuitiveness, could Tradition and Discipline methods of learning follow? But what is not there to begin with cannot be enhanced, regardless of “parental involvement” or “school programs” or “parent-teacher meetings,” or “intensive remedial teaching classes.” How can the schools “include” students who cannot (or will not) think?, and thus cannot (or will not) learn? If applicable, one may as well admit Dr. Samuel Johnson’s view on Possibility Thinking as true. (See this Commentary’s Part IX., The

⁴⁷ YOUNG LEARNERS. It was read years ago how child psychologists found pre-school children laughed among themselves almost 300 to 400 times a day. For them, learning was such a pleasant discovery that it became a happy exclamation. Since then, your Presenter looks for any little detail or new idea in his life to find a reason for a quiet, enlightening laughter; it makes the day much better. But big people, they don’t understand; they’re grown ups.

Parade Past Them By (And It Is *Not* Coming Back), at § G., Noblesse Oblige: The Privileged Have A Duty, in n.Cannot Be Done).

III. – B. THE AMES COMMUNITY SCHOOL DISTRICT

At the November 27th Changing Cultural Face Meeting, the Superintendent of the Schools said that the School District as begun a “responsive classroom” in the elementary schools, which “includes all students, listens to students, teaches students how to work together, value each other, speak in positive, polite, powerful ways; to extend friendships to each other, and to become family together.”

The Superintendent also said, with a particular display of pride, that “All parents send us their best children.” This statement was repeated by the speaker, for emphasis. “And it is our great joy to guide all children from wherever we find them, however they come to us, to whatever their potential is, and help them fulfill that. And it is our duty to support them with dignity and hope build on their strengths, and do our best to equip each student with the critical tools they need to be successful in life.”

Liberal drivel. Bump dat, dey be fakin’na funk.^{48/} No way, man. We be. Dey don’.

All this is based upon the psycho-logicalist’s assumption that “we are all alike; therefore we like us all.” Nonsense. Look at the school related statistics in this Commentary, particularly the disciplinary statistics, where Blacks are far outnumbering themselves compared to their population percentages. (See immediately below, in this Commentary’s Part III., The Iowa School System Generally, Our Nestlings, Mostly Safe, Yet At Risk, at § E., Some Detail of the Reported “Behavior Events” at the several Ames Schools, Generally, and § F., More Detailed Behavior Events).

If this is true, that ‘parents send to school their best children, then when the trouble-making students arrive at school, regardless of race, the problems encountered by students and faculty alike are the result of those “best children” that the parent(s) has to offer.

If the children plaguing the Ames schools students are the Black’s “best children,” then what are we to expect from the Black’s “worst children”? This Superintendent’s happy unqualified comment about “the best” fits in with the liberal idea that “we are all alike; we are all the same; we have all the same goals,” and such nonsense. The Blacks have no similar “goals” as do the Whites, and the Black students are not any different than the parent who raised them up to be and to do what they are now doing. Recognizing that fact is the first step to resolving this difficult matter. But when the “leaders” of the people tell those people that what they, as the majority of people, think is now wrong, that does not help any.

The Superintendent also said, “How extraordinary it would be, if all of us could actually break out of the mold, and actually talk and listen and learn from each other.” The difficulty here

⁴⁸ FUNK is defined, loosely, perhaps, in Part III., The Iowa School System Generally, Our Nestlings, Mostly Safe, Yet At Risk, at § The Black Woman As Ruler Of The Roost.

is that the students have been telling their parents, and probably their teachers, that the Blacks have little or nothing to talk about where “education” or “advanced thinking” is concerned; therefore, there is little to be learned from the Black students. If compelled to engage in such a “conversation” with the Black students, the White students, being statistically proven to be smarter than the Black students, would end up doing most of the talking.

Let the Schools listen to those students who complain, those whom this same School District professes to care about; hear what they have to say, and listen, don’t just sit there until their lips stop moving and the sound of voices is no longer hears.

If really listening first, and accepting what the students say (for mostly it will be an honest, if somewhat inarticulate expression of personal beliefs), the School will find that the White students will say the Blacks do not “value” the White students; the Blacks do not accept Whites into their Black midst. That the Black students, coming from a society where forcefulness and violence or the threats of violence are the norm, often have no intention of speaking positively to Whites, nor politely. The objections of the White students proves this to be true. However, the “powerful ways,” the Blacks can readily use, and they do. The White students would say how the Blacks don’t want any “friendships,” even if the Whites “extend” themselves towards it. Neither Whites nor Blacks want each other to be included in their own “family.” That much is obvious. These are cultural and racial differences that “education” cannot overcome, and suggestive will-power cannot change. So why try?

The Ames Superintendent also said that “better reading skills” were to be soon arriving into the Ames schools, for all grades. Computer programs, that “takes each student at their individual reading level and enables the same content material to be delivered [and learned?] in 18 different reading levels.^{49/} And this will encourage everyone to have a chance to read the same material and [*now get this!:*] to discuss things, even if they are not yet at that level.”

Letting each student proceed in their learning abilities is the best way to do it. It separates the Slow-Learners from the Medium- and Fast-Learners without always placing them into classrooms where the Slow-Learners are chided by other students for that lesser learning ability. That makes sense.

But how can this be: “to discuss things, even if they are not yet at that level”? As for student participation in classroom discussions about what they recently learned, consider the foolishness of that situation: how can anyone, as in ‘a slow reader,’ a ‘slow learner,’ discuss with others what they themselves have not yet learned, or cannot learn nor understand? The Fast-Learners will see the bleary-eyed looks on the faces and the dumb answers or comments of the Slow-Learners, and laugh to scorn those who “just don’t get it,” thus bringing back upon mostly the Black students that same derision about “dummer than dirt” that they now receive and the Schools want to remove. Some liberal ideas simply defy logic; and this may be why so many liberal ideas take hold better than common sense ones do. This idea is ‘dummer than dirt.’

⁴⁹ COMPUTERIZED LEARNING. The fairly recent use of “Baby <Intelligent>” DVD and computer programs, even “educational” Tele-Vision programs, for infants and little children now seem to be less useful than believed. These are delaying language development: the more video they watched, the fewer words learned, and children were not getting those early lessons in human relationships and interaction. What about older students in the schools? The computer is empathy-less, compassion-less, inert of emotion; and so it will become its student.

This, it was further said, will have all students reading the same materials. If the Schools continue in the practice of all learning levels mixed into the same classroom, then that computerized learning process will not improve anyone at all. The smarter students learn faster, the slower ones slower. The smarter ones will have plenty to “discuss,” and the slow learners, mostly Blacks, will have little to nothing to contribute: because they are not at that more advanced level. Blacks in this situation will be as frustrated as ever. Worse, computers cannot “prompt” a student to “do better” in the same words and tone of voice that a real, human teacher can.

In the Ames schools, the racial conflict between Black students and White (and other) students was raised at the November 27th “Changing Cultural Face” meeting. On February 8th, 2008, your Presenter sent to the Ames Community School District a Records Request, similar to that sent to the police departments, seeking information regarding disciplinary actions for students, etc., from 2004 to 2007, but without any names or other personal identifiers, the results of which are shown below. On March 20th, 2008, the District’s response arrived by email. (See also, Attachment E., the School District’s Response).

When asked in a phone call about this delay, in the Ames School District’s explanation for the delay of their response, it was said that they have only 2 years of computerized records of the student files; the earlier files are regular paper files, and would require a substantial effort to individually search and accumulate information therefrom. (Also, they said, while indicating compliance with the Public Records Request laws, other than perhaps to themselves, there is no requirement for Ames Schools to file local, state or federal disciplinary reports, although universities and colleges must report it (and other campus crimes) to such Authorities).^{50/}

To obtain what relevant information as could be gained in this short time frame in presenting this Commentary, your Presenter suggested the Request be limited to only the last two years, i.e., the computerized Years 2006-2007 and 2007-2008; and later, it was agreed by your Presenter to receive the Response by e-mail, as six “Excel” program files, for timeliness, expediency, and reduced costs to the District. They were received by your Presenter on March 19th, 2008. (These Excel files will be found on the CD as Attachment E., Ames Schools Responses).

A second, separate “Request” for School records information was sent by your Presenter by email on March 22nd, 2008, asking for the Ames School enrollment and racial demographics of the students for Years 2006-2007 and 2007-2008. Only the enrollment figures were received in an April 2nd email from the School District, labeled for Years “2007-2008” and “2008-2009.” These “years” are actually details for the previous specific School Year, and are the Year-label applied by the Schools when filing certain reports to the Iowa Department of Education for that *next year’s* estimated enrollments; thus, their Response was in fact for the Requested Years 2006-07 and 2007-08.

⁵⁰ REQUIRED REPORTING, probably referring to the “Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act” (1986), as an amendment to the earlier “Higher Education Act of 1965,” (20 U.S.C. 1092(f), Public Law 105-244), in memory of Jeanne Ann Clery, a 19 year old Lehigh University freshman who was robbed, raped, sodomized, and murdered by another “student” while she was asleep in her residence hall on April 5, 1986; there were 38 previous violent crimes on that same campus, not then-required to be disclosed to students or families by the University administration. Different websites suggest ‘many schools paint a misleading picture by how they report crime — or fail to.’ What’s in *your* school’s report card?

(This Commentary's First Edition suggested in this same Part that there was an error in these Year figures, i.e., 2008-2009 not being requested, but later it was explained by the Schools as understood here. The racial demographics, have yet to be received as of May 31st, 2008. See Attachment E., Ames Schools Response, in the PDF file: Ames School Enrollment 06-07, and in the PDF file: Emails for Enrollment – Demographics. Also, whether this particular delay (among several) is accidental, co-incident, or intentional, it has yet to be decided in the judicial courts if an email, sent to an entity otherwise required to respond by law to a written Records Request, is to be considered a "records request" pursuant to the Iowa Code, when that email does not cite or name itself specifically as such. Understandably, The Schools have enough to do as it is).

While similar information regarding enrollments and racial demographics, as set forth below in this same Section III.-B., was derived from the Iowa Department of Education website, and supposed as deriving from reports of the Ames Schools sent to the State, it should be considered a secondary source. (In fact, reliable as they may be, most of the sources here, whether State or U.S., ultimately are secondary sources, because those agencies, et al., were receiving (required) reports and information from those "subordinates," then re-presenting that information yet again, constituting a subtle form of "hearsay").

This we now consider, at a greater length than seen with the above law enforcement Responders, there being more education statistics gathered from the Iowa Department of Education, and U.S. Department of Education, to support or broaden the understanding of this "more than difficult to deal with" inter-racial student problem in the Ames school system. Here, statistically yet without those necessary technical details a more "scientific paper" would provide, are relevant portions of the Response results.

Not every school-related statistic is fully represented here, considering the complexity of the matter; and the as-yet unexplained details as they were received, and most unfortunately the limited time and comparatively broad variety of this Commentary's subject-matter(s); and it will probably explain the often mis-matched numbers for "totals." The specifically known inter-racial statistics, sans Race vs. Race, will be less a total than the actual all-student / all-race / all-event totals.

The federal "No Child Left Behind" (NCLB) legislation (applicable to schools receiving federal funding) requires school districts to report the schools (i.e., buildings) identified in need of assistance to their local communities proper to the beginning of each school year. The Ames Community School District does not have any NCLB - SINA ("No Child Left Behind – Schools In Need of Assistance") identified buildings. (Ames Community School District website, Annual Progress Report <www.amesk12.ia.us/Academics/apr.html>, with a link to the Iowa Dept. of Educ., Annual Progress Report (APR) 2006-2007, <www.edinfo.state.ia.us/web/>, visited March 31st, 2008).^{51/}

The Records Request sent to the Ames Schools asked for all student disciplinary events (as seen in the comparative Sample Records Request Text in this Commentary's Attachment A.),

⁵¹ NCLB. "No Child Left Behind," a 2001 Act of Congress. Think: Earlier they spent million\$ to give us "Head Start." Now they give us "No Child Left Behind"? If all children got a much-lauded "head start" years ago, why are there *any* children "left behind" today? And this new Program will correct it? What about the countless million\$ spent then, adding million\$ more now, as "remedial"? This is Government by The 'Brightest and The Brestest'?

but it did not specify School Names, thus assuming it to be all-inclusive. The Willson-Beardshear Early Childhood (pre-school) Center statistics was not specifically named in the Records Request response either, and were not mentioned in the Response, thus are not included this Commentary's statistics.

The complete Records Request response of the Ames Community School District is included on the Compact Disk accompanying this Commentary, as Attachment E., Ames School Response, in the Excel spreadsheet format as received by your Presenter. From it, anyone might determine more accurately what is generalized in this Part and these several Sections. (If you have no Disk, use your Public Records Request format to obtain a copy from local law enforcement, schools, etc.; or, simply ask them for it; and expect to pay a fee. As stated above, it probably will be the Commentary's First Edition, in which were several spelling and grammatical errors, corrected in this Revised Edition, with the statistics remaining unedited).

(The School Records Request response was in an MS-Excel spreadsheet; if it were "on paper," with 5,567 lines of information, it would consist of about 111 8x11" printout sheets).

The School's Excel files header-format described these "Events" had its categories as: "School / Grade / Male-Female / Race / Behavior Event / Date / Behavior Resolution".

III. – C. THE AMES SCHOOLS IN GENERAL

As mentioned often, specific details are occasionally inconsistent with other, similar subject elsewhere in this Commentary, because one statistical Sources' information may differ or conflict with that of yet another Source. For at least these student statistics, the Ames Community School District is in County 85, AEA (Area Education Agency) 11, District 0225. As do many school districts, the Ames Community School District has these levels of grade schools:

- Pre-school at The Willson-Beardshear Early Childhood Center;
- Elementary (Kindergarten to Grade 5), with Edwards, Fellows, Meeker, Mitchell and Sawyer);
- Middle (Grades 6 to 8), with Ames Middle school; and,
- High (Grades 9 to 12), with Ames High School.

OVERALL ENROLLMENT FIGURES (based on Iowa Dept. of Education records):

During the School Year 2006-2007, the number of enrolled students in the schools was:

Willson-Beardshear Kindergarten: 24;

Elementary Schools: 1,821;

Middle Schools: 1,028;

High Schools: 1,469;

The est. total number of 2006-'07 students: 4,342.

During the School Year 2007-2008, the number of enrolled students in the schools was:

Willson-Beardshear Kindergarten: 26;

Elementary Schools: 1,813;

Middle Schools: 1,018;
High Schools: 1,460;
The total number of 2007-'08 students: 4,317.^{52/}

During the School Year 2007-2008, the number of enrolled students in the schools was:
Willson-Beardsheer Kindergarten: 19
Elementary Schools: 1,829;
Middle Schools: 1,039;
High Schools: 1,479;
The total number of 2008-'09 students: 4,366.^{53/}

OVERALL ENROLLMENT FIGURES
(based on Ames School District records):

(See also this Commentary's Attachment E., Ames Schools Response, in File: Emails For Enrollment - Demographics, for details and explanation).

As of their October 2, 2006 count for 2006-07

Edwards 248
Fellows 473
Meeker 399
Mitchell 249
Sawyer 444
Willson-Beardsheer Kindergarten 26
Middle School 1018
High School 1460
Total Students Served 4317

As of their October 1, 2007 count for 2007-08

Edwards 256
Fellows 469
Meeker 388
Mitchell 275
Sawyer 441
Willson-Beardsheer Kindergarten 19
Middle School 1039
High School 1479
Total Students Served 4366

⁵² 06-07 ENROLLMENT. The Iowa Dept. Education website indicates 4,125 Resident Students In District, and a Certified Enrollment of 4,320. (Home Page > Data Collections > Certified Enrollment > Summary by District > 2006-07 Certified Enrollment By District (an Excel file), visited again, May 31st, 2008). Small details, of no consequence here.

⁵³ 07-08 ENROLLMENT. Iowa Dept. Educ. indicates 4,139 Resident Students In District, and a Certified Enrollment of 4,350. (Home Page >>>) > 2007-08 Cert. Enroll. Dist. (an Excel file)).

RACIAL COMPOSITION
(based on the Ames School District Records Response):

Only details relevant to this Commentary regarding the “Black and White issue” were sought, thus not all specific student racial enrollment numbers are presented here.

In their email Response with the Requested racial demographics, the Ames Schools clarified some details, saying, “The difference from the original student counts [re: student enrollments] is due to the home school students being included as 1 full student rather than the weighted .6 FTE [“Full Time Equivalent”] allowed for funding.”

The combined Ames Community School District schools have as a racial composition the following:

In the Ames Schools system, for Kindergarten to Grade 12, during 2006-2007 and 2007-2008, the racial demographic composition was:

Count as of October 2007

Grade	Asian	Black	White	Other
K	37	37	220	17
1	33	41	239	24
2	34	40	231	22
3	33	30	255	12
4	32	32	213	13
5	31	42	308	13
6	36	27	287	17
7	37	43	274	18
8	32	31	259	10
9	28	22	304	15
10	26	34	309	14
11	32	25	301	9
12	30	26	314	5
Total	421	430	3514	189

[2007-08 STUDENT TOTAL: 4,554]

Count as of October 2006

Grade	Asian	Black	White	Other
K	27	35	224	23
1	36	41	229	20
2	28	28	255	13
3	34	29	224	16
4	30	34	253	11
5	33	30	258	17
6	34	36	269	17
7	25	30	259	11
8	31	21	300	19
9	24	25	291	13
10	29	24	294	10

11	31	25	297	6
12	33	17	327	16
Total	395	375	3480	192

[2006-07 STUDENT TOTAL: 4,432]

These same racial demographic statistics, based on Iowa Dept. of Education records:

2006 to 2007 ENROLLMENTS BY RACE:

White boys: 1,756
 White girls: 1,694
 Total Whites: 3,450

Black boys: 302
 Black girls: 184
 Total Blacks: 486

Hispanic boys: 89
 Hispanic girls: 91
 Total Hispanics: 180

Asian boys: 222
 Asian girls: 181
 Total Asians: 403

Total all boys: 2,277
 Total all girls: 2,159

Total All Whites: 3,450
 Total all Non-White: 986
 Total 2006-07 Enrollment: 4,436

2007 to 2008 ENROLLMENT BY RACE:

White boys: 1,733
 White girls: 1679
 Total Whites: 3,412

Black boys: 234
 Black girls: 214
 Total Blacks: 448

Hispanic boys: 9
 Hispanic girls: 90
 Total Hispanics: 180

Asian boys: 229

Asian girls: 202
Total Asians: 403

Total all boys: 2,292
Total all girls: 2,193

Total Whites: 3,412
Total all Non-White: 1073
Total 2007-08 Enrollment: 4,485

(Iowa Dept. Educ. Home Page > Quick Links > Educ. Stats. > Student Data > PK-12 Student Data > Information Categories, Documents > Enrollment > District Level > Documents, 2006-2007, and 2007-2008, Iowa Public School PreK-12 Enrollments by District, Grade, Race and Gender (as Excel files: 0607_pre_pub_dist_enrollment.xls, added 3-30-07; and, 0708_pre_pub_dist_enrollment date added, 1-25-2008), visited April 2nd, 2008).

III. – D.
BEHAVIOR & DISCIPLINE
AT AMES SCHOOLS, c.2006 TO 2008

Dis-harmony and trouble-making among students and teachers in the local schools is probably no different than at any other school similar to those in Iowa, and no different than across the country, where there are inter-racial student bodies. The Ames Schools labels or categorizes all reported, or reportable, offensive acts by students as “behavior events”; and all reported, or reportable, disciplinary actions are “behavior resolutions.” Rather than expend entirely too much time in the limited timeframe to produce and present this Commentary to the Inclusiveness Task Force, only a sufficient amount of information is presented here to indicate whether the claims of racial dis-harmony in the Ames public schools is caused by “those other people” from <the big shoulders city>.^{54/}

Because Whites are about 87% of the population in Ames, it to be expected that most of the School disciplinary actions would be for White student’s offensive acts in the Schools, with Blacks representing not more than 10% of the student population.

However, it may also be considered that Black students may be more inclined to complain of actual or perceived anti-Black comments or acts by White students, then Whites would complain about Blacks, which would artificially increase these supposed “behavior events,” especially when inter- racially related with White children. (Cf. this Commentary’s Part III., The Iowa School System Generally: Our Nestlings, Mostly Safe, Yet At Risk, at the Introductory comments, re: “felony mouth,” i.e., that Black girls and women, and by that example, all young Black people, are encouraged to be “assertive”; uppity, it was once called. That assertiveness does not work well in a school’s teacher-student environment).

School-wide, when considering only White and Black student behavior problems (whether or not as an inter-racial conflict), there were about 5,099 “behavior events” and related

⁵⁴ <the big shoulders city>, i.e., Chicago. For a more definitive explanation, see the footnote in the Table of Contents, Part VI., The Public Health: Nesting Upon The Branches, In The Trees, Within, The Forest, Without, § C., Diseases Among Those From <the big shoulders city>: Chicago South And Its Ruins: beyond Redemption’s skills? Inclusiveness Commentary (Revised Edition, June, 2008)

“resolutions,” involving 3,435 White student events, and 1,664 Black student events. Because the Ames Inclusiveness Task Force addresses essentially the “Black and White issue,” this Commentary limits its consideration to those two races. Other racial student behavioral events are found in the accompanying School Excel files.

This reported list of Behavior Events would estimate there was about 1 Black “behavior event” for every 2 White events. Even though Blacks are a small percentage in student numbers (perhaps no more than 10%?), it means Thirty Percent — 1 in 3 — of behavior events are Black students getting into trouble in school. (The question, unanswered here as well as in the School’s Records Response, ought to be: ‘What is it about the Black students, that they cannot get along with White — or perhaps any — students and/or teachers?’ The School District would be the proper source to obtain an answer to that question, but it will be the parents and citizenry who will resolve it — and if not them, then “in the usual manner”).

III. – E. SOME DETAIL OF THE REPORTED “BEHAVIOR EVENTS” AT THE SEVERAL AMES SCHOOLS, GENERALLY

These are the Reported (or Reportable) “behavior events” requiring disciplinary action of some kind, during 2006-2007 and 2007-2008 for all students of all races. The Records Response did not describe the exact behavior. (Also, the Kindergarten disciplinary records were not included in the Ames School Response). These “Events” totals are estimated to be:

Elementary Schools: 1,512 events
Middle Schools: 1,712 events
High Schools: 2,307 events
Total Events: 5,445 events

Among a 2 year average number of all White students: 3,431
Of White boys: 1,744 events
Of White girls: 1,686 events

Among a 2 year average number of all Black students: 467
Of Black boys: 268 events
Of Black girls: 199 events

INTER-RACIALLY

During the School Years 2006-07 and 2007-08 (considering only the majority of them, being by Whites and Blacks):

At the Elementary Schools, inter-racially, the student “behavior event” ratio was about:
1 Black student “behavior event” for every 2.3 White student events;
White students were involved in 956 behavior events; and,
Blacks students were involved in 401 behavior events,
Totaling 1,357 behavior events.

At the Middle School, inter-racially, the student behavior event ratio was about:
1 Black event for every 1.3 White events;
Whites were involved in 949 events; and,
Blacks were involved in 700 events,
Totaling 1,649 behavior events.

At the High School, inter-racially, the behavior event ratio was about:
1 Black event for every 2.7 White student events;
Whites were involved in 1,530 events;
Blacks were involved in 563 events,
Totaling 2,093 events.

BY SCHOOL YEAR

In the Elementary Schools (Grades Kindergarten to 5),
From June 1, 2006 to December 20, 2006, there were 285 events;
From January 4, 2007 to June 13, 2007, there were 650 events.*
(Sub-total: 935 events).

(*Why the big increase, at almost 2.5 time more events? Could this be the among the origins of the Complaints at the Changing Cultural Faces Meeting of November 27th?)

From August 24, 2007 to December 19, 2007, there were 338 events;
From January 3, 2008 to March 12, 2008 (3 months only), there were 191 events.
(Sub-total: 529 events)
Elementary School Total: 1,464 events

In the Middle School (Grades 6 to 8),
From August 28, 2006 to December 20, 2006, there were 440 events;
From January 3, 2007 to June 5, 2007, there were 735 events.*
(Sub-total: 1,175 events).

(*Almost 1.5 times more in events. Another reason for the Nov. 27th Complaints?).

From August 24, 2007 to December 19, 2007, there were 364 events
From January 3, 2008 to March 12, 2008 (3 months only), there were 240 events.
(Sub-total: 604 events)
Middle School Total: 1,779 events

In the High School (Grades 9-12),
From August 28, 2006 to December 20, 2006, there were 589 events;
From January 3, 2007 to June 4, 2007, there were 752 events.*
(Sub-total: 1,347 events).

(*About a 30% increase. Yet another reason for the November Meeting's Complaints?).

From August 27, 2007 to December 19, 2007, there were 688 events;
From January 3, 2008 to March 13, 2008 (3 months only), there were 332 events.
(Sub-total: 1,020 events)
High School Total: 2,367 events

Total School-wide “behavior events”: approximately 5,610 events (with some unaccounted for, because of the narrowly construed racial “issue” noted as considered in this Commentary. See also re: ‘statistics as marbles,’ at * in Part I., Recognizing The Birds In The Trees Amidst The Forest, ¶ 2, far above here). But what was the exact cause of these dramatically increasing “events” if not connected to the introduction of Black Students into the schools, who then provided the exemplar for the phrase, “more than difficult to deal with”? Parents have a right to know; students have a right to know; both have a right to resolve it.

III. – F. MORE DETAILED BEHAVIOR EVENTS

For the years detailed in the Records Request response, for 2006-2007, and 2007-2008,

In the Elementary Schools, among the 1,512 “behavior events,” approximately,

772 were White boys^{55/}

184 were White girls

278 were Black boys

123 were Black girls

56 were Hispanic boys^{56/}

3 were Hispanic girls

51 were Asian boys

0 were Asian girls (Zero does not mean there were (no) students of this race present).

40 were Indian boys

5 were Indian girls

Total events involving Whites: 956 events

Total events involving Blacks: 401 events

In the Middle School (Grades 6 to 8), among the 1,712 “behavior events,”

752 were White boys.

197 were White girls

593 were Black boys

107 were Black girls

25 were Hispanic boys

32 were Hispanic girls

5 were Asian boys

1, were Asian girls

0 were Indian boys (Zero does not mean there were (no) students of this race present).

0 were Indian girls

Total events involving Whites: 949 events

⁵⁵ BOYS will be boys; but train them up well, discipline with patience, and speak kindly in the process (assuming they will receive it; not all of them will, and therein lies the challenge: Be Good, or Be Gone). They are what they are: snips (of sometimes (unintended) hurtful words) and snails (in plodding along to delay) and puppy dog’s tails (they’re so glad to see you!). Girls, well, girls are girls; they’re different. But little boys, they are only grownup men in disguise; and men are only little boys in disguise. Talk to boys using little words, as if they were men, and use big words for men, as if they were little boys. Same with the girls. In every child there is hidden an adult waiting to be heard. Listen. (And they all run on tummy-time; big and little. ‘Noontime’ means nothing to them).

⁵⁶ HISPANIC. Remember n.Culturally Adjusted, where a distant school district decided, in allowing for the Hispanic “macho” culture, not to discipline Hispanic boys’ abusiveness towards Hispanic and other girls.

Total events involving Blacks: 700 events

In the High School (Grades 9 to 12), among the 2,307 “behavior events”
(with no immediate explanation why Blacks are so low in percentage of events).

979, were White boys

551 were White girls

298 were Black boys

265 were Black girls

69 were Hispanic boys

80 were Hispanic girls

30 were Asian boys

25 were Asian girls

8 were Indian boys

2 were Indian girls

Total events involving Whites: 1,530 events

Total events involving Blacks: 563 events

These minimally presented events and ratios, when compared to previous years not reported here, would most likely reveal a major increase in events involving problematic, “newly arrived” Black students — those probable ‘Four Percenters’ who complained, or were complained about, at the City Council’s November 27th, 2007 “Changing Cultural Face” meeting, as being “more than difficult to work with.” (See Haws, “Black and White Issue,” ¶ 10). And when comparing these statistics to the above crime statistics of adult Blacks, these younger Black students would be overwhelmingly representative of their race among that rather small minority of overall rebellious students. And these violent, if not merely “difficult,” children will grow up to be the criminals of whom every Ames citizen has the right, if not almost the duty, to fear and to seek their expulsion from the midst of the good citizenry in this town.

“More than difficult to work with.” *More than difficult*. All the Happy-Faced Do-Gooder Liberals not-with-(any)-standing, none at all. Look at what is happening in these schools: troubles, violence, more and more. Shall this be “tolerated”? The Schools can do only SO much. The City can do only SO much. The Police can do only SO much. The people extant in Ames can do only SO much. There must arrive a moment where those who are complained of, as being “more than difficult to work with” shall be compelled to resolve their mis-fit ways or find somewhere else to “fit.” It shall be “they” who reform, not the citizens or students of Ames.

III. – G. BEHAVIOR EVENTS & BEHAVIOR RESOLUTIONS

The disciplinary categories applied to their offensive conduct, and resolution categories applied to remedy the problem, titled and used by the Schools as “behavior events” and “behavior resolutions,” are presented here, using one or more descriptive name(s), some of which may be duplicative of, or appear to duplicate, the underlying definition of another category. Whether by design or coincidence, the three school levels appear to have different category-labels for similar acts committed in other schools levels, which may use different category-labels.

These categories are listed here alphabetically, and therefore not in any order of severity or other manner of particular importance. The School's Records Request response (as assembled by your Presenter from that found in this Commentary's Attachment E. Excel files) did not describe the cause or other details of the "event" requiring disciplinary action, and nor were the "resolutions" described, other than as vaguely set forth in those same Excel files.

These behavior categories, as presented, have one or more of which may duplicate, or appear to duplicate, the definition or description of another category.

1. CATEGORIES OF "BEHAVIOR EVENTS"

ELEMENTARY SCHOOLS: Behavior Event

Bullying Behavior

Defiance

Disruptive Behavior

Fighting

Harassment

Inappropriate Behavior

Inappropriate Language

Physical Assault

Physical fighting

Property related

Non drug and non weapon related, other

Other non reportable for NCLB (No Child Left Behind. See: n.NCLB, above in III-C).

Threatening

Weapons related

Vandalism

Violent behavior

MIDDLE SCHOOLS: Behavior Event

Cheating

Disrespectful/Disruptive Behavior/Language

Fighting/Aggressive Behavior

Harassment

Other

Out of Bounds

Tardy

Theft

Unexcused Absence

Weapon

HIGH SCHOOLS: Behavior Event

Alcohol related

Any removal already listed

Attendance policy violation

Both drugs & alcohol

Cheating

Disrespectful/Disruptive Behavior/Language

Dress Code Violation
Drug Related
Excessive absence(s)
Fighting/Aggressive Behavior
Forged Note/Phone Call [the all-time classic!]
Harassment
Other non reportable for NCLB
Out of Bounds
Physical fighting
Possession of Cigarettes
Tardies
Tardy Unexcused Absence(s)
Theft
Unexcused Absence
Weapon

2. CATEGORIES OF “BEHAVIOR RESOLUTIONS”

ELEMENTARY: Behavior Resolution

Apology
Family Contact
In School
In-school suspension
Loss of privilege
Other
Other non reportable for NCLB
Out of School
Out-of-school suspension
Referral to police
Removal to interim ed setting [‘interim education setting’(?)]

MIDDLE SCHOOLS: Behavior Resolution

Completed Restitution Plan
Conferenced with Student
In School Suspension
Loss of Privileges
Other
Out-of-school suspension
Parent Contact (Date & Time)
Referral to Counselor
Referral to Police
Restricted Lunch (Dates)
Suspended

HIGH SCHOOLS: Behavior Resolution

Assigned to ASAP
Conference with student
Contact with parent

Contract
Dropped from class
In School
In-school suspension
Loss of credit
Loss of school privileges
Office assigned detention (AM, PM or lunch)
Other non reportable for NCLB
Out-of-school suspension
Police referral (usually for “possession of cigarettes”)
Removal to interim educational setting
Unexcused
Warning

To determine how many such “behavior events” occurred for which category, see Appendix E., Request Response of the School District, for details on quantity, gender, race, etc.

III. – H. STATE-WIDE SCHOOL DROPOUT RATE

“All parents want opportunities for their children. They want educational opportunities for their children. And they believe in education is the equalizer in that opportunity,” said the Superintendent of the Ames Community School District, at the November 27th Meeting. But failing to ‘finish the race’ means few ‘opportunities,’ few ‘equalities.’

In all Iowa schools during 2005-2006, with the exception of the Asian student group, the dropout rates were higher for minority groups (Black, Hispanic, etc.) than for the non-minority (i.e., White); all minorities represented less than 12% of enrollments, but counted for 28% of total dropouts in grades 7-12. (The Ames Schools was not asked about these statistics in the Request, and none were received).

Graded 7-12 dropouts were 3,383 for grades 7-12;
Grade 12 had the highest dropouts, 1,518 at 45% of total dropouts;
Grade 11 had 882 dropouts at 26%;
Grade 10 had 641 dropouts at 19%;
Grade 9 had 325 dropouts at 10%.

Only 17 students dropped out from Grades 7 and 8 in 2005-2006. (An unusually low number?).

50% of the total dropouts were from Districts with enrollments of 7,500; and of those, but less than 26% of the total enrollment in Grades 7 to 12.

Among girl students, the Drop Out rate in 2004-05, was 1.32%, and in 2005-06, 1.29%;
Among boy students, the Drop Out rate in 2004-05 was 1.56%, and in 2005-06, 1.61%;
White girls represented about 48% of enrollments, yet they were about 43% of the overall dropout rate.

(Iowa Dept. Educ., Home Page > PK-12 Finance & Data > Education Stats., Condition 2007, (Chp. 6) Student Performance, Dropouts, Table 119, pp. 217-218).

1. OF GRADES 7 TO 12 TOTAL ENROLLMENT:

In 2004-05, of all student enrollment & dropouts:

Whites were 74% of an enrollment of 89.1%;

Blacks were 11.3% of an enrollment of 4.2%;

Hispanics were 11.7% of an enrollment of 4.3%.

In 2005-06, of all student enrollment & dropouts:

“Whites” were 205,342, or 88.3% enrollment; and 2,445, or 72.3% of all dropouts;

Blacks were 10,627, or 4.6%; and 419, or 12.4% of all dropouts;

Hispanics were 10,846, or 4.7%; and 312, or 12.2% of all dropouts.

(Dept. Educ., Condition 2007, Dropouts, Tables 118, p. 291, No.120, 121, p. 219; also, Home Page > Quick Links > Educ. Stats. > Student Data > PK-12 Student Data > Information Categories, > Suspensions/Expulsions > Documents, by School Year, 0607_pre_pub_dist_dropout-grad-rates.xls).

2. IN IOWA, FOR 2006-07 OUT OF SCHOOL SUSPENSIONS AND EXPULSIONS:

Whites were 19,098, representing 65% “removals” from an 85.9% White enrollment;

Blacks were 7,885, representing 26.8% removals, from a 5.3% Black enrollment;

Asians were 266, representing 0.9% “removals, from a 2.0% Asian enrollment;

Hispanics were 1,883, representing 6.4% removals from a 6.2% Hispanic enrollment.

(Dept. Educ., Condition 2007, Unilateral Removals (Suspensions and Expulsions), Table 231, p. 231; also, Home Page > Quick Links > Educ. Stats.,> Student Data > PK-12 Student Data > Information Categories, > Suspensions / Expulsions > Documents, by School Year, 0607_pre_pub_dist_susp-exp.xls). Black students representing perhaps 4% of the student population, and yet 26% of all suspension and/or expulsions are of Blacks. This is more than a mere “behavior event.”

At the November 27th Meeting, the Ames School Superintendent said there will be put in place an accelerated learning program, providing “targeted support” for students to help decrease the dropout rate and close the learning gap between students, raise student achievement, and promote personal and social growth, applying a variety of “programs.” This may not be a new program, but probably an improved version. If the “connection” between education and a better life is not sufficiently instilled into each of the student’s mind (as it was decades ago, partly by peer pressure and partly by societal expectation), then all these “programs” are a waste of time. But where there is no future, there is no need for education; where life is believed short, there is no need for intellect. (Compare also, the effects of the influences of “the Black KKK,” revealed in this Commentary’s Part VIII., A Cold Wind, From Afar: One’s Winter of Their Own Discontent, at § A., The “Black KKK” & It’s Genocide Of The Black Man: An Opportunity For Ames Blacks To ‘Prove Their Stuff.’ It is an influence, not an organization, but equally of not more damaging).

III. – I
RECENT ACADEMIA CONSIDERS THE
MODERN BLACK DROPOUT RATES
And the Effects of Racial Stereotyping

At the November 27th Changing Cultural Face Meeting, one citizen speaker commented that there needs to be more Black people in various “offices” so they can be seen as an example, and be emulated by other, if not only younger, Black people. He made a good point, and it certainly made sense; but the object of his liberal affections are determined not to rise up to the challenge. Here, in this section, the Reader will see how it is the Blacks themselves who are obstructing their own way up, or preventing other Blacks in their own, often individual, upward mobility, as those who would seek to do better. (See also in this Commentary’s Part III., at § K., Racial Percentages Of Teachers In Iowa, and in § L., “The State, the State, the State”: Who Should Do What, for some lists of what “offices” these Blacks could, but cannot or will not, rise up with sufficient intellect to occupy).

The matter of racial “stereotyping” (or perhaps, ‘seeing it like it is’) is only touched upon both here in this Commentary, and at the “higher education” levels, with little here to address the high school dropout problems other than as considered above. It is from the higher intellect that any nation or people should derive their leaders, even if others label those people with some favorable or unfavorable stereotype; but where higher intellect and leaders are “connected together,” often these two are not in the situation, as we can easily see today. (A description of “stereotyping” is set forth in this Commentary’s Part II., The Public Safety: Feathered & Flocking Together: The “Content Of Their Character,” Readily Revealed, at Stereotyping: It Could Save Your Life).

It is true, that the Black people need their own leaders, from their own people; and they need intelligent ones to occupy that “office,” whether in Government or their own Intra-Racial Society. But these should not be as today’s examples of “Black leaders,” who selfishly serve themselves up a great meal at the emotional and societal expense of other, if not many, Black people who, by the necessity of the case as discussed in this Commentary, are not as Blessed with an average, nor a superior, intellect, as have some of those advantage-taking “Black leaders,” past and present: race-baiting, poverty pimping gangsters in a suit whores. Oreos, Cookies and Sharpies as they are, profiting off the blood, and sweat, and tears — and the hope, and the ignorance — of their own people, leading them astray while defending the undefendable; wearing fancy threads, ridin’ a fatass short, livin’ in high-class digs with a big pad, pocket fula n’s an’ be’n hoid’nall. Shame on those.

The Report of the Governor’s Task Force of 2001 (presented earlier, at this Commentary’s Part III., The Iowa School System Generally: Our Nestlings, Mostly Safe, Yet At Risk, in § I., “More Than Difficult To Work With”: The “Newly Arriving Blacks” In Ames Schools, at sub-§ The “Governor’s 2001 Task Force” Findings, Considered), complained of the lack of sufficient numbers of societal exemplars and heroes for Black students, such as: Black teachers, Black (government) administrators, Black judges, etc., suggesting this lack of highly visible role models as the reason Black students do less well than their White student counterparts: they as Blacks will never get there. And that is probably true, Exemplars or not.

To explain this lack of Blacks in the several Public Offices, one must see that it is plainly because to occupy those Offices, one must have proven, by educational accomplishment and demonstrable experience, that they are truly qualified to execute the duties and responsibilities of that same Office. To be there and to do that, the proposed Occupant must also, in most every situation complained of, be a graduate of a college or university of sufficient repute to sustain their elective or appointive candidacy for Office. To arrive at that point of acceptance into the desired Office, the commencement of educational labors, sufficient to raise up that Candidate to be there, must have begun many years earlier; sometimes a decade or more earlier. There are very few Blacks who have attained that lofty and laudable education level, and fewer who have that needed experience; thus few Blacks occupy those higher Offices, resulting in a deficiency of Black exemplars for the younger Black generations. Most Blacks do not complete enough of an educational process to even qualify, not occupy, those offices, and if completing the course, their intellect is not always sufficient enough for effective application of that office's duties anyway. However, no 'exemplars' is no excuse for an almost race-wide failure to excel in one's own education and employment proficiency.

The intellectual capacity of Blacks in, and the Black dropout rate from, higher education at the college and university levels was considered by Dr. Richard J. Herrnstein, Professor of Psychology, Harvard University, & Dr. Charles Murray (Poli.Sci., Bradley Fellow, American Enterprise Institute), in *The Bell Curve: Intelligence and Class Structure in American Life* (The Free Press, New York, 1994). Even with grants of superior, if not excessive, advantages, i.e., "equal opportunity" and "affirmative action," such as White students do not get for themselves, Blacks rarely succeeded in those higher school levels. Who is to blame?

EQUAL OPPORTUNITY & AFFIRMATIVE ACTION, MORE CLEARLY UNDERSTOOD:

"... as it is actually practiced, not as rhetoric portrays it."

"Perfectly practiced, the traditional American ideal of equal opportunity means using exclusively individual measures, applied uniformly, to choose some people over others. Perfectly practiced, affirmative action means assigning a premium, an edge [or, advantage], to group membership in addition to the individual measures before making a final assessment that chose some people over others." (Herrnstein, *The Bell Curve*, Part IV., Living Together, Chp. 19, Affirmative Action in Higher Education, § The 'Edge' in Affirmative Action, p. 450).

Within the ethnic composition of the student body on an average college or university campus, of all students, approximately:

80% were Whites;
12% were Blacks;
7% were Hispanics, and,
Other(s), among the remainder.

For students in the top 10% of IQ levels, approximately:

94% were Whites;
3% were Others;
2% were Hispanics; and,
Blacks were the slimmest percentage, almost imperceptible;

Among students in the bottom 10% of IQ levels approximately:

34% were White;

52% were Blacks;

8% were Hispanics; and,

Other(s) were among in the smallest remainder.

(*Bell Curve*, Part IV., Living Together, Chp. 19, Affirmative Action in Higher Education, § The Costs of Affirmative Action in the Universities: The Student's Eye View of Minority and White Cognitive Ability, in Chart, The Student's Eye View Of Cognitive Ability, p. 472).

And all this, even though the Blacks were given such a “edge” — and as often, a tremendous edge — over all Whites regardless who had the money or intellect or education or experience, or similar advantage(s) or did not have them.

“The edge given to minority applicants to college and graduate school is not a [mere] nod in their favor in the case of a close call [as in a competition with i.e., White or other racial student competitors,] but an extremely large advantage that puts black and Latino candidates in a separate admissions competition [and thus (far) ahead of White students]. On elite campuses, the average black freshman is in the region of the 10th or 15th percentile^{57/} of the distribution of cognitive ability among white freshmen. [As set forth farther below, throughout this Commentary's Part IX., The Parade Passed Them By (And It Is *Not* Coming Back), the average American Black IQ here being about 85; of American Whites, about 101-102, and East Asians, 101-103.] Nationwide, the gap seems to be at least that large, perhaps larger. The gap does not diminish in graduate school. If anything, it may be larger. In all the available case, the difference between white and Asian distributions is small (either plus or minus) compared to the large differences separating blacks and Latinos from whites.

“The edge given to minority candidates could be more easily defended if the competition were between [presumably the economically] disadvantaged minority youths and [wealthy or wealthier] privileged white youths [on the unfounded basis that ‘money can assure, prove, or buy intellect’]. But nearly as large a cognitive difference separates disadvantaged black freshmen from disadvantaged white freshmen. Still more difficult to defend, [assuming ‘money = intellect,'] blacks from affluent socioeconomic backgrounds are given a substantial edge over disadvantaged whites [simply because they are Black, not as equally or more intelligent].” (*Bell Curve*, the Edge — “as it is actually practiced, not as rhetoric portrays it.” Chp. 19, p. 447. IQ of races: Pt. III., The National Context, Chp. Ethnic Differences in Cognitive Ability, § The Tested Intelligence of Asians, Blacks, and Whites: Do Asians Have Higher IQs than Whites?, p. 273; How Large is the Black-White Difference?, p. 276).

And what good does that “edge” do for anyone? Plenty, for those few who have brains enough to learn and have ability to do something with it; less, for those having brains and little to no ability, or no brains but some ability; and nothing, those who have neither brains nor ability; and a waste of time, money, and effort for those Affirmative–Equality promoters who spend all that ‘educational commodity’ trying repeatedly to force-fill an empty head with an extra hole or two in it.

⁵⁷ PERCENTILES “can be misleading. It is a long way from the 98th percentile to the 99th than from the 50th to the 51st. In a true normal distribution, the distance from the 99th centile to the 100th is infinite.” (Herrnstein, p. 599). It's not a yard-stick; apparently, it stretches longer, the higher it goes, and requires more mental ability to get there.

Affirmative Action, along with Equal Opportunity, and “minority setoffs,” and other minority, racially-based advantages, is the perfect playing field: tilted in favor of minorities, and unfortunately tilted towards a particular class of people who never have in the history of the world been Blessed with enough intellect to obtain or attain such a higher Place on their own, using their own intellect to get there. They had, or have, to find a “friend,” and they got one: Even the White people’s own Government is against the Whites who seek advancement based upon their own merit as individuals, regardless of “race.” When there is a racial minority competitor, Whites get Second Place Every Time — if that much, even if the White applicants prove themselves more intelligent, more qualified, more experienced, than all the others, perhaps all the others combined. A great way to improve “race relations.”^{58/}

In 1990, of all those who entered a four-year higher education institution, of all the students obtained a bachelor’s degree:

63% were White students;
34% of Black students.

The first and dominant explanation of higher percentages of Black dropout rates is “cognitive (dis-)ability,” essentially, the ability to perceive, cognize or re-cognize, and to understand; to picture it in the mind, not on paper. If the average IQ of all students entering a four-year college was about 110, the expected probability that a student would graduate would be 59% for Blacks and 61% for Whites. But when cognitive (dis-)ability is considered to explain a difference in dropout rates, it does not explain everything. (Herrnstein, p. 473).

Even if the student could do the work in some objective sense, getting discouraged about one’s capacity or ability to compete in an environment not comprised of his or her own racial people may be another weight upon Blacks participating in this affirmative action program. It might be called stress, as if caused by a stereotype, real or perceived, whether true or false, applicable or not.

“The other vantage point to take into account is the view of the public toward minority and White college graduates. The college degree — what it is and where you got it — packs a lot of information in today’s America, not just as a credential that employers evaluate in hiring but as a broad social signal. One may lament this ([i.e., that such] people ought to be judged on their own merits, not by where they went to school), but it also has a positive side. Historically, that little sentence, ‘I have a [solid degree] from [a well-regarded university],’ jolted you loose from any number of stereotypes that the person you encountered might have had of you. The reason it did so was that a well-regarded college had a certain set of standards, and its graduates presumably met those standards. No matter what one’s view is of ‘credentialing’ in theory, the greatest beneficiaries of credentialing are those who are subject to negative stereotypes. One of

⁵⁸ AFFIRMATIVE ACTION. In a gender-related circumstance, your Presenter personally knows of a U.S. District Court judge who admitted in two separate law newspaper interviews years apart, years after her selection, that she was chosen for the judgeship simply because she was a woman; a law school graduate, yes, and for a very few years a practicing public defender attorney. At the time of appointment, she was a lowest-level municipal court judge, hearing pleas of misdemeanor and other common offenders, then suddenly, she said, she was hearing highly technical lawsuits requiring a considerably superior knowledge and experience. She had neither, and it surfaced in some of her decisions. Objection, your Honor . . .

the great losses of preferential affirmative action had been to dilute the effects of the university credential for some minorities. Today the same degree from the same university is perceived differently if you have a black face or a white one. This is not a misguided prejudice that will be changed if only people are given more accurate information about how affirmative action really works. On the contrary, more accurate information about how affirmative action really works confirms such [negative] preconceptions.

“This unhappy reality is unnecessary. There is no reason that minority graduates from any given college have to be any different from white college graduates in their ability or accomplishments. Restoring the value of the credential is easy: Use uniform procedures for selecting, grading, and granting degrees to undergraduates. Some differences in the cognitive distributions among college graduates would still remain. . .” (Herrenstein, p. 474, bracketed text added).

Obviously, anyone can see that all this trouble with Blacks flunking out of college is the fault of White people, of course, and no one else. This ridiculousness is true, first because White people made the laws, rules, and regulations that provide for this inequality in the pursuit of equality. And second, it is the fault of the White people because White people are simply too honest, that’s all; they “fight fair,” while their enemies “fight dirty.” That’s because the others are not White people. If they were White people, they would act like White people. Since they are not White people, they don’t act like White people; instead, they act like themselves. (In a popular phrase of late, they are “wired differently”). This should be sufficient to persuasively prove to someone that “we are not all the same,” and that “we are not equal.” While some individuals in any or every race of people may be intelligent enough to attain that Place among the higher educated people, most are not and cannot and so do not. The more we give the lesser intellected minorities, the more they demand; many of them ask for what they cannot have; they want to be what they cannot be, and attempt to do what they cannot do. And the Whites accommodate them and let them try it. And happily there are some successes, but mostly they fail, almost every time. And with that failure goes the hope of the individual as well as the race who expected them to do so well that it raised them all up a little higher among the world.

Why should we be “affirmative” their to “action” as a “minority” grasping at some nebulous “opportunity” to be “equal” with a special “setoff” for people like these minorities, when they do to us what we cannot do to them? When they get what we cannot get, even though we pay for it? We practice “The Golden Rule”; they do not. Not only are they not like us, they don’t like us. If they liked us, they would be like us, and they would do as we do. All this makes sense, at least to some people, anyway. Not to them.

Other, perhaps less academically known researches than Herrnstein, Murray, et al., have addressed the less-than-desirable Black dropout rate in the several school levels. With these, the idea of “stereotyping” of Blacks or Hispanics according to their race, or women according to their gender, rather than intellect was discussed, regarding how the physical and emotional, or mental, processes, particularly, in this next study, regarding Blacks, and women, who were presumed to be adversely effected by emotional stress of racial or gender stereotyping during test scores, etc. Having no further evidence or knowledge of the methods of testing than was found at the following website, it was said that:

“Blacks’ college achievement is worse than whites...

1. even when they are matched on standardized test scores;
2. even when they come from equivalent schools;
3. even when they are matched on income level, valuing of education, parent education.

“Thus, genetics, income, culture, and other background factors cannot explain all of the gap. They leave an important part unexplained.” (Joshua Aronson, Associate Professor of Applied Sciences, Steinhardt School of Culture, Education, and Human Development, New York University, “Stereotypes and the Fragility of Human Intelligence” (Iowa Educational Research and Evaluation Association, Des Moines, 2005), Page/Frame 4, Puzzling Evidence, <www.ierea.org/2005Conference/aronsonierea.pdf>, visited April 6th, 2008).

The “unexplained” mentioned there was alleged to be the stresses of stereotyping. The Experimental Hypothesis was “Reducing apprehension by making the stereotype less relevant should improve performance. . .”

Page/Frame 16, regarding “Performance,” indicated that when Blacks and Whites were tested (for and by an unmentioned reason and method), where “# of items solved” was set to a scale of 1 to 10 (10 being the highest score), at the columns “Stereotype Threat” Whites scored at 8, and Blacks at about 4.5; at the columns “No Stereotype Threat,” Blacks and Whites were about even at near 8, although Whites scored slightly less than 8, but also slightly more than Blacks.

Page/Frame 18, regarding “Verbal Test Performance,” indicated that when Blacks and Whites were tested, at the columns “Asked to Indicate Race,” Whites scored slightly over 8, and Blacks slightly over 4; at the columns “Not Asked to Indicate Race,” Blacks were slightly over 8 and Whites were slightly below 8.

Page/Frame 36, regarding “Conceptions of Ability and Test Performance,” at columns “Non-Improvability,” Whites were about 3.5, and Blacks were about 2.5; at the columns “‘Like SAT’ verbal (control),” Whites were about 5.5, and Blacks about 3; at the columns “Improvable Skill,” Whites were at 7, and Blacks at 6.

The study’s Conclusions were:

- 1) “Intelligence, Competence and Motivation, [are] fragile things because they are affected by social forces — relationships between people that are shaped by culture and social context;” and,
- 2) “Many ways exist to intervene, including changing the situations in classrooms and changing the way we think about intelligence — making people aware that their abilities are less stable and [less] fixed than they think.” (Aronson, Page/Frame 49, bracketed text added).

What the Conclusion does not say is which race is best able to maintain sufficient control over its mental faculties during such times of “stress,” nor what can be done for those who cannot. But there must be a usually previously Placed, sufficiently inspired, intellectual presence in the mind of the individual to accomplish all this, stereotype fears or not. And how many others of a particular circumstance or fear prevailed in spite, or in ignore-ance, or an otherwise limiting, frustrating stereotype? Who among them, in more precise detail, were the “overcomers”?

It would appear, when considering this Inclusiveness Commentary as a whole, that for many low-scoring people, and Black students or participants in particular, that such an intellectual presence may not be there. The Reader, if interested, might determine if this idea is useful. Elimination of stereotyping cannot solve everything anymore than it can explain everything; demonstrable proof, and only such proof, will carry the day on to obtaining the prize (seizing the prize, as if “by force,” upsets the purposes and intent of the origins and goals during the effort itself). With promoting a certain racial people as having more intelligence than is available, some people would labor for many years to put ideas into a mind that cannot accommodate the size or complexity of those ideas. Large pegs put into small holes hurts. And when using a stereotype to determine whether intellect is or is not there, some of these same imposing people, in trying to raise up those who were happy at their own level where they were at, would have us believe that by education and an “edge,” the spots are removed from the leopard, the stripes off the tiger, merely by “colorizing” them; but they will never get the teeth out of the shark. Let this ‘stress of circumstances’ separate the intellectual goats from the intellectual sheep. The two never mix well. (For a positive, favorable example of the use of stereotyping, see also in this Commentary, at Part II., The Public Safety: Feathered & Flocking Together: The “Content Of Their Character,” Readily Revealed, at the introductory Stereotyping: It Could Save Your Life. For the ‘Intellectual vs. Ignorance mix’ being frustrated among Blacks, see Part VIII., A Cold Wind, From Afar: One’s Winter of Their Own Discontent, at § A., The “Black KKK” & It’s Genocide Of The Black Man: An Opportunity For Ames Blacks To ‘Prove Their Stuff’).

III. – J
“MORE THAN DIFFICULT
TO WORK WITH”
The “newly arriving Blacks” in Ames Schools

Now we arrive at the local problems, which are more understandable, being more relative to “our children,” and able to be addressed and perhaps changed or improved. The problem of Black students and their learning and behavior problems — being “more than difficult to work with” — here in the Ames schools was also a matter of concern at the November 27th “Changing Cultural Face” meeting, and in Mr. Haws’ *Tribune* column (¶¶ 4,6,9; cf. ¶ 3, complimentary to the higher-educated Blacks in Ames). When Black students are chided by White students for being, essentially, ‘dummer than dirt,’ there unfortunately is some ‘ground’ for the claim, found by another, earlier appointed “task force” at the State Government level, and it does not help the present situation at all in dis-abusing the Blacks in general of what was or is said about them.^{59/}

In the Ames Schools, approximately:

8 to 10% are Black students, yet, within the last two School years, of all disciplinary actions, 33% were against Black students in all of the Ames Schools System;

⁵⁹ DUMB AS DIRT. When White children come home and complain of anything at school, and here, complaining that Black students are “slow” in learning, and difficult to get along with, the parents most likely (sharply) criticize the child for saying that, suggesting, if not telling them, that such a statement and opinion is “not nice”; that Blacks are just as good as they are, and etc., implying the White child lies about the Blacks. But what do the parents know? The children are with these Black students all day long, day after day, and they would know more about the problem than the parents, who are not there at all. And when reconsidering the detailed facts shown above, the children are right: Blacks have learning disabilities. Parents should LISTEN to their children when they speak, because children want to tell their parents the truth of the matter, seeking some resolution; otherwise, by stifling their efforts, the natural filial-respect connection is eventually if not soon broken, and rarely re-connected.

30% were against Black Students in all the Elementary Schools;
45% were against Black Students in the Middle School; and,
20% were against Black Students in the High School.

The “Governor’s 2001 Task Force” Findings, Considered

Relating itself in part to education of Blacks, from a 2001 “Report of the Governors Task Force on the Overrepresentation of African-Americans in Prison,” (Iowa Department of Corrections website, <www.doc.state.ia.us/publications/TFFinalReport.pdf>, December, 2001, IDOC > Pub/ Rpts > (title), visited March 25th, 2008), the Reader shall find more details regarding the following troubles plaguing both Blacks and Whites.

“Iowa has traditionally out-performed other states in the area of student achievement. In 2000, 28 percent of Iowa students exceeded national proficiency levels in math, science and reading. On the other hand, African-American students in Iowa have traditionally performed below the average state student achievement levels in each of the subject areas.” (Gov.Rpt. 2001, p. 5, citing at n. 8, “National Assessment for Educational Progress statistical data, 1998” Note: that is “Report” p. 5, the PDF p. is 9).

“In Iowa, 37 percent of Caucasian 4th graders scored at or above the reading proficiency level designated by the US Department of Education. Only 7 percent of African-American 4th graders attained this level. Conversely, 26 percent of Caucasian 4th graders read below acceptable standards. Sixty-four percent of African-American 4th graders read below this level.” (Gov.Rpt. 2001, inset box, citing at endnote 9, “National Assessment for Educational Progress statistical data, 1998”).

“A clear line of demarcation has developed, separating the academic performance of African-American students in this state from Caucasian students. Only 51.8 percent of African-American men and 48.7 percent of African-American women living in this state have completed their high school education. African-American students drop out of school at three times the rate of Caucasian students per capita. Furthermore, for every three African-American students who will graduate from high school in Iowa this year [2001], one will drop out. The rate for Caucasian students is ten graduates for every student who drops out of school.” (Gov.Rpt. 2001, pp. 5-6, citing at n.10, “Iowa Department of Education statistical data, 2000.” The more recent “dropout rate” is discussed above, in this Commentary’s Part III., The Iowa School System Generally, Our Nestlings, Mostly Safe, Yet At Risk, § H. State-wide School Dropout Rate).

“Educators across the country measure differences in the academic performance of African-American and Caucasian students by comparing national test scores. In 1998, the National Assessment for Educational Progress (NEAP) report revealed a deep division in the performance of Iowa students when comparing racial groups. On average, African-American 8th graders scored 30 points below their Caucasian classmates in the areas of science and math.

“These statistics are interpreted to mean that African-American 8th graders are 3 years worth of learning behind their Caucasian classmates. This ‘achievement gap’ constitutes a major hurdle for African-American students as they work to navigate an increasingly competitive economic environment.” (Gov.Rpt. 2001, p. 6, citing at n. 12, “Ed Watch Online, State Summary of Iowa, 2001”). 30 points below; 3 years behind. And yet today, with circumstances being no

different than 7 years ago, we expect these Black students, newly arriving and extant, to be our “equal”? This would be a good reason for a claim of “stress” put upon the Black students, innocently placed there by White teachers and students alike, who — either in that almost natural, admirable, and sometimes immediate, complete acceptance of one child for another, or in compliance with the “welcoming” impulse of foolish liberalism— then expect at, first without prejudice, the Blacks to be ‘just like us.’ They are not ‘just like us,’ and there, the practical, demonstrable evidence brings upon the Blacks that very prejudice sought to be avoided.

“African-American 4th graders scored 34 points below their Caucasian classmates in reading in 1998. The gap was 18 points in 1992.” (Gov.Rpt. 2001, Inset p. 6, citing at n. 13, “Ed Watch Online, State Summary of Iowa, 2001”).

“A number of theories have been proposed to explain this phenomenon, most notably, low socio-economic standing. Socio-economic factors undoubtedly play a role in the lower academic achievement of African-American students. However, relying solely upon this explanation would diminish the complexity of the problem. African-American students in Iowa have been out-performed on national proficiency tests by demographic groups that share similar socio-economic profiles.

“For instance, Hispanic students, and students who are eligible for free and reduced lunches, received an average reading score of 210 on national assessment tests. African-American students [apparently having these same benefits] received an average reading score of 192 on those same tests.

“In science, Hispanic students scored 9 points higher than African-American students on national assessment tests. Since these groups share similar socio-economic backgrounds, a more comprehensive explanation of low African-American student achievement is required.” (Gov. Rpt. 2001, p. 6, citing at n. 14, “Iowa Department of Education statistical data, 2000”). Your Presenter has not (yet) sought to find any further results of their inquiries of this “student achievement,” if any were made.

At this point in the Governor’s appointed 2001 Task Force, a ‘lack of ability to learn’ is not claimed as the reason Blacks do not succeed in school; instead, the blame is put upon a ‘lack of school money spent on Black children,’ and a ‘lack of quality educational resources.’ But if all these school children, Black, Whites, Hispanics, et al., are in the same classrooms being taught by the same teacher(s) with the same materials, and tested with the same criteria, then the idea of spending more money on these same things would merely raise up each teaching-aspect, and subsequently also raise each race’s children’s provable knowledge up all that much more in test results, with Blacks, hopefully, also raised up; but each child, each race, would nonetheless be several “points” and “years” behind the others as they are now, and if they are in fact as they are now, they probably will remain at that same level, yet appear far worse than the then-higher Whites (and probably Hispanics) who score higher with these supposed better circumstances. (Sometimes an overly educated, high-minded liberalized people can be a little too smart for anyone’s own good, when asking for these things, and end up getting what they did not want and cannot get rid of easily).

And, being a student of a “minority race” does not imply more money needs to be spent on them; rather, the proponents should enrich the intellect, not the materials. Blacks are alleged in this Governor’s 2001 Report to be in these “at-risk” categories, such as would or does impede their studies; such burdens which include:

- “(1) weakened family structures;
- (2) poverty;
- (3) behavioral problems and disorders;
- (4) gang-affiliation;
- (5) teenage sex and pregnancy;
- (6) drugs; and,
- (7) violence and crime. . .”

“African-American children are not exposed to the variety of educational or learning experiences that Caucasian children are exposed to outside of a classroom setting. As a result, African-American students, who manage to end a school year on par with their classmates, often find themselves beginning the new school year behind.” (Gov.Rpt. 2001, pp. 6-7; Intro, II., Factors That Contribute to Low Student Achievement Among African-American Students: Access to Educational Resources, p. 7).

Yet of these 6 categories, only #(3) and #(6) could be a reason for lack of ‘attentiveness’ to school learning (and perhaps a #(5)-b as a lack of ‘attendance’); the other categories are personal activities that can be avoided or obtained at the child’s (and/or parent(s)) will; but only a home environment can help there: schools and school teachers are not parents. It does not help the reputation of the Black race for other races to consider that regarding #(1) and #(5), probably 75% of Black children were then and are now “born out of wedlock,” i.e., with no father in the home. All the other ##’s will find their place in such a confused “environment.”

And further, what happens to those Black students who, being “on par,” i.e., having the “equality” sought with White students at the end of the School Year, return at the beginning of the next School Year, yet dumber than last year? Can a few month’s absence from School explain reduced intellect? Must the impulse upon a Black student’s learning be constantly kept “on,” like a light bulb all night long? Does a lower IQ, here with Blacks alleged to be about 85, necessarily mean inability to learn and remember? (Compare this to the average IQ in Africa, from which today’s “African-Americans” genetically derive, where it is proven from 52 to 75, well within the “mental retardation” limits of Western comprehension in a complex society; and how such lower mental abilities and capacities are “trainable,” if consistently re-enforced with re-training. See this Commentary’s Part IX., The Parade Past Them By (And It Is *Not* Coming Back), at § C. Was The Wealth Of Nations Determined In 1,000 B.C.?).

Shall there be a constant, constant, constant re-education of these Black students in the Ames schools? Or in any of America’s schools? Probably not, and when the Schools are not involved at all during those ‘summer vacation’ months, it is wrong to blame “the Schools” for such Black student’s inability to learn and retain what was learned, or to blame the Schools for any relevant decline in Black school-taught skills. Must we have a “year round” full time school program, merely to accommodate this minority problem? No.

It is also wrong to blame the School Administration for the (in)direct failure, first of God — who made them and placed them each and all at that chosen intellectual level (as if He really made a mistake here); and second, of the Black parent(s), who should have made sure that they keep their Black child mentally apace with other students of other races. (And yet, what a parent does not know, they cannot impart to their children, one ignorant generation after another following the example of their predecessor, especially when intellect is not a ‘strong point’ among their racial people).

Compare this situation to the White students: if White students return to the new School Year as smart as when they left only 3 months previously, is it because they have a better memory?, or, a better or bigger brain than Black students? Or did God make them that way, for a particular Godly, Goodly, purpose, beyond the ken of both White parents, the White student(s) and the Black parent(s), the Black student(s), and all their Teachers? (In a limited, out of context sense, Job 13:25, tormenting that ‘windblown leaf’?).

Who’s fault is it, anyway, that “we are what we are”? Quite often, the most painful part of life is to finally, and honestly, admittedly, recognize one almost unchangeable fact: ‘I am what I am because I am what I am.’ Think on that.

III. – K. RACIAL PERCENTAGES OF TEACHERS IN IOWA

Here, we revisit the opinion of a speaker at the November 27th Meeting, who said there should be more Blacks in various “offices” of importance, to be examples for other Blacks.

The Governor’s 2001 Task Force blames Black learning disabilities on the lack of Black teachers, in a State which was then comprised of +/-95% Caucasian and other peoples: “In Iowa, 33,901 teachers in K-12 schools are Caucasian. 235 teachers are African-American (.007 percent of the state’s teachers). In 1998, the percentage of students and faculty were as follows:

- “(1) .5 [or, 0.5] African-American student per 1 Caucasian teacher;
- (2) 77 African-American students per 1 African-American teacher;
- (3) 14 Caucasian students per 1 Caucasian teacher; and,
- (4) 1,938 Caucasian students per 1 African-American teacher.”

(Gov.Rpt. 2001, African-American Faculty and Administrators, p. 8, citing at n. 17, “Iowa Department of Education statistical data, 1998,” now a ten-year old statistic; and for what?).

Turning to the Iowa Department of Education’s website as of March, 2008, there can be found this up-to-date information on Full Time Iowa School Teachers, public and private:

Among fulltime teachers, in public schools,
98% were White;
1.9% “minority”;
all with an average age of about 42 years.

Of all public school teachers,
63.5% were women in 1985;
73.3% were women in 2005-07;
26.3% were men;
all with an average of about 42 years as teachers;

And of these,
among the 1.9% Minorities, 73.8% were women;
and among 98% “Non-minority,” 71.3% were women;

In private schools, women were 80% in 2005-07.

(Iowa Dept. Educ., “Condition of Education 2007,” Table 32, Characteristics of Iowa Full Time Public School Teachers, 1985-1986, 2005-2006, 2006-2007, p. 76; Table 30, By Minority and Non-minority Groups, 2006-2007, p. 82; Table 51, Full Time Teachers, p. 102, <www.iowa.gov.educate.content/view/> visited March 31st, 2008).

As seen in the Governor’s Task Force Report, the lack of Black teachers may be found resulting from the very same low intelligence and low test scores of the Yester-day Black students, who would otherwise would have become To-day’s Black teachers; but this Governor’s 2001 Task Force admitted it found no scientific evidence to support the conclusion that African-American students learn better from African-American teachers. (Gov.Rpt. 2001, p. 8).

III. – K.
“THE STATE, THE STATE, THE STATE”
Who should do What.

It is further alleged in the 2001 Governor’s Report that “that African-American culture and perspectives are not valued as highly by Iowans as the culture and perspectives of Caucasian residents.” This is most likely true; equally as it is probably true the “culture and perspectives” of Whites are not “valued as highly” by Blacks, whether here in Ames, or in Iowa, or, as has been their recent appearance, in South Side Chicago. Why? Because, in an overwhelmingly White, Caucasian society, the minority Black culture simply does not “relate” to the Whites’ sense of reality; and in Chicago South, does the White, Caucasian culture obtain any respect? Do they have any ‘sense of reality’ about White people? Certainly not. That much is proven every day, and now evermore here in Ames. (Consider “cultural relevancy” as described in the comparison of a little Black boy putting round pegs into a small rectangular box, mentioned farther below in this Commentary, in Part IX., The Parade Past Them By (And It Is *Not* Coming Back), at § E., The Scholarly View Of Testing For Intellectual Capacity).

Continuing in the excuse, it is said: “African-American youth are barraged with negative messages that define physical attractiveness, individual intelligence, and proclivity [strong inclination] to commit criminal acts.” (Gov. Rpt. 2001, p. 8). Some things are simply unavoidable, and how many times will a reader of related human-interest literature discover that one’s inward “countenance” or “agreeable personality,” when favorably directed outward, can more than make up for any supposed or actual physical or mental shortcomings;^{60/} but when any mind, great or small, smart or dumb, Black or White, turns to a life of crime and hurtful acts, who can be blamed, other then the one who so turns away from that “sound doctrine” of lawful conduct and orderly behavior among humanity, rejecting such goodness that makes anyone

⁶⁰ SHORTCOMINGS. Years ago, your Presenter was surprised to learn, from a Black woman, that Blacks also discriminate against each other: the darker the skin color, and/or the more “africanized” the facial features (i.e., flared nostrils, heavy eyebrow, wide lips or protruding jawline, etc.), the lower on the Blacks’ social scale they were; the more “caucasian” their color or features, the higher they were. The Blacks set their own “standards” for themselves among themselves, and these “prejudices” are an integral part of those Black-established standards; yet nothing is said anywhere today about this intra-racial discrimination. And similarly, a Chicano (Mexican-American) attorney told your Presenter that among Hispanics (where Spaniards and Germans are the White race, others as an indigenous Indian mix), it is the same, where skin color is concerned, often regardless of intellect. Nothing is said about Hispanic vs. Hispanic prejudices, either. Whites are the only race of people who can be accused of “prejudice; racism; hate,” and not be able to defend themselves: they have no “color.” Therefore, ‘Whites need not apply.’

welcome into any neighborhood anywhere? Not the Schools, not Society, either: try Individual Responsibility. And that is usually acquired through parental example until old enough to “know better” and therefore “do better.”

“The State, the State, the State.” Repeatedly, the Governor’s 2001 Task Force said it should be The State who corrects these problems, taking up an expensive and expansive, if not ever-expanding, burden which The State need not assume, undertake, nor be assigned; it was not the Report’s view that it would be the Black parents and students who were to really do anything. (Gov.Rpt. 2001, pp. 9-10).

Bottom line here, where “education” of the students is concerned, is this: the Ames Schools may have to leave the intellect matters as they are, and either a) put the burden upon (all) the parent(s) to help “school” their own children when at home, and/or (read that as probably ‘and’, not ‘or’) spend more than the usual amount of taxpayer money on Black and other minorities, and provide separate educational programs and classes for Black and other students whose “intelligence tests” (IQs), or whose demonstrated actions, show them to be “slow learners.” All that, to make up for the failures of the schools system in <the big shoulders city>, at the expense of the Ames school district’s taxpayers.

It makes no sense to put a Slow Learner into a Medium-speed Learner class or High-speed Learner class, and then expect that Slow Learner to obtain that taught knowledge so comparatively quickly placed before them; equally so, the usual “educational convoy system,” often applied in Public Schools, where the speed of instruction is matched to the slowest learner, would torment, frustrate, and ultimately “dumb down” the Medium-speed Learners and more so the High-speed Learners, merely to be “inclusive” of the Slow-Learners. (Simple ideas like this seem to evaporate in the minds of some, of not most, bureaucrats, bend on ‘political and racial correctness’ if for no other reason than to save their jobs).

Addressing the lack of employment available for Black people, this same Governor’s 2001 Task Force reported what is now almost ten year old information (and not getting any better, considering recent economic disasters which have burdened us all, and have yet to “pan out” in any direction but worse), stating that:

“In 2000, the national unemployment rate stood at 4.5 percent. The national unemployment rate for African-Americans was 11.3 percent. The disparity between races was even more pronounced in the state of Iowa. The statewide unemployment rate in 2000 was 2.6 percent while the unemployment rate for African-Americans in this state stood at 10.5 percent.” (Gov.Rpt. 2001, p. 12, citing at n. 21, “[U.S.?] Bureau of Labor Statistics statistical data, 2000”). And this is where Blacks were at then, when Blacks were about 1% to 1.5% of the Iowa population. It takes some brains to get a job, and as often, even more brains to keep it.

The Governor’s Task Force report rightly says “Over the past twenty-five years, the bulk of employment opportunities have shifted from the industrial sector to the service sector. Today, many of the employment opportunities that are available to Iowa workers require a higher level of knowledge and skill, including the ability to utilize technologically advanced equipment. Therefore, low academic performance among African-American students translates into fewer employment opportunities down the road. . . In 1999, the unemployment rate in Iowa for persons between the ages of 16-19 years was 7.5 percent. The unemployment rate for African-Americans

in this age group was 39.9 percent. . . The [2001] unemployment rate for African-Americans between the ages of 25-34 was seven times higher than the state unemployment rate for all persons in this age group. . . Furthermore, these [Black] communities [where men are those prison inmates who often leave and return and leave and return] do not tend to attract businesses that provide adequate employment opportunities for area residents.” (Gov.Rpt. 2001, p. 12, citing at n. 22 and n.23, “Iowa Department of Workforce Development statistical data, 2000”); Blacks are 3 times more likely to not be hired because of their criminal record. (Gov.Rpt. 2001, Criminal History, p. 14).

For lack of either a good education or any education, “[t]he [(in)]ability to secure and maintain employment has an impact on whether an offender will be sentenced by a court to serve time in prison. Fifty-two percent of all offenders serving time in a community based correctional program are employed full time. Only thirty-four percent of offenders placed into a community based correctional program [, which allows non-prison management of lower-level criminal offenders,] are unemployed.” (Gov.Rpt. 2001, p.12).

But again, as with the Schools above, if there is no intellect, and thus no learning (or, intellect yet no learning), there can be no job, nor a suitable job, not here in Ames or in Iowa; although perhaps there is one in <the big shoulders city>, among their Black brethren, where there are a million of them; there, these un/under-educated Blacks may find jobs suitable to their needs and abilities. Where else would they be welcome, and hired without “prejudice,” regardless of a criminal or other adverse record? Businesses in Ames would have requirements that need people of higher education than that; and there are only so-many menial labor jobs here for the dumb and dummer.

While complaining of the Black youth being either mal-or mis-taught, and not educated enough to obtain good jobs, if any jobs, the 2001 Task Force complains also that “[v]arious criminal justice entities have experienced difficulty in recruiting and retaining African-American employees [as prison or jail staff employees]. African-Americans in Iowa make up the following percentages:”

2.8 percent of all State Government employment;

11.1 percent of all community based corrections positions;

0 percent of State Supreme Court justices;

0 percent of Court of Appeals judges;

2 percent of District Court judges;

14 percent of associate juvenile judges;

1 percent of part-time magistrates;

0 percent of county [Government] attorneys;

1 percent of assistant county attorneys; 5.1 percent of juvenile court officers; and,

3 percent of public defenders.

(Gov.Rpt. 2001, Additional Findings, p. 23, citing at n. 36, “State of Iowa, EEO reports”).
Whose fault is that? What they cannot or will not, learn, they cannot do, teach, practice, decide.

If Black people, or their proponents, whether White or Black, want more Blacks in such Public Offices, or in Corporate / Business Offices, then those desiring Blacks must compel by one means or another to raise up the IQ, the intellectual qualities, of the Black population, sufficiently to let them occupy those Offices.

One way to arrive at that happy circumstance is to recognize first (or, yet again) that the Black culture is a maternal culture. Therefore, if they want smarter Black children to grow up and be successful in this exemplar-effort, get Black mothers to want their children to excel more in school. And to do that, those Black women must ‘use their head’: when the Black woman chooses a Black man to father those children — and then see him run, if not ran, off to prison for a long time, only to find him return and go off again, it does not help any; and it certainly does not help the child(ren). Instead of accepting the procreated child of any dumb and stupid fool Black man with an empty head who seems bent on going to prison, and if she cannot find a Black man capable of staying at home and being a good full-time father, at least she could use her intuitive abilities and observational skills to properly and correctly select an *intelligent* fool Black man *with brains* in his head who also is bent on going to prison, and have him participate in procreating her soon-to-be more intelligent Black children. A woman’s got to do what a woman’s got to do. Again: “The hand that rocks the Black cradle is the hand that rules the Black world.” If they want intelligent children, they know how to get them. If they want them to be “bad,” they know how to get them to be that way, also. Make no mistake about that. (This maternal influence of the Black woman upon all Black culture is explained in brief in Part III., The Iowa School System Generally, Our Nestlings, Mostly Safe, Yet At Risk,, at The Black Woman As Ruler Of The Roost).

This way, at least, there is some hope for Black people in the near future of obtaining a child with enough smarts to do better than a lesser-smarts Black child of a dumb and stupid Black man bent on going to prison; and the Blacks might actually be enabled in some small way in a more distant future to have intelligent Blacks occupy these same complained of un-Black-occupied Offices. Really. Think about that. Every generation better than the last one. That is how it had been, and until recently, how it should be. Except for the Blacks. They seem to be stuck in 1,000 B.C. (For this, see in this Commentary further below, at Part IX., The Parade Past Them By (And It Is *Not* Coming Back), in § A., Early Comparisons of Race-Based Intellect: We Are NOT All The Same; § B., Cultural Evolution As A Proper Measurement Of Racial Progress; § C., Was The Wealth Of Nations Determined In 1,000 B.C.?.; and finally, § D. The Intelligence Of The Nation Is Our Only Hope. That is a long and technical reading, and well worth wading through it all).

Here in Ames and Story County, Iowa, available jobs are probably few to none for the uneducated or ignorant job applicants; and soon, fewer than that, for “modern technology” is taking the lower level jobs from these uneducated, and that “advanced efficiency” takes jobs from the educated, as well, all in increasing situations. And again, the Governor’s 2001 Task Force report said “The State, the State, the State” should do This, and This, and do That, and That, all for the Blacks (nothing, for the Whites, if you (dis-)please); as if the Blacks deserved some special privileges which, for example, equally impoverished or uneducated Hispanics often if not always do not receive; nor do similarly situated Whites, if ever they get them. But this is only right, considering the racial situation, that Blacks should transfer their societal, economic, and individual burdens onto others, since they have no outward indication of an innate ability to solve their own problems; and once solved by others, the Blacks seem to devolve and unravel their happy lot in life, sliding back into the same problem(s) they just escaped, often made worse than before in the backsliding. “You cannot make silk out of a sow’s ear.” But somehow, cheap as they are, and quality as it is, sow’s ears can be useful, somehow.

All these problems of Black students and their inability, or lack of ability, to excel in the lower grades of any of the public schools, and particularly here in the Ames Schools, obviously means the Blacks will not be finding their way on their own initiative to that much lauded, and often un-needed “higher education” at a college or university. Not everyone needs a ‘college education,’ except as hyped by those who will profit the most from it: politicians and social engineers — and less heard yet painfully felt the most, The Lenders.

Having considered above the lower grades of Schools, now, when “graduating” these students into a College or University, we must find and consider the “environment” into which parents will place them. Thus, while the student and racial population percentages were set forth farther above, in this Commentary’s Part III., The Iowa School System Generally, Our Nestlings, Mostly Safe, Yet At Risk, in this Commentary’s next statistical gathering in Part IV., the Reader will again encounter the frightening spectre of rising crime rates for Iowa State University and surrounding, or at least the locally, geographically comparative, colleges and universities, where it would appear some of these less-educated people would find intellect less useful than cunning, and unhappily where they will find a more-educated “target,” one having less cunning or wariness than they should where survival, if not merely happiness, is considered; and to which Higher Schools some of those Dummer ones among the Blacks and other races are sent on “sports scholarships,” for ulterior School Administrative motives of field victory, not really intending on providing, nor obtaining, a good, or any, education to their “useful idiots.”

PART IV.
AREA COLLEGE & UNIVERSITY
CRIME STATISTICS
The Scream amidst the Chirping

The racial composition statistics for ISU are set forth above, in Part I., Recognizing The Birds In The Trees Amidst The Forest: Who Lives In Ames, And In Iowa?, at the sub-heading, 5., Iowa State University.

IV. – A.
IOWA STATE UNIVERSITY
CRIME STATISTICS

These are the very generalized crime statistics for 2004 to 2007, most of which were derived from the Response of the Iowa State University Police Department (Campus Police) to the January, 2008 Public Records Request sent to them by your Presenter. Other relevant statistics are, or were, available at the ISU Campus Police website, as indicated below.

Briefly here, the ISU campus has completed their Winter-Spring semester of 2008. Almost 90% of the student population was of White, Caucasian racial stock, among the several other races of people at ISU, who can happily boast or prove themselves as possessing a superior intellect, and demonstrate their ability to comprehend the nature and consequences of their acts both in their education and in their personal conduct. So it is easily seen how there were very few reported on-campus Hispanic-On-Hispanic or Black-On-Black crimes, and fewer White-On-Black or White-On-Hispanic, etc., crimes. (In early 2008, there were a few such crimes, as yet not fully investigated as to what was the true intent of the perpetrator(s) and their victim(s)).

Again, since the complaints raised at the November 27th Changing Cultural Face Meeting was centered almost exclusively around the “Black and White” issue, these statistics are limited to that matter. More details regarding ISU campus crime may be found in this Commentary’s Attachment D., Iowa State University Police Department’s Response 2004-2007.

In 2004, of the at least 49 reported crimes, there were 6 known inter-racial crimes:

- 1 Forcible Rape, by a Black Male rape of a White Female;
- 3 Forcible Fondlings of unstated Victims / Suspects, with no arrests;^{61/}
- 3 Burglaries, 1 by a Black Male on White Male, and another by a Black Female on a White Female;
- 2 Aggravated Assaults, by a White Male on an Asian Female, and a Black Male on White Male.

In 2005, of the at least 55 reported crimes, there were 7 known inter-racial crimes:

- 2 Forcible Rapes, by an Unknown Male(s)* of White Female(s);
- 1 Robbery by a Black Male of an Asian-Pacific Female;
- 5 to 6 Burglaries, at least, 1 by a Black Male of White Female, 3 by Black Males of White Males; 1 Black Male of an Unknown Male, and 1 Black Male of an Asian-Pacific Male.

In 2006, of the at least 66 reported crimes, there were 7 known inter-racial crimes:

- 6 Forcible Rapes, two Black Males of White Females, and, two Unknown Males* of White Females;
- 1 forcible sodomy by a Black Male of a White Female, and, one Unknown Male* of a White Female;
- 3 Forcible Fondlings, 1 by an Unknown Offender* of a White Female; and 3 arrests (per ISU webpage, at Forcible Fondlings, Col. 2006);
- 1 Burglary, by a Black Male of a White Female.

In 2007, of the at least 68 reported crimes, there were 6 known inter-racial crimes:

- 1 Forcible Fondling, by an Unknown Male* of a White Female
- 1 Robbery by a White Male of an Asian Male;
- 5 Burglaries, by a Black Male of a White Male; by three Black Males of an unidentified Victim; by a Black Male of an Asian Male; by an Asian Male of a White Female; by a Black Male of a White Female.

Motor Vehicle thefts for all reported years were insignificant at ISU, at 1 or 2 per year.

⁶¹ FORCIBLE FONDLING, 2004. Per ISU’s DPS website. See: ISU Home Page (www.iastate.edu) > D > Department of Public Safety > Crime Statistics > Annual Crime Statistics > Chart 2, 2001-2006 Annual Statistics, Col. 2004, <www.dps.isstate.edu/annual_stats.html>, last modified September 17, 2007, visited again, March 9th, 2008. The ISU Records Request printout response, sent to your Presenter, indicates none for 2004. (See also this Commentary’s Attachment D., ISU PD Response, in ISU PD Chart 2 PDF). The vaguely defined “forcible fondling” is discussed above, in Part II., The Public Safety: Feathered & Flocking Together – The “Content Of Their Character,” Readily Revealed at § F. Introductory Comments Regarding The Gathering Of Local Crime Statistics. Inclusiveness Commentary (Revised Edition, June, 2008)

(Regarding “Unknown Male*,” see above, in Part II., The Public Safety: Feathered & Flocking Together: The “Content Of Their Character,” Readily Revealed, at § F., Introductory Comments Regarding the Gathering of Local Crime Statistics, in sub-§ 1., The City Of Ames Crime Statistics, at The “Unknown Male” Defined).

(Are Black men to be considered **a dangerous risk to the women of ISU**? Not including Ames or Story County, from 2004 to 2007, there were 9 rapes, and Black men are or can be suspected in 7 of them, or nearly 90%, even though Blacks are a very small percentage of the City, County, and ever smaller of the ISU populations).

In mid-March, 2008, a Black Man, apparently an ISU student, was arrested then released, for firearms violations after allegedly brandishing (forcefully displaying) a pistol (of some type or shape) in an ISU dormitory; it was not known then if it was inter-racial, but comparatively, his reported conduct was typically violent nonetheless. No further effort has been made here to seek out any other similar details for this Commentary, time and space prohibiting such extravagance). But as seen above, some if not many Schools, Colleges and Universities will conceal by one means or another the crime statistics for their campus, for the obvious reasons of avoiding embarrassment of not being able to control violent criminal behavior on campus, and thus endure a lowered student enrollment. (Consider again: the Clery Act, described in Part III., The Iowa School System Generally, Our Nestlings, Mostly Safe, Yet At Risk, at § B, The Ames Community School District – Introduction, in n.Required Reporting).

IV. – B.
UNIVERSITY OF IOWA
CRIME STATISTICS
(Iowa City)

While only ISU is considered here in any detail (and hardly sufficiently, given the proximity, probability, and immensity of the problem this Commentary seeks to address), being very local to Ames, these geographically nearby Universities report their crime statistics as follows, as a brief comparison:

The University of Iowa, in Iowa City, for its Fall, 2007 enrollment had 30,409 students, of which:

62% were Iowa citizens,
48% were men,
52% were women,
90% were White,
2.4% were Black,
3.8% were Asians,
2.7% were Hispanic,
0.5% were American Indian.

When viewing the webpages at the University of Iowa in January, 2008, the Campus Police there had Crime Alert links on their website, indicating that in 2007-08 UI had several rapes of White women students on or near their UI campus, most all by Black men (some Blacks were alleged to be (now former) members of the UI football team, and later two were arrested for

that rape^{62/}); and one incident recently by a White man of a White woman. (University of Iowa, <www.iowa.edu/>, visited in January, and March 10th, 2008). At least the Univ. of Iowa had enough sense at that time to publish that much, on its campus police website, but no names of those arrested were revealed. (Yes, revealing names could imply guilt, but with the propensity of Blacks to rape White women, naming the perpetrators could induce other campus or nearby rape victims to come forward and add more accusations, if true; and maybe (or unlikely) obtain some sense of “justice” for their life-long endured afflictions, such little justice as it may be obtained.

But then again, it would appear that months later, the University was (still) trying to cover up the crime: Regarding this same Black sports players’ rape of the White woman student, the local Cedar Rapids news sources had in the public Comments box, one person moniker-named “Secrets Breed Suspicion,” who complained of the cover-up of the details, names of the accused, and other facts, by writing on May 9th, 2008:

“We’ve heard of colleges & universities covering up rapes, assaults, & other crimes in order to artificially make their campuses look safe, so it’s especially creepy when a university has its own police department able to do this. At the end of this 2nd extension [a “continuance,” probably granted “according to rules of procedure” by the local court judge], they’ll have kept this secret for 4 months total. Are they protecting star athletes til after a big game/ the end of the season? You don’t hide things that are going well, only things that aren’t.” (“Court Records Sealed for 60 Days in Alleged Sexual Assault,” KCRG-TV, Cedar Rapids, Iowa, <www.kcrg.com>, News > Local > Local Stories, <www.kcrg.com/news/local/18816059.html>, Comments area, May 9, 2008, visited May 11th, 2008).

The ‘defense attorneys’ had probably strategically the next court hearing set far into the summer months, and that would mean the victim at the semester’s end would by necessity have to go home (perhaps quite a distance away), and the offenders could go home as well, with local attorneys handling the work. This would burden the victim all the more, and induce the idea that ‘what was done was done,’ and she would drop the accusation merely upon the financial expediency and the usual frustration of justice by the “court rules of evidence and procedure.” (For the news report of arrest warrants being issued, see: “[University of Iowa says warrants issued for former players](http://www.iowastatedaily.com/media/storage/paper818/news/2008/05/27/AssociatedPress/University.Of.Iowa.Says.Warrants.Issued.For.Former.Players-3375951.shtml),” Iowa State Daily, May 27, 2008, Home Page > Article, <http://media.www.iowastatedaily.com/media/storage/paper818/news/2008/05/27/AssociatedPress/University.Of.Iowa.Says.Warrants.Issued.For.Former.Players-3375951.shtml> visited May 28th, 2008).

(Isn’t it nice, how the authorities water-down the severity of these savage beasts’ physical, sexual rape and emotional ruination of our White women? Ought we not to be more grateful that the police and University Administrators are so sensitive to the emotional needs of parents and citizens alike, that they hide from us these important facts, and keep us sedated with their convoluted utterances? They are so helpful. Really they are; wouldn’t you agree?

(Remember the origins of The Clery Act, over 30 years ago, and see if that had any effect on the several college girls’ rapes and murders in the last year or so. Again: is “The Game” of

⁶² SPORTS & ITS CULTURE OR RAPE. For expansion of this topic, see below, at this Commentary’s Part VIII., A Cold Wind, From Afar: Ones’ Winter Of Their Own Discontent, in § A. The “Black KKK” & It’s Genocide Of The Black Man: An Opportunity For Ames Blacks To ‘Prove Their Stuff’, in The Sports Anti-Heroes: “Bad” Is What It Means, for Works relevant to Black major league sports figures and their “culture of rape & crime.” An example, for Black students with a “sports scholarship.” Is “The Game” worth so much as to get this, also?

sports and its Victory celebration so important that savage beast creatures must be hired by “scholarship” merely to win sports competitions, to incite the passions of the student body, or perhaps assuage the tender psyche of the alumni or (potential) donors into smiling more brightly upon the School? Think about that).

The following statistics are from UI Public Safety, Campus Police for years 2004 to 2006. Their records do not indicate inter-racial crimes, and no “hate crimes” were reported. Because no Records Request was sent to UI by your Presenter, there are no further details available in this Commentary, other than as found at the Campus Police webpage, “Table E.” Combined are the Residential Property, Non-Campus Building or Property, and Public Property, and only areas immediately near the campus, but “they do not include privileged counseling information known to the University Counseling Center or the Rape Victim Advocacy Program (R.V.A.P.),” of which there may be 4 to 5 times more, given the reluctance of rape victims to make “public” their sexual humiliations for all to know. The race of any offender was not indicated in these UI sources.

In 2004, there were 72 known crimes reported (with 308 arrests for lesser offenses, and 643 disciplinary actions), of which there were:

- 9 Forcible sex offenses (presumed to include at least rape);
- 1 Robbery;
- 15 Aggravated Assaults;
- 49 Burglaries.

In 2005, there were 56 known crimes reported (with 490 arrests for lesser offenses, and 558 disciplinary actions), of which there were:

- 5 Forcible sex offenses (presumed to include at least rape);
- 2 Robberies;
- 16 Aggravated Assaults;
- 40 Burglaries.

In 2006: there were 68 known crimes reported (with 528 arrests lesser offenses, and 649 disciplinary actions), of which there were:

- 13 Forcible sex offenses (presumed to include at least rape);
- 4 Robberies;
- 13 Aggravated Assaults;
- 41 Burglaries.

There were very few motor vehicle thefts at UI, about 4 per year.

(See: The University of Iowa home page www.uiowa.edu/ > A-Z Search > P > Police, Campus > Clery Act Statistics > 2006 Campus Security - Clery Act Statistics > Table E: Crimes on University Property and in Non-Campus Reporting Zones, <www.uiowa.edu/~pubsfty/2006%20Clery%20Stats.pdf>, last modified August 8, 2007, visited in January, and March 10th, 2008).

IV. – C.
UNIVERSITY OF NORTHERN IOWA
CRIME STATISTICS
(Cedar Falls)

Because no Records Request was sent to UNI by your Presenter, there are no details available in this Commentary, other than as found at the Public Safety Dept.'s webpage. From the UNI website, the University of Northern Iowa Fall 2006 student enrollment was:

12,824 in 2004,
12,513 in 2005,
12,260 in 2006,
12,609 in 2007.

In available 2006 statistics:

91% were Iowa citizens,
11,540 were White,
377 were Black,
205 were Hispanic,
147 were Asians,
31 were American Indian.

The following statistics are from University of Northern Iowa's Department of Public Safety for years 2004 to 2006. Their records do not indicate whether any of these crimes were inter-racial, and only 1 "hate crime" (sexual orientation) was reported. Combined here are the reported criminal offenses on the UNI Campus, Non-Campus Building, and Public Property areas nearby the University campus.

In 2004, there were 33 known crimes reported (with 718 arrests for lesser offenses), of which there were:

- 5 Forcible sex offenses (presumed to include at least rape);
- 1 Robbery;
- 4 Aggravated Assaults;
- 21 Burglaries.

In 2005, there were 17 known crimes reported (with 569 arrests for lesser offenses), of which there were:

- 5 Forcible sex offenses (presumed to include at least rape);
- 1 Aggravated Assault;
- 5 Burglaries.

In 2006: there were 19 known crimes reported (with arrests lesser offenses), of which there were:

- 3 Forcible sex offenses (presumed to include at least rape);
- 1 Robbery;
- 2 Aggravated Assaults;
- 11 Burglaries.

There were very few motor vehicle thefts at NIU, about 1 per year. (See: University of Northern Iowa (<www.uni.edu/>) home page > A-X Index > P > Public Safety > Welcome to UNI Public Safety > Campus Crime Statistics > Crime Statistics > Clery Act Campus Security Policy & Crime Statistics > Clery Act > 2006 Annual Crime Statistics > Crimes Reported to University of Northern Iowa Department of Public Safety, <www.vpaf/niu.edu/pubsaf/crime_stats/documents/cleryreport06_000.pdf>, last modified October 10, 2007, visited March 10th, 2008).

IV. – D.
DRAKE UNIVERSITY
CRIME STATISTICS
(Des Moines)

Because no Records Request was sent to Drake by your Presenter, there are no details available in this Commentary, other than as found at the Campus Security webpage. From the Drake University website, the rather small-sized Drake 2006-2007 student enrollment was 3,150, of which:

42.1% were men,
60.7% were women.
78.9% were White non-Hispanic,
2.9% were Black,
0.6% were Hispanic,
5.6% were Asian / Pacific Islander.

The following statistics are from Drake University's Campus Security Services for years 2004 to 2006. Their records do not indicate inter-racial crimes, and no "hate crimes" were reported. Combined here are the reported Criminal Offenses On-campus, in Residential Halls (as a subset off-campus), Non-campus, and Public Property areas nearby the University campus.

In 2004, there were 24 known crimes reported (with 330 arrests for lesser offenses), of which there were:

3 Robberies;
15 Aggravated Assaults;
12 Burglaries.

In 2005, there were 63 known crimes reported (with 133 arrests for lesser offenses), of which there were:

5 Forcible sex offenses (presumed to include at least rape);
5 Robberies;
6 Aggravated Assaults;
34 Burglaries.

In 2006: there were 11 known crimes reported (with 228 arrests lesser offenses), of which there were:

2 Robberies
1 Aggravated Assault;
8 Burglaries.

There were very few motor vehicle thefts at Drake, about 1 per year, yet 8 in 2005. (See: Drake University (<www.drake.edu/>) home page > A-Z > Campus Security Services > Annual Report > 2007 Annual Report Crime statistics, <www.drake.edu/security/annual_report.php>; and, Institutional Research > 2006-2007 Databook (<instres/databook1.php>), last modified March 7, 2008, visited March 10th, 2008).

These are only a few of the several Colleges and Universities within a reasonable distance from Ames and ISU, and are only a comparative statistic, which may bring no solace to any victim of crime at these or any other educational institutions.

III. – E.
CAMPUS CRIME IN GENERAL:
The Savage Black Man’s Hunting Grounds
For White Women Prizes

Elsewhere in Iowa, and this being only a recently reported event among many others, on a campus in Ottumwa, Iowa, as if to further define their own race’s “content of their character,” in March, 2008, three Black male college basketball players from a Chicago area college were arrested for a rape of a young White woman student during (i.e., soon after the end of) a sports tournament game; apparently their idea of “sport” does not end with the game itself. As stated so many times in this Commentary and indirectly suggested in official crime statistics, it seems White women “on or near campus” — or anywhere, really — are simply **moving targets** for a particular and more-than-common type and kind of Black man who has no respect for law, none for others, and little regard for accountability; their “character content” is constantly, yet merely, added to this unhappy Commentary’s miserable views.

On other campuses far from Iowa, more than a few White women students were recently murdered, and in those news-reported cases, Black men were arrested for each of the crimes. Sometimes one Black murdered a White girl, sometimes several did it for one White girl’s murder. Odd as it may (not) sound, no Black women college students were so attacked by Black men, nor apparently, by anyone else. So what if these Black criminals were arrested? Tell the surviving White families that. The murderer gets to sit in prison, housed, fed, clothed, and cared for, at taxpayer’s expense; the victim’s family, as taxpayers, must now pay again to keep that murderer of their child in prison. A double loss — and NO JUSTICE.

And there they are: the negro criminal, bragging often among his fellow Black prisoners on his pleasures, torments, tortures, and murder, inflicted upon some White bitch. (That’s what Blacks call their women: bitches). The negro criminal will be “in their environment,” and liking it. To the Black rapist and murderer, prison is merely another place to (often) be. The victim, gone, and soon forgotten.

The “campus crime problem” is not readily apparent at any of these gatherings of people in the higher education schools, yet for all the statistics not accounted for in late 2007 and early 2008, especially as it relates ultimately to ISU and other nearby colleges and universities in Iowa City, Des Moines, Cedar Falls, etc., this will become a problem, unless correctly handled by law enforcement agencies who know what to do and yet are restrained from doing it.

And again, at Upper Iowa University, located NorthWest of Cedar Rapids / Waterloo, Iowa, yet another probably White woman student endured the attack of yet another young Black man “from Illinois,” during early morning hours in a dorm room. The assailant was charged with a probably far lesser crime of “third-degree sexual abuse” than the rape that probably happened. (“Alleged Sexual Assault at Upper Iowa, Arrest Made,” KCRG-TV, Cedar Rapids, Iowa, <www.kcrg.com>, News > Local > Local Stories, <www.kcrg.com/news/local/18774654.html>, May 10, 2008, visited May 11th, 2008).

This is how the Blacks consider White women as being “the same,” and “embracing” them, on or off campus:

‘A 24-year-old Columbia University [in New York City] graduate student who was raped, beaten and burned last year [2007] testified Friday she thought she would die after her 19-hour nightmare began, as the rapist “violated the [then-] 23-year-old woman ‘in every way imaginable and in some ways unimaginable,’” (said the trial prosecutor). The vicious criminal — who previously served eight years in prison for attempted murder — ‘stopped the torture only after the victim blacked out from hours of pain caused by knife wounds, battering, and sexual assaults [no, it was not a mere “assault,” it was a violent rape; and violent sodomy, several times]; he poured boiling water over her, hurled a pot of bleach in her face, ordered her to gouge out her own eyes with a pair of scissors, sealed her lips shut with glue and duct tape and slit her eyelids with a butcher knife; he forced the woman to swallow a fistful of painkiller pills from her medicine cabinet, causing her liver to fail. At one point during the ordeal the victim tried to kill herself by plunging a pair of scissors into her own neck; then, he could no longer feel power over another human being. The rapist then tied the naked, unconscious woman to a futon using computer cables, and set it on fire. The woman awoke and smelled smoke, broke free and made her way to the hallway, where she was rescued,’ as it was reported by a long list of at least Internet news sites in June, 2008, during the trial of the rapist. (A rescue long overdue, especially when someone there might have heard the unusual sounds and inquired).

And true to their genetic mentality, the Black rapist and attempted murderer (for the second time in his same lifetime), was seen on security cameras that photographed him trying to withdraw money with the woman's ATM card.

Rare as it usually is, the attacker, a Black man, was arrested, and accused of kidnapping, rape, arson and other counts, and later convicted. DNA proves it all. So what if he goes to prison for “life”? Prison is again just another place for Black men to be, the Black women and their maternal superiority rejecting them as they do, so nothing is gained but more tax dollars from the victim and her family. And while in prison, this negro will have a good time telling all his Negro fellow prison inmates about what and how he did it and the torment his White woman victim endured; and lament only that he got caught. (But they do act out their innocence in an award-winning manner: he ‘din’ doo nuttin’; da jery dey be predjudest cause ahm blayek’).

The “mug shot” photograph of this negro rapist criminal reveals a man who has no comprehension of what caused his arrest nor of what he had done to deserve it. A mental midget, and among his own element, but competent enough for trial. A prison would be a waste of time, for him.

Oh, yes, We really are all the same. Let us embrace. And this “sameness” is what we Whites do to the Blacks, as we embrace them, right? This is true, right?

And more: who will pay for the physical and emotional repairs necessary for this unwilling victim of Black-on-White rape crime? A failed liver, requiring an expensive, if not dangerous, transplant; a scarred and disfigured face and body? What White man, or any man, now would want as a wife a young White woman disfigured like this, looking as she now does, and carrying with her all that violent memory-baggage? Few to none. While alive, her life was taken. One need not kill another to ‘take their life.’

And for his horrible crimes against not merely a victim, but a woman victim; not merely a woman victim, but a White woman victim, all the negro rapist gets is a simple, cared-for-&-fed life, in a prison where he knows his way around as if it were his own home? Try hanging him at the end of a thin rope. Slowly. Give him time to think about his wrongs. But that will not do, because with so long a time-span between the crime and the punishment, the average negro criminal and rapist easily forgets his wrongs, and thinks it is he himself who is being “wronged” when sent to prison.

In the last two years, popular news reports of Black-on-White murder of White university and college women students have increased at an alarming rate, with Black men kidnapping, raping, torturing, and murdering White women, and particularly young, attractive, educated college and university women (and often very popular ones) — implying they were ‘targeted’ by the Black rapist, then tossing aside their bodies like trash, or cut up into pieces and found in plastic bags, or thrown in a ditch, left at the roadside, or worse. Until recently, this was rarely reported in the news, although it happened often enough to deserve it. How interesting that — finally — there is a sudden increase in news reports of these Black-men-on-White-women crimes, suggesting the newzies are utilizing some of these crimes for an unexplained ulterior motive, when for many years they had no particular compassion for reporting other White women similarly murdered. (Don’t think that is at all true: these Newzies have their hidden reasons for their silence, with a particular political agenda forming in mid-to late-2008. Look at the candidates’ faces. But let a White do or say *anything* against a “minority,” and it gets “big play” in their evening newz-entertainment shows).

With several universities and colleges in Iowa having a crime problem, and often crimes perpetrated by Black men in particular, all students, parents and law enforcement agencies have a right to be concerned about the safety of these campuses. Sad part of this is, a result of truly effective police protection from violent crime would make the students all prisoners on their own campuses, and in their own dorms, merely because of a few out-of-control men, again lately being mostly Black men, who defy all civilized morals and disgrace their own race as well. Don’t expect anyone among the Black races to come forward and actively condemn these attacks upon White students in the lower schools or the colleges or universities. Don’t even think they will.

In the so-called “civil rights movement”, everyone supposes this gave Blacks a chance to get ahead in the world and to make us all have “equal rights.” Not so. And this “rights movement” has been so abused, that we now have lost one of the most important of all “human rights”: a right to life. Instead of honoring the life of others, these Black murderers are getting “life in prison,” where for them, nothing is new, nothing is learned, nothing is feared; merely

another place to be as it was before, and said above here; and then they come out of prison — alive, and in no time at all, they go right back into prison again, as much for the same crime upon yet another victim, usually a White person, often a White woman, as often a White woman student. And that is little consolation to the victim, now dead, nor the victim’s family. And as said above, there will be no true Justice, either.

And yet, the Police and media claim these rapes and murders of White women, here particularly at universities and colleges, were simply “random crimes” and nothing more, and certainly such hurtful and deadly acts were not a “hate crime.” By now, the Reader ought to know better. Blacks see Whites, and White women in particular as targets, victims, and prey, to be hunted, stalked, and cunningly captured. For Black men, it is “open season” on White women. Even those “sports superstars” are in on the action, as the occasional newz media might tell us, but only if it is unavoidably news-worthy, such as with some big-time pro basketball player, or a former big-time football player. If the newzies did not report those big boys’ wrongdoings in their sex and violence crimes, others would accuse the media of partiality, a prejudice FOR the criminals; so they report what they must and glorify it all they can to the favor of the accused. And if they report it enough, all those stupid White men will cheer for their negro sports hero and get him acquitted of the vicious offense in the court of public opinion, even if he is convicted in the law court; and they then hold the woman up to all as the guilty one. The media then convinces us that the victim deserved that fate of Black cruelty upon a White woman. If it were some local girls they did this to, except for the strong or the insistent, nothing would be said. (For lack of news coverage of these inter-racial crimes, see this Commentary’s , at Part VII., Hate Crimes In America: Never Wrassle With A Pig: You Both Get Muddy, And The Pig Likes It, at § G.,Don’t Listen To The “Town Crier’s” Lies).

PART V.
AN IRON-GILDED CAGE
FOR THEM ALL

V. – A.
NATIONAL PRISON RATES AND
IOWA PRISON SYSTEM PLANS

Prisons are like a balm, a social drug: affording a mere temporary relief, and soothing the temporarily agitated public mind. Local and regional newspapers recently (c.late 2007, early 2008) are often reporting that one great part in the State Legislature’s plan in “crime fighting” intends, or at least proposes, to have more prisons built, based upon some guideline of increased crime in Iowa. Arguments are also presented that would oppose that idea. But there is some basis for each, and both can be resolved favorably to the people who live in Ames, as well as in all Iowa. However, that “medicine” to place anyone into prison, and keep them there, cost plenty.

Prison construction is ‘big business’ in this state, and “prison industries” offer cheap, very low-paid, benefits-free labor for higher business profits with no or little employer / employee responsibility. From what can be read in news reports alone, it is more than obvious the State Legislature plans less on keeping people out of prison, and more on putting people in prison. Since 25% of inmates are Black, and considering the increase of Blacks coming into Iowa (and particularly to Ames probably using that detested Section 8 Voucher), it is obvious that among the future increase in prison inmates will at least be those from the Black population

more than any other, with “. . . guilty of being Black” as not always the reasons for it. However, consider the comment farther above, about how many Iowa prisons are dilapidated to being dangerous, and replaceable. (See: Part II., The Public Safety: Feathered & Flocking Together: The “Content Of Their Character,” Readily Revealed, at § B., The Hawks In The Trees, Within: Generalized Iowa Crime Statistics (Using Bailing-Wire, Bubble-Gum, & Band-Aids, and Pt. II., at § D., Blacks “Over-Represented” In Iowa Prisons: Institutional Racism, Or Institutional Placism?, re: Dana Boone, “Blacks in Iowa Prisons: Disproportionate Numbers,” and other sources).

From details in an Internet news article describing a report about the dramatically increasing nationwide prison population, issued recently by The Pew Center On The States (seeking, as that organization would say, to “advance state policies that serve the public interest”), anyone can wonder why this could be possible.

“While 1 in 30 men between the ages of 20 and 34 is behind bars, for black males in that age group the figure is 1 in 9.”

“The racial disparity for women also is stark. 1 of every 355 white women aged 35 to 39 is behind bars, compared with 1 of every 100 black women in that age group. . .

“The nationwide figures, as of Jan. 1, include 1,596,127 people in state and federal prisons and 723,131 in local jails. That’s out of almost 230 million American adults.

“The report said the United States incarcerates more people than any other nation, far ahead of more populous China with 1.5 million people behind bars. It said the U.S. also is the leader in inmates per capita (750 per 100,000 people), ahead of Russia (628 per 100,000) and other former Soviet bloc nations which round out the Top 10.” (Internet news article: “1 in 100 Americans Behind Bars, report finds; Prison spending ballooned from \$11 billion to \$49 billion in 2 decades [almost 400%],” Associated Press, Thurs., Feb. 28, 2008, updated 5:38 p.m. CT, at MS-NBC.com > , <http://www.msnbc.msn.com/id/23392251/>, /2, visited Feb. 29th, 2008; see also the referenced Report from The Pew Center On The States> Reports > “1 in 100: Behind Bars In America”, at Executive Summary, p.3, <www.pewcenteronthestates.org/> (i.e., “Behind Bars”), visited Feb. 28, 2008).

(The “recidivism” rate, unusually low as it is purported to be, is described immediately below in this Commentary, at Pt . V., B., Sent Away, They Return, To Be Sent Way Again).

The Pew Center’s “Behind Bars” report showed that “[f]or the most part, though, incarceration is heavily concentrated among men, racial and ethnic minorities, and 20-and 30-year olds. Among men the highest rate is with black males aged 20-34. Among women it’s with black females aged 35-39.” In brief detail, . . .

1 in 106 White men over age 18 year was in prison;
1 in 15 Black men over age 18 years;
1 in 9 Black men age 24 to 30 years were in prison; and,
1 in 36 Hispanic men over age 18 in prison.

Of women age 35 to 39 in prison, they are. . .

1 in 335 White women;
1 in 297 Hispanic women; and
1 in 100 Black women.
(Behind Bars, Table: “Who’s Behind Bars,” p. 6).

A Pew Center “state-by-state” map shows Iowa had a 6.1% increase in prison inmates (Behind Bars, Table: “High growth rates spread across nation, Percent change in state prison populations, 2007, by quintile,”^{63/} p. 9), and yet the second lowest in the nation, with a “+544” of inmates (Behind Bars, Table: “Wide Variance in Prison Growth, State prisoner change, 2007, by quintile (Change is from 12/31/06 to 1/1/08),” p. 8; see also: Internet news article, MS-NBC, www.msnbc.msn.com/id/23397098/, visited Feb. 28, 2008).

Iowa spends 5.9% of their general fund dedicated to “corrections” (jails, prisons, etc.), increasing 2.6% from 1987 to 2007. (Behind Bars, Table: “Taking a Bigger Cut: In fiscal year 2007, an estimated 1 in every 15 state general fund dollars was spent on corrections,” p. 14).

“On average, corrections [the prison system] is the fifth-largest state budget category, behind health, elementary and secondary education, higher education and transportation. But nearly all corrections dollars come from the states’ own coffers; healthcare, by contrast, draws a majority of funding from the federal government, primarily through Medicaid. For some public officials, that distinction highlights the effect of corrections spending on other priorities.” (Behind Bars, at § Crowding Out Other Priorities, p.15).

The problem confronting the people of Ames, of either “increasing crime rates,” or “increasing imprisonment rates” (which are not necessarily relevant to, nor correspond to, each other), causes an adverse impact upon the very institution which many believe will help relieve this situation of young people turning to crime: the public school system.^{64/}

According to this Pew Center Report, for every dollar spent on higher education, Iowa spent 38 cents on corrections; the national average is 60 cents. To compare, little Vermont spent 1.37 on corrections for every dollar spent on schools; big Texas, 51 cents. (Behind Bars, Table: “Making Decisions Where to Spend: Ratio of corrections to higher education spending, 2007.” (Behind Bars, Table, p. 16). “While states don’t necessarily choose between higher education and corrections, a dollar spent in one area is unavailable for another.” (Table, Sidebar comment, p. 16. See also: Rashah McChesney, *Iowa State Daily*, “All Iowa prisons overcrowded, but state

⁶³ QUINTILE, “any one of the four values that divide the items of a frequency distribution into five classes with each containing one fifth of the total population; any one of the five classes.” (*Webster’s Collegiate Dictionary*, Tenth Edition (Merriam-Webster, Inc., Springfield, Massachusetts, 2002), Quintile, p. 957). Surely that explains it.

⁶⁴ PUBLIC SCHOOLS. It is your Presenter’s long-held opinion that the “public education” process, with often over 30 children per class, is merely to provide children of economic and social levels below the “middle-middle class” with only a sufficient enough education to allow individuals to manage themselves as a proverbial “laborer in the field; a mechanic in the shop; a dutiful clerk in the store”; whereas, private schools, with small student classes are more costly, yet provide the “upper-middle and lower-upper classes” with that truly “higher education” needed to occupy that “office of management” of another’s business, not their own. (None of the “ivy league” schools have any courses on self-employment; only on how to run a corporation’s business holdings). Tutoring of the upper-class students, being very personal and almost one-to-one, teacher & student, is the very best education process, as seen in many of the world’s greatest, of not merely well-known, leaders of the ancient world. Few can afford tutoring, least of all those who are doomed to find themselves among the 1 in 15 Black men heading for prison. Perhaps their intellect is so low that in no other place can they find a “job” other than in a “prison industry,” described next.

spends well,” March 7, 2008 > News, <<http://media.www.iowastatedaily.com/media/storage/paper818/news/2008/03/07/News/All-Iowa.Prisons.Overcrowded.But.State.Spends.Well-3257413.shtml>>).

“Between 1987 and 2007, the amount states spent on corrections more than doubled [127%] while the increase in higher education spending has been moderate [21%].” (Behind Bars, Table: Of Books and Bars,” p. 15, bold emphasis removed).^{65/}

But with the so-called, and apparently very profitable, “prison industries” seeking low-cost, nearly benefit-free manual labor, that Industry’s incentive is to (in)directly lobby for and obtain stricter sentencing guidelines, resulting in more and longer prison sentences, without targeting the truly violent criminal. (Being “tough on crime” can be tough on us all). This literally “captive labor pool,” with the high(er) profits obtained from paying a prison inmate often a mere 6 dollars per DAY or less, is too great for “Industry” to let slip through their corporate hands. To avoid this double set of abuses — more and longer prison sentences, and low labor pay — would require a re-adjustment of “values” in too many places within the “justice system” for any immediate changes to happen; and that delay ultimately “backfires” onto the people who live in Ames, in Story County, and in Iowa, in the form of less higher education, less lower education, increased youth related gang activities, rising crime rates, and more costly prisons.

(But one might eventually wonder: why should the taxpaying citizens who live in Iowa let businesses use the State’s cheaply paid prison inmates for increasing their business profits, only to find themselves as consumers paying for the low-production-cost prison-made goods as if the products were made by free and well-paid workers? If people are put into prison, and thus are exempted by law from availing themselves of the Iowa Constitutions Article I., § 23 and/or the 13th U.S. Constitutional Amendment, regarding “neither slavery nor involuntary servitude, except as a punishment for a crime,” are these prisoners also to be considered “wards or property of The State”?; and therefore, the ‘fruits of the labor’ of these prisoners would also be “State property”? And if so, would these prison industry businesses be in some violation of another of those Constitutional provisions, i.e., in the Iowa Const. Art. I., § 18 and/or the U.S. 5th Amendment, last Clause, where it usually says, “Private property shall not be taken for public use without just compensation” — here in the opposite yet probably applicable usage — ‘*public* property (the results of prisoners’ labors) shall not be taken for *private* use (business profits), without just compensation.’ Meaning, if a business desires to increase its profits by using cheap prisoner labor, that business should pay The State a reasonable hourly wage per prisoner for the use of that prisoner’s labor (even if somewhat less than ‘fair labor-market value,’ and those “wages” would then be partly given to the prisoner, and mostly given to The State to defray any costs of maintaining this ‘captive employee.’ One wonders, sometimes).

With these “prison statistics” and causations in mind, if Blacks, particularly those under age 30, are to continue arriving into the Ames or Story County area, or anywhere in Iowa, and if these same prison statistics are as applicable to Ames, and to Iowa (they are), then as Dr. Martin Luther King more mildly put it, the “content of their negro character” must show a vast improvement over its previous “content” of particularly intra-racial as well as inter-racial violence and willful gangsterism, whereby they reject a determined criminal mentality of intent,

⁶⁵ BOOKS OR BARS, Dollars & Sense. “Can you make the horn on my automobile louder?” said the owner to the mechanic. “Why?” asked the mechanic. “Because,” was the reply, “it’s easier than fixing the brakes.”

and recidivist imprisonment. Otherwise, there may have to be some radical measures set in place to either root out and evict, or prevent entry, of such lesser, undesirable “character content.”

This elimination of inter-racial criminal attack upon White people is not something the White people in Ames or in Iowa can address by themselves as Whites; nor can they help in resolving it, because this is a “Black thing,” and in finality, only Blacks can address it and obtain results satisfactory to both Blacks and to Whites. Until that time, the greatest tool for crime prevention is the age-old, and lately un-practiced, advantage of “Banishment; Exile,” and the like. This can be done. Soon, it will be necessary to be done. Putting murderers and rapist to death, as it was done in the fairly recent past, now costs far more money in “attorney’s fees” than keeping the guilty alive in prison for life — meaning, to the average negro criminal, they ‘got away with it.’ So alternative methods of punishment must be either devised or revived. If there is a true will of the people at large to do it, they then must adjust what must be changed to accomplish it. The partial Solution to the Problem is at hand. (See this Commentary’s Part XI., The Resolve, Then The Resolution, at § D. Compliance, or Banishment: Return Them to Their King, From Whence They Came).

V. – B.
SENT AWAY, THEY RETURN,
TO BE SENT AWAY AGAIN

From the same 2001 “Report of the Governors Task Force on the Overrepresentation of African-Americans in Prison,” found at the Iowa Department of Corrections website by that same Title (and regarding that Task Force’s education recommendations for Black youths), the Reader shall find details regarding the Iowa criminal justice findings. While some sources complain of inequality of numbers for imprisonment of Blacks into Iowa prisons, others believe it somewhat justified, considering the circumstances, but objected to sentencing and term-length(s).

“The [Governor’s 2001] Task Force found that the Iowa criminal justice system applies sanctions [penalties] that can be justified by individual case circumstances. Data indicates most persons sentenced to prison have had either a lengthy criminal record or were sentenced for a crime committed against a person. However, African-Americans are more likely than Caucasians to serve prison sentences for drug offenses, and crimes against persons, despite an otherwise clean adult record. . . Scott [i.e., Davenport / Quad Cities], Polk [Des Moines], and Black Hawk [Waterloo / Cedar Falls] counties send the largest number of African-Americans to prison.” (Gov.Rpt. 2001, Justice Committee Findings and Recommendations, II. Factors That Contribute to High African-American Incarceration Rates Sentencing Policy, pp. 20, 23).

“African-Americans and Caucasians tend to serve comparable prison sentences for violent felonies (mean [or, an average] of 66.9 months for African-Americans and 66.6 months for Caucasians). However, African-Americans tend to serve a 50 percent longer sentence than Caucasians for non-person offenses.” (Gov.Rpt. 2001, p. 21, citing at n. 33, “Iowa Parole Board, statistical data, 2000”).

“In Iowa, 23 percent of all juveniles held in detention facilities are African-American. In addition, African-American juveniles remain in detention for a longer period of time, and are more likely to be waived to adult court, than Caucasian juveniles (53 percent of juveniles waived

to adult court in Iowa are African American). While there is no evidence that anything other than fact-based decisions have driven juvenile placements (African-American juveniles in Iowa are more likely to be involved in violent crimes), the numbers and the future consequences are alarming, since juvenile criminality remains an important predictor of adult criminal behavior.” (Gov.Rpt. 2001, Juvenile Justice, p. 22, citing at n. 34, “A description and discussion of Minority Overrepresentation in Iowa’s Juvenile Justice system, Criminal and Juvenile Justice Planning, 1993”).

From the State Library of Iowa and other sources, there shall be discovered details describing the frequency of people being returned to an Iowa prison or another State’s prison, for a subsequent crime. And while not as within the previously applied parameters of 2004 to 2007, by selecting relevant statistics from the “Violent Offender Recidivism in Iowa, 2004” report from the Department of Human Rights (recidivism, being defined in the next paragraph), the problems which in Ames are only beginning to appear and as it remains extant will continue to appear, can be seen returning to us those brother birds sent for good cause to afar.

“Recidivism is the rate at which offenders continue behavior that placed them in the criminal justice system in the first place.” (“The Iowa Sex Offender Registry and Recidivism,” Iowa Department of Human Rights, Division of Criminal and Juvenile Justice Planning and Statistical Analysis Center, December 2000, Recidivism, defined, p. 4, <www.state.ia.us/government/dhr/cjpp/images/pdf/01_pub/SexOffenderReport.pdf>, visited March 12th, 2008).

Men are 95.7% of the violent offenders released from Iowa prisons (and not yet returned because of their later offenses). (Violent Offender Recidivism, Cohort Demographics, Table 1., Distribution of Lead Offenses, by Sex, p. 4).

27% of all Iowa inmates released in 2003 had mental illnesses, and with higher rates of recidivism, these mentally ill were 39% of inmates returned to the prison system within 3 years. (IDOC > Study > Durrant, Ch. III., Treatment Capacity, C., Mental Health Treatment, p. 52; Quick Facts, p. 37).

Within three years, 52.2 percent of those released from prison were arrested for a new crime. This figure compares to 61.7 percent of violent offender rates in a 2002 U.S. Bureau of Justice Statistics study. Releases for felonies suggest that many new arrests were for misdemeanors. 24.2% of the Iowa prisoners released were returned either to an Iowa or another State’s prison on a new commitment (i.e., a conviction for a different violent crime) within three years of “time at risk,” compared to 25.4% returned in the DoJ B.J.S. [U.S. Dept. of Justice, Bureau of Justice Statistics] study, with about 65% of these returns to prison involving felony charges. 4.3% of those “at risk” were returned to prison without a new conviction (e.g., for a technical parole revocation, or “safekeeper.” (“Violent Offender Recidivism in Iowa, 2004,” General Recidivism Findings, Table 8. Recidivism of Violent Offenders Released from Iowa Prisons, p. 12).

And yet (for an undiscovered reason), Iowa recidivism figures are below the national norm for returns to prison: 28.7% of the group returned to prison within 3 years, compared to 48.8% of the violent offenders in the U.S. DoJ Bureau of Justice Statistics recidivism study. Most of these returns were to Iowa prisons. p.12 with 19% for violent crimes against persons. (Gen. Findings, Pie-chart, Most Serious New Arrest Offense Types, p. 13).

After release from an Iowa prison c.2004, “African-Americans and Asians showed the highest rates of new drug offenses, but these two groups show low rates of new OWI (Operating While Intoxicated [i.e., drunk driving]) offenses. African-Americans and Native Americans tended to have high rates of new violent offenses, while the white and Hispanic rates were below the cohort [related group] average... Previous Iowa studies (prior to 2004) have shown that property and drug crimes are the most common re-arrest offenses among all prison releases (violent and non-violent offenders).” (Gen. Findings, by Race/Ethnicity, p. 20, and at n.10).

1. NEW ARRESTS AFTER RELEASE:

Native American Indians were most likely to be re-arrested during the tracking period after their release from prison, while Asians were least likely to be re-arrested.

Among those released from Iowa prisons, . . .

Of Blacks: 471 were released, and returned to prison:

33.8% in their first year out,

58.2% in their second year out, and,

67.3% in their third year out.

Among these, 32.1% returned because of a violent crime.

Of Whites: 1,157 were released, and returned to prison:

24.5% in their first year out,

39.4% in their second year out,

45.9% in their third year out.

Among these, 14.3% returned because of a violent crime.

Of Hispanic: 54 were released, and returned to prison:

35.2% in their first year out,

46.3% in their second year out,

53.7% in their third year out.

Among these, 13% returned because of a violent crime.

Of Native American (Indians): 25 were released, and returned to prison:

44% in their first year out,

68% in their second year out,

76% in their third year out.

Among these, 28% returned because of a violent crime.

Returns to prison were mostly in the age groups of 18 to 39. (“Violent Offender Recidivism in Iowa, 2004,” Recidivism by Age at Release, Table 22. Any New Arrests, by Age at Release p.23).

There were many more Tables and Statistics in the “Violent Offender Recidivism” report than can be addressed here, and it should be consulted for more accurate details. (“Violent Offender Recidivism in Iowa, 2004”, Department of Human Rights, Iowa Division of Criminal and Juvenile Justice Planning, June, 2004. State Library of Iowa (<www.statelibraryofiowa.org/services/e-doc-repository>) > Library Services > Iowa Publications Online > IPO

(<www.publications.iowa.gov/>) Browse > Subject > Law enforcement and courts > Crime > Crime Statistics > Crime statistics > , and, <<http://publications.iowa.gov/archive/00001472/01/Violent%20Offender%20Recidivism%20in%20Iowa%2060204.pdf>> , visited March 9th, 2008, and apparently the latest online statistics).

2. SEX OFFENDERS & PEDOPHILES.

This subject was among the statistics found among these several information sources, and to provide a somewhat “rounded” and (what?, less prejudiced?) view, it is included here.

“Recidivism among sex offenders is perceived as a critical issue because of the possible consequences to the general public.” (“Iowa Sex Offender Registry & Recidivism,” Recidivism, defined, p. 4).

Child abduction and murder cases are said to be rare in Iowa. Among those required to register as sex offenders, there are about 434 individuals within the jurisdiction of the State; an apparent average of about 70.3% were for felony convictions, 29.7 % were of misdemeanor convictions. Oddly enough, and with no reason explaining it, the majority of sex offenders were Caucasian men, which is consistent with the national data, and which suggests Caucasian men are the primary perpetrators of sex crimes; and the “time at risk” prior to a new (known) sex offense was about 1.5 years, and the repeat rate for a (known) sex offense was said to be about 3%; and for any offense was about 25%; and 29.3% for those required by law to be registered, and 44.7% for those previously not required to be registered, with about 12% returned to jail or prison. (Iowa Sex Offender Registry > Gender and Race, p.5; Recidivism - Timeframe, p. 9; New Crimes, p. 10; Revocations, Table 10, p. 17, Conclusions, p. 19).

Women offenders are rare and seldom repeat; whereas in large cities, it is openly alleged by law enforcement and news reports that pedophile men in particular, preying upon boys and girls, will have an almost 95% recidivist rate, although this is not seen in the above statistical sources. Because of their place in an “actuarial risk assessment scale,” men will commit these offensive behaviors against children again, and then again. “Psychological counseling” does them no good; they merely “yes” the good doctor until he leaves to write up a favorable diagnosis for their release.

Some of the pedophiles will readily admit their desire to repeat the offense with any other child (and in fact, some confessing pedophiles wonder why they would be released into any neighborhood, after they themselves said often openly that this was their intention). Based solely upon statistical analysis and empirical results [acquired by experience, bitter and saddening as it must be], pedophiles, therefore, ought to be banned from living, working, or being present in the Ames area, deflecting this infant terror by using the defensive means of “in the interests of the public safety and health” as the reason(s). “The Law” through its subservient if not malevolent minions may object, and pedophiles may say they have “rights” like everyone else; but this means nothing to the child victims, or their surviving parents. A child’s “rights” to life and happiness are greater than a pedophile’s presumed “rights” to his own sexual satisfaction and gratification. Kill the pedophile; hang the murder and the rapist. Let the public know there still is some “justice.”

(Regarding recidivism among overall prison population releases, your Presenter has seen several occasions where White men in a Missouri prison, one in particular, sought parole, only to be denied many times. This prisoner had established many programs designed towards prisoner reformation, and restorative justice, where the crime is recognized as harm done to the victim(s) and to the community; and for victim restitution and compensation; and he taught hundreds of prisoners, had a fairly good success rate, and received many awards from the State Prison officials (whereat he was) for his good works. He was and is a model prisoner, fit for release into the general populace. He admitted to your Presenter that upon release, he would obtain work permits to return to the prison system as a counselor, teaching and managing these same Programs that helped so many other prisoners recognize and admit their wrongs and obtain reform and release. But he himself could not obtain parole. Yet so many Black prisoners, and even a few White prisoners, having committed as bad or worse crimes, were released from that same prison, convicted of yet another, often similar crime, sent back to that prison, only to be later paroled again, arrested, convicted, and returned again, several times over. All the while, this one White prisoner with his superior abilities and proven instructional results, remained. In spite of his repeated appeals, administratively and judicially, to this day, he sits in prison, while Blacks come and go and return and go again, as if prison were a part time job. It was alleged the State of Missouri was paid more money to keep him in).

PART VI.
THE PUBLIC HEALTH:
Nesting Upon the Branches, in
The Trees Within, The Forest Without

Crime is not the only way to afflict a populace with misery. Diseases which would otherwise not be endured can be brought upon an innocent and unsuspecting people by others, intruders and invaders who intend upon hurting their “host” population in any and every way possible; and here is both what these intruders have and what they do with those diseases, all to the dis-advantage of the White people, particularly those who live in Ames.

Statistics gathered by the various health agencies, Local, State, and National, indicate that consider all races of people, and it is unfortunately among the Blacks where are found the highest rates of communicable diseases, especially sexually transmitted diseases (STD); and of those, the Blacks carry the most dangerous ones, such as gonorrhea and syphilis; and Blacks are equaling, or at least rivaling, the homosexual population regarding numbers of “HIV” and “AIDS” cases.^{66/}

These failures in individual and racial health maintenance of some, though not all, of the Ames populace at large, now or newly arriving, would cause anyone to question the introduction of any person, of any race, into this city, if their “reputation” is one of having an overwhelming propensity towards the (un)intentional acquisition of communicable diseases, and to question

⁶⁶ BLACKS & SYPHILIS. None of the Health Department sources found mentioned anything about the supposed intentional injection of syphilis into Black men decades ago, nor by whom., nor its effect on today’s syphilis rates, although it apparently happened. When looking at the “doctor,” what may appear to be a “White man” to the Black man may not be a White man. For example, Jews, representing an overwhelming number in the medical world, have a “white” skin color, and often “pass” or are perceived as Whites; yet they are not Caucasians as a race. There is a big difference between a Jew and a Caucasian. Thus, while Wrong-Doing may have been done, the damaged complainants must now find the true perpetrator’s race, then decide WhoDunnit.

whether such individuals have not only a propensity towards the negligent or willful disregard for obtaining treatment of such dangerous diseases while engaging in sexual activities — including violent sexual attacks upon others; which perpetuate those serious and debilitating diseases among the general populace of Ames and Story County, at least.

VI. – A.
COMMUNICABLE DISEASE
STATISTICS NATIONWIDE

Nationwide, in the Year 2003, 929,985 AIDS cases and 524,060 AIDS-related deaths had been reported to the U.S. Center for Disease Control; these are only the *reported cases*. While HIV infection, if without an AIDS diagnosis, is not reportable by name in all 50 states, the CDC estimates that there were 1,039,000 to 1,185,000 persons in the United States living with HIV/AIDS, with 24% to 27% of these “victims” (victims often of their own doing) unaware they had any such disease, and estimated that since 1990, about 40,000 more persons annually were infected with HIV each year. Since there is no known “cure” yet for HIV and/or AIDS, the number of infected persons never diminishes, but continually rises higher and higher every year, only diminished by their untimely, disease-induced death, and provides for the potential for more infections of other previously healthy people grows by leaps and bounds as well.

Humans are the only known “reservoir” — carriers — of these two types of diseases. The Reader must again remember that here with sexually transmitted diseases, as with crime, what is reported is not always the total number of disease cases. And, there is no indication of any “cures” here, thus the problem can be assumed to be increasing.

At the national level, from the U.S. Government’s Center for Disease Control, in Atlanta, Georgia, for those who seek out such information, embarrassing as it sometimes may be, we are told that health matters nationwide are not much better, and usually much worse. This would be of interest to Iowans, and Ames and Story County people especially, when considering the “cold wind” coming in to town, represented by a particular people from <the big shoulders city> (as defined in the Commentary’s Table of Contents) who, as shown further above and soon enough directly below, are less inclined to restrain their passions in a responsible way, all to our societal and individual and public health detriment.

“Sexually transmitted diseases (STDs) remain a major public health challenge in the United States. While substantial progress has been made in preventing, diagnosing, and treating certain STDs in recent years, CDC estimates that approximately 19 million new infections occur each year, almost half of them among young people ages 15 to 24. In addition to the physical and psychological consequences of STDs, these diseases also exact a tremendous economic toll. Direct medical costs associated with STDs in the United States are estimated at up to \$14.7 billion annually in 2006 dollars. . .” (Centers for Disease Control and Prevention, STD Surveillance 2006, Trends in Reportable Sexually Transmitted Diseases in the United States, 2006, National surveillance Data for Chlamydia, Gonorrhea, and Syphilis, ¶ 1, <www.cdc.gov/STD/stats/trends2006.htm>, visited March 2nd, 2008). These are only the *reported* disease cases.

Nationwide, racial disparities (i.e., the distance between them) persist across all reportable sexually transmitted diseases (STDs), none favorable to anybody. Racial and ethnic minorities continue to be disproportionately affected by sexually transmitted diseases. These

disparities may be, in part, because a) racial and ethnic minorities are more likely to seek care in the free or low-cost public health clinics (available more to the “poor” than to the “middle class,” who are almost equally desperate for health care money) that report STDs more completely than would family doctors or other private health providers, or b) the particular racial or ethnic minority is prone to acquire these diseases regardless of health care opportunities, and proceed to a reckless disregard any symptoms or other indicators of infection. However, this “reporting bias”^{67/} does not fully explain these differences. Other contributing factors include limited access to quality health care (at perhaps any cost), or poverty, and/or higher prevalence of disease in these non-White populations.

Chlamydia (pronounced ‘kle-’mid-ee-dia’) remains the most commonly reported infectious disease in the United States. As with Iowans, most chlamydia cases in America go undiagnosed

Gonorrhea is the second most commonly reported infectious disease. From 1975 to 1997, it had a 74% decline in reported cases, then increased during 2003 and 2004. In 2006, the gonorrhea rate was 120.9 cases per 100,000 population, an increase of 5.5 percent since 2005.

For Syphilis, in both primary and secondary stages, reported cases decreased throughout the 1990s, and in 2000 reached an all-time low. However, over the past six years, the syphilis rate in the United States has been increasing. Merely between 2005 and 2006, the national syphilis rate increased 13.8%.

The overall syphilis rates among all races of women increased 11.1% between 2005 and 2006, after a decade of decline. The reasons for these overall increases among women are not yet clear to the health authorities.

The Center for Disease Controls “2006 STD Surveillance Report” show higher rates of all STDs among minority racial and ethnic populations when compared to whites, with the exception of Asians/Pacific Islanders, whose populations, and afflicted numbers, are very few.

In 2006, chlamydia among Blacks was more than 8 times higher than among whites; about 46% of all reported chlamydia cases were among Blacks.

For gonorrhea, racial disparities even greater, and racial gaps in diagnosis of gonorrhea are more pronounced than any with other disease.

The gonorrhea rate in 2006 among Blacks accounted for 69% of nationwide reported cases of gonorrhea; it was 18 times greater than that for Whites, increasing by 6.3%, being the first increase since 1998.

⁶⁷ BIAS, as used in the U.S.CDC reports, describes the public & private medical sectors’ (un)willingness to reporting such diseases, rather than a negative import upon nor prejudice of racial minorities. (Cf. Helen Margellos, MPH, Abigail Silva, MPH, and Steven Whitman, PhD, “Comparison of Health Status Indicators in Chicago: Are Black-White Disparities Worsening?”, Research and Practice, January 2004, Vol. 94, No. 1, pp. 116-121, at p. 120, n.12 (Peer Reviewed), American Journal of Public Health (Washington, D.C.), <www.ajph.org/cgi/reprint/94/1/116>, visited March 19th, 2008. Re: Margellos, Note 12, bias in reports, see: Centers for Disease Control and Prevention. Primary and secondary syphilis-United States, 2000-2001, *Morbidity and Mortality Weekly Report* 2002;51:971-973, per their cite).

For syphilis rates in all stages, rates increased for all races and ethnicities in 2006, although racial gaps are narrowing (and not for the better), disparities remain, and Blacks continue to remain disproportionately affected by syphilis, with a rate more than three times the rate for Hispanics, who have the second highest rate.

Whites accounted for 38.4% of syphilis cases in 2006.

Between 2005 and 2006, the rate among blacks increased 16.5%, with the largest increase among black males, with an increase of 18.1%.

In 2006, syphilis rates among Blacks increased for the third consecutive year, being now approximately 6 times higher than among Whites, and yet this represents a decline since 1999, when the syphilis rate among Blacks was 29 times greater than among Whites.

This presumed declining syphilis rate among Blacks of late was countered by recent, significant increases of syphilis among White men, and yet it does not mean the earlier “29-times rate” is no longer with us to afflict all the more unfortunate so-called “victims” — of whom there probably are, innocently and usually by rape, a few, if not many especially among your Presenter’s favorites, the White Caucasian race.

Syphilis among Black women rose 11.4% from 2005 to 2006.

In 2006, all stages of syphilis 43.2% of all reported syphilis cases occurred among Black women, being 16 times higher than in White women

In March, 2008, an international news service reported that in America, syphilis rates were 7 times greater in 2007 than 2006, with men accounting for six times as many cases as women, driven by a continued surge in cases among homosexual and bisexual men. Homosexual and bisexual men accounted for 64 percent of syphilis cases in 2007, up from about 5 percent in 1999. They also called rises of syphilis among women and blacks “troubling.” Syphilis was said to be 6 times higher for men and 13 times higher for women than among Whites. The rate for black men has risen 99% since 2003.

(Cf., U.S. Department of Health and Human Services, Center for Disease Control, Surveillance 2006 > Sexually Transmitted Diseases > Surveillance & Statistics > 2006 Reports > “Trends in Reportable Sexually Transmitted Diseases in the United States, 2006,” National Surveillance Data for Chlamydia, Gonorrhea, and Syphilis, <www.cdc.gov/std/stats/trends2006.htm>, visited March 2nd, 2008. See also: Reuters News Service, Home > News > Health > Article > (by Title), <www.reuters.com/article/healthNews/idUSN1220954820080312?feedType=RSS&feedName=healthNews&rpc=22&sp=true>, issue date: March 12, 2008, visited March 12th, 2008).

An unidentified individual was reported as writing: “[Inter-racial rape, as well as consensual sexual intercourse during] inter-racial dating, will certainly increase the rate of AIDS, syphilis, herpes, gonorrhea, and just about every other sexually transmitted disease. The CDC’s HIV Surveillance study has been in progress from the 1980s until the present. When I first found the CDC data in 2000, Black heterosexual males were about 14 times more likely to be HIV-positive than White heterosexual men. It appears that the racial gap has widened since then, to a Black to White HIV infection rate ratio of about 18.6 for heterosexual males and 18.3 for

females in 2004. That assumes the US population ratio, White non-Hispanic to Black non-Hispanic, in the 17-44 age group, was 5.639 for both males and females. Incidentally, that same population ratio was 5.791 in 2001, 5.744 in 2002, and 5.691 in 2003. Furthermore, Blacks are 31.1 times more likely to be infected with syphilis and 44.0 times more likely to be infected with gonorrhea, as compared with Whites.” (Source: “Sexually Transmitted Disease Surveillance 1997?; prepared by the U.S. Department of Health and Human Services, Centers for Disease Control and Prevention, Division of STD Prevention; published September 1998; see also, Derek Bargeld, Commentary: “Jana Shearer: The Defilement and Death of a White Girl,” <www.newsnet14.com, January 20, 2008, visited March 24 th, 2008. See also: CDC, Surveillance & Statistics > Annual Reports, <www.cdc.gov/nchstp/dstd/Stats_Trends/Stats_and_Trends.htm > and, CDC, /Surveillance 2006 > All 2006 Reports > 2006 STD Surveillance Report, (Print Version; PDF), <www.cdc.gov/std/stats/default.htm>, visited January 28, 2008).

Not mentioned in the CDC Reports, as immediately found, was the origin and rates of the several types of fatal or debilitating blood diseases, caused or derived from tattoos and body piercing, which often amounts to almost 80% of *reported* cases of hepatitis, etc. in large cities, and most of these among the young White people. Such youthful indulgences in “body art” are more than a permanent mark at a time when their ideas and ideals will eventually change, but it is also, and more importantly, a major opportunity for acquiring these slow-death diseases, that will bring upon them an early and frustrating demise which they do not fear now, yet they will, when impending doom faces them in that untimely and unavoidable manner. A lament will not heal them; nor will it protect us.

VI. – B. COMMUNICABLE DISEASE STATISTICS IN IOWA

Who among Iowans read, or even now remember, this Public Notice of impending doom for a select and not always so ignorant few who might “never know what hit them” until it was too late:

“The Iowa Department of Public Health hereby issues the following PUBLIC HEALTH BULLETIN pursuant to the authority granted by Iowa Code section 135.11(1), (2), and (3). . . The number of people with syphilis infections in north central Iowa is increasing. Two clusters of cases in the area have been identified. This infection is being spread person to person. Since some individuals who have been infected or exposed to this infection are traveling in and out of state, . . .” (Emphasis in the original text).

In the state of Iowa, serious sexually transmitted diseases, such as syphilis, gonorrhea, chlamydia, HIV, and AIDS are reportable — assuming these are reported by the person afflicted with them — to the Iowa Department of Public Health. Obtained from their website, these statistics were found, the latest as of Year 2005, and people in Ames should take careful note of a small yet devastating problem with “new people” coming into town, especially when they have a proven propensity to bring with them more than a “face value”, more than merely “the content of their character.”

As with other statistics in this Commentary, the primary focus is the relationship of Whites and Blacks; other races are not considered, because this was the origin of the “non-

Inclusiveness” complaint, and because of their essentially, and of late reportedly, small populace. We must also keep in mind here that Whites are about 90% of the Iowa population, and Blacks about 2%, with other “minorities” much less in numerical presence.

FOR CHLAMYDIA case in Iowa, the “2005 Chlamydia by County and Age” and “by Age and Race” charts report this disease occurred in 7,390 cases, was most prevalent among people age 15 to 29.

Whites were 52% of all reported chlamydia cases; most afflicted were:
White men age 20 to 24, and,
White women age 15 to 24.

Blacks were 17%, with:
Black men age 15 to 29, and,
Black women age 15 to 24, afflicted the most.

White women were afflicted with chlamydia more than White men;
Black men and Black women’s higher numbers varied by age group.

FOR GONORRHEA, the “2005 by County and Age” and “by Age and Race” charts report this disease occurred in 22 cases, and was most prevalent among people age 15 to 24.

Of all reported cases of gonorrhea, most afflicted were:
Whites were 35% with:
White men age 20 to 29, and
White women age 15 to 24.

Blacks were 42%, with:
Black men age 15 to 34, and
Black women age 15 to 24.

For some reason,
more White women were afflicted with gonorrhea than White men, and,
more Black men were afflicted with it than Black women.

FOR SYPHILIS in Iowa, in all stages of the disease, while the incidents of discovery were very few Iowa-wide (28 cases), and none in Story County, the “2005 by County and Age” and “by Age and Race” charts report this disease was most prevalent among people age 15 to 29.

Of all reported syphilis cases, most afflicted were:
Whites were 28%, with:
White men age 20 to 34, and yet,
No White women were reported as being afflicted.

When one considers the miserably acceptable, socially popular, desires for White women to accept Black men as their lovers, it is more understandable how this disease rate will increase substantially, and while the White woman suffers, the Black man will in all likelihood leave her.
(One might be led to believe that this increasing and debilitating affliction fast

approaching us is an almost Biblical retribution upon them both, and also, upon us all, for “tolerating” it).

Blacks were 39% of the syphilis cases, most afflicted were:
Black men age 15 to 54,
and Black women age 15 to 29.

Hispanics, at less than 1% of the population in Iowa, had 11% of the reported syphilis cases.

For some reason, reports indicate that:
Among Whites, only men were afflicted with syphilis;
Among Hispanics, only women were afflicted with syphilis; and
Among Blacks, Black men and Black women were numerically equally afflicted with syphilis in their varying age groups.

The numbers of other reported sexual diseases among Asians, Hispanics, and others were for most circumstances very small, either because of their societal influences or low populations.

From 2004 to 2005, there was very little difference in the number of cases of Chlamydia, gonorrhea, and syphilis; which means, if there were i.e., 10 reported cases in 2004, and 10 reported case in 2005, it is probable that there were 20 total cases, not 10, unless “cures” were noted, a fact which was not blatantly mentioned in any of these health department reports and statistics. (See: Iowa Department of Public Health > A-Z Index > S > Sexually Transmitted Disease Program > Program Links: “2005 STD Statistics” (statistical charts), <www.idph.state.ia.us/adper/common/pdf/disease_prevention_immunization/std_control.asp>, “Public Health Bulletin, Issued July 21, 2006” (re: Syphilis discovered), <syphilis_bulletin_072106.pdf>, visited March 3rd, 2008).

It is understandable how the numerically superior Whites in Iowa can lead the racial list of having sexual diseases, their being (depending on statistical sources) about 90% of the Iowa population. But when Blacks are only 2% of all Iowa, their disease rates as shown directly above are so great, it is entirely unacceptable, and the matter of “inclusiveness” ought to be addressed as in the Banishment situation described below (in Part XI., The Resolve, Then The Resolution, D., Compliance, or Banishment: Return Them to Their King, From Whence They Came).

With these more than troublesome diseases of chlamydia, gonorrhea, syphilis, etc., there will be others, such as the diseases mentioned in the introductory paragraphs of this Part VI., and that being the “Acquired Immune Deficiency Syndrome” (AIDS) and the “Human Immunodeficiency Virus” (HIV), often accompanying AIDS almost as a friendly companion, if not a supposed precursor or inducement of AIDS.

While not indicating whether a person with AIDS or HIV also had been concurrently found with one or more of the above three diseases, in addition to the previous known and reported cases of AIDS and/or HIV,

FOR HIV, Iowa health officials say there were:
In 2004, 105 new HIV cases;
In 2005, 114 HIV cases.

(Since there is no known “cure” for HIV, the total keeps getting larger, and therefore the risk also greater, and increasing, although these statistical Sources do not mention nor offer details of that, and mentioned or not by Them, the risk to a society of healthy people keeps getting greater. Try quarantine or isolation, as suggested below, at Part VI., in § D. For the Public Health & Good: Quarantine and/or Isolation. Regardless of the assertions that AIDS and/or HIV are not so “communicable” as popularly believed, the popular belief and its attendant fears often will prevail: for healthy people, they will believe their “odds / chances” of getting AIDS or HIV from a carrier of either when in close contact, even in an acceptable social setting, is “50-50” — as in, ‘Either they get It or they don’t’, and not as asserted as ‘small chances of getting it’. And the presumption that ‘condoms prevent disease’ is stupid: a closer look at the molecular structures show that the AIDS / HIV virus is smaller in size than that of the condom, and apparently may easily pass through it. Odd as it sounds, this seems to be true. Let some other smart one prove this wrong).

The Year 2005 cases were more than in any year since the Public Health Department began reporting such cases in 1998. This was a 6% increase over 2004 and a 23% increase over 2003.

In 2005, HIV was mostly among:
White men age 20 to 40;
Blacks represented 22%;
Hispanics represented 6% (down from 11% in 2004).

And of all these, 80% lived in large Iowa cities (particularly the counties of Polk (with Des Moines), Johnson (Iowa City), Linn (Cedar Rapids), Scott (Davenport, and the Quad Cities), and Pottawattamie (Council Bluffs, and Omaha)), with 75% of all cases admitting homosexual activities.

Statewide in 2004, there were: 69 AIDS cases;
In 2005, 79 more AIDS cases, an increase of about 10%.
25% of AIDS cases were among Blacks,
With non-Hispanics, and women, making up the larger proportions of people with AIDS.

There were 23 deaths among persons with HIV/AIDS, the lowest number since 1998.

(See: <IDPH, “Human Immunodeficiency Virus (HIV) Also known as: HIV/AIDS, Acquired Immune Deficiency Syndrome (AIDS),” 1) The Disease and its Epidemiology, C., Reservoirs, G. Epidemiology, <http://www.idph.state.ia.us/adper/common/pdf/epi_manual/hiv.pdf>, at Home Page, A-Z Index > H > [HIV Community Planning Group](#) > HIV/AIDS Program Information > 2007-2009 Iowa Comprehensive HIV Plan > PART B: EPIDEMIOLOGICAL PROFILE > Chapter 3: HIV In Iowa Part 1, Part B Chapter 3: 2005 Epidemiological Profile for Iowa, “EXECUTIVE SUMMARY, EPIDEMIOLOGY OF HIV, AIDS, AND STDS IN IOWA,” </disease_prevention_immunization/comp_hiv_2009/chapter_3_part_1.pdf>, visited March 3rd, 2008).

The disadvantage to people in Ames and in Story County is when the kinds or types of people who are less desirable as neighbors, and those in other large cities in Iowa, become aware

of this deadly disease increase, they may see that Ames is a nice quiet, HIV and AIDS-free town, and they decide to move here, intentionally bringing with them their usual and often flagrant, non-discreet lifestyle, which on its own would be objectionable enough only if flagrantly flouted and touted among the surrounding citizenry; but as a co-incidental venturi effect, the same people, or their visiting friends, help bring into Ames along with them the very deadly diseases they and everyone now here desires to avoid; and thereafter, it takes the innocent to the grave along with the guilty, and at a great expense upon us all, financially and emotionally. Keep them away, or send them away, for “the public health.”

Yet when considering the sexually transmitted diseases that are found within some, though not all, Blacks in Iowa, with that race being only about 2% of Iowa’s population, the Blacks nonetheless represent about:

20% of the reported chlamydia cases,
33% of the reported gonorrhea cases,
50% of the reported syphilis cases,
25% of the HIV cases, and
20% of the AIDS cases.

And these are only the REPORTED disease cases.
How many more are unreported, unknown?

How many innocent people in Ames, and in Iowa, must suffer, directly or indirectly, because of such a “lifestyle” inclining towards death as well as destruction? And Black people are the largest carriers of such devastating diseases. Does the Ames City Council and the ever-loving nanny-governor at the HUD HQ want these kinds and types and afflictions to be “welcomed, inclusive” in the Ames community? They’ve got to be nuts; and more and more it appears as if they are — but they aren’t, really: they are merely ‘obeying orders like good little bureaucrats.’

There must be something about the Black peoples’ “personal lifestyle” that lends these Black people to become victims of such diseases, often of their own doing, and then victimizing other, often innocent people, in the process of their reckless (or perhaps intentional) enjoyment of life and its pleasures. This aspect of the “content of their character” needs to be either addressed more directly by encouragement, or forcefully corrected by law, if Iowans at large are to be expected to receive Blacks into any form of “inclusiveness” in Ames of those Blacks living here now or as newly arriving Blacks from <the big shoulders city> or elsewhere. Who wants such a sexually diseased person living nearby, or standing nearby? Some people ask too much.

As with the nation wide STD reports from the Center for Disease Control (set forth below), “minorities” in the poverty levels may be more inclined to seek general health care at free or low cost public health facilities, so they may also do here in Iowa. Even so, these statistics are enough to cause any thinking person in Iowa, regardless of their race, to consider the probable troubles these figures represent to the overall social and moral fabric. The greater difficulty facing the people of Ames in particular, as also people nationwide, is that these are only the **reported** cases of these diseases; unknown numbers of others, whether ignorant, fearful, or willful, have not been discovered, all to the risk of the public health, at least here in Ames and Story County.

And yet, to the ever-lasting amazement if not disappointment of those with a sufficient amount of ‘common sense,’ there are seen so many usually young White women seen “dating” or romancing or otherwise “(sexually) involved with” young Black men (where as one almost never sees White men with Black women). And one must begin to wonder, while not considering the crime potential, how particularly these “personal relationships” can *not* result in sexually transmitted or congenital diseases — and how many of these women will *not* see the physical deformities inflicted upon innocent new-born babes, fathered either by these Blacks or any other.

Where went that now increasingly rare-to-find “common sense” that would warn off these White women from a fate worse then a slow death by any other disease; for what woman, or man, wants to see their children suffer from “the sins of their fathers, and mothers, visited upon the children”? Or suffer herself because of any one or more of the above dis-abling, sexually acquired diseases, simply by having sex with a Black man? Apparently, more White women desire this fate than can be imagined, all for their unfounded, senseless and unproductively politically correct, socially acceptable, racially debauching need for showing some unattainable “equality” of the races, or some other such nonsense. A popular phrase of late arises among some racially aware young White people, compelling upon themselves and their acquaintances a more strict racial compliance then their parents would, will have this answer to any White woman who lies with a Black man:

“You go Black, don’t come back.”

And apparently for these reasons, at least.

And to a racially aware White person, this only brings common sense out of a truly senseless situation. What White man of any self-respect would want a White woman who had “been with” a Black man? Hopefully, none.

Unfortunately, while birds of a feather flock together, and maintain the genetic continuity of their own breed, humans can exceed their “breeding” limits and produce rarely the most beautiful, but usually the most disgusting, of racial mixtures. Nature by its own means and methods does police the flow and course of Its populace and their genetic reproductions and mutations malevolent, but It takes its own time in deleting from existence that which is non-functional or exceeding its Original Intent. Also, It does not concern itself much with the thought occupying the ethereal minds of that life; that function, of the thought-process, is the work of humanity. And humanity, to survive as it seeks to be, must arrive at certain strictly construed conclusions, and exercise those strict conclusions in a manner which will assure the future of that particular race among all humanity, maintain the sanctity of its genetic composition, and provide for the generational reinforcement of its social fabric.

And when any “outside” source seeks entry into that genetic and/or social circumstance, for whatever reason, and by whatever means, and by whatever methods, especially when that entry is accompanied by terrible diseases, and miscegenation of the genetic composition, and willful violence against the host people, it is the Right and the DUTY of that same afflicted race of humanity to discover the source of these intrusions, contemplate its truest purposes and functions, and then decide for themselves whether to (foolishly) allow such intrusion, as favorable to its own existence or adverse. It is the consideration of a proper rejection of adverse intrusions, with race, crime, and disease, that is now set before the people of Ames; for few can deny that a mere existence of anyone or any people, so afflicted as the Blacks are or could be,

can be so detrimental as to cause a prohibition of another's entry into the pre-arranged, continuously maintained, racial and social structure and fabric as exists now in Ames and in all Iowa. It is a serious matter, and requires serious contemplation and serious, as well as meaningful, action.

FEAR RULES; FEAR GOVERNS; FEAR TRIUMPHS

The fears of the general populace towards contagion, or 'fear of the fear of contagion,' are of significant importance here, even if scientifically groundless and proven to be a mere bogeyman among the medically ignorant. Academics may inquire; Doctors may diagnose, Expert Witnesses may testify; Social Engineers may pronounce; Facts may indicate. It would become irrelevant that AIDS or HIV or TB (of which several new drug-resistant 'strains' are coming into America with the border-busting foreigner-invaders), even leprosy (which is making a come-back with illegal alien invasions of late), or any other truly "communicable disease" cannot be spread as quickly as can the mumps or measles in a children's schoolroom; but what about mosquitoes, and such? People worry.

It makes no difference to anyone (except the homosexuals, perhaps) that (admitted) homosexual activity in Ames, for example, would be apparently rare, when it is estimated that male homosexual ("gay men") households are only 0.2%, or that female homosexual households (:lesbian couples") are only 9.3% of the (probably) Ames population (which would appear an insignificant number) and yet 4.9% reported households with unmarried partners (Iowa-wide is 4.7%). (City-Data.com > Iowa > Iowa Bigger Cities (over 6,000 residents) > Ames, Iowa > Ames, Iowa, Likely Homosexual Households, Self-Reported, Same-Sex Unmarried Partner; no specific indication is made whether Iowa-wide or Ames only; and, Percentage Of Unmarried Households, <[www.city-data.com/ city/Ames-Iowa.html](http://www.city-data.com/city/Ames-Iowa.html)>, visited Sunday, June 22nd, 2008. Note how this Source labels lesbians as "couples," yet not the men).

And it makes no difference to the people who fear what these doctors and witnesses say is 'essentially impossible' to get. Phobia has its place, because it fears whatever affects the comforts of human existence as understood by the common man, the common woman, even the common child (for as many adults have a more childish mind than children, when challenged with fear and fright). And they all have reasonable grounds to fear these mysterious and unstoppable dread terrors that might strike the worried populace.

It may be all the more alleged, mostly by those who carry that contagion with them, that 'fear is a ridiculous malady, baseless, and all in the mind; ordinary sensibilities when comprehending modern science and its discoveries would see this as true; only 'junk-science' would say otherwise; it is a small risk, so there is nothing to fear'. But fear rules. It will be calmly alleged by medical science, and vehemently shouted by homosexual advocates, that AIDS and HIV are not as "communicable" as it once was believed; that such a disease would be rarely contracted beyond the means of sexual intercourse or intravenous injections (usually, though not admitted by them, as being "illegal drug use").

It has been, and most likely always will be, the decisions of the law courts at any "jurisdictional" level, that to "keep the peace," any communicable disease must be strictly regulated, regardless of the adverse impact upon the afflicted. This is simply because when a

'panic' strikes into the hearts of a sufficient number of the general populace, that fear seems to be more communicable than the disease those frightened people fear the most. Then, Fear governs. A panic-fear could cause a disruption among the general populace that would produce a social tumult, a disintegration of 'law and order,' that would threaten to tear at the fabric of other aspects of the social structures until reigned in, often by an overwhelming municipal police force, or at least by its much-observed presence, as a preventative. Terror alone may not sound like any "legal basis" for quarantine or isolation of these disease and its "carriers," but the possible results of that Fear certainly are.

It is that deep-rooted fear of death, and of deadly things, that prompts the generally emotionally-felt contagion called Fear, one that becomes the leading influence in individual and collective, or "mob," actions; it will govern the motives of mankind in its passion for survival equally as it did in any mob-ruled 'witch-hunt' of the past. That is why the courts had then, do now, and most likely will later, decide that those individuals carrying any or all communicable diseases will be somehow sequestered, not necessarily for 'the (scientific) truth of the matter,' but for *the fear of the matter* — for the "public health; the public safety; for good order." And rightly so. A paranoia plebiscite brings disaster: people could get hurt, even killed, murdered, in the panic of the moment.

Thusly shall the AIDS and HIV and other horrifying disease be quashed and crushed in Ames, in Story County, and all Iowa: as anciently, so now, regardless of anyone claiming 'discrimination' based on 'sexual orientation.' This is because fear triumphs. Amidst the deadly diseases like these, Fear consists in capitulating to the instinct of self-preservation. When someone comes in with obvious death in themselves, the living recoil, and it is the dying who are "out." (Cf. Peter W. Huber, *Galileo's Revenge: Junk Science in the Courtroom* (Basic Books, HarperCollins, New York, 1991), Chp. 8, The Paranoia Plebiscite, p. 130ff).

The "How-To" of ridding ourselves of this threat to our mutual health, safety, and lives, and remaining completely within "the law" while doing it is addressed in sufficient length further below in this Commentary, at Part XI., The Resolve, Then The Resolution, at § D., Compliance, or Banishment: Return Them To Their King, From Whence They Came.

VI. – C.
DISEASES AMONG THOSE FROM
<THE BIG SHOULDERS CITY>^{68/}
Chicago South and Its Ruins:
beyond Redemption's skills?

Among the complaints at the "Changing Cultural Face" meeting, at least regarding the "inclusive / exclusive" matter, were ones about "people from Chicago" — politely here, i.e., from <the big shoulders city>, and particularly Black people from the "South Side" of Chicago, often thought of as a "ghetto," overrun with crime and disease ridden, with the most unacceptable people any society could not want in their midst; such is the "reputation" of Chicago South.

⁶⁸ <the big shoulders city>. See the footnote in the Table of Contents for Part VI., The Public Health. Inclusiveness Commentary (Revised Edition, June, 2008)

To see how people from <the big shoulders city> can bring with them more than a mere crime wave but also a disease wave, consider that, not only is the overall crime problem getting worse there — and here, but also, the overall public health situation in Chicago is getting far worse than in Ames, and it is not going to get better in Chicago for a long, long, time. The South Side of Chicago, specifically in the ghetto neighborhoods, has long been factually a cesspool of violent and other crimes, drug use and abuse, sexual lasciviousness, reckless behavior, and host to, or originator of, all manner of other social ills; and it would appear that nothing will stop its slide down to the lowest depths of human misery, crime, and affliction.

In the Year 2008, the City of Chicago's population was about 2,869,000 (perhaps the "Greater Chicago Area" was about 5,288,000), with about 42% Whites, 36.8% Blacks, and 26% Hispanic, etc. The population gap between Whites and Blacks in the subsequent 8 or 10 years, when considering the exceedingly low birth rate among Whites, will easily be in substantial favor of the Blacks.

Any census requires the cooperation of those people being counted; and many of one or another race of people, for legal, political, or other reasons, may or do refuse, decline, or did not know or were not then present, to participate. A few years ago it was news-reported that 90% of the students in Chicago Schools were Black children; pity the Whites students there now. Your Presenter observed several years ago that in a "History Channel" TV program about the "civil rights" era, the Black leaders in Chicago, in the 1950s or '60s, allegedly did not want the true population numbers of Blacks to be publicly known, since they had far more Blacks living there than the census suggested. For this reason, "racially political correctness", some of the population statistics shown in this Commentary may be accurate per the Source, and yet less accurate in actual human mass population numbers.

For health concerns, as of Year 2000 (being 8 year old information, and thus easily statistically higher now than set forth here), that City is one of the most densely populated cities, with 12,700 people per square mile. To compare: Ames had 2,352 people per square mile; Story county, 139.6. (U.S. Census Bureau > State & County > QuickFacts, Illinois > Chicago, > Cook County; and, Iowa > Story County, > Ames, <<http://quickfacts.census.gov/>> visited March 24th, 2008). One might easily see how communicable diseases can spread, merely by close proximity to the afflicted person when living in a Big City such as this one.

Even though Blacks in Chicago are not (yet) in the majority, and by that means ought to soon have that lauded "democratic majority" ability to improve their own "quality of life" there, "[n]ationally and in Chicago, indicators for both Blacks and Whites improved between 1990 and 1998; however, Whites consistently fared better. Nationally, gaps narrowed on 10 indicators; for Chicago, they widened on 10 indicators. . . [Those "Indicators" are not presented here.]

"*Conclusions.* Nationally, [while] there is apparent progress in reducing Black–White disparities; this is not true for Chicago. Whether failure to reduce racial disparities is unique to Chicago or is common to other urban centers remains an open question with important implications. (*Amer. Jnl. Public Health*, 2004; 94:116–121)." (Helen Margellos, MPH, Abigail Silva, MPH, and Steven Whitman, PhD , "Comparison of Health Status Indicators in Chicago: Are Black–White Disparities Worsening?", *Research and Practice*, January 2004, Vol. 94, No. 1, pp. 116-121, at p. 1, inset (Peer Reviewed), *American Journal of Public Health* (Washington, D.C.), <www.ajph.org/cgi/reprint/94/1/116>, visited March 19th, 2008).

It may not be so obvious to other researchers and social commentators that perhaps the Blacks have no ability to improve those situations in Chicago or anywhere else, either because of the Blacks' race-wide disregard for individual and public health circumstances, or, these same Blacks do not have the mental or moral capacity to do it, being "less Blessed" than other races, particularly less Blessed than the White race. (Regarding the "more and less Blessed, see this Commentary's Part IX., *The Parade Passed Them By (And It Is Not Coming Back)*, further below).

These statistics regarding public health in <the big shoulders city> may be of interest, derived from a 2006 Chicago Department of Public Health report on Sexually Transmitted Diseases. Here, as consecutively found in that report, are some details regarding AIDS, HIV, gonorrhea, chlamydia, and syphilis rates; they are not so good, and contrary to most weather patterns, this nasty and hurtful storm blows from the East to the West.

"The 2005 AIDS incidence rate for Chicago was 30.4 per 100,000 population, almost triple the rate for the state of Illinois (11.3 per 100,000) and nearly double the US rate for 2005 (18.1 per 100,000). The AIDS rate for non- Hispanic (NH) Blacks in Chicago was 49.3 per 100,000, more than double the AIDS rate in NH Whites (20.8 per 100,000) and Hispanics (20.6 per 100,000).

"While all race/ethnicity groups have experienced declines [in communicable (sexual) diseases] since 1995, differences in the AIDS rates between NH Blacks and NH Whites and Hispanics have persisted. The AIDS rate in NH Blacks was 2.3 times higher than NH Whites and Hispanics in 1995, and in 2005, the AIDS rate was 2.4 times higher in NH Blacks than in NH Whites and Hispanics." ("STD/HIV/AIDS Chicago," Winter, 2006, The HIV/AIDS Surveillance Program, Chicago Department of Public Health, Table 1., AIDS Incidence Rates by Year of Diagnosis, Chicago, 1985-2005 (as of 12/31/06), <http://egov.cityofchicago.org/webportal/COCWebPortal/COC_EDITORIAL/StdHivAidsChgoWinter06.pdf, visited March 19th, 2008).

In Chicago's reported AIDS disease cases, Blacks lead the Whites by significant numbers, at an average of 63% of all cases:

In 1995, 975 were Black, 408 were White, 211 were Hispanic;
In 2000, 639 were Black, 188 were White, 157 were Hispanic;
In 2005, 519 were Black, 188 were White, 155 were Hispanic.

After 1985, AIDS among Blacks apparently and suddenly dramatically surpassed that of Whites with AIDS. "NH Blacks in Chicago continue to be disproportionately affected by AIDS. Of all AIDS diagnoses in 2005, NH Blacks accounted for 59%; three times as many AIDS cases are NH Black than are NH White (22%) or Hispanic (18%) . . . Men who have sex with men continue to represent the largest percentage of AIDS diagnoses, accounting for 44% of AIDS cases in 2005." (Chicago Health, Tables 1. Aids Incidence Rates 1985-2005, and Table 2., AIDS Cases by Year of Diagnosis 1995-2005, & notes, pp. 4,5).

In Chicago's reported HIV disease cases, again Blacks lead Whites by similarly significant numbers, at an average of 56% of all cases.

In 2001, 683 were Black, 342 were White, 182 were Hispanic;
In 2003, 640 were Black, 269 were White, 188 were Hispanic;
In 2005, 644 were Black, 238 were White, 143 were Hispanic.

“In 2005, non-Hispanic Blacks comprised the majority of HIV diagnoses (58%), followed by non-Hispanic Whites (25%), and Hispanics (13%).”
(Chicago Health, Table 3., HIV (Not AIDS) Cases by Year of Diagnosis 2001-2005 & notes, p. 6. This table began with Year 2001).

In Chicago’s reported Gonorrhea cases, Blacks were entirely more afflicted than other races, at an average of 72% of all cases:

In 2001, 10,309 were Black, 343 were White, 282 were Hispanic;
In 2003, 8,651 were Black, 391 were White, 280 were Hispanic;
In 2005, 7,315 were Black, 372 were White, 298 were Hispanic.

“Males and females are equally affected by gonorrhea. Nearly 75% of 2005 gonorrhea cases were NH Black. NH Whites and Hispanics comprised just 7% of cases in 2005. Approximately 19% of cases were reported with unknown race/ethnicity making interpretation difficult.” (Chicago Health, Table 8., Trends in Gonorrhea Cases 2001-2005 and notes, p. 16. This table began with Year 2001).

In Chicago’s reported chlamydia cases, Blacks lead Whites and Hispanics, at an average of 62% of all cases:

In 2001, 14,238 were Black, 619 were White, 1,803 were Hispanic;
In 2003, 13,409 were Black, 731 were White, 1,877 were Hispanic;
In 2005, 14,704 were Black, 926 were White, 2,135 were Hispanic.

“As was the case with gonorrhea, most chlamydia cases were in NH Blacks (64%). NH Whites and Hispanics comprised just 13% of cases. Again, note that race/ethnicity is missing for approximately 22% of cases making data interpretation difficult.”
(Chicago Health, Table 10., Trends in Chlamydia Cases, 2001-1005, p. 19. This table began with Year 2001).

In Chicago’s reported syphilis cases, again Blacks lead Whites and Hispanics, at an average of 44% of all cases:

In 2001, 152 were Black, 98 were White, 27 were Hispanic;
In 2003, 126 were Black, 97 were White, 26 were Hispanic;
In 2005, 165 were Black, 177 were White, 49 were Hispanic.

“The number of syphilis cases increased 41% between 2004 and 2005. Over this period, primary and secondary syphilis cases increased 90% among NH Whites and 58% in Hispanics. ¶ In 2005, the overwhelming majority of primary and secondary syphilis cases in Chicago were in men (91%). ¶ In contrast to chlamydia and gonorrhea, which affect NH Blacks and youth disproportionately, the highest proportion of primary and secondary (PS) syphilis cases occurred in NH Whites (42%) and in those aged 30-39.”

(Chicago Health, Table 12., Trends in Primary and Secondary Syphilis Cases, 2001-1005 and notes, p. 22. This table began with Year 2001).

In 1998, Blacks had 4 times more tuberculosis cases than Whites. (Source: [probably the Chicago Health Department, or a related Chicago health source]).

In the Chicago Health Department's computer generated neighborhood maps, the predominate areas for all these diseases were in the Near North Side and North Shore (the 'lake shore' area), and South Side (areas apparently mostly homosexual and/or Black) neighborhoods. (See: Chicago Health, Figures, Prevalence Rates by Community Area, as of 2005, pp.10,18,21).

While these Chicago reported STD cases, as in Iowa's reports, show the number of *reported* cases, un-reported cases (because of individual un-awareness or dis-regard) probably far exceed these statistics, and remain a danger to the health of the people of Chicago now, and soon to Ames, if people from <the big shoulders city> continue to either move here or simply occasion the locale, with attendant activities replicating the troubles of their habitat origins. And whether romancing or raping our White girls and White women, their Black plague will be upon us all, men as well, directly or indirectly.

And, as with the U.S. and Iowa statistics, for these Chicago reports, there was no obvious indication of the "cure" rate for these serious and dangerous, destructive sexually and other transmitted diseases; thus, for the safety and health of the general Ames public, it may be considered that each year essentially increases the total number of disease cases, until proven otherwise. All this makes the STD matter all the more dangerous, whether in Ames, in Iowa, or in Chicago, or anywhere. It is enough for all thinking men to stop and think before acting; and it should give the women the 'chilly shivers' considering that Cold Wind now blowing into town is about to come upon them. They should recognize who it is they are with.

And someone wants, desires, these kinds and types of people, with their necessarily attendant problems in every and all aspects of their racial lives, to come into Ames, and expect them to be welcomed by all citizens here? This is yet another form of insanity to be "cured," before we end up "just like them."

VI. – D. FOR THE PUBLIC HEALTH & GOOD: QUARANTINE AND/OR ISOLATION

As it was read above about stereotyping,^{69/} where life-saving questions regarding swimming in the ocean with sharks was considered, conclusions based on stereotypes are usually derived from fact and previous conduct, not prejudice and ignorance; and only occasionally distorted out of its true intent by those who would have someone else turn away from such logical conclusions as 'Do Not Swim With Sharks.' Don't be afraid to use stereotypes, especially if the facts plainly prove themselves true: it could save your life, or the life of someone you love.

⁶⁹ STEREOTYPING. For good reasoning regarding the better uses of this method, see this Commentary at Part II., The Public Safety: Feathered & Flocking Together: The "Content Of Their Character," Readily Revealed, in the introductory comments at Stereotyping: It Could Save Your Life.

And where “getting out of the dangerous water” is concerned, it is not we, the healthy, who need to get out of our own healthy societal waters, but rather it is the sick, the diseased, and especially those with deadly communicable diseases — physical or mental, biological or criminal — who must both get out and stay out — or be removed, to avoid polluting the healthy waters of an open society that is easily infected and hurt by irresponsible, reckless, violent, and/or diseased people, who constantly, *constantly* complain that social “stereotyping” based upon the facts brands them as unacceptable; and that “tolerance” is needed to “live and let live.” And yet these irresponsible, violent, and/or diseased people *should* be branded and stereotyped as unacceptable, and they know this is what should happen, if their “condition” hurts others as much as it hurts themselves. And violent crime, murder, rape, sexual disease, all these and more do hurt themselves, and it hurts all those others upon whom they touch, malevolently or not. They were branded this way in the past because of their own doings, and the health and welfare of the public was sufficiently protected, as best as it could be; why not now, when such dangers are all the more present, in even worse circumstances, and in even worse numbers? Why not?

The best method of “protection,” “defense,” or “prevention” against acquiring any of these deadly, existing, potential or actual threats, if not also as much dis-abling, diseases, is obvious: apply the ancient medieval technique practiced long ago, superficially harsh as it was then and shall be now, of quarantines or isolations of the afflicted persons: take them out of the public places and keep them safe yet not a risk to healthy persons, until these afflicted ones are either cured or dead. To allow anyone with a deadly disease such as TB, AIDS, or HIV, or disabling diseases such as syphilis or gonorrhea, to roam about any city or town unmanaged, unsupervised, amidst an unprotected and unsuspecting populace, is equal to letting rabies-mad dogs run among a crowd of people young and old, and expect no injury. If these afflicted people truly want to be a help to society, and show their “appreciation for life,” then they should willingly and voluntarily seek not to in-clude themselves, but to ex-clude themselves from the people among whom they now live. Anything less is to defy their sudden sense that “life is precious” which descends upon those whose life is known to be sooner-than-later at an end. This voluntary quarantine or isolation the afflicted may, and probably will, object to. This, the healthy must do, even if against the will and over the objection of those disease-dangerous persons. (Unfortunately, where some people are concerned, this quarantine or isolation will have to be forced into that circumstance nearly at gun-point, for the betterment of humanity).

From a website “pamphlet,” describing this potential blessing upon the healthy people in Ames, and in all Iowa, can be found the basis and application of any necessities for quarantine or isolation of persons with diseases that can hurt or injure other, often innocent, people. That webpage describes it thusly:

If such a dangerous enough disease such as listed above or immediately below is discovered, the afflicted person can be either isolated or quarantined from others, willingly or not, for everyone’s protection. This is only right. However, no matter how carefully done, the possibility of negative legal consequences of a health-oriented quarantine or isolation would still be far less injurious than to have that person at risk to wander amongst an unwarned, unprotectable humanity. There are many occasions and circumstances where no one wants such an “equality” nor any “equal opportunity,” or “affirmative action” to afflict themselves so we all can say “we are all alike, we are all the same.”

A “ ‘quarantineable disease’ means any communicable disease which presents a risk of serious harm to public health and which may require isolation or quarantine to prevent its spread. Examples include, but are not limited to: Cholera; diphtheria; infectious tuberculosis; plague; smallpox; yellow fever; viral hemorrhagic fevers, including Lassa, Marburg, Ebola, Crimean-Congo, South American, severe acute respiratory syndrome (SARS) and others not yet isolated or named.” (Why AIDS, HIV, and other serious, often fatal, diseases are not included may be explained by Health Department officials; why quarantine is not applied may be explained by The Legislature).

“Isolation” is: Confinement of a person who has or is suspected of having a communicable disease in order to prevent that person from exposing others to the disease.

“Quarantine” is: Confinement of a person who has been exposed to a communicable disease in order to prevent that person from exposing others should they become ill.

An “Area Quarantine” prohibits a diseased person going into or out from a building, structure or structures or other definable physical locations, or portions of it.

A “Voluntary Confinement” can be most helpful, when a local Health Board may request an individual, or a group of individuals, to voluntarily confine themselves to their home or at a health facility.

The Principles of Isolation & Quarantine are practical as containment measures, and are effective even if full compliance by either the diseased person (or the health authorities) is less than 100% (remember, nobody’s perfect — but some have a reckless disregard that descends far below a mere im-perfection). Quarantine may take various forms, such as home quarantine, work quarantine, facility quarantine, depending on the disease and the level of cooperation of the diseased person and related entities. Strict enforcement is not always needed; in most cases, it can rely on voluntary cooperation. In the event voluntary measures are not successful, it may be necessary to implement mandatory measures, but only as a last resort. (There is always someone willing to push it that far, and provisions are in place to assist them in satisfying their rebellious urges and yet protect us all at the same time).

To encourage voluntary participation in helping the diseased person as they are protecting their neighbors and friends and co-workers, Iowa law now provides that employers may not discharge an employee or take adverse employment action against an employee due to compliance with a quarantine or isolation order issued by the department or local Board. (Other workplace rearrangements may not be so protected).

All this is possible, the Iowa Legislature having previously provided for it, little known as it may be. The law on quarantine and isolation is found in Section 139A of the Code of Iowa. Most procedures for it are outlined in the Iowa Administrative Code 641-1.9, Chapters 1 through 10, and new “model rules” are found in Iowa Admin. Code, 641-1.12. (This is a brief overview, as found at the Polk County, Iowa website, <[www.polkcountyiowa.gov/health/PDFs/Isolation Quarantine.pdf](http://www.polkcountyiowa.gov/health/PDFs/Isolation%20Quarantine.pdf)>, last modified December 29, 2006, visited March 19th, 2008). See also: Iowa Law, Administrative Code Publications, Iowa Administrative Code, then (for those of us who are unacquainted with this website, it is best is to) choose HTML > ‘Search The Administrative Rules’; then at the screen’s upper middle blue tabs, click on the “Search Form” tab > then at the

screen's far left side in the TOC (Table of Contents) at "Administrative Code" put a "check mark" in that square; then at the screen right side in the "Exact Phrase" box type in the code #, i.e., 641-1.9 and click Search. You may get actually something. (See: <www.legis.state.ia.us/IowaLaw.html>). Compare this to, and perhaps apply this concurrently with, the "banishment" of criminals from this same geographical area, violent crime being equally or more destructive as any of these diseases; for does not "crime," whether violent or not, also put the victim in a "disease"? (For Banishment, See: Part XI., The Resolve, Then The Resolution, D. Compliance, or Banishment: Return Them To Their King, From Whence They Came).

To compare 'disease as a weapon,' earlier this year, it was reported in the news that a teenage Black man in Chicago infected 15 girls with HIV; he knew he had the disease, and yet he infected them anyway — all White girls. While there was no mention of Black girls being also infected with HIV by this Black man, these White girls, who seem to be having no demonstrable self-respect, and/or not taught to have self-respect, for their own White Race, now have a deadly disease for which there is no cure; and 15 White girls are now taken out of the Caucasian gene pool for the reproduction of the future children of the White race — a race of people which is failing to reproduce itself sufficiently as it is. That cunning and diseased Black man knew exactly what he was doing. He knew it was a death act inflicted upon those White girls. If Chicago Health Department authorities could have intervened, and used a Law Of Necessity, such as Isolation or Quarantine of that Black man — had that Department known of his afflicting potential (which they most likely did not know), life might have been much happier for 15 now *permanently diseased* young White girls. (Source: an online Internet news site, at <=probably NewsNet14.com/=>), visited in late 2007). In Early 2008, health department news reports stated that 1 in 2 Black girls had a sexually transmittable disease: "Disease rates were significantly higher among black girls – nearly half had at least one STD, versus 20 percent among both whites and Mexican-Americans." (Lindsey Tanner, Associated Press Medical Writer, "Study finds 1 in 4 US teens has a STD," March 11, 2008, <NewsNet14, March 11, 2008, <www.newsnet14.com>, by Date; also, <http://news.yahoo.com/s/ap/20080311/ap_on_he_me/teen_stds;_ylt=Aqwo4txIyU4mdg1OV2jgH_1ms0NUE>, visited March 13th, 2008). More than a few internet news sites reported this and so many other horrifying details of Black and also White infections of these diseases, usually resulting in inter-racial sexual activities.

For people with these serious diseases, particularly sexually transmitted diseases — regardless if acquired because of their own doing, they should not be allowed to place themselves into the public areas, nor should they be allowed to put themselves onto the public health budget as a highly expensive hospital care burden, with nothing further expected of them than to be kept alive as long as possible by a full-time nursing staff, and then die, simply because — if true — it was their own personal sexual and/or drug-use behavior patterns which exposed them to such diseases as they themselves knew, or should have known, existed and were able to be acquired by such irresponsible conduct. Why should the innocent pay for the sins of the reprobate guilty? It will be, yet ought not to be, the same innocent, normal-living public taxpayer who must then pay for these reckless people's "sins," in expensive hospital and medical costs for these willfully diseased people, to where those innocents themselves cannot afford any health care.

And consider the costs of attending to the afflictions and physical and mental disabilities of the innocent children born to those afflicted people, or who are orphaned, and who would also

become a burden upon the taxpayers, for years to come. Consider also, the injury and deaths inflicted upon those innocent and unaware people who need blood transfusions for some surgery or injury, becoming victims of these deadly diseases: many “blood banks” will accept blood from any and all “volunteer” blood donors, from whose personal need for money is greater than their desire for one’s own or another’s good health; often long-time drunks and drug addicts, a people whose lifestyle would make the hospital recipient of such blood cringe in fear if they knew the truth of the “pot-luck blood supply” from their friendly “blood bank.”

The causes of “cancer” may not be known to the common people, and childhood “autism” may result more from infant vaccinations and other ‘medical interventions’; but it is not usually a result of “reckless personal behavior habits.” Whereas diseases such as syphilis, gonorrhea, AIDS, and HIV are in almost every case the result of irresponsible personal behavior. There should be a heavy price for these people to pay, although there is none now; or, since many of them are far from wealthy and cannot care for themselves in such desperate circumstances, we may be required, by that same Necessity of the Case, to simply put them in isolation, and let them die unattended, except cared for by those “mutual friends of the feather” who earlier in great pleasure helped them towards their own grave; assuming they will help. (Perhaps, if their sympathetic friends in pleasure refuse to assist their dying former “partners,” then maybe a “draft, a conscription,” forcing them to “serve,” will solve the problem for lack of “care-takers.” Why risk the good health of normal nursing staff members, when these ‘birds of a feather’ can do it, and here compelled, to apply that compassion for life they had only a few pleasurable years or moments before — perhaps with these same dying people. Carrying these dangers into society, the afflicted people thought so little of other’s lives then, so abandoning them now will be a good reminder to their surviving sexual acquaintances that ‘they are next’ if all of them are not more careful.

PART VII.
HATE CRIMES IN AMERICA:
Never Wrassle with a Pig.
You both get Muddy, and the Pig likes it.

While the above crime statistics for Ames and Story County report few if any “hate crimes,” the following statistics in this section are for “nationwide” reports these so-called “hate crimes.” Those acts which Yesterday were mere “heated arguments” or “insults,” Today are now “criminal offenses,” difficult to define, rarely witnessed, easy to accuse, impossible to defend — and exclusively “minority ruled.”

VII. – A.
HATE CRIMES, NATIONALLY

“The 1990 Hate Crime Statistics Act charged the U.S. Attorney General to ‘acquire data... about crimes that manifest evidence of prejudice based on race, religion, sexual orientation, or ethnicity, including, where appropriate, the crimes of murder, non-negligent manslaughter; forcible rape; aggravated assault, simple assault, intimidation; arson; and destruction, damage or vandalism of property.’ A 1994 amendment added the disabled to the list of groups to be tracked.” (Caroline Wolf Harlow, Ph.D., et al., Statisticians, Bureau of Justice Statistic, “Hate Crimes Reported By Victims and Police,” National Criminal Victimization Survey and Uniform Crime Reporting (or, the Survey), U.S. Department of Justice, Office of

Justice Programs, Bureau of Justice Statistics, Special Report, November 2005, NCJ 209911, § Hate Crimes Committed Because Of Prejudice, p. 2, ¶ 1, <www.ojp.usdoj.gov/bjs/abstract/hcrvp.htm>, prepared November 9, 2005, visited March, 2008).

As defined by the U.S. Department of Justice, “an ordinary crime becomes a hate crime when offenders choose a victim because of some characteristic — for example, race, ethnicity, or religion — and provide evidence that hate prompted them to commit the crime. Bias crime[*] is another term for hate crime. Hate crimes that respondents report in the NCVS [National Crime Victims Survey] are based on victims’ perceptions of why they became crime victims.” (Survey, p. 1). Notice who it is that decides whether it is a “hate crime”: the victim.

(* “Bias Crime”: Similar to the nebular formulae of what constitutes a “hate crime,” as defined below, a “bias crime” is based upon the victim’s assertion: “Almost all bias crime victims cited offenders’ remarks as evidence for classifying the offense as a hate crime. Victims of hate crimes knew the crime they experienced was hate related because offenders made fun of them, made negative comments, used slang, hurtful words, or abusive language. About 99% of victims encountered hate-related language, irrespective of the offenders’ motives.” (Survey, upper right inset, p.3) They may as well arrest all the children on the playground, or men at the ball park. And they will, some day.

“The FBI Uniform Crime Report defines a hate crime or bias crime as a criminal offense committed against a person, property, or society which is motivated, in whole or in part, by the offender’s bias against a race, religion, disability, sexual orientation, or ethnicity/national origin.” (“Crime in the United States,” Hate Crime, U.S. Dept. of Justice, Federal Bureau of Investigation, Definition, <www.fbi.gov/cius_04/offenses_reported/hate_crime/index.html>, visited March 29th, 2008).

On this basis, at least, Hate Crimes Reports from Law Enforcement Agencies will suggest that, while “imputing [understanding; guessing] an offender’s motive is difficult,” and that, 4 in 5 hate crimes were violent acts, these crimes could also include such vague and nebulous “perceptions” such as “negative comments, hurtful words, abusive language.” (A perception can be anything the perceiver wants the facts or circumstances to be, whether true or false, adjusted to relate to the report-receiver). Yo’mama!

Motivation for a hate crime was, as described by the victim’s view:

57.1% of men, and 55.4% of women, believed it was because of the victim’s “race”;

30.2% of men, 30.9% of women, because of their “association” [i.e., with a political view, or gang member, or as a member of a ‘hated’ race?];

28.9% of men, 26.7% of women, because of their ethnicity” (almost the same as “race?”);

16.3% of men, 19.7 of women, because of their “sexual orientation” (usually homosexual?);

15.7% of men, 10.1% of women, because of an offender’s perceived characteristic [of the victim, such as race or gender, or both?];

11.9% of men, 13.1% of women, because of their religion;

1.3% of men, 10.8% of women, because of their disability (there, it was not described).

“Among victims of hate crimes, half of both whites and blacks and three-quarters of those identified as Asian or American Indian said they were victimized because of their race. Three-quarters of Hispanic victims of hate crime said they were victimized because of their ethnicity. The small numbers of sampled black hate crime victims limits analysis of the reasons they believe they were victimized. . . [Notice here, and perhaps elsewhere, how “Hispanic” is not considered a “race,” but an “ethnic” quality, and yet in ordinary crime statistics, a Hispanic offender is labeled “White” while a Hispanic victim is labeled “Hispanic”. This miserable statistical fact is discussed above in this Commentary and in this Commentary’s Attachment F., *Color of Crime* (2005)] . . .

“Generally, per capita rates of hate crime victimization do not appear to vary based upon victim’s gender, race, ethnicity, or educational attainment. However, young people; those never married, separated, or divorced; those Men and women were about equally likely to have experienced a hate or bias crime.” (Survey, Table 2., Motivation and for Hate Crime, p. 3 (bracketed commentary added); § 4 in 5 NCVS, p. 3; Rates Of Hate Crimes, p. 5; because of race, p. 6).

Violent crime was described a being 83.7% of all perceived hate crimes, with:
56.2% as simple assault;
28% as a verbal threat;
18.5 as aggravated assault;
5% as robbery; and [only?],
4% as rape or sexual assault.
(Survey, Table 3., Hate Crimes and other victimizations, p. 3).

The characteristics of the Offenders in a “hate crime,” “bias” or not, again nationally, were:

By Gender:

6.6% both men and women acting together against someone or more people;

72.2% of men acting alone

21.2% of women acting alone

By Race:

2.8 by more than one race together;

61.8% by Whites;^{70/}

23.6% by Blacks;

11.8 by some other race.

By Age:

23.0% 17 or younger (juveniles; essentially, school-aged children)

9.7% age 18-20 (young adults)

⁷⁰ WHITES IN HATE CRIMES. As discussed often in this Commentary, this presents a distorted conclusion, because the FBI statistical analysis labels an Hispanic offender as “White,” yet as a victim, Hispanics are labeled “Hispanic,” making Whites look worse as offenders than they really are. (See *Color of Crime* 2005).

23.7% age 21-29 (young adults)
36.2 age 30 or older.

65% to 70% of such acts occurred between Noon and Midnight;
30.6%, at least, were thought to be influenced by alcohol or drugs;
26.1% occurred at or near the victim's home;
37.9% occurred in an open public place;
20.1% occurred at a school; and,
about 50% occurred inside / outside of a building.

By comparison, 51% of violent crimes not "hate" related occurred in public places. (Survey, Table 9., Characteristics of Offenders, p. 7, Table 10, Hate Crimes and other types, p. 8; Hate Crimes in Public Places, p. 9).

"A majority of hate crime victims identified race as the offenders' motivation". [But if silent, how would anyone know?]

- * Most hate crimes described by victims were accompanied violent crimes — i.e., a rape or other sexual assault, robbery, or assault (about 84%). The remaining 16% were associated with property crimes — burglary or theft.
- * Victims reported it as part of a major violent crime — a rape, robbery, or an assault in which a victim was injured, or threatened with a weapon — in a third of hate incidents.
- * In about half of hate crimes, the victim was threatened verbally or assaulted without either a weapon or an injury being involved.
- * An estimated 3% of all violent crimes reported by victims were perceived by those victims to be hate crimes.
- * Annually from July 2000 through December 2003 about 22,000 households experienced vandalism they thought was motivated by hate or bias.
- * Approximately 44% of hate victimizations were reported to police.
- * When the victims themselves reported to police, they did so primarily to prevent the offender from committing further offenses (35%) and to obtain help from the police (33%).
- * In 41% of hate victimizations reported to police, law enforcement was at the scene within 10 minutes.
- * Per-capita rates of hate crime victimization (supposedly) varied little by race or ethnicity: about 0.9 per 1,000 Whites, 0.7 per 1,000 Blacks, and 0.9 per 1,000 Hispanics were reported to the National Crime Victimization Survey.
- * Most likely to be offenders were men (79%) and strangers (51%). Two-thirds of violent hate victimizations involved a lone offender." (See: Survey, at Highlights inset, p. 1).

Only about 44% of all hate crimes, based upon the above criteria, were reported to police; 1/4th were reported by the victim, and 1/10th by someone else. (Survey, § 44% Hate Crimes Reported, p. 4). Your Presenter did not search out the basis for arriving at this "44%" figure; to know that much, the author would need to know about the other 56% who did not report it. If no report, how would anyone know if the "44%" really was "100%," with no other hate crimes?]

For all this, a "hate crime" apparently is solely dependent upon the decision of the "victim," not the offender or independent witnesses or evidences of any kind; and while "sticks

and stones will break their bones,” hurtful words and bruised feelings are held to be worse, if not (somehow) more injurious, even if no one else heard them. No other criteria, as would otherwise be applicable to labeling any other act as a “crime,” seems necessary; from the mouth of one, shall the matter be established, not two, as witness(es).

Relevant to this overall topic, most law enforcement agencies will report an ordinary crime as a “hate crime” partly because it would be a pushed “department policy” to do so as often as possible for subliminal political purposes, regardless of ‘the facts, ma’am, just the facts, nothing but the facts’; and also, when simply based upon the alleged victim’s view of the event, prejudiced, vengeful, or misunderstood as they may be. A majority of “hate crime victims” identified race as the offenders’ motivation, but as often, one’s personal, self-defensive views may not be the others’ motivating factor. And, a “bias crime,” as defined above, seems to find no place in accusatory pleadings, when a racial “minority” offender is the perpetrator of a crime upon member of the White majority.

VII. – B. REPORTED HATE CRIMES IN IOWA

In Iowa, the Code, considers a “Hate crime” to mean “a public offense when committed against a person or a person’s property because of the person’s race, color, religion, ancestry, national origin, political affiliation, sex, sexual orientation, age, or disability, or the person’s association with a person of a certain race, color, religion, ancestry, national origin, political affiliation, sex, sexual orientation, age, or disability.” (Iowa Codes, § 729A.2, 1992).

Some of the “hate crime” laws in the Iowa Code are at:

§ 692.15, “Reports to Department,” which requires reporting of hate crimes to a sheriff, police department or other law enforcement agency;

§ 708.2C, “Assault in Violation of Individual Rights; Penalties,” which specifies penalties for hate crimes;

§ 712.9, “Violation of Individual Rights; Penalties,” which increases penalty for hate crimes;

§ 716.6A, “Criminal mischief in Violation of Individual Rights,” which increases penalty for institutional vandalism;

§ 716.8, “Penalties,” here, sub-§ 3, knowingly, trespasses on property “and sub-§ 4, with injury, usually as “serious misdemeanors”;

§ 729A.1, “Violations of Individual’s Rights Prohibited,” which prohibits violence or intimidation against persons or property based on “race, color, religion, ancestry, national origin, political affiliation, sex, sexual orientation, age, or disability”;

§ 729A.2, Violation of Individual Rights — Hate Crime,” which defines hate crimes as specified public offenses committed against a person or a person’s property because of that person’s “race,

color religion, ancestry, national origin, political affiliation, sex, sexual orientation, age, or disability”;

§ 729A.4, “Violation of Individual Rights — Sensitivity Training,” which mandates training designed to sensitize law enforcement personnel and prosecuting attorneys to the existence of violations of individual rights and the criteria for determining whether a violation of individual rights has occurred; and,

§ 729.5, “Violation of Individual Rights — Penalty,” which criminalizes violation of civil or constitutional rights resulting in bodily injury or property damage.

(The Iowa Legislature, General Assembly > Iowa Law > Iowa Code Publications > 2007 Iowa Code > (by §#), <www.legis.state.ia.us/IowaLaw.html>, visited March 29th, 2008).

In all of Iowa during 2004, among nearly 3 million inhabitants, there were a mere 23 reported “hate crimes” (precise details were not immediately available at this source site, but apparently none of these terrible incidents had occurred in Ames or in Story County. (Table 2.35, <www.fbi.gov/cius_04/offenses_reported/hate_crime/index.html>, visited March 29th, 2008).

In 2005, there were 37 reported “hate crimes,” 22 considered “race”-based, 8 religious, 4 sexual orientation, 3 ethnicity. None occurred in Ames or Story County. (Hate Crime Statistics 2005, Table 13, Hate Crime Incidents—Iowa, Bias Motivation, Uniform Crime Reporting Program, U.S. Dept. of Justice, F.B.I., <www.fbi.gov/ucr/hc2005/table13Iowa.htm>, visited March 29th, 2008).

In 2006, there were 28 reported hate crimes, 12 racial, 3 religion, 8 sexual orientation, 4 ethnicity, and 1 disability related. Again, apparently none occurred in Ames or Story County. (Hate Crime Stats. 2006, FBI, Table 13 Iowa, last modified November, 2007, visited March 29th, 2008).

Obviously, only a thinking liberal can admit there is not enough “hate” in Iowa, that’s for sure; maybe the crime wave of 2007, which is unavailable as of publication of this Commentary in June, 2008, will generate some record-breaking events. Not likely. Someone should do something about that. Here is a good, and very practical, and totally legal idea, more than worthy of consideration: accuse and arrest Black men for their out-of-proportion violent and other crimes against White people, particularly for targeting White women as their rape and murder victims (such as being now a race-based and gender-based “hate crime”); and the same as against Hispanics, too, and others. Anyone who offends a White person based upon the above cloudy reasoning, Whammo! They get it. They all want “equal opportunity,” so give them an opportunity equal to the proportion of their crimes, higher or lower. They are waiting for us to do that. Go, and Do it.

(At this point in what was this Commentary’s First Edition’s Part/§ VII.-C., ‘The Foolishness of “Hate Crimes Laws”’, was removed by your Presenter, because its overall subject matter, while expressive and meaningful in a larger sense, was irrelevant to the specific issues in this Commentary directly addressing the “Black and White issue”).

VII. – C.
“THOSE ACTS OF
UNSPEAKABLE BRUTALITY” . . . ^{71/}

If 84% of the hate crimes described by victims were accompanied with violent crimes, why is it that only Whites, and White men in particular, *appear* to predominate these “hate crime records”? Why did the Federal Bureau of Investigation change their perpetrator racial status from “a Hispanic offender from the Hispanic race” to “Hispanic offender from the White race”? Being changed to White, that “label” or misnomer brings a heavier burden of “hate” upon White Caucasians that is not (always) deserved. (That question requires more time and effort than available. See *Color of Crime*, 2nd Ed., 2005, p. 3, also available on the CD with this Commentary, as Attachment F.).

And yet, even with the high statistics of Black-on-White-rape, rarely are Blacks accused of acts of “hate” in the accomplishment of their violent crimes against Whites — and their victim(s), often left dead, cannot tell us of his hateful, hurtful words as he murdered her or him. But the recent “Duke University lacrosse team rape case” shows that when a Black woman, even one obviously of less than righteous demeanor, merely suggests a rape by White men, the result is that any and all Whites within some presence of the incident, even by mere group or team association, are then prejudicially accused and vigorously prosecuted (especially prosecuted by other, either self-serving or mis-guided White people), and more particularly prosecuted in the news media, even with little or no substantive or probable evidence. (And little to no compensation is made by anyone to the innocent Whites who are later proven Not Guilty. Where lawsuits are involved, usually, ‘it is cheaper to be a loser than to hire an attorney’).

How is it, that these criminal prosecutors, zealously intent on “enforcing the law,” do not see all those obvious surrounding facts: i.e., that according to the almost un-arguable, incontestable crime reports on inter-racial crime, a Black man rapes or murders a White woman or man; and that, Blacks rape at a horrendous rate of 200 White women for every 1 Black woman attacked by a White man. Why is it that these prosecutors cannot see that Black-on-White rape plainly is a “racially-based, gender-based, sexually-oriented hate crime” — utterances or none? After all, the U.S. DoJ themselves say that “[t]he definition [of a hate crime] also encompasses crime incidents in which the offender perceives the victim as belonging to or associated with a group largely identified by one of these characteristics.” (NCV Survey, Hate Crimes Committed Because of Prejudice, p. 2). Here, that “Characteristic” is “being White” and, “being a woman.” And that crime accusation would apply to a Black man attacking a White woman. A double hate crime, of race, and of gender. The victim would tell us all about that race hatred — if she lived to speak of it. Some do; few ask her of it, fewer believe, none require. “The rules of evidence, the rules of procedure, don’t allow —,” oh, yes, that’s right. And most White Caucasian men, acting as the prosecuting eunuchs they seem to be, accept that excuse.

Mentioned above, the comparative Inter-Racial rape figures, shown in many different places in this Commentary and elsewhere, are suggested by official reports to be about 50 White women *reporting* they were sexually attacked by Black men for every 1 Black woman reporting being sexually attacked by a White man; some federal sources had so few reports of White-on-

⁷¹ “ACTS OF UNSPEAKABLE BRUTALITY” are discussed again, below at Part VIII., A Cold Wind, From Afar: One’s Winter of Their Own Discontent Hate Crimes In America, at § H., The Hidden Hand Of A Racial Genocide: “A Weapon Of war; An Instrument Of Ethnic Cleansing.”

Black rape it did not amount to enough to measure against other related rape statistics. In more accurate fact, when taking into account the multiplicity of fears of the victim for many reasons not to report a rape, it is more likely to be about Two Hundred White women attacked for every one Black woman attacked. A ratio of 200:1. Such statistics easily suggest if not plainly prove that for Black men, *White women are nothing more than moving sexual targets.*

However, it is sad to say again but true to remember, that your Presenter can relate that he has seen and heard of this Black-on-White crime wave and social distension sweep over his own racial kindred like a tidal wave for many years; and those evil effects are cumulative, i.e., becoming greater and greater in its adverse influence annually. It is not only Ames, or Iowa, but in many other cities and towns in America which seek, more after than before the fact, to “exclude” savage beast creatures intent on destroying the happiness of all who were not of the beast’s own vicious racial type; and it is only the un-natural, law-enforced “inclusiveness” idea the “we are all the same; we are all alike; we are all equal,” that frustrates their desire for racial purity and safer environments.

Some people accused of crime, particularly inter-racial crime, may think that just because they themselves are Black, and then arrested for some criminal or other accusation, that the arrest is an act of racism, excluding or perhaps conveniently forgetting their offensive conduct, and that prosecution is only a result of their “guilty of being Black.” People who defend their own or others’ criminal conduct never seem to admit that maybe those Blacks are accused, are in jail, or are in prison because they are in fact and by their own deeds, are CRIMINALS, and that they were not put there for no reason at all; nor were these Blacks were held in a contemptuously lower social place simply because they were Black (yet it was their White victims who endured Black contempt for theirs being a different race). They are in fact GUILTY of the crimes of which they are accused, often with evidence that plainly and undoubtedly proves this accusation and conviction has no “reasonable doubt” at all: they did it. If those uppity objectors would admit even that much, the Blacks’ complaints of some kind of prejudice for “being Black” might have some sympathetic response — assuming there was some true contriteness, repentance, and reformation of their evil character — but no finding of any innocence. (That repentance, et al., rarely happens, so don’t expect what cannot be obtained).

It has now gotten to the miserable point where whenever your Presenter sees a young Black man, and regardless of the Black’s unseen intellect, regardless of the oddly arrayed or conservative clothing, and he then considers these murder statistics, the rape statistics, the ‘stats’ on robberies, thefts, and all the senseless violence perpetrated merely upon White people because they were White, he sees a man who rapes White women. Easily arrived at, when shown in at least this Commentary’s statistical analysis or in any and all crime reports of law enforcement agencies (but assuredly not to be found in any large city’s newspaper headlines). In the defense of his own self and his own racial kindred as the White people he must see a rapist of White women, a polluter of White women’s sanctity and health — even if no evidence is there to support that silent, unspoken conclusion. Must he wait until he sees it *en mass*? While your Presenter does not act upon this conclusion, it is nonetheless a self-defense measure in favor of his own White race. Equally so, when your Presenter sees an older Black man, unhappily he remembers those same crime statistics, and he sees a formerly young Black rapist of White women, if not a continuing rapist of White women when opportunity arises today. This is not a good thought process for anyone to possess, and it does not bring together any harmony among White people and Black people, among whom your Presenter lives or would work. But when

considering the FACTS and the VICTIMS, it is a natural, defensive thought process; it is not “hate,” nor is it wrongful thinking; it is logical, and statistical.

Facts are facts. Statistics are Statistics. If they did it, they did it. No sense hiding or ignoring or denying the fact that Blacks are a minority in population yet a significant majority in crime. But for all the liberalism being compelled upon the active thinker, and the doubter, and the objector, it is more and more getting to be nearly a crime to even simply *believe* someone of the Black race is 25% more, or 50% more, or 7 times, or 50 times, or 200 times more likely to be hurting another among the White race.

To the contrary, it is now almost laudable among minority-race criminals that someone involved in a crime can then conclude to themselves, and to their defenders, that those hurtful acts of their own are really not something to complain about; that it’s merely a prejudice against Blacks, or maybe the victim caused the problem, and deserved what happened; and/or that the perpetrator really didn’t mean it as a “hate crime,” nor even as a crime; a toothless shark. But the fact is, and the surrounding, supporting historical crime reports and accumulated statistics prove, They Did It; and all that persuasive evidence points directly to that conclusion that It Was Them.

Unfortunately for most of the people in Ames and all across America, when anyone among the victimized race specifically complains of Black-on-White crimes so overwhelmingly perpetrated upon their own White race, it will be those Whites who are always portrayed as Hate Mongers, and Racists, Prejudiced; falsely accusing, and committing those verbal hate crimes, upon such innocent and picked-on “minorities”; and who does not know that Blacks, homosexuals, and other minorities are always portrayed as the innocent Victims Of Hateful White People — even if the offending Black is proven, not in News Reports but in Crime Reports, to be the ones who murdered, raped, robbed, or committed any crime against a White man or woman or child. The trend today is almost as if the Blacks are a “sacred cow,” a protected people, untouchable by public or private comments, and nearly so by Justice. This ought to be NOT SO! The trend today is also almost that no one dares to criticize the Blacks for their crimes or any of their offensive behaviors. YES, IT IS SO! Black crimes against Whites have become more vicious than ever before. Even their “leaders” encourage this conduct, as seen in this Commentary’s Attachment G., “Exterminate White People Off The Planet” (video), § H., Dr. Kamau “Exterminate White People” (audio), and § K., Khallid Muhammad’s Speech: Kill the White Man (video). Ask any of your Ames or other Iowa police officers, if they would be allowed to tell you the truth of the matter.

VII. – D.
THE MUSLIM MALE:
A Faith-Filled Competitor In The Black Man’s
“Sport” Of White Woman Rape

Here we consider as a serious “side show” how the increasing numbers of “Islamic, Muslim” people are following perhaps the probable lead of the Black-on-White crime examples, by adversely changing the “cultural face” of maybe less of Ames, than much of America; and their Muslim “in-clusiveness” of themselves in “our” world, and the Muslim “ex-clusiveness” of all others in “their” world, offers opportunity for expression of that demonstrable “faith.” Here in this section, it is specifically regarding rape of Christian White women by Muslim men, both

here in America and in foreign yet originally White, Caucasian-raced countries. For the Muslim, the rape of non-Muslim women is almost a necessity; this is a Divine Duty.

Immigration laws prior to about 1965 limited the number of, essentially here, non-Caucasians to enter America for any reason other than visitation, touring, etc.; this citizenship privilege was reserved mostly for Whites from Northern and Northwestern European countries. With the wrongful change in the “immigration laws” after 1965, which provided for allowing most any human being of any race from any country of any level of intellect or “civilization” to enter America, there now enters into the racial circumstances in America some sexual competitors to the Black man: it is the Muslim male: a man some people, by newsworthy inducement, are led to believe as being more “religious,” more “worshipping,” than any other.

The Muslim man is equally inclined as are the Black men to rape women who are not of their own “race,” and particularly, if not specifically, those who do not conform to the Islamic required code of wearing a Muslim full-length, face-covering, garment called the “berka,” or at least a scarf about the head, as some outward religious sign of subservience to Allah and Islam. The Islamic faith teaches the Muslim man to believe that any such un-adorned woman of any race or religion is to be considered merely a prostitute, to be abused in any manner suitable to the Muslim man when found at that particular moment. Rape and physical beatings are the usual response, using the teachings of Islam as their reasoning, if not excuse. And the fate and hurt of the woman? Muslims could, and do, care less; of non-Muslim women, ‘they are as a piece of meat,’ say the Muslim “clerics.” (That statement was uttered by an “imim” or Muslim cleric to a large gathering of Muslims in Australia about 2 years ago, whereupon the mass numbers of gang-rapes of Muslims upon Australian White women, particularly the young, teenage girls, increased many-fold; and the Australian Government did nothing to stop it. “Cultural diversity”).

The exact details of Muslim men raping any woman in America has not been researched nor determined in this Commentary, either as the First Edition or this Revised Edition, which seeks to limit its scope to the immediate issues and conflicts in the “Black and White issue”; and the crime reports would be tainted against “White men,” when considering the Muslim man quite often has a white skin color, and yet is neither “White” nor “Caucasian.” But your Presenter has received many reports regarding the inter-racial crime problems in Denmark, the Netherlands, and those neighboring, originally White-raced countries in Europe, where Muslims are almost the dominate race, and where 60% or more of all rapes of White women there, being a very sudden increase in the last three or four years, are committed by those now-overwhelming numbers of young Muslim men in those countries. In France, Muslim men run rampant in violent riots for most any reason, and Muslims attack White men and women and their property at will. Little to nothing is done about punishing it.

In Australia, as well, young Muslim men have been brought in to the country by the very Government assigned to keep out rabble such as these; and large gangs of these Muslims roam the streets of large and small cities with impunity, attacking White men merely for being White and not Muslim, and savagely raping any and all White women of any age or condition they can find, for not being properly “covered.” And those Muslim men are inflicting cruel physical abuses and spitting on the White woman as they do it, insulting her for being an ‘uncovered’ woman, for being a prostitute, and for not being a Muslim. Openly these Muslim men do this. And little to nothing is done to punish it. The Australian White men there are usually investigated, harassed, and sometimes imprisoned by “the authorities,” if these White men

simply try to organize themselves to stop those faith-based, racially-based sex-crimes and hate-crimes, or to prevent any other anti-White, anti-Christian or simply anti-law criminal acts by Muslims.

Typically, the situation is being reversed from what it ought to be: It is not for us, as the White, Christian-faithed people in America or Europe to change our ways and accept the Muslim cultural way of life and Islam, nor is it for the Muslim and Islam to change their ways and accept Christianity and the cultural ways of the West; but it is for the Muslims to remove themselves from their own Islamic-induced hateful mindset and cease the conduct of all those Islamic ideals that are contrary to all sound doctrines of any humane and decent people. Their “faith” cannot justify their acts; it never has, and it never will.

Muslims want White people and Christians to make way — i.e., provide a place for, allow existence of — for Muslims and Islam, but Muslims and Islam do not want to allow a place for White people nor for Christians and Christianity, not even in the Christian’s own homeland(s). Their ‘tolerance’ when living beyond the original limits of Islamic lands is merely a useful façade; a berka.

The local, State, and Federal Government laws in America insist we respect the rights and culture of Muslims, and of Islam; but Muslims and Islam — anywhere in the world — have no respect for our Western, Christian rights or our Western, Christian culture, nor for us as White Caucasian men, nor for our White Caucasian women or children.

Muslims want to rule America, and make us White Christian people submit to their violence-based Sharia law demands, and yet they really seek to destroy our entire White civilization; this is not what Whites or Christianity desires to do with Muslims or Islam, but Islam has been attempting to do this since its inception in c.600A.D., taking nearly all of Europe the last time, and now taking it again, from within, which is much more difficult to combat.

The White people in America have had a great hand in defeating every evil force perpetrated upon humanity since we became a nation; now we must destroy the ideas that are attacking us from without and from within, often hiding behind the attacks of a Black race which (probably) has no idea there is a subtle Muslim co-conspirator on the sidelines waiting to rid themselves of one enemy, only to turn upon the Blacks as yet another enemy. Or, perhaps the Blacks do know. Stop Muslim-Islamic hatred of White Christian people. Defend our lives and safety and freedoms in America and in Europe, first with knowledge; then with prayer, and finally with actions. This “clash of cultures” will end in utter violence anyway, both against Islamics as against the Blacks. There is no assured winner.

This being the ‘Muslim men vs. White women’ situation — a triple complex combination of race-based, gender-based and faith-based “hate crimes,” how should non-Islamic, non-Muslim non-“arabic” men anywhere resolve this matter of “in-equality” of increasing numbers of White women sexually humiliated, raped, by Muslim men, compared to the rarely occurring rape of Muslim women by White men for any reason, or perhaps even by Black men, in America? The tit-for-tat response, of ‘doing to Them what They did unto Us,’ is plainly the response according to the more ignorant and hot-headed minds, not foreseeing or ignoring the returning troubles that act brings upon us yet again, and it could be done nonetheless; and yet happily this is not done. It is almost a tribute, backhandedly, to the “tolerance, patience,” of the Christian White men.

Looking to the Black-on-White rape ratios of 200:1, where the targeted woman's *skin color* is the basis, when a targeted woman's *faith* is the basis, it would be comparable for "Christian" men to look specifically for a Muslim woman who *does* wear the berka or scarf, and in an un-witnessed manner, he could push her to the ground and rape her, as savagely as the Muslims and Blacks do to our White women, on the pretext that wearing a "mask" is un-American, and against our Laws, and/or that 'This is a Christian nation,' as well, and thus the adorned Muslim woman is a 'criminal' and/or an 'apostate against the God of the land,' and therefore deserving swift and cruel punishment. That is the world-wide, religious-wide, cultural-wide mentality of the Muslim men, in their mass, gang rapes of White women all around the world, so there is nothing new here. If White men raped Muslim women for the reasons Muslims did White women, there would be the usual response of utter violence in the streets against *anyone White*. European experiences of recent years proves this to be true.

Such "equality of crime" imposed by Whites upon Muslim women, or upon Black women, would immediately be considered a "racist hate crime," and all sorts of law enforcement officers sent hither swarming to find the perpetrators (and far faster than they do when Blacks attack Whites). Yet here in America and there in Europe and Australia, the Muslim men, and Black men, rape White women as a practice of their "religion" or their "culture." Equality is not always what we want nor what we want it to be, but it can be attained, when the White man gets angry enough. (Consider Kipling's poems in that regard, at the Frontispiece and at the closing pages, as well). Once the "Black and White" issue is resolved (again, 'in the usual manner'), the "Muslim and White Christian" issue will be next, if it is not trumped by the "Hispanic and White" conflict. And while it is now a subtle, rarely reported or mis-reported, hidden violent Islamic-Muslim vs. Christian-Caucasian "race & religion war," soon it will become very serious,^{72/} and very open, even if your Presenter must yet again take several months out of his life to set forth yet another Commentary on the Muslim version of Inclusiveness / Exclusiveness Subject-Matter to prove it.

All over the world, White men and White women are being attacked merely as "guilty of being White." It is a world-wide race war against the Caucasian peoples; it is obvious. And with the controlled newz media concealing these details so efficiently, inducing their readers to consider all manner of other senseless "ooze newz," the White people have no idea this is happening to their own women, and would not believe it until it happens right in their own family. And so the Whites do nothing about it, and like useful liberal idiots, they suppress what few Whites who do speak out. And when attacks like these, as vicious rapes, do happen to themselves or to a family member, they are silent anyway, to avoid humiliation in their neighborhood; and besides, after a long silence or critical comments beforehand, who would believe them now? Dumb White people? Or maybe they would blame themselves for not doing more to help the poor ol' minority people. 'After all,' they will justify, 'poverty breeds crime; we have so much, they have so little, it is only to be expected that we should be ruined this way.' (Not true). It's just like a Christian to bear the heavy cross of another people who hate them. They were preached that way. Extra Do-Good points in Heaven, perhaps? Don't count on it.

These Muslims, and the Blacks, separately and collectively, and here the Blacks at least "statistically, on paper," have plainly, by their conduct, "declared war" upon the White race, and

⁷² VERY SERIOUS. One should wonder: do Muslims laugh at Porky Pig cartoons?
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their weapons and methods are at the same time of the most blatant and subtle kinds and types: bodily organs and limbs. Greater deliberative bodies than a supposedly mere City Council have passed Resolutions against such hateful conduct, and little has been accomplished in the prevention or eradication of it. It will involve that oft-used phrase in this Commentary, “in the usual manner”: VIOLENCE. Violence always solves the problem.

As for how deliberative bodies are incompetent, impotent, consider this:

VII. – E.
THE CRIME OF RAPE
AS A WEAPON OF WAR
“. . . ; an instrument of ethnic cleansing”

Pausing for another relevant moment to consider an important commentary on the side, there is an increasingly used term to replace the word “rape,” and is commonly found in news reports and sometimes police reports, called “sexual assault” — apparently socially and culturally adjusted^{73/} to be less provocative, or less inciting — if not less revealing. At first “sexual assault” sounds rather innocent, as if the ‘assault’ would be more like a mere ‘unwanted groping of body parts’ and nothing more; as if it were ‘an insult, of course, but not anything really serious.’ No, this is rape — the intentional, sexually-based, usually gender-based, sexual violation, intended emotional humiliation, by a man of one race ramming his manly penis into the tender vagina of a woman of another race, intending to hurt mind and body, tearing muscles and ligaments, and inflicting a pain men cannot know — and ending in a probable, irreparable injury and possible death, of women seized for this purpose, the act of a crime beyond a mere crime. And this act of “rape” should be labeled that by police reports, and in and news reports, rather than have the ‘offensive behavior’ be down-graded or de-graded, hidden behind this cloak of “political / social correctness” in calling it a mere “sexual assault.”

It shall also be noted that the United Nations, incompetent as it has proven itself so many times, nonetheless arrives at many correct conclusions, and it has Resolved and declared that mass rape accomplished during armed inter-national or intra-national conflict, perpetrated as a hate act is a “war crime,” as proven in the Bosnia / Kosovo / Herzegovina conflict of the 1990s:

“Guided by the purposes and principles of the Charter of the United Nations, the Universal Declaration of Human Rights, the International Covenants on Human Rights, the Convention on the Prevention and Punishment of the Crime of Genocide, the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, the Convention on the Elimination of All Forms of Discrimination against Women, the Convention on the Rights of the Child and other instruments of human rights and international humanitarian law, including the Geneva Conventions of 12 August 1949 and the Additional Protocols thereto, of 1977,

“Recalling its resolution 3074 (XXVIII) of 3 December 1973, entitled “Principles of international cooperation in the detection, arrest, extradition and punishment of persons guilty of

⁷³ CULTURALLY ADJUSTED. During the late 1990s, an acquaintance of your Presenter, a long-time employee of a large Southern California school district administrative office, said that the Board of Education decided that Hispanic boys were not to be disciplined for verbally or physically abusing (at least) the Hispanic girls, because it was a cultural circumstance among Hispanics to do that (i.e., macho; manly), and so not to be interfered with. Shall we allow the rape of our White women to go truly unpunished merely to tolerate “cultural morays”? We could.

war crimes and crimes against humanity”, as well as Commission on Human Rights resolution 1994/77 of 9 March 1994, General Assembly resolutions 48/143 of 20 December 1993, 49/205 of 23 December 1994 and 50/192 of 22 December 1995, and relevant resolutions of the Commission on the Status of Women,

“Reaffirming the relevant Security Council resolutions, in particular resolution 798 (1992) of 18 December 1992, in which, inter alia [in other words], the Council strongly condemned those acts of unspeakable brutality,. . .

“Convinced that the heinous practice of rape, in fulfilling the policy of ethnic cleansing, constitutes a deliberate weapon of war,. . .” (See: “Rape and abuse of women in the areas of armed conflict in the former Yugoslavia,” a Resolution Adopted by the General Assembly, on the report of the Third Committee (A/51/619/Add.3 and Corr.1), Fifty-first session, Agenda item 110 (c), A/RES/51/115, 82nd plenary meeting, 12 December 1996 (published on Internet c.7 March 1997), <<http://www.un.org/documents/ga/res/51/ares51-115.htm>>, Date last posted: 10 January 2000, visited March 11th, 2008, text footnotes deleted).

The Legislatures of “the several States that are included in the Union” in what we would call ‘the United States of America,’ as well as “the United States of America in Congress Assembled,” ought to Resolve in similar manner, to crush this “unspeakable brutality” brought against and forced upon those same individuals upon whom we all look, or ought to look, with such fondness on “Mother’s Day.” They ought to Resolve to find the origins, compassionate or hostile, of any child’s views of the world into which the child shall eventually take their individual place in their racial society: that origin being ‘the hand that rocks the cradle,’ which by her exemplary, life-long behavior sends forth those who would ‘rule the world.’ And here, as said elsewhere, ‘the Black hand that rocks the Black cradle rules the Black world.’ For easily it may be seen, by those who seek local resolution of the problems coming upon the people in Ames, that we have this Cold Wind forced within those who neither deserve nor welcome it, by a breed wholly different and contrary in every sense.

But when that woman, whose nearly sole duty is to be the hope of her race, is abused to such an extent that she turns from her most sacred duty of delivering into this world the future of her race, and here particularly, the White, Caucasian Race, all other pursuits of mankind must, not ought but must, be set aside until the *men* of that Race, even sans Legislative impulse or approval, put down that rebellion against and attack upon her sanctity and sanity, and restore to her and to their mutual Race that contentment and happiness sufficient to encourage her to regain that lost sense of Duty, and thus let her again occupy that most laudable place in the long line of regenerated humanity, culminating in producing yet another member of the greatest race of people ever to grace the face of the earth: the God Blessed White, Caucasians.

VII. – F.
THE COMMENCEMENT OF “HATE”
IN OUR LITTLE CITY OF AMES
(Have We met the enemy, and it is Them?)

Here is an example of how a local White person can sense the bitterness and potential violence at the hand of younger Blacks; and no one else would ever know of it, and few others

talk about it when it is known, because fewer would believe it, except for those who do it or have seen it done, or done to themselves.

Your Presenter was in a local Ames clothing store a month or so ago, and in walks this exceptionally heavy-set Black woman, with a gaggle of about five young early grade-school aged Black children following after her. Instead of this Black woman being the uppity smartass type (probably because the situation did not call for it: she wanted information), she was in fact polite as she asked where the children's section was. Among these children, there was one little Black boy of particular interest; he also was apparently the oldest, and he stood there looking around the store. Your Presenter stood nearby there, with a dis-interested face, showing no emotion at all, "covering his eyes" (i.e., not even revealing any hint of his own mental state; with a neutral face); and he considered this sight. The Black boy, when turning away to follow the others, looked back at your Presenter: and for no reason or provocation, there appeared quickly an evil, dark *scowl* upon the little Black boy's face, one of intense anger, and hatred; anger, and hatred, and full not of hurt, but of hurtfulness, as one who seeks to do evil upon another. His countenance was foreboding, vicious, as if to make himself the very image of a threat lying in wait not far into the future.

Upon little White girls, in particular, at or away from school, as the above pattern of hate-filled crime plainly tell us all, this young Black boy shall vent his hate, "in the usual manner." And who will be there to stop this cunning little beast creature, with his ancestral hunting and stalking skills, well-honed by personal instruction of maternal, and maybe paternal, certainly societal exemplar? This vicious little boy's deeds will never be reported in any news account, either, and except perhaps known among a small circle of friends — if parents don't "shush" the child into a self-imposed, miserable silence, and so nothing will be done about it. Nothing. And this little Black boy, as will be consistent with the theory here and escaping punishment, was raised up to look at White people that way; and White girls in particular. Hard to believe, but true: it happened, to your Presenter, personally (and it was not the first time, either). It happens to many other Whites, but they are too tolerant and forgiving, and, both too inexperienced and too blind in this perceptive matter, to see that there was seen the harbinger of bad times to come. (This maternal influence of the Black woman upon Black boys, and upon all Black culture, is explained in Part III., *The Iowa School System Generally, Our Nestlings, Mostly Safe, Yet At Risk*, at *The Black Woman As Ruler Of The Roost*).

In late 2007 and into 2008, one can easily find odd-looking people roaming about the stores and streets of Ames any number of what appears to be negro gangsters in their near full "uniform & colors," goofy hat twisted around,^{74/} baggy clothes (concealing what?), pants as often down so low anyone could see half the crack of their Black asses, ditty-popping along, lookin' 'roun,' may-an, lookin'. (At what point will some knowledgeable police officer arrest them for it, citing indecent exposure? And would we support that officer in the Doing of It??).

Said in this Commentary before, it needs to be said again, that the negro culture has been plentifully describes in social studies as a "maternal" society: women rule; whereas, among the White culture, until the last few decades, men ruled.^{75/} "The Black hand that rocks the Black

⁷⁴ TWISTED HAT. Now humor being a subtle corrective, which should it be: twist the hat to match the head, or, twist the head to match the hat? Your choice. We might first inquire of the suddenly unintended participant.

⁷⁵ MEN RULED. Can there be any correlation between the Black women's rule of the Black culture (as seen above, in Part III., *The Iowa School System Generally, Our Nestlings, Mostly Safe, Yet At Risk*, in *The Black Woman as Inclusiveness Commentary* (Revised Edition, June, 2008)

cradle” is the hand ultimately responsible for the later Black adult conduct. As long as men ruled the White culture, there was very little Black-on-White crime; and of that, some were avenged again in that “usual manner.” When White women governed the daily rearing of children, White boys and men would not murder, rob, or beat up Black men and boys nor rape Black girls and Black women, because their White mothers raised them up and taught them not to do that; it was the White man’s cultural contribution to a wider world where such compassionate restraint is unheard of, and disrespected by that wider world’s peoples when encountered. Black women rule the Black culture, and by that comparative method it means Black boys and men do murder, rob, or beat up White boys and men, and do rape White girls and White women, because their Black mothers raised them up and taught them to do that; it was the Black’s cultural contribution derived from a wider world where no such compassionate restraint exists.

If that is not true, then upon the Black mother’s and Black women’s learning or discovering that hateful activity by their Black children and by their Black men, those same Black mothers and Black women apparently do nothing to stop it (it would be contradictory, it seems to their original teachings). All evidence proves this ultimate responsibility being placed upon the Black women and their maternal “office” to be true, and the complainers against these hypotheses shall bear the burden of proving this wrong or false. For them, it will be a tough sled. But it makes more sense than the newzies constant and repetitive, aggressive suggestion of these merely being “random crimes” of Black men upon our beloved White girls and White women. Whites train up our children to be nice; Blacks, apparently, and by the Crime Statistics results, raise their children up to be cruel. And not merely cruel to each other, but exceptionally cruel to White women. And the cause of it, yet again, finds its origins in the Black mothers, who know what they are teaching their children, and the crime statistics prove this to be so.

This is only part of the problem with which the Ames schools, and the Ames children, and the adults of Ames also, have to contend: only at the instance of the adults, because of the sudden increase in crimes was that November 27th “Changing Cultural Face of Ames” Meeting convened; and also perhaps caused by parents (finally?) listening to their children’s complaints about violence or potential violence by, with, from Blacks in the several Ames schools. And it was for the same reasons as written in this Commentary. In the schools, there is the pretense of compassionate discipline: the idea that ‘we can talk with them’ is a useless effort. Blacks will not change, because they were raised up that way, and that is the way they shall remain; it is almost genetically engrained in to their psyche.

And since at least January, 2008, in downtown Ames at least, now we have the beginnings of gangsterism and its associated Hate Crimes, mistakenly labeled as merely “crime,”

Ruler of the Roost) with its increasing violence upon Whites, and the increasing rule of White women in the White culture, where men of both races and cultures are, at least in the rebellious mind(s) of the women, relegated to impotence; and here, at the very expense of the White women who seek to rule? It is alleged women ruled much of the ancient world: “‘Among the Egyptians the women carry on all commercial concerns, and keep taverns, while the men continue at home and weave.’ Herodotus [Greek historian, c.440 B.C.] in [*The Histories*, Book 2] Euterp., c. [chp.] xxxv.; [and.] Diodorus Siculus [Greek historian, c.30 B.C.], lib. [*Library of World History*, Vol.] i., s.[section] 8, and c. xxvii., asserts that ‘the men were the slaves of the women in Egypt, and that it is stipulated in the marriage contract that the woman shall be the ruler of her husband, and that he shall obey her in all things.’ The same historian supposes that women had these high privileges among the Egyptians, to perpetuate the memory of the beneficent administration of [the pagan goddess] Isis [worshiped today by many “liberated women”], who was afterward deified among them [and yet is].” (Adam Clarke, *Commentary on the Old and New Testaments*, Vol. II., p. 10, Joshua 2:1-3, ¶ 1.). Men: Leave their menses, and come to your senses!

in the subtle though telling means of “tagging,” or paint-sprayed graffiti, often the earliest signs of eventually of the presence of a sub-culture of violent crime, accomplished by (it would be supposed) “young people.” Graffiti has been seen at 6th Street and Kellogg Avenue, across from the Youth & Shelter Services building, where personal or gang names are now announcing their troublesome “turf.”

For those interested in establishing an “image” for themselves to be seen by others, some particularly offensive methods of doing that are in putting markings upon any surface available, particularly in plain view in any public area. In the downtown Ames area, there are thirteen brick-&-mortar “pillars” at street corners that represent the past historical “image” of Ames itself. These “memorial piers” are for the people who live here, and those who visit here, whereupon they may find “tiles of historic tales unique to Ames, Iowa.” Those artistically designed ‘memorial piers’ display images of historically important local people, places or events, found on many downtown street corners, making an ordinary, often plain, if not sometimes dull intersection into something unusual, and worthy of note. One side of this memorial pier is regarding John L. Blair, with a railroad lantern image above his name. Mr. Blair was a wealthy railroad man in the late 1800s, and his plans put Ames on the intercontinental railroad map. The other side of this memorial pier is about Oakes Ames, the friend of Mr. Blair, and from whom the City obtains its name; this one has the image of a bell, presented to the people of Ames by Mr. Ames himself in 1866. (Brochure from the Public Relations Office, The City of Ames, “Tiles of Historic Tales in Ames, Iowa,” c.2007).

Those are “our people” described there; White people, who are “worthy of note.” These icons of Ames’ past are abused by “those other people” who openly display their respect for us. This is only to be expected from such a dis’ing representative people of a sub-cultured race, which has no pleasant past to recall, no happy memory to hold in any presence — or if any, it is disregarded, and whose various methods of operation include visibly marking their presumed territory, as animals do in the forest or jungle, so others will “respect” it and them, even as they themselves *dis*-respect that of others, replete with violence when necessary.

One of the more inviting aspects of Ames for many people in the distant and recent past was the lack of all that gangland gagging and graffiti and crime, and yet, with the unregulated introduction of these ‘people from <the big shoulders city>’ and like-feathered dodo birds alleged to be arriving, Ames is seeing itself afflicted with what large towns and cities have endured for decades: subtle, quiet invasions by a small group of racial people, abusing a racial minority status to obtain what their host peoples do not obtain for themselves; a minority who expect to, and do, impose their will upon the majority, by menace and by force and by violence; a “culture” without culture; a “government” without The Government; a “law” beyond the Law, doing as they please, taking what and whom they want. Or so they would believe; or so they would have us believe also. This rebellion of the Un-Righteous shall be crushed or it will crush everyone in Ames. Large cities prove this to be true; and Ames need not follow their lead down the path of societal destruction and racial demise.

On the schoolyard, on the streets, in the stores and homes and beyond, unless this “Black and White issue” is resolved, the remedy to a Black’s hurtful acts upon White children will have to be remedied by the surviving White people, and the White men in particular, “in the usual manner.” And when encouraged, or at least allowed to do it, the White children themselves, as the Keepers of the Future, will make very sure that the offending Blacks will hurt all the more

for those wrongful acts. This is only right. And it will be the young White people who will (be expected to) later take up this fight which the adults weakly attempt now; and fight they shall, because it is their life at risk now, more so than that of their sometimes woosy parents and cowardly adults who would seek a “dialogue” with those gangsters, and arrive at some “compromise,” if even that much can be obtained, for a moment or two. That will do no good: talk is cheap; and Blacks consider “talk” in the face of threats and violence to be a sign of weakness. It is. So they attack what is weak. Whites, mouths agog, are weak.

This is the way these problems have been resolved throughout human history: violence. History books are filled with evidence of its proofs: Violence Always Works. This violence is necessary, because, at least until today, Whites have done essentially nothing to resolve this widening “racial divide,” where each race is in its proper Place. Blacks have, and will continue to have, done all they can to make that “racial divide” all the wider. And the newzies who report on the activities of humanity will help those Blacks to the disadvantage of the Whites, by not reporting, or not widely reporting, these inter-racial crimes as the *inter-racial crimes* they are. These were and are and will be Hate Crimes, reported or not. And the resolution will be violence. Whites have been wimpy in “dialoging” with Blacks for Forty Years! Has it improved matters any? Look at the above crime statistics.

But resolution cannot be obtained if knowledge is absent. To obtain knowledge, one must be informed; and to be informed today, one must, unhappily, rely upon the “news media.” To show how the news media assists the Blacks in their crimes, consider these several examples of news-worthiness, not related to college or universities, and let the Reader decide whether sufficient news coverage exists to warn us of impending dangers:

VII. – G.
DON’T LISTEN TO THE
“TOWN CRIER’S” LIES

Hate crimes. At least the major newspapers, in spite of our reliance upon them for “the news,” conspire (the correct word) to hide, conceal, and dismiss, all, ALL, reports of Black-on-White crime. This could happen in Ames, as it happened countless places elsewhere. We know this.

In early America, before Benjamin Franklin’s and others’ newspapers became popular, a man was hired to regularly walk around, town to town, standing at the center of the ‘village square,’ and call out loudly what was the latest news, and government notices, and announcements. He was called the “town crier.” That was all the news they got. Depending on who wrote that news, and who wanted to recite it, the people were informed. Not always.

Today, six global corporations own all the major media in the United States. The news and information that the Reader will receive from mainstream news sources is carefully sanitized, made politically correct, and prepared for the people’s ignorant consumption. Radio and TeleVision is called “network programming,” because the several news “outlets” work together, casting their electronic “net” over the entire country, and “work” the news to what they want it to be, and thus “program” the minds of those watching or listening, often using base emotional appeals and repetitive statements uttered as if factual. It is not based on reality.

Those same news sources also present on their TeleVision all manner of lascivious sexual enticements, and senseless violence, inducing the weakminded viewer(s) to act in that same manner. It is all designed to program you, make you a better-fitting cog in the big, flowing machine, and debauch your morals at the same time. To do this, they simply do not tell you what you need to know, and do not tell you what you want to know, and what you ought to know.^{76/} Being in control, they simply hide it by not reporting it. And they show you what you ought not to see, and target your children as well — if not moreso — with “children’s shows.” Ha.

But to the extreme detriment of the White race, the newz media, in all their broadcasting methods, print newspapers, TeleVision, magazines, Internet sites, etc., are always “playing down the story” of Black-on-White crime in every event, to make it become a non-news item. When Blacks commit such horrendous crimes as shown below, the newz media either “spike” the story (i.e., do not report it) or they “kill” it (remove it from print or Internet files), thus making White-on-Black crime appear much worse than it really is. By this method, the Town Criers of Newz, in whim most of us “put our faith,” would have us believe these rapes and murders of White college and university women students, and in fact all rapes and murders of all White women — if reported at all, are merely ‘random crimes’ by men, but not mentioning Black men as those who were attacking, raping, and murdering only White women. While it is not unheard of for White men to attack, rape, and murder Black women (a statistical rarity so low as to be immeasurable, as seen in the crime stats in this Commentary and elsewhere), whether university and college students or not, White-on-Black crime in general is rare in comparison. This should remind us to never believe what “the town crier” has to say about anything.^{77/}

CONCEALING THE FACT OF CRIME, FOR WHOSE “GOOD”?

Here is an example how the “Fourth Estate”^{78/} — the newspapers and journalism, joins with the law enforcement agencies in denying the public of their “right to know” about crimes committed in their neighborhood or on their campus.

There has been an effort for many years in the print and televised “news” industry to withhold the race of a suspect or criminal, relying on some vague pretense that until the accused is proven guilty, he or she must be considered innocent (which is true); or that by mentioning the accused’s race, it might bring some disparagement upon a particular race if such was revealed (which is not always true).

⁷⁶ YOU DON’T KNOW. How do you know you don’t know if you don’t know you don’t know you don’t know?

⁷⁷ TOWN CRIERS. This, being “Election Year 2008,” news reporting of Black men raping and murdering White college and university students is getting more reportable attention than those same Criers previously assigned to them, simply because, if one thinks about it, one of the Presidential candidates is full- or part-Negro; and to bring votes away from that man, regardless of his political “platform,” the Newzies have apparently decided to discover that there really is Black-On-White crime of this kind, and that it really is as bad as all this. After the election frenzy is over, they won’t report these crimes; and the victims will be remembered only by family and friends.

⁷⁸ FOURTH ESTATE. From at least Medieval Europe, the First Estate being The Church (clergy); the Second Estate, the Nobility (less royally inherited, more monied or political); the Third Estate, the Middle Class (whether social or economic); the Fourth Estate, the Press / Journalism (newspapers, magazines, radio, TeleVision, etc.). Some English would have it: 1st, Kings; 2nd, Lords; 3rd Commons; 4th, Journalism. And now we have, the Fifth Estate, the Internet: with its emails, websites, and blogging capabilities, bypassing if not surpassing the previous four Estates and their influence(s); some may consider it a Fifth Column (q.v.). Blessings, upon the 5th Estate.

It would seem logical that if the public is to be aware of who is committing crimes in Ames, and if that same public is expected to assist the law enforcement agencies in apprehending or identifying the suspected criminals, then that same public should be given as many details as possible.

Therefore, a claim that describing a suspect's race would be prejudicial against that suspect is nonsense. Innocence or guilt does not relate to the race of the person suspected or arrested; it is merely an accurate physical description of the person involved, suspected or arrested, as much as height, weight, eye color, etc.

Except for rare instances, the Ames Tribune newspaper (as well as the Ames Police Department, in its Press Releases) seems to follow this exclusion of race in their print and online news reports of crimes in Ames (although if they obtained that exact information from law enforcement agencies, they can only print what they get in the time allowed before publication; whereas the Police would say once they give them the information, the Newzies can do with it reasonably as they please).⁷⁹ And yet "race" was occasionally mentioned that newspaper, and some of the reports make sense when they did so, at least with the added description of clothing for seeking WhoDunnit. But almost always race was mentioned only when no names of suspects were known. When arrests were eventually reported, no race attached to the accused's name, and they rarely showed a photograph of the alleged perpetrator.

To show how futile some of the police and news reports are in making the public aware of certain criminal facts, one laughable incident (and a very common one, from where your Presenter once lived) has the television news reporter describing the suspect of a home invasion, rape (and sometimes murder): "Police say they are looking for a man wearing dark pants, a red shirt, and a baseball cap. Anyone seeing a suspect that fits that description should call the Police Department immediately." And he heard that said so many times, in a variety of ways, and it was so frustrating; he laughed at it. They may as well say: "Be on the lookout for a man." About as useful would be: 'Be on the lookout for a bird, with feathers.' Any color, here?

What about the suspect's race? Is the perpetrator a White man? Or a Black Man? Or a ?? If the victim or witnesses knew the suspect's race, and said it, we should know about it, not have it sanitized, and removed from sight. If the public is (expected) to help suppress crime, they should know these details. Suppressing those same race details is almost as much as not saying anything at all, but nonetheless asking them for tips to solve the crime. "It's Department policy."

The general public has a genuine and necessary Need To Know. They cannot defend themselves against, nor be alert to, potential crimes, if such visually comprehended details are withheld. If a particular people are responsible, it will do "justice" no good to dodge the matter simply for what superficially appears to be a political correctness to avoid offending someone.

Eventually, anyone must arrive at the question of "While the 'race' of an unknown criminal suspect is sometimes revealed, why is the 'race' of an arrested and/or accused persons not included in newspaper articles nor in Police Department's public news releases?" And the inquirer will wait a long, long time and get no answer. No real answer from them. But your

⁷⁹ POLICE REPORTS. It is the policy of the Ames Police Department to not reveal the race of an accused, although they occasionally do if regarding unknown suspects. How are citizens to know who to look for, to be aware of?

Presenter will answer it: They hide it for ulterior purposes, and for the Reader, these are not good ones.

LOCAL NEWS COVERAGE OF CRIMES.

The Reader has already seen in this Commentary farther above about the crime statistics for Ames and for ISU, and the specifically detained inter-racial crimes. How much “news coverage” was there for those crimes? Here, in continuing the discussion of crimes of Black rape against White women in particular, we consider how “local news” reported those sexual attacks.

How does this silence among nation-wide news sources regarding the racial aspect of crime compare to “local news,” with this rape problem in Ames, or at Iowa State University?

In a 2007 Ames *Tribune* article, about ISU students protesting violence against women, statistical details there indicated: “Sexual assault facts . . .

- * Every two minutes someone in the United States is sexually assaulted. [That means, raped]
- * Girls 16 to 19 years old are four times more likely to become sexual assault victims than anyone else.
- * One out of every six women has been the victim of an attempt or completed rape in their lifetime.
- * More than half of all sexual assaults reported happen within one mile of the victim's home.
- * Approximately 60 percent of rape victims know their assailant.
- * 43 percent of rapes occur between 6 p.m. and midnight.”

(Danielle Duggan, reporter, “ISU students 'Take Back the Night,’” Ames Tribune, 04/13/2007, Updated 04/21/200, visited June 1st, 2008). But this addresses only the known, *reported* crimes.

Unfortunately, unlike the statistical details presented in this Commentary, neither the ISU protest, nor its proponents or speakers, nor the Tribune article, specifically named “the usual suspects” as being predominantly Black men upon White women. (Remember “200:1”).

What little hope there may be for White men as “victims” came across generically, when one speaker at that meeting said: “There is a stigma against men being victims of anything. But, it does happen, and men need to break down those barriers to stand up for themselves.” (Duggan, quoting a Story County Sexual Assault Response Team member. Another speaker said: “No matter how many times you hear a story about violence against men or women, it affects you. It really does.” Really? If so, then why are there not more of these “protests,” and active ones, not woosy, wimpy little blurbs like at this “protest”?

Why do we not hear more about the actual crime of rape in the news sources? This crime is of the type that stifles the natural desires of women for men, and in this circumstance, it stifles the desires of White women for White men, to the detriment of the future of the White race, and thus should be widely reported, even if only with anonymous details, for the protection of this 90% White city and county’s personal. This kind of crime is at an epidemic stage, and cannot be ignored by not reporting it. By not reporting it, would a publisher of a newspaper, relied upon by a local populace for ‘the truth of the matter’ be somehow liable for neglecting this important yet destructive social circumstance?

Looking to the local news source, the *Ames Tribune*, we can search their online search engine for those reports. Yet, in the archives of the Tribune, we find nothing. Perhaps your Presenter did not enter the correct words to be searched for, difficult as it was to get any results out of that search engine; but nothing was there.

Using the *Tribune's* online search engine for phrases “Ames rape victim,” and “Ames rape”; and then “ISU rape student,” and then “ISU rape,” with the search terms of “Full article,” and “All words,” there should be some articles reporting these crimes. Then was searched these same criteria and the Records Request years as sent to the local law enforcement agencies.

In 2004, there were 23 rapes in Ames, and 1 at ISU.

For both Ames and ISU, there were no news reports found regarding these crimes.

In 2005, there were 14 rapes in Ames, and 2 at ISU.

For both Ames and ISU, there were no news reports found regarding these crimes.

In 2006, there were 27 rapes in Ames, and 6 at ISU.

For both Ames and ISU, there were no news reports found regarding these crimes.

In 2007, there were 9 rapes in Ames, and 1 at ISU.

For both Ames and ISU, there were no news reports found regarding these crimes.

In all these years, there were no responses for articles or other reports in the Tribune's search engine results that would indicate there was any reporting of these crimes of rape occurring in Ames or at ISU. Using the Tribune's “Advanced Search,” limiting the search term(s) to “Ames Tribune – News, On the Record,” and “Ames Tribune – Inactive Sections, Police/Courts,” still nothing was found for Years 2004 to 2008. If it happened, and if it was reported as “news,” then it should be found by this advanced search method. Nothing.

Oh yes, there were news articles and reports of talks and walks, and flags and protests, and taking back what they once had. “Meetin’, bleetin’, n’ retreatin’ is all it was. But nothing in print about the CRIMES of the rapes. Is this a willful silence? Or an induced silence? Or, a very inefficient newspaper search engine? (In a conversation with an Ames Tribune reporter in early 2008, it was admitted by that reporter that even the *Tribune's* reporters themselves have troubles getting results using that method).

When anything approximating this crime does finally get reported, what can be made of it is little to nothing. Here is an example of how “awareness” is heightened to a precise level of accurate information. A June, 2008 side-bar article in the *Ames Tribune* reveals the important details, derived from the Associated Press about a not-so-distant city:

“List of attempted abductions, assaults on girls grows

“DES MOINES (AP)— The list of reports of attempted abductions and sexual assaults of girls in central Iowa is growing.

“Three additional reports, for a total of nine incidents, have been filed in the past 11 days. Police believe all the cases are linked to the same man.

“On Wednesday, authorities issued a warning after six incidents that occurred in Dallas Center, Panora and Urbandale.

“Three additional incidents — two in Des Moines, with the other in Urbandale — were reported after police held a news conference to issue the warning.

“Authorities are encouraging parents to speak to their children about the risks of talking to strangers. They also say anyone who sees suspicious interaction between adult and child should call 911.” (Ames *Tribune*, Friday, June 20, 2008, p. B-2).

Did the Reader see any “important details”? Where in that “news report” is there any hint, even the slightest hint, of what age these targeted girls (or women) were; or of what time of day these “incidents” occurred; or of what this suspected “man” looks like; what he is wearing; what is the suspect’s RACE?; his technique of doing it? Nothing is said. Why? Why *not*?

And what is meant by “assaults”? Do they cover up with sugary words these “rapes”?

What good is a “news-paper” if it does not report *the news*? One would think that if these crimes against girls (and women?) were happening in Des Moines, being so close to Ames, that an Ames *Tribune* reporter would be assigned the task of gathering these missing details and reporting about it, to be a proper “town crier” of such ill tidings afar, for our nearby protection. They didn’t, apparently, and have not, and probably will not.

NATIONAL NEWS COVERAGE OF CRIMES.

Here are two incidents, one a very serious crime that never got mentioned in the nation-wide “news media,” and none in local media; and another, ultimately not at all a serious crime, that did get reported, and more than simply nation-wide: this second one will eventually hit the “history books.” Let the Reader see if they can remember any of these several people in these two separate incidents:

CHANNON CHRISTIAN &
CHRISTOPHER NEWSOME:
White, innocent, and BRUTALLY murdered.

Compare, for a common example of media non-coverage of Black On White rape and murder in this case: the silence, and silencing, of the murders of a White woman, Channon Christian, a 21-year-old University of Tennessee student, and her White boyfriend, Christopher Newsom, 23, of Knoxville, Tennessee. In January, 2007, both were kidnapped by four Black men and a Black woman; both were savagely were raped, sodomized, and tortured.

The White man was tortured and sodomized more, then shot several times, apparently sexually mutilated, and murdered, then tossed near a railroad track, set on fire and left for dead; he was. After these sexual crimes, the White woman was apparently forced by these savages negroes to kill her boyfriend with the criminal’s pistol; then tortured again for several days, then caustic chemicals poured down her throat and vagina to hide DNA evidence, and finally murdered, apparently dismembered, cut into pieces (but not proven in court yet), and put into large plastic bags, and later found in a trash dumpster or garbage can; recent reports indicate she may have been alive and suffocated in the garbage can.

Yet there was totally *no media coverage* nationwide of these savage crimes by these savage negro beast creatures, not even when protests were held in the city; and local Knoxville

news coverage was minimal. How much compassion for the victims and demand for any sense of justice was expressed by the news press from whom we expect the truth? None. Does the Reader remember reading in the local or state or nationwide newspapers or news-magazines about this terrible crime? The newz media is no friend of the White people, and by their silence, they are an un-admitted Adversary of the White people. Why do we read and watch and believe people who hate us so much that they refuse to tell us the truth? In the prisons and out of it, when convicted, these Black men and that Black woman will be heroes among the Black culture, and called ‘innocent’ and ‘victims of a racist system.’ (For more unknown details on this and other Black On White crimes, see: *The Silent Execution of Our People: Channon Christian and Christopher Newsom*, <www.channonchristian.com/>; cf., <NewsNet14.com>, and New Nation News, <www.newnation.org/NNN-Black-on-White.html>, visited March 14th, 2008).

THE ‘JENA 6’ INCIDENT,
MORE CLEARLY UNDERSTOOD:
Black, guilty, and FREED.

Everyone probably remembers this one. How much does the Reader know about it, really? How much did the Newz Media publish about the “truth of the matter”?

Again in a situation that could easily happen here in Ames, and almost for as little cause — and except for local news would be blacked out elsewhere, last September, 2007, there was the famous, or ultimately infamous, “Jena 6” situation, where some White high school students were said to be — *were said to be* — angry at some Black students who were sitting under a large tree where supposedly “Whites only” were to sit; and that, the Blacks had their own tree, and were attempting to invade White turf. There was a rope alleged hung from the tree by a few students, shaped like a hangman’s noose, and this was suggesting racial hatred. But was it so?

A few days later, six Black students severely beat a White student in the school gymnasium, inflicting terrible injuries, requiring extensive, as well as expensive, medical attention. The Blacks were arrested for it. News reports said this attack was prompted by the noose-rope at the tree. Was it a hate crime? Then the mighty and popular, if not merely popularized, national-level Black leaders, those well-dressed, less-heeled Newz-worthy Oreo Cookies and Sharpies,^{80/} got involved, and ended up putting their big Black feet into their big Black mouths, except for being saved in a timely manner by “the newz media.” In Print and TeleVision reports, the Black boys were vehemently acclaimed as innocent, and victims of a racist society, and on and on. There were parades, and protest marches, and plenty of news coverage favoring the Blacks. Demanding the criminal charges be dismissed, it was alleged “They’ve suffered enough.” Much money was donated to this “cause” — or perhaps the “leaders” of it, and plenty of 24/7 newz media again was bemoaning the evils of White students and the constant repetition of the glorious innocence of Black students wrongfully accused of a

⁸⁰ SHARPIES. One of the loudest defenders of the Jena 6 has a long-standing propensity to defend the obviously Guilty: in 1989, when a White woman was viciously attacked in New York’s Central Park, gang raped, sodomized and severely slashed by a dozens of Blacks and Latinos — the wilding, then left for dead, it was Sharpie’s idea to get many Black demonstrators together to publicly and loudly protest the accusations against Blacks: they were of course all innocent, they said, even when several confessed to the crime. The preacher-man’s contrived premise was that the woman’s boyfriend actually did all those evil acts. For a “man of the cloth,” such a defense fails to maintain the Virtues of his beloved Jesus. His own resurrection might help him. The other loudest defender has a long-standing reputation for obtaining corporate “donations” to his colorful coalition officed in the MidWest, to avoid his race-based boycott protests — a “shakedown” artist, it has been more than alleged, but proven, too. Christians, both?

vicious, violent crime accomplished by White students upon Blacks, not Black upon White students. It was a circus, and all the clowns were there. The funniest had their mouths open.

When the facts finally surfaced — facts which had no effect upon the myth perpetrated by the newz media, it turns out none of the Black students who severely injured the White student knew anything at all about the noose hung on the tree by the White students. No one did. When the noose-rope was almost immediately discovered, the event was wisely kept quiet by the principal, and he (rather unwisely) severely punished the self-admitting White students who put it there (they've got to learn to be more 'tricky'); and no one else could have, or would have, been offended, because no one else knew it happened. And, this was a tree where White *and* Black students have always sat, together or separately.

So when the six Black students decided to beat up so badly that White student on a different day at a different place, they barricaded the gym exits and cornered the White boy and beat him badly, for a different reason. It was a crime; nothing less, except it could have been considered a "hate crime." There was no apparent reason for the Black-on-White attack. Except one. It was not because of some reaction to a noose they never heard about hanging on a tree that they all sat under; it was only because the White student was White. The "Jena 6" incident was a perfect example of a racially-based "hate crime," of Blacks against a White. It had nothing at all to do with the "noose" display, yet the Black leaders lied about it and made it into the opposite of what it really was; the newz media lied about it, and stupid White people believed The Oreo Cookie and The Sharpie, hook-line-&-sinker. Dummer than dirt, are we. If it had been six Blacks on one White girl, gang raping, probably these Cookies and Sharpies would have made some evil out of that as well, and dummer than dummer than dirt we would be, following their Black lead.

And yet in spite of the facts — facts which again had no effect upon the myth perpetrated by the newz media, the newz media worked together with all the mighty & loud Black leaders and all their fellow-travelers, they ran down to Louisiana and screamed "White **racists!**, **hate mongers!**," and all manner of provocative blither; they defended these hoodlums, and made heroes out of them — while each of those Black students had a long list of criminal behavior before this attack happened. And these supposed, and perhaps self-appointed leaders, with their usual vehement rhetoric, held parades, raised up tens of thousands of dollars (most of which oddly disappeared soon enough^{81/}), as the Black boys' mothers were said to receive Bentley and Jaguar automobiles, other such expensive toys inconsistent with their economic status, and the money flowed. And these negro hawkers made it all look as if the violent Black students were victims and in the right, and that it was the White students that did all the evil doings, and in the wrong; and that the injured White student was only 'getting his due; payback.' No newz reports about that. Without the news media, none of this glorification would have happened. (Go look at a rarely known true news report: James Buchanan, "The Jena 6 scam: Pat Buchanan tells true story of Louisiana's black assailants," World Net Daily (not a mainstream news outlet), February 15, 2008, <www.worldnetdaily.com/index.php?pageId=56451>, visited February 27th, 2008).

What compassion did the national newzies have to say for this White student's victimization, and his serious injuries? None. By not reporting the truth of the matter, they can be

⁸¹ MISSING MONEY. What do the "Charity" laws for Louisiana, Illinois, or New York require for all this? And what "accountability" would these "Black leaders" have when collecting it? Clever as they are. What justice. Maybe the student's parents could sue the Charity for payments going to the Black parents of the "Jena 6," in compensation for the high medical costs to restore their disfigured son to a close resemblance of himself and his former lifestyle.

seen as silently conspiring to deny justice, perhaps assist in charity fraud, and insulted and denigrated the White race when they knew or should have known the facts, being in the “fact gathering” business as they are.

This same “World Net Daily” website earlier reported on February 7th, 2008, that one of the “Louisiana ‘Jena 6’ defendant [was] arrested in Texas: Teen faces new charge after allegedly slamming student’s head into bench at new school--Associated Press.” (See: Buchanan’s article). This previously declared “innocent Black boy” was part of yet another Black student gang that again picked on a White student, and probably permanently injured him, as they did with the Jena incident. What compassion had the newzies for the White student whose head was smashed on the concrete bench? Or for the expensive medical treatments? None. What demand was made for “justice” for the White victim? None. Who pays for the White student’s injuries?

BLACK MAY DAY “CELEBRATION”:
“BEAT A WHITE KID DAY”

“**Beat Up a White Kid Day**” is a popular name for any racially motivated attack that occur annually (or more often) on (at least) May 1st, where Black, Hispanic, and other “people of color” intentionally and randomly look for White Caucasian children and violently attack and severely injured their White victim(s).

At the November 27th “Changing Cultural Face of Ames” meeting, several students commented on the conflicts between Blacks and Whites in the schools; and statistical records received by your Presenter from the Ames Schools confirm that there are far more “behavioral events” — meaning, problems, trouble, violence — than ever before, especially since the recent introduction of Black students (often from <the big shoulders city> many complain of, and yet complain not enough. And at that Meeting, parents as well as students were upset about that factually proven problem.

Aside from the ‘happy talk’ of the school Superintendent (who did nothing to address these important issues of inter-racial and probably intra-racial violence), young Black students attacking young White students is not unusual elsewhere, and this “trend” is plainly coming to Ames, if it is not already here. Something better be done, and quickly and severely, to frustrate, if not prevent, this vicious and hurtful violence being inflicted by Blacks upon the White children of parents in Ames. Upon reading this next account, consider who will be punished for these crimes against young White children; consider also who will pay for the expensive medical costs for repairing the injuries inflicted by these Black children upon their White victim. Consider what Ames parents, and the Ames City Council, the Ames Police Department, the Ames Community School District, and the Ames judicial courts system will do to “remedy” this ever-increasing problem.

The annual “Beat Up A White Kid Day” was judicially noticed in an October, 2003 court proceeding, where an Ohio judge concluded that “based on the evidence I’ve heard, May Day is reality and the evidence was overwhelming that this was an attack based on May Day and that the victim was chosen because she was white.” In other words, it was a racially motivated “hate crime.”

“On May 1, 2003, school officials and students at Wilbur Wright Middle School [in Cleveland, Ohio] separately notified police that ‘a large fight’ was planned for after school near [the school]. Initially, it was believed that police arrived as the attack was under way. However, two police cars were there prior to the attack and when school let out, they saw a large group of students walking in the street. From their automobiles, the police warned them to walk on the sidewalk.

“Some of the students moved to block the police cars as part of the preplanned attack. With the police kept at a distance, a pack of twelve [Black and Hispanic] girls and six boys, ages 9 through 15, began to run towards Melissa King, a 13-year-old white girl who was a student at Wilbur Wright and was walking home with two friends. On reaching King (who is not related to Rodney King [of the 1992 Los Angeles race riot notoriety], one [Black or Hispanic] girl grabbed King’s hair from behind and yanked her to the ground. Then the black and Hispanic youths, 17 of whom were students at Wilbur Wright, beat, kicked, and choked her. As they pummeled and scratched at King, the attackers called her ‘honky’, ‘white trash’, and ‘white bitch’.^{82/} One attacker was overheard saying, ‘I hit her and got my stomp in.’

“By the time police broke up the attack, King suffered serious injuries to her head, arms, face, neck, back, and an eye and experienced dizziness and blackouts that required repeated visits to the hospital. When the attackers were asked separately by the police officers why the victim was jumped, each one stated, ‘It’s May Day!’ They each went on to explain that May Day ‘is the day blacks beat on whites’ and is known as ‘beat up a white kid day.’ Others familiar with the attack said that it wasn’t personal, but that it was merely in keeping with the May Day tradition where minority children get a ‘free shot’ at white children simply because of their race. Within a few days of the attack, Wilbur Wright school responded by suspending five of the eighteen attackers from school for ten days. . .

“[M]ore than 100 readers [soon] contacted the Cleveland newspaper [when the hate crime incident against the White girl was finally reported a month after the crime event] to confirm that the May Day ritual had been alive and well for years and ‘celebrated’ in desegregated communities throughout the United States. Many in their 20s recalled staying home sick from school on May Day in the 1990s or hurrying home to avoid getting hurt. Some teachers did not give homework that day because they knew attendance would be down. Although annual pummelings of white kids by minorities is rooted in certain public schools on Cleveland’s West Side, the event may have multiple origins. For example, one man recalled that when he served in the military, many of his friends reported participated in or becoming victims of this annual ritual in desegregated communities throughout the United States.” (Some of this information was derived from an article-entry and its lengthy bibliography on this topic in the otherwise somewhat doubtful “Wikipedia,” at entry “Beat Up A White Kid Day,” visited in early June, 2008).

Accused of felonies and “ethnic intimidation” a supposed hate crime, the Ohio trial court found only six of the many Black and Hispanic attackers guilty — more than likely of “lesser crimes” (the newspaper’s archives are inaccessible to that date); not exactly “justice,” neither for

⁸² WHITE BITCH. The Reader is reminded that many if not most Blacks call their women “bitches,” and Black women call themselves “bitches,” as if they were animals, that “go into heat” every month. Yet here the word would appear to be more an insult; otherwise, perhaps these young Blacks are acting out “in their usual manner” how it can be said that “we are all the same.” But that is their Black opinion, not ours. And what about the “hate speech”?

the victim, nor for the convicted, and certainly not for those Black hate-filled “students” who escaped prosecution and believe they “got away with it,” only to enjoy their “celebration” again the next year; nor any court-ordered payments for medical expenses of their victim, which will prompt Black violence against White students all the more. But since Black offenders are always “poor,” and often on welfare, no victim can expect any “reparation for losses” from the Blacks, the way Black leaders are demanding the same “reparations for Black slavery losses.”

The judge said, again, “based on the evidence I’ve heard, May Day is reality and the evidence was overwhelming that this was an attack based on May Day and that **the victim was chosen because she was white.**” The judge made it clear that White students in those integrated public schools have reason to fear assaults by minorities in those so-called “May Day” attacks that occur every May 1st. In acknowledging the existence of Beat Up a White Kid Day, the judge also said, “This terrible tradition must be stopped by sending a message.”

Apparently, “the message” has not been received, or if so, received unfavorably among Blacks, who continue their menace against White children, and their violent attacks upon Whites in general. And since these are merely “juveniles,” they will not go to prison, but simply to some “juvenile detention center,” where other criminal youths are sent, and there these Blacks and Hispanics can learn all the better how to become really good criminals. And upon their 18th birthday, these felony committers will be released upon society, to bring their revenge upon the White people who expected a justice system to do its proper work.

Would this kind of violence against White students by Black students be one of the reasons so many White parents and White students had attended the “Changing Cultural Face of Ames” meeting? Perhaps if the Reader of this Inclusiveness Commentary were to review more closely the Ames Community School District’s Response to your Presenter’s Records Request, wherein are found reports of those “behavioral events,” in this Commentary’s Attachment E., Ames School Response, and then follow up on that information and make diligent and consistent inquiries — expecting and getting, if not also demanding, full and complete responses, that parent, or those parents, may find that “May Day Beat Up A White Kid” is now being “celebrated” here in Ames.

But the Reader never reads about that in the newspapers, and never sees it reported on the TeleVision Newz Programz. Ever wonder why? Are they prejudiced, and bigoted — against telling the truth? Why should they make Blacks into a ‘protected species’?

For objections to covering up or not reporting Black-on-White Crime, consider the views of two Black journalists, Walter E. Williams, “Media conceal black interracial crimes,” World Net Daily, December 26, 2007, (<www.wnd.com/index/>), and Larry Elder, “The color of racism,” World Net Daily, October 26, 2000, (<www.wnd.com/index/>), where they discuss these newz-twisted situations. The newz media is no friend of the White people. Why do we watch people who hate us so much that they refuse to tell us the truth?

When was the last time The Government or any Newspaper — the Town Crier — ever told anyone the truth about anything? One must look diligently to find “the truth of the matter,” and it begins by simply looking at the people standing nearby, and believing what one sees, not what one is newz-told or what one newz-reads. It is very difficult but it can be done. Keep trying.

PART VIII.
A COLD WIND, FROM AFAR:
ONE'S WINTER OF THEIR OWN DISCONTENT

The impulse among young Blacks today, and for the last several decades, has been to shun co-operative social circumstances within and without their own race and that of others; to reject “good behavior,” and take upon themselves a mutually destructive lifestyle, determined and destined to direct those Blacks into their graves on a much earlier day than for their more socially and racially responsible Black counterparts. On the way to this self-dug grave will be uncountable sins of murder, robbery, rape, and all manner of other wrong-doing, much of it upon their own Black race, and when inter-racially, almost equally upon especially the women of the White race. This influence spills out onto the White populace with great adversity. And only the Blacks themselves can do something about it, for these Blacks have no fear of “the law,” no fear of the police, no fear of the prisons.

VIII. – A.
THE “BLACK KKK” & ITS
GENOCIDE OF THE BLACK MAN:
An Opportunity for Ames Blacks to ‘Prove their Stuff’

This influence is has been named, or at least made more generally publicly known as, “the Black KKK,” as written by, if not also coined by, a sports commentator, Jason Whitlock, of FoxSports.com. The Black KKK is not an organization, bur rather an influence, presently peculiar to Black men. Mr. Whitlock, a Black man, is the “Award-winning Kansas City Star columnist [who] brings his thought-provoking style to FOXSports.com on a weekly basis.” (FoxSports, bio.). If any would know this problem among the Black people, he would; ought we to listen to him? Will his own people listen to him? Will the more publicized “Black leaders” listen to him?

Mr. Whitlock commented upon the murder of a famous, if not merely popular, Black sports figure by several young Black men who invaded the sportsman’s home and killed him in a supposed burglary gone bad. Whitlock suggests that the victim and killers were the result of the influence of that “Black KKK”; that is not an organization, but an influence.

“The Black KKK claimed another victim, a high-profile professional football player with a checkered past this time. . . There’s a reason I call them the Black KKK. The pain, the fear and the destruction are all the same. . .

“When shots are fired and a black man hits the pavement, there’s every statistical reason to believe another black man pulled the trigger. That’s not some negative, unfair stereotye. It’s a reality we’ve been living with, tolerating and rationalizing for far too long.

“When the traditional, white KKK lynched, terrorized and intimidated black folks at a slower rate than its modern-day dark-skinned replacement, at least we had the good sense to be outraged and in no mood to contemplate rationalizations or be fooled by distractions. Our new millennium strategy is to pray the Black KKK goes away or ignores us. . .”

Mr. Whitlock then describes the personal character of the sports-star victim: “[H]e controlled the way he would be remembered by the way he lived. His immature, undisciplined behavior with his employer, his run-ins with law enforcement, which included allegedly threatening a man with a loaded gun, and the fact a vehicle he owned was once sprayed with bullets are all pertinent details when [he had] been murdered. . .”

And then tells us as his readers, and the Blacks as a people, of the “cause” of it all: essentially, as in the Pogo cartoon, though more deadly serious, when Blacks complain of being unwelcome, or discriminated against, as for Blacks, ‘We be meetin’ da’ enemy, an’ dey be uz.’ Mr. Whitlock says:

“Rather than whine about white folks’ insensitivity or reserve a special place of sorrow for rich athletes, we’d be better served mustering the kind of outrage and courage it took in the 1950s and 1960s to stop the white KKK from hanging black men from trees.

“But we don’t want to deal with ourselves. We take great joy in prescribing medicine to cure the hate in other people’s hearts. Meanwhile, our self-hatred, on full display for the world to see, remains untreated, undiagnosed and unrepentant.

“Our self-hatred has been set to music and reinforced by a pervasive culture that promotes a crab-in-barrel mentality [i.e., those desiring to leave are held back or pulled down to the level of the others, by those remaining].

“You’re damn straight I blame hip hop for playing a role in the genocide of American black men. When your leading causes of death and dysfunction are murder, ignorance and incarceration, there’s no reason to give a free pass to a culture that celebrates murder, ignorance and incarceration.

“Of course there are other catalysts, but until we recapture the minds of black youth, convince them that it’s not OK to ‘super man dat ho’ and end any and every dispute by cocking on your bitch,’^{83/} nothing will change.

“Does a Soulja Boy want an education?” . . .

“Blame drugs, blame Ronald Reagan, blame George Bush, blame it on the rain or whatever. There’s only one group of people who can change the rotten, anti-education, pro-violence culture our kids have adopted. We have to do it.

“According to reports, [the murder victim] had difficulty breaking free from the unsavory characters he associated with during his youth.

“The ‘keepin’ it real’ mantra of hip hop is in direct defiance to evolution. There’s always someone ready to tell you you’re selling out if you move away from the immature and dangerous activities you used to do, you’re selling out if you speak proper English, embrace education, dress like a grown man, do anything mainstream.

⁸³ -ON YOUR-. Let Mr. Whitlock’s more loyal readers define these ebonic styled terms. Whites don’t talk like that. Inclusiveness Commentary (Revised Edition, June, 2008)

“The Black KKK is enforcing the same crippling standards as its parent organization. It wants to keep black men in their place - uneducated, outside the mainstream and six feet deep.

“In all likelihood, the Black Klan and its mentality buried [the murder victim], and any black man or boy reading this could be next. (Jason Whitlock, Commentary, “[Sean] Taylor’s death a grim reminder for us all,” Fox Sports News, November 28, 2007, <<http://msn.foxsports.com/nfl/story/7499442?MSNHCP>1=10637> >).

THE SPORTS ANTI-HEROES:

“Bad” is what it means.

There might be found obtaining some odd but applicable “reasoning” for their conduct, similar to Mr. Whitlock’s complaint of ‘peer pressure to fail.’ It comes from their heroes. After all, until a few decades ago, when heroes were the Good Guys in America, the White race had (not has, but had) its own heroes, as in the great men of early America: George Washington, Abraham Lincoln, U.S. Grant, Robert E. Lee, Teddy Roosevelt, plenty of Wild West characters, and war heroes, even tough-talking George Patton, the German Rommel and laudable associates, and many, many more, & etc. (Jesus was a hero to many Whites, and Blacks too; but no one can talk about Him anymore, ‘for fear of the ’). Now, the Bad Guys are tops, and the worse they are the better they are promoted, as so subtly promoted by our Adversary of the true and original American way of life.

And it is only right that each race have its own heroes, as well as those shared by both or many races, those upon whom especially the children might look for guidance in how to be a good <racial person>. For the Blacks, as much as Whites, these heroes are found in “sports,” particularly “Professional Sports, Pro Ball”: football, basketball, as part of a corporate much-for-profit athletic entertainment industry. Not too many Black heroes in hockey. (And you can thank our God for that!).

But the exemplary standard-of-conduct set forth by these Black heroes is terrible. Often, if not usually, they are lacking an extensive education, sometimes very little of it, and they are leading a double life of gangsterism and crime while off-field or off-court.

More than one major league Black sports star has been (finally reported in the news as being) arrested for attacking White women, and sometimes caught in the act of breaking into a White woman’s apartments as the women slept unaware of the terror to be inflicted upon them. At least one of these Black “sports stars” have been caught in the near-act of rape, and accused only of burglary because of legal technicalities, although the circumstances indicated worse. One TeleVision sportscaster, apparently helping (in their usual manner) to defuse the severity of the incident and accusation of the crime, said, “Well, his demons must have gotten the best of him,” as if that excused the crime. And for many enamored with Black sports stars, it did.

It is from these famous sports figures and their well-reported public lifestyles (and eventually well-reported underworld criminal lifestyle(s)) that similar personal traits are acquired by their admirers, whether Black or White; and lately, those exemplified heroic traits are anti-social, self-destructive, vicious, gangster, and criminal. Books have been written on the subject.

For only a few works relevant to Black sports figures and their “culture of rape & crime,” see: Jeff Benedict, author and social researcher, *Athletes and Acquaintance Rape* (SAGE Series on Violence against Women, Sage Publications, Inc., Thousand Oaks Calif., 1998); Benedict, *Out of Bounds: Inside the NBA’s Culture of Rape, Violence, and Crime* (Harper Collins, NY, 2004), with notes and a bibliography to document the facts; and Benedict, *Pros and Cons: The Criminals who Play in the NFL* (Time Warner, NY, 1998). Sports promoters are making good evil, and evil good, using the sports hero the promoters made to do it; if one of these “tools” objects, gets too far out of control, or does not obey, what happens? Revelation?

A book review of Benedict’s *Out of Bounds* says that as of when this author’s works were gathered for publication c.2002-2003, “Benedict asserts that 40% of the 177 players researched from the 2001-2002 NBA roster ‘had been arrested or otherwise recommended by police to prosecuting attorneys for indictment for serious crime’. . . Although nearly 70 players would have been identified as ‘out of bounds’ during Benedict’s research, a quick count turns up about 20 names of NBA players in the book. . . Is the bad behavior more prevalent now or is it less ignored? That question remains unanswered.” (Law Edu (a law-book seller), <www.law-edu.com/Out_of_Bounds__Inside_the_NBAs_Culture_of_Rape_Violence_and_Crime_0060726024.html>, 2004).

From these widely touted and promoted Black men, many young men of all races, whether uneducated or undergraduates, young or young adult, obtain their societal or cultural exemplars. And those examples are, once again, a repeated violence against other Blacks, against all women, gangsterism, drug use, in spite of arrests and other social embarrassments. Many of these highly lauded “sports stars” in all the several “major league” sports have been arrested or accused, and a long list of these Wrong Doings are readily taken up by their followers and admirers and accomplished in the same manner, with less “positive” publicity but with as much or more hurt, particularly to themselves; who cares about the victims. (Yet with the supposed March, 2006 “Duke University (lacrosse team) rape case,” highly touted by many sharp-elbow’d and equally sharp-tongue’d entrants (yet consistently absent or ignoring many true facts), it can prove ‘facts and evidence’ often takes second place to ‘politically correct rhetoric’ favoring racially abused “victims,” more often it is known).

What is worse is that there is an unseen, a hidden-to-Whites, almost advisory, if not tolerant, hand within the Black society itself: among the Black men who engage in such vicious criminal acts against the White women particularly and White race generally, there are the Black women, who cannot say they are unaware of the cruelty of Black men in general towards their own Black race; nor can the Black women say they are unaware of these attacks, and especially, if not particularly, upon White women. Thus, Black women knowingly tolerate such hurtful sexual and other violent offenses inflicted upon another of their fellow-gendered womankind. And yet these same Black women, as feminists or social activists, are all too willing to call upon this sympathetic gender-of-sex to gain White women’s support for otherwise laudable goals — “sistas,” they will say, “let us come togetha an’ [do this],” but the Black women only when it is politically or socially expedient for the Black women themselves or for the Black people generally. One can only wonder, at this point, what adverse influence comes upon those people to think of, and then accomplish, such anti-social, anti-White, anti-humanity acts of violence upon their own gendered “sisters.” Surely an entire race of Black people cannot be demon possessed by an evil spirit, but perhaps they are; or most of them, if not enough of them.

We can learn much, by reading, and listening, to those who are not of “our people.” In support of Mr. Whitlock’s opinion of these adverse influences plaguing the Black race, and Black men in particular, a Christian preacher friend of your Presenter told him a short while ago that some cities are possessed by demons, whether in areas or entirely; represented by an evil spirit or evil idea that had entered into the minds of a small number (or perhaps a large number) of the people there, yet enough of them to influence others into evil-doing, to where all manner of wrong-doing became not only an occurrence, but tolerable, and even admirable, expected. The influence of “Tele-Vision” Network Programming (i.e., a coordinated effort of persistent influence) also has plainly been shown to direct the thoughts and thus the actions of its viewers, inducing them to accomplish acts which they would not ordinarily do, except for this malevolent influence of “HollyWood” and “New York.”^{84/}

VIII. – B.

“WE MUST EXTERMINATE WHITE PEOPLE OFF THE FACE OF THE PLANET”

The “Black KKK” mentality is not a mere rumor, nor is it rejected by those who suffer from it the most; it is in fact, honored as a creed and honorable as a devotion; it is fervently embraced by the young Blacks. Now, it has spilled out onto other areas of American life. There are those who propose to do what should be, but is not, (entirely) impossible: wiping out — killing — the entire White race of people, by whatever means or methods or “system” possible. This idea has been seriously proposed, and more than once, by more than one Black leader. And those Black leaders have followers; faithful followers; dutiful ones, willing to obey.

There has been set forth an apparently serious proposal by Black speakers at many conventions and ‘official’ gatherings of Black people, that the Blacks are “at war” against White people, an opinion or suggestion having its foundations among the Black people themselves. Your Presenter has watched many of these Black-based seminars and meetings, broadcast on C-SPAN TeleVison; and almost every one mentioned this conflict of Blacks against Whites. When Blacks of some “authority” speak in these terms, the other Blacks listen, as they should; and then, the listener acts as the Black “authority” recommends. The “content of their character” speaks loudly in favor of approving what those Black leaders (silently or subtly) recommend.

On October 24th, 2005, C-SPAN broadcast a Black-sponsored seminar titled “Hurricane Katrina and Issues Facing African Americans.” After the introductory comments by two other Black people at the seminar, Dr. Kamau Kambon (Dr. Kamau), an affiliated faculty instructor at

⁸⁴ PROGRAMMING. Your Presenter, and many others before him, has long believed that this Tele-Vision “programming” is responsible for the immense amounts of improper conduct, lascivious sexual suggestions and senseless violence; so much an evil impulse, constantly bombarding us all, that it may easily be considered a One-Eyed Satan, an Alter of Un-Righteousness, upon which so many people sacrifice hours of their otherwise productive lives, merely to obtain the opposite of what they intended to find in it. It should be considered that when a person continually seek something and yet obtains the opposite, only to return repeatedly to it and seek and obtain that same, in a never-ending sequence, it is a form of insanity. This is how mental health practitioners consider drug users and drug addicts who continued in those abuses. Similarly here, with the Tele-Vision. Soon, TeleVision Programming shall be determined an instrument that “disturbs the peace” and/or induces wrongful behavior; and by lawful means it will be forcibly reformed. And these culprits who write, produce, direct, act, and broadcast this vileness will, in their usual manner, escape punishment. If each of such evils were seen as a flash of lightening in a nighttime sky, a small one at every television displaying such evil-doing conduct to the viewer, all North America would be seen from above as being in a constant coverage of an intensely bright spot light. It’s that bad.

North Carolina State University, was the first speaker (heard at about 0hrs :35min to 0:41 min.); and he spoke again at the closing comments portion of that seminar (from 3hrs :33min. to 3hrs :42min.). Being an educated Black man himself, he said his wife was an educated Black woman, at that time (c.2005) the president of the Black Psychologists Association.^{85/} The following text is a true representation of his remarks at that seminar, with non-relevant topics not represented or briefly described in brackets. It is placed here, in full length rather than as an Attachment or in an Appendix, because the Reader may decide to by-pass this important “message,” and not perceive the truth of the matter confronting White people worldwide. (The audio version of this “speech” can be heard in this Commentary’s Attachment H., Dr. Kamau, C-SPAN speech, “Exterminate White People,” a 6 min. audio file).

In his opening speech, Dr. Kamau began by describing what is a “system” that is needed by all Blacks: “all the parts working together cohesively to achieve a certain goal. . . We need to create a system for ourselves. . .”

He then postulates, in his book *The Last [Black] Man Standing*, how the future would be looking back to today’s circumstances, and it asks rhetorically and at first in the “past tense,” in Kamau’s words, “What happened to my race of [Black] people? How and why were we [Blacks] exterminated?” He names the perpetrator(s) as the “White world terror and domination, or White world domination by terror,” as well as “our subtle [Black race’s] suicide,” as the reasons. (To compare re: racial suicide, see this Commentary’s Part VIII., § A., “The Black KKK,” above).

Dr. Kamau then said he thought it a good idea that there be some other entity to assist the Black people in their efforts to obtain what he labeled “freedom,” by referring to his then-recently published book, *A Secret Letter Smuggled out of America to the Chairman of North Korea*. He further said, “the purpose of this book is to explain that we [the Black people in America] need an external ally outside the shores of this country. And we [the Black people] need an external ally that has a supreme power in nuclear capability.^{86/} Because no matter what we do in the context of this system, they [i.e., the White people] will come and try to destroy you. History is replete with that. So we need a system [of Blacks working together;] but we also need an external ally that can put heat on the people that are trying to kill us. Now I want to be very clear about this. We [Black people] are in the process of being exterminated. We are in the process right now. And not only are they trying to exterminate us, in all the different areas of life activities, but we [Blacks] are helping them with what we [Blacks] do. . . And essentially, what it comes down to is that everything you [as Black people] do, every thought that you conceive of, it either supports white world terror domination or it is a diversion from our [Black] liberation or you are engaged in some form of subtle [individual or racial] suicide. . . Their [White] system is not stopping. . .”

Dr. Kamau then went on to suggest that if a Black woman is portrayed on television as representing a family without a Black man (apparently preferring the roles of a wife with a husband), it should be considered an insult to the Black people:

⁸⁵ PROFESSOR KAMAU. Before teaching at NCSU, Dr. Kamau was a professor of education at St. Augustine’s College in Raleigh, a historically black institution. Dr. Kamau said of himself, “I taught on the college level for a number of years, at so-called Black colleges, and I am down against [critical of] Black colleges, I am going to tell you straight up, because some of the madness that is going on in these schools.” He did not elaborate on the details.

⁸⁶ NORTH KOREAN ALLY. At what point would “treason” be applicable to such utterances and intentions, when a specific, hostile, nuclear empowered Government is labeled as essentially an “enemy of the United States”?

“[T]hat means that the white people have killed about three hundred and fifty Black men. This is unacceptable to have these sisters on television in commercials because they [the television and motion picture producers, et al.] want to make some money, and they do not have a Black man in that picture. That should be telling us something.^{87/} So this is not a game. . . They are not playing with us, and either we are on the track for our liberation, or extermination will be their solution for us.”

At the closing portion of the seminar, Dr. Kamau stated at much greater length, and with more explanatory reasoning: “I am going to say a couple of things that I’m going to go out of bounds [as it concerns the seminar’s subject matter], what I have to say relative to what we have been talking about. . . [Discussing his early years and seeing Black men killed by murder or drugs,] as I started to become more conscious, I looked around and I saw this and asked this very important question, and I think the very most important question that I asked myself and that you can ask yourself is, Why? And I wanted to find out what was going on. So I began to change, I began to examine everything, I don’t like to use the word ‘critically,’ but I really started to check things out. So I went through a very, very serious change. I mean, serious change. [At this point, he describes how he and his wife essentially “dropped out from the system” of overall American society, moved out of New York, reverting to “natural” foods, and a racially separatist personal conduct.^{88/}] Because we understood that we were in a war, and I want to emphasis that to you: we are in a war. . .

“But what I say is that there are two things going on [here] on the planet right now. One is that when White people came to us and said ‘we’re going to free you, we’re going to emancipate you from the plantation’, what they did was, extended the boundaries of the plantation and made it an international plantation; made us think that we were free. In addition to that they made every white person on earth a plantation master or owner. So there are two things in operation: we are in an international prison, not just in America, but everywhere we go, our people are dying. So the things that are operational on this planet is that white people want to kill us. I want you to understand that. They [the Whites and their supposed White world domination by terror” system] want to *kill* you.

“And it has nothing to do with what kind of [educational] degree you have, what kind of car you have, what kind of title you have, what fraternity you belong[ed] to, what religion you belong to, they want to *kill* you. Because that is part of their plan. There are any number of reasons why they want to do that, I’m not going to waste my time trying to figure out *why* they

⁸⁷ BLACKS IN MEDIA. Dr. Kamau does not elaborate on this point, of how Black men are allegedly killed by not being in a commercial or a motion picture with a Black woman. But what he apparently does not know — or, if knowing, does not understand — is that the White Caucasian people do not control the “television” nor “motion pictures,” nor any of its “subject matter, programs, and/or programming.” That place in the “entertainment” life of America is occupied almost entirely, and not necessarily co-incidentally, by Jewish interests of white skin colorings, as can easily be discerned when reviewing that “industry’s” hierarchy. If Dr. Kamau, or the Blacks in general, have any complaint or contentions regarding how the Blacks are portrayed or represented in “the media,” they should go to those who control and produce and distribute that media, in “Hollywood” and “New York,” to those who control its “content,” and obtain corrective measures from them. The White people have almost nothing to do with what “Hollywood,” et al., does or promotes. Marching off in the wrong direction will bring them to the wrong place, but oddly enough not to any ultimate failure: the Hollywood types will be more than willing to “direct” their Black act.

⁸⁸ SEPARATIST. It’s OK for Blacks to want to separate from Whites, but not OK for Whites wanting to separate from Blacks. Such Blacks are lauded as cultural leaders; Whites are called “racists.” The tarnished Golden Rule.

want to kill us. But I know that's what they want to do. And they want to do it in many different ways. Psychological, economic, cultural, spiritual, social, biological, chemical, electro-magnetic, they want to kill you. But, they also want to make money in the process of your death [and the medical, pharmaceutical, and health services money gained in that death-process]. If they don't kill us that way, or [as with his list of Blacks violently killed], if they don't come out right and kill us straight [i.e., directly, openly], they want to get us to kill ourselves. Now these are the only two operations on the planet.

“The other thing is that there is only one nigger on the planet. And I never use that word. This is the first time I used [it], I don't even *think* that word. But there is only one nigger on the planet. And the nigger that is on the planet is the one that is destroying the water; the one that is polluting the air; the one that is exploiting people and resources. And the only nigger on the planet is the white man and the white woman. And our [Black] people are not niggers. We are imitation niggers.

“Now, what we have to do is, we have to devise a system or a plan for ourselves. And I said earlier that each one of us is a system. And everything that you do, everything thought that you think, either you are supporting white world terror domination by your actions, what you buy, what you wear, where you go, what you eat, how you use your time. You are either supporting the white people in their process of death or you are for African [or probably more accurately stated: African American] liberation; one or the other.

“And if we do not use our time wisely, then we are engaging in a form of subtle suicide. Because like I said earlier, their system is still going on; they still have those images on TV that are going on, they still having our children in special ed [education], giving them Ritalin, there are no jobs, they are selling the hospitals [apparently referring to those in Black neighborhoods]. So their system is not stopping. And then finally, I want to say that we need one idea. And we are not thinking about a solution to the problem. We are dealing with all these other things but these are diversions from the solution to the problem. And we have to start to *think* about a solution to the problem, so that these young [Black] brothers and sisters who are here now who are [teenagers] are not here twenty five years later talking about these same problems.

“Now how do I know that the white people know that we are going to come up with a solution to the problem? I know it because they have retina scans, they have what they call racial profiling, DNA banks, and they're monitoring our people to try to prevent [‘]the one[’] person from coming up with [‘]the one[’] idea.^{89/} And the one idea is, how we are going to exterminate white people; because that in my estimation is the only conclusion I have come to. We have to exterminate white people off the face of the planet to solve this problem. . . [Applause from the audience.]

(Here, the beginning of an applause.) “Now I don't care whether you clap [applaud] or not, but I'm saying to you: we need to solve this problem, because they are going to *kill* us. . . So we have to set up our own system, and stop playing, and get very serious and not be diverted from coming up with a solution to the problem, and the problem on the planet is white people.” (Lengthy applause from audience).

⁸⁹ THE ONE IDEA. The nameless referred-to “They” are doing this to everyone, not merely Blacks. Kamau would be surprised at knowing who these unknown “They” people really are trying to “exterminate”; it is not the Blacks “they” seek to eradicate. But Kamau does speak up, having “a concern for his people.” Isn't that “racist”?

After Kamau's comments, another Black seminar speaker, with great impassioned emphasis, said,

"Every one of us will die. And every one of us who's Black will be faced by our ancestors who were slaves. And the first question they are going to ask us is 'What did you do with your freedom to free other Black people?' **They're not going to ask us** 'Did white people kill us' [referring to the present day Blacks], because white people killed them [as slaves]. Ladies and gentlemen, **we don't have time** [sic; time] for racial fanaticism. We are in a country that is trying to destroy us in every way possible, and we must use every weapon that we can think about, and we must create new ones. If your life span is not spent empowering yourself politically, economically, and psychologically, then don't blame white people. Because the only person guilty is you. . . What are you doing to empower people like you? What are you doing to fight for them? Because I assure you, our ancestors who were slaves will ask you that, as soon as they welcome you wherever you are going after you leave here." (Bold emphasis added, to reflect the loudness of this speaker's emphatic voice. See also: World Net Daily, "Professor: Exterminate white people; Seen as solution to problems faced by many blacks," World Net Daily, October 22, 2005, <www.worldnetdaily.com/news/article.asp?ARTICLE_ID=46973>; see also: "Hannity & Colmes," Fox News, December 5, 2006, www.foxnews.com/story/0,2933,234789,00.html, Interview of Muslim/Islamic Minister Hashim Nzinga, of the New Black Panther Party, "edited for clarity" by Fox News).

Dr. Kamau is not alone in his views regarding blaming the White race for all the problems endured by the Blacks in America and in the world at large, nor is he the first to propose, if not also promote, the mass murder and genocide of the White race. There are others even more inflammatory in their speech. And they too have their followers, dutiful ones at least.

VIII. – C.

ONE'S MID-SUMMER NIGHT'S DREAM:
"Kill Them All! Kill Them Dead Whites Again,
Because They Did Not Die *Hard* Enough!"

This is a transcript of a speech or sermon given by the late Dr. Khallid Muhammad, a Black man and Minister of, and spokesman for, the Nation of Islam, who delivered his famous 1996 "kill the white man" speech at a Black Mosque in Los Angeles, California. Khallid Muhammad hurled death threats against White people everywhere he spoke, and continued to give these kinds of violent speeches until his death in 2001. Over six hundred people attended this particular speech, many having to stand outside and listen to him on loudspeakers. He was a National Youth Coordinator, and chairman of the New Black Panther Party when he died. Between 1991 and 1993 he served as personal assistant to Louis Farrakhan, the successor to Elijah Muhammad, the founder of the Nation of Islam. Khallid promoted a theology that believed White people are genetic mutants, created by an evil Black wizard thousands of years ago; thus according to this belief, White people are not part of the original creation, but they are devils.^{90/} (Imagine what would happen if a White preacher openly preached that about Blacks).

⁹⁰ DEVILS, in at least Muslim verbiage, and among Blacks, are "White people," not Satan. (See also, n.Crackers Or KraKKKaz, next).

Here, Khallid Muhammad makes comparative references to the White problems in South Africa and in America, and to Nelson Mandella, whom he alleged to detest, apparently about a then-recent conversation with Mandella about how to resolve the White vs. Black problem in South Africa, in which Khallid describes his own plainly stated solution for the White problem here in America.

The online video, from which this transcript was obtained, begins in mid-sentence. Speaking of his intentions regarding the Whites, Khallid Muhammad said the Whites should. . .

“. . . get out of town by sun-down. And I say if they don't get out of town, we kill the men, we kill the women, we kill the children, we kill the babies, we kill the blind, we kill the cripple, we kill the crazy, we kill the faggots, we kill the lesbians, I say, God Damn it, we kill 'em all! [Great amounts of cheering from the Black audience, which continues through these next "explanatory" comments.]

"And you say, Well why kill 'em *all*? Why kill the women?

"First why kill the *babies*? They're just innocent, little blue eyed babies! You know, God Damn it, they are going to grow up one day to rule *your* babies. Kill 'em *now*!

"Why kill the women in South Africa? I say kill the women because the women are the military manufacturing center. And every nine months they lay down on their backs and re-enforce what rolls out from between their legs, so shut down the military manufacturing center by *killing* the white woman!

"Why kill their elder crackers?^{91/} They're all decrepit crackers in South Africa! How the hell do you think they got old? They got old by oppressing and killing black people! I say [here, several words uttered, of either distorted video image and/or a garbled audio recording, or spoken in a foreign language].

"Kill 'em all, I say, God *Damn it*, kill 'em all!

"Kill the faggots. Kill the lesbians. And after you kill them all, I said that day, about Mandella, to let you know about what he really knows about me, he don't know a damn thing!

"And then I say you go to the God Damn graves and *dig 'em up* and kill 'em a God Damn 'gain! Because they didn't die *hard* enough! [Great amounts of cheering and applause from the audience.]

"And if you don't have the strength to dig 'em up after you done all that work, just go to the grave and *shoot in the damn grave*! Kill 'em again. Because they didn't die *hard* enough! (Minister Khallid Muhammad, emphasis added to approximate his strong verbal emphasis; see the online video: "Ultraviolent Black Supremacism tolerated by the media," NewsNet14.com, <www.newsnet14.com>, Archives > 2007 > June > June 22, 2007 (web-"page 2"), last visited

⁹¹ CRACKERS, or, KraKKKaz, i.e., White people. At the Nov. 27, 2007 Inclusiveness meeting, it was said that Black school students in Ames schools regularly call each other "nigger," yet a White student is disciplined for using that word, regardless of how friendly. The Blacks have for decades called White people "Crackers," lately spelled in print as "KraKKKaz." No one objects to that nor is the utterance punished. Why? (See also, n.Devil).

May 13th, 2008; see also: MetaCafe, <www.metacafe.com/w/456363/video/R/CFD_1002/>, visited May 13th, 2007. This same speech is also on this Commentary's CD, as Attachment K., Khallid Muhammad's Speech: Kill the White Man. For some presently unknown reason, this video may find difficulty in different Video Players). This popular and believed Black "preacher" meant what he said and said what he meant. His followers heard what he said. They knew what he meant. They are dutiful followers, and they will obey. And they will mean what they mean and mean what they do when they do it. And they will be mean (and here 'mean' is not defined as 'average').

VIII. – D.

Wow! Wow! MAU-MAU!
They're at it again, right here!

The increasing savagery of Blacks against Whites, if sufficient time and effort were expended in the research, would almost surely indicate that there is more than a mere similarity or co-incidence in the occurrence all these crimes as (in fact insufficiently) detailed in the above Parts of this Commentary; that none of this is entirely "random," nor unplanned, contrary to what the controlled news sources and reporters would have us believe. The acts of today's Black people, and Black men in particular, are reminiscent of the "Mau-Mau"^{92/} rebellion of the Blacks of Africa in the early 1950, particularly in Kenya, where, in the pursuit of some Black "independence movement," the English settlers and farmers were ambushed, tortured, butchered, and murdered in the most heinous manner possible, striking at anyone White, but especially enjoying the capture of White women, in their effort to extinguish White rule in that land.

Most of the Mau-Mau were of the negro Kikuyu tribe, and the Mau-Mau "movement" was a simply revival of the earlier "Kikuyu Central Association" (KCA) and the "Kenya African Union" (KAU), of the 1930s and '40s, all of which were synonymous in purpose, function, intent, and action. (The Kikuyu tribe maybe remembered in the 1985 motion picture "Out of Africa," as the tribe protected by the Baroness of Denmark; there, it was several decades before they decided to turn against all efforts of civilization, but they always shunned civilization, and never gained knowledge, technology, or anything, only waiting until the time seemed right to rebel. In the motion picture, the elderly chief criticizes the plan to educate the young Blacks, saying, by translation through a Muslim servant, essentially: 'The English know how to read and what good did it do for them?' Their simplistic ways needed no books, no literature, and no need for White people. Later, when the European nations left Africa to its own devices, all collapsed).

Compare the contrast between Whites in America of recent years to the Kikuyu Blacks of earlier Kenya: "For the Kikuyu the land is indubitably the most sacred thing. To him it is at once 'his mother and father', his most sacred possession and the foundation stone of all prosperity." (Lewis Seymour Bazett Leakey (1903, 1972, archeologist, naturalist), *Defeating Mau Mau* (Metheun & Co, Ltd., London, 1954, Chapter II., Mau Mau Aims, p. 22; cf. Leakey, *Mau Mau and the Kikuyu*, 1952, by a man who lived there, and saw it happen).

If White Caucasian people world-wide today, had that opinion of our lands in North America and in Europe, in South Africa and in Australia, this invasion of illegal aliens, and

⁹² MAU MAU, a name given to the terrorist group by the White authorities, when hearing the Kikuyu word(s) for i.e., "get up; run; go," as the White soldiers burst into the rebels' illegal meetings. (Leaky, *Defeating Mau Mau*).

violent Black rebellion against White authority would either never happen, or it would be pushed back or put down, immediately. Such is not the situation; Whites have no intention of defending their land, nor even to defend themselves, from such attacks and invasions. A brief examination of the “border problem” in the American SouthWest and SouthEast proves this to be true. Like sheep, they simply stand there, nearly hypnotized into inaction and submission. Pity them. And let the Reader pity himself as well, if he or she is a White Caucasian. For the Blacks who read this Commentary, they will be happy to read this part, and angry to read all else herein. It exposes the Blacks, their intentions, their plans, and their deeds. Little do these “people of color” see the terrible fate that awaits Blacks and other races when the White race is so deficient as to be so exterminated as their Black leaders, as read above, in Part VIII., §B. and § C., have so strongly recommended.

The members of Mau-Mau bound themselves with a secret and VooDoo-styled oath obey, and to do what they were told: to attack White people at every opportunity, murder, rob, massacre, slash bodies apart alive or dead, destroy, burn people in their houses and schools, and mutilate whomever they capture alive or dead. And to never tell anyone other about it than another Mau-Mau; and to never speak against nor inform against any other member, on penalty of death; there is no resigning membership in the Mau-Mau except by death, whether natural, or during attacks on Whites, or by other Mau-Mau members for wrongdoings. They had a very efficient “system of law,” one that suited the primitive negro mentality, and all obeyed it; or they were killed.

(A modernly known person of world-wide note that is (not was, but is) and always will be a member of the Mau-Mau is Nelson Mandela former president of the now Black South Africa. Regardless of Prizes for “peace,” he is what he was and shall now remain as he was. In this Commentary’s Attachment G, the 17 minute video, “Exterminate White People off the Face of the Planet” (<Exterm-Whi-Peo.long>), near the end, Nelson Mandela, the lauded Nobel *Peace* Prize winner is seen reciting the war song of the Mau Mau, specifically saying they would kill White people. The “white” people seen standing with him are Jews, who have a white skin yet are not “White Caucasian” people; they are of the Mongoloid Oriental race, and regardless of that, they are opposed to White Caucasian rule everywhere: they want to rule the world, not us; and they will use a hateful Black ignorance as their tools to obtain it).

It may be from examples in these Mau-Mau predecessors that American Black gangsters and other racially violent Black peoples find either ancestral encouragement, sustenance, or orders, in their crimes against White men and White women — deriving apparently from those “ancient properties” mentioned above in Part III., regarding the Black maternal influence in controlling the course of Black culture and Black conduct. Consider again the above quotes of Black leaders, regarding their desires for Blacks in America to ‘exterminate the White man and White woman, off the face of the planet; kill them, because they did not die hard enough.’ Those and these Blacks mean what they say, and whether as the lowest moral reprobates among Blacks or as Black gangsters from <the big shoulders city>, or as supposed religious leaders, whether of the ghetto poverty or millionaire sports figures, all of those adherents follow that lead and accomplish that mission: Kill Whitey; hurt them, humiliate them; ruin them. And a simple review of local news and sports pages proves that much to be true.

Your Presenter himself had received in the recent years past many emails from people in South Africa, Zimbabwe, and other southern African countries, where Whites reported how they

were being viciously attacked by the Blacks there; and they sent him descriptions of the crimes and tribulations, with graphic photographs of the torture and cruelty inflicted upon the soon-dead Whites, kept alive for their hurtful purposes; and the few who survived the wickedness of their tormentors and torturers. There was nothing he himself could do to help, so far away and so powerless. Besides, it was an “international matter of State.” No help also, because the U.S. Government had sympathetic communications with the very Blacks in Africa who were murdering and butchering those same Whites, even as these two Governments sat at the same table, dined well, smiled brightly, and agreed on “matters of State.”

And what worries your Presenter what will happen on the day when Whites in America will be calling for help from other White nations to help crush this local rebellion of Blacks across our American lands, as soon other “people of color” are joining in with the Blacks against the White rule and White existence — only to obtain the same result the Whites in Africa had received from America: no answer; either their government(s) will not respond because of some previous “matter of State,” or there are no Whites there to help the American Whites do it, for all the European nations have had decades of low birthrates as were and are the low White birthrates in America, perhaps worse, dying out 4 or 5 Whites for each 1 White born. (See in this Commentary Part VIII., directly below, at § E.. Another’s Dark Nightmare: Birth Rates & Birth Dearth; § F., “Where Are All The White People”?, and § G. Birth Rates, in Exhibit Groups A., B., & C. If 5 cups of water pour out of the bucket, and only one cup is poured in, how long will it take before this “bucket of life” to be empty?).

In those African Mau-Mau days, the Black terrorists had few if any firearms and no automobiles, yet did massive murders and injury; today’s Blacks all have an automobile, and they have essentially easy access to mass-firing firearms, with the obvious result. Hush the mouth of some smartass, un-victimized liberal in suggesting all firearms be taken by law from everyone, so no one would have them; theorizing with no confirming, convincing proof that this gun-grab will eliminate firearm-based crimes. What utter nonsense. Criminals will have guns regardless, since only law abiding people will obey laws, whereas criminals are law violators by their very nature, and could care less about “the law.” Keep the hen-house door open, and lecture the fox on patience, kindness, and a humble respect for life, as well.

It must be noted that the Mau-Mau rebellion was crushed by the time-honored method of Violence. Only violence was capable of crushing any and all Black violent eruptions against established White authority: the arbitrarily killing of as many suspected members of that organization as could be found, and imprisoning what few did escape death, to be captured. There was no need for a trial; their skin color, and icons and presence at particular places, or committing particular violent acts at particular violent times, were sufficient. Had Mau-Mau been allowed to flourish, and if it had not started itself in such a militarily and politically immature manner, the rebellion would have spread to other Kenyan and nearby tribes, and soon all Whites would have then fallen at their bloody and malevolent hands. This result those African Blacks have today, and look what it got them: they now starve, having no knowledge of farming; they die by violence, the nature of their existence proving itself.

This same-styled violent rebellion against established authority occurring in America today is plainly getting out of hand, and soon the other “minorities” may see the advantage in eradicating the dwindling numbers of Whites in the Big Cities, and thereafter, with manufacturing plants seized, and no deliveries of anything in to the smaller cities and locations,

they could work their way to those smaller, almost defenseless towns. This is an assured present probability, not a calculated distant possibility; and it is fast approaching Iowa, and particularly, since this is “our town,” it will be coming to little Ames; some of them are already here. Are the people here prepared? And willing to do what must be done, and only that much, no matter how much “only” really is, to see this rebellion does not come near? No.

Today, unless proven to the contrary, many, though certainly not all, Blacks hear their ancestral spirits call, and they answer. Whites cannot hear it, or they refuse to believe it when told; and Whites will deny what they see and know is true, to comply with political and racial correctness liberally imposed upon them, acquiescing at any cost; even at their own lives.

These otherwise hateful utterances of the negroes Dr. Kamau and Minister Khallid, and others, are similar in intent and mutual in their goals. Are these just the words of a few extremists? Consider that we could fill up many pages with such quotes. Also, consider that these people in the Black communities are those often considered mainstream political and social leaders. To do this, however, they discovered the necessity to avoid a White backlash by using, as in this example, “Ebonics” and English language codes understood only by Blacks.

They have a right to say those hurtful words, even if it is threatening the life of the White race. Let us have an understanding that such comments by any of these men, if true and if uttered in the proper “setting,” are “protected” by the “free speech” laws of the United States of America; and here also in the State of Iowa, we have such “rights” (Iowa Constitution Article I., ‘Bill of Rights,’ § 7., ‘liberty of speech and press’, Iowa Constitution (Iowa Official Register, Legislative Services Agency, 81st General Assembly, Iowa General Assembly, Publisher, 2005-2006)), and permit non-citizens to have them as well, unlike what they would obtain for White people, or for themselves as individuals, in their own racial country of origin. Their words are either an exercise in Free Speech or an intentional incitement of violence against “White Caucasian” people; or, both. One is a Right, the other a crime. Let us pretend it is a Right, for this by law is true; let us not pretend any one race of peoples has a Right to defend itself against the fatal assaults upon itself by any other race of peoples, for this is by inducement of media and aggressive persuasion from our own Governments, is also true. Or so they want us to believe.

If this malevolent idea, so forcefully put forth by a Black college professor or a Black Muslim “minister” of Islam, or a Hispanic university professor, calling for, or encouraging, exterminating all the White people off the face of the planet goes on unopposed and unabated, then there is in this increasingly popular theory-soon-practice among the Black races. And this practice ultimately will find its “face” showing up here in Ames, with a very malevolent result, and the local Blacks, being victims of this violent “Black KKK” influence suddenly pressed first upon local Blacks, guided by the Big City intruders, who will find themselves participating in this “extermination” activity whether they want to or not, and then inflicting itself by those local Blacks immediately upon the Whites. Therefore, it is a duty of both Whites and Blacks here to learn about this problem, and find a local solution to an inter-racial challenge, so we all may avoid this terrible fate.

But these men speak of the obvious: Survival of the Fittest. White people are not fit.

Some day maybe we all will realize that while Nature is beautiful, varying, and constant all at the same time, and uniquely productive, It is also completely objective, cruel and uncaring;

and It has no time nor patience for those among life's existence who think they can "love" and "multi-" this true reality out of existence, for the purpose of maintaining their politically correct doctrines of social engineering which runs contrary to the permanent ways of Nature.

Aside from the fact that utter violence is not a civilized practice, this really is a harsh clump of dirt and rock we live on; each existence, regardless of its place in the "food chain," must fight to survive, both individually, and as a group. Any simpleton view of the TeleVision programming reveals that everybody under the political sun is now fighting more, and harder, to get their place in the real world, and to assure that they have a future for their own racial species, even if it is at the expense of any and all other races of people. Except us White people; we seem not to care much about that. To hear some tell it, we Whites have no future. And they may be right, knowing what most of us do not know.

VIII. – E.

. . . ANOTHER'S DARK NIGHTMARE: Birth Rates & Birth Dearth of the White Race

The Caucasian Race, i.e., the White race, is dying out. Most people cannot see it. Yet this is readily evident; maybe not in Ames, but go to any large or very large city, and this is abundantly observed. There are "people of color" everywhere, with a token White found somewhere in their midst. Pity that White person; pity their children, if any. It can be estimated, by looking at the birth rate statistics, that by the Year 2050 there will be so insufficient a number of White people in Iowa, not even in America, to keep the Race alive. Its birth rate is far too low, for far too long, to sustain its Place much longer. And this is a fact. Few people know of it, but now the Reader of this Commentary does.

But so also knows the Adversary, or Adversaries many, of the White race, and they have known it for a long time. It is to their racial advantage, or so they believe, that the White race should become so numerically weak that they cannot resist getting some racial "pay back," some vengeance, if not revenge, for what evils they say Whites did to them so long ago, or even recently. They can do that, because they will out-number the Whites. Numbers win. Will power succumbs to superior numbers; conviction, i.e., assumed understanding, is a luxury of those on the sidelines. There are no sidelines in any war, and none in a race war. Numbers win.

For any group of people, particularly a "race of people," to exist into their own future, they must consider the obvious fact that they need subsequent followers to take their place when those present members have themselves been removed from the "cause," when they are no longer members of that group. This means the group must continually work constantly to find "followers" to replace them when they retire or are dead. And for a race, there is no retirement; without followers, i.e., descendants, a race is "dead." Plain as that.

And by relying upon "statistics" gathered for all races, and here, for the Caucasian race, it is seen that there has been literally no sufficient effort accomplished by those Caucasians extant to replace themselves with other Caucasian peoples, namely by the means of normal childbirth. With no one to take their place after these older Caucasians die, the Caucasian race itself eventually will die out with them, and no one will exist to continue the Race. While this is difficult to believe, it is a scientific and anthropological fact. Anthropological History is

overwhelmingly evidentiary about how many other sub-races of peoples have disappeared off the face of the planet for this very same reason: failure to birth sufficiently to survive as a people, to survive as an entire race. This results in total loss, or worse, a miscegenated (racially, genetically mixed) DNA lineage that is unrecoverable to its original content — the race is dead. There is no guarantee that anyone, or any people, or any race, will eternally exist, and certainly not a lazy race who has not the willpower to procreate enough to maintain itself. It is up to the members of that to assure that existence. This failure can easily happen to any race of any perceived size or importance. It is happening to the Caucasian race, right now. The Caucasian race, being deficient in child-berthing, is obviously at the brink of its own demise. And “for good reason.”

Statistically, for that race of people to at least maintain their existing population numbers, demographers will readily state that such people must birth into this world 2.1 children (“live births”) per 1,000 women. In a practical application, that means three children born per woman, for a race to numerically “break even,” to have an equal number of individuals who are born and who die. No progress, no increase in population; only survival.

While most people would think that two children per family would suffice to keep the race alive, being a replacement for mother and father, this is not true. The two-child birth rate will not provide for the eventual, total loss of those children prior to adulthood, whether by disease, accident, or homicide, etc. Nor does it represent only a “break even” population: i.e., the belief that there would be ‘no loss, but also no gain,’ and that, ‘the population will only maintain the present level’.

Factually, a group of people with, for example, 1,000 individuals applying the “two-child family” method, they will devolve to a mere 8 individuals within 300 years — assuming no disease or another race takes violent or cunning advantage of these diminishing numbers and “wipe them off the face of the planet” before then. Dwindling from 1,000 to 621 in only 30 years (with the father’s generation), it then drops to 386 in 60 years (within the grand-father’s generation), then to 149 in 120 years, and 92 in 150 years, and finally that dismal 8, after 300 years of procreative neglect, from which recovery to the original 1,000 populace would require at least that same 300 years, unless Blessed with twins and triplet births at every, and frequent, gestation; a doubtful success for Whites today, as the situation stands now. The way Blacks hate Whites, and prove it both with their greatly superior berthing of Black children, and thereafter with their violent criminal attacks upon what Whites remain alive, the probability of this scenario of Whites as a “two-child family” completing itself to the 300 year end is highly unlikely.

Therefore, at least a 3 and ideally a 4 to 5 *or more* child-family is in the best interests of the White race, as it is so truly desperately needed to regain our lost populace. Considering how Blessed the White race has been in bringing a better life to so many others in this world, it is also in the best interests of all humanity that the White race not merely survive, but maintain its totally superior populations numbers, comparable at least to c.A.D. 1800’s. But we are not addressing “all humanity” in this Commentary; nor do the White addressees have any sense of their own “best interests.” They are too willing to ‘share and share alike,’ even their otherwise comparably pure racial genetic code, soon forever lost.

But as of the Year 2000, demographers said that the birth rate for Caucasians was a mere 0.8, meaning there were at best only one-child families, or marriages with no-child. Thus, for every four or five Caucasian people who die out of this world, only one was born into it. As of

about 2005, it was estimated that this birth rate of Caucasian people is a mere 0.5 or less. Four years later, probably lower. Meaning: now, for every five or six Caucasians dying, only one is born. And it is not getting any better today. Difficult for the White Reader to believe, but the White race is in a fight for its life, its very existence; and they don't even know it.

Recent commercial-based demographics also report that the White race is shown decreasing in almost every city across America. Population losses can be seen in, for example, *The Sourcebook ZIP Code Demographics 2000* (InfoUSA, Omaha, Nebraska, 2000; CACI Marketing Systems, Arlington, Virginia, 15th Ed. Demographics is, generally, the statistical characteristics of the human populations). This publication lists every city and town in America, with a wide range of generalized economic details of those specific population locales, for use by commerce and business to plan their budgets and sales strategies. In its (Part 1) "Residential ZIP Code Data by State, (Sub-Part) B, Population Composition," under the column of "Race (%)," there is seen a four-column comparison of "White, Black, Asian/Pacific, and % Hispanic Origin" for the census years of 1990 and 2000. In those columns, displayed on hundreds and hundreds of pages in small print, there was rarely a city listed, large or small, that did not show a decrease in the percentages of White populations by 2000 — anywhere from a few percentage points to a startling loss; yet the percentages of other races increased, often doubling or more in their populations, small though they may presently be. If these White losses were caused by relocation, there should be an increase in their numbers elsewhere in the country; yet there were none to be seen. Only minus signs, all minus signs; only loss was seen there, continual loss. These kinds of statistics, here and elsewhere as noted in this Commentary, are always changing, and never to the advantage of the Caucasian peoples.

Part of this problem can be observed when considering the birth rate of the several races of people in America today; in particular, the "fertility rate" ought to be compared. The term "fertility rate" is defined in demographics as being: "the average number of children that would be born alive to a hypothetical cohort [similar group] of women if, through out their reproductive years, the age-specific fertility rates for the specified years remains unchanged," and "that rate is derived by adding up how many children were born to the woman in that cohort and dividing by the total number of women in that cohort." (*Demographic Yearbook*, 45th Issue (United Nations, New York, 1993, 1995), p. 180).

The many charts, graphs, and tables of data, shown (or not) below, in Government statistical sources suggest that the "total fertility rate" (TFR) of "2.1 children per woman" is a minimum number of children who must be born alive (and ideally healthy) to parents, if that race of people and their nation is to merely survive, without any decline nor increase in its population numbers. Any TFR rate lower than 2.1 results in a decrease not only in present numbers of people of that race, but a relative — and exponential — reduction of future peoples of that race or nation who were never born to then, in adult life, bear their own children, a situation which is always difficult to overcome by continually dwindling populations of future generations, and a problem which is never overcome quickly. And in the tables presented here, and in their sources, it can be seen that the White race is not berthing in enough infants to maintain a mere existence level; it is getting to be more that dangerously low.

How long will it take before someone says:

VIII. – F.
“WHERE ARE ALL
THE WHITE PEOPLE”?

In Ames, being almost 90% White Caucasian people, the lack of a nation-wide, or a world-wide lack of White people and its ever-decreasing population and ultimate decline, is difficult to believe. So the Readers must ask themselves: “If this is so, that the White race is dying out and soon gone, and the Reader may say ‘There are very few White children being born, then why do we see so many of them today?’ Your Presenter responds: In Ames, or in many small towns and cities in Iowa and surrounding States, perhaps there are plenty of White people, and White children among them, as 90% of us all being White in Ames; and yet even there, the birth rate probably is insufficient.

But in the big cities, such as Des Moines, the largest Iowa city, or more exemplary in Chicago, and especially New York or Los Angeles, and increasingly, in the medium-sized cities, does the Reader really see these White people one saw 30 years ago, or even 20 years ago?, or does the Reader, presumably as a White person having White children of their own, only *expect* to see them elsewhere also, and silently, in justification, in one’s mind “explain away” the obvious greater numbers of “people of color” — non-Whites? There will be seen far more non-Whites than Whites. More non-White children than White children. It must be observed before it can be admitted; otherwise, denial is without foundation, and can be overcome by merely asking about the objector’s knowledge of the situation.

Look more closely into the eyes and faces of those people in large and mid-size cities. Where are all the White young people, or any White people whom the Readers may profess to see, beyond the limits of one’s own little town? If there are so many of those White people of all ages everywhere, as it was Yesterday, they would be visible. And what eyes one will see are not those whose ‘reflection’ is kindly towards the White eyes that see the others. Take a serious look at who is really there to be seen — and who is not seen, next time the Readers are in <the big shoulders city>.^{93/} (Don’t go there, please).

Another way to determine this is to look at the businesses and who they hire as employees. In years past, most local, and low-paying, jobs at “fast food” restaurants, gasoline service stations, grocery store checkout lines, and etc., those generally considered physical or mentally light-duty employments, were usually held by those young White people in their high school teenage and early adult years, when they are in the times of establishing themselves as adults in “entry level” employments. Why is it that today so many of these jobs are not occupied by our young White children today? Why do so many minority races of all kinds, especially (almost literally linguistic- and culturally-ignorant) foreigners, occupy those same low-paying jobs — people who often are barely able to speak the English language, with grunts and nods, and whose cultural, hygienic, and inter-personal ways are so different from ours? Is it because our White children are employed in higher-paying jobs? No. Or are they simply just too lazy to go out and get work? “No,” is the answer. More and more it will be quite obvious: They are not there; they do not exist to occupy those jobs. And worse, business mentality being strapped tightly to the ‘profit motive’ only, employers willingly hire workers who expect to be paid the

⁹³ <the big shoulders city>. See the footnote in the Table of Contents for Part VI., The Public Health. Inclusiveness Commentary (Revised Edition, June, 2008)

lowest amount, often merely to get a job. This puts the young adult White people even further out of that employment opportunity, especially if a higher pay rate is needed for young families.

(Your Presenter had been recently refreshed concerning a theory of Adam Smith (economist of the *Wealth of Nations* reputation) which functions as, essentially, ‘in competition, individual ambition serves the common good’; and that the Nobel Prize mathematician John Nash considered that theory as lightly flawed, and added: ‘for best results, everyone in the group does what is best for himself, and also what is best for the group.’ (Which may have been Adam Smith’s intent anyway). Today’s businesses, in Ames and all across America, are pursuing the ever elusive profit, probably efficiently apply the Smith theory regarding what is best for themselves, but fail entirely in the Nash amendment: they are too selfish to see their only hope is in co-operative effort in, for this example, hiring ‘their own kind’ — unless, of course, their own kind is not there to hire (and also, when opposed by impossible, erratic economic circumstances controlled by adversarial forces, they cannot survive regardless of how little they pay workers); which has been your Presenter’s arguments for many years).

If these plentiful White children exist in our neighborhoods today (few there be), and if they truly sought work (and they do), they would have nothing to do, because there would be no jobs for them; not even part-time jobs. What would have been available had been taken by those “people of color” minorities we see here now. Having “nothing to do” — often a complaint of youthful people in past years as they do now, they would be merely milling about in droves, bored, unoccupied physically or mentally; being seen “hanging around,” and eventually causing a lot of trouble. But although they in fact have nothing to do, and are truly bored, and are not always overly occupied physically or mentally, even so these children are in fact not milling about in mass numbers; they are not being seen; and they are not eventually causing a lot of trouble quite like the minority adolescents of the other races do. Why?

If everyone reading this Commentary were to say “All is well today; we need not worry,” then why do we not find these teeming multitudes of young people and little children right in from our faces, almost under foot, as we so ignorantly believe they are? Your Presenter answers: “The reason we do not see them is because they are not there to be seen — they were never born.” They were never born.

Because White people usually live in and frequent areas where mostly White people are, it is expected that they would see “only White people”; and, if they see other people or children of another race, they may look at them, but by a self-defensive denial, they do neither compare or note their greater, or greatly increasing, numbers, until it is all too obvious: everywhere one goes “they” are there. It is a great Error of anyone to not “see” those of another race that are undesirable to see or have nearby. But if the Reader were live in, or to go to, any medium to large city in North America, and stand at a busy street intersection, looking at who goes past them, and if possible “feel the countenance” of those differing people, it will soon become apparent that the majority of those passersby, in automobiles, on public transportation, or walking about in downtown, business or neighborhoods, are racially “people of color” — *i.e.*, definitely non-White. Yes, there would be few White people there compared to what was once there, in the youthful years of the White person counting ‘Who’s Where’ today.

This lament of the lack, if not loss, of White people in the world at large can be found at least as far back as the late A.D. 1700s, in a treatise by Rev. Dr. Robert Wallace, of Scotland

(1697-1771). There, in 1753, Dr. Wallace expends much logic upon many pages in explanation of why the numbers of the White race was diminishing *in his day* — over 250 years ago, He said that the survival of a race is dependent upon “the number and fruitfulness of marriages, and on the encouragement given to marry. . . It is not to be considered as a matter of mere curiosity, but of the greatest importance; since it must be a strong presumption in favour of the customs or policy of any government, if it is able to raise up and maintain a greater number of people.” (Wallace, *A Dissertation on the Numbers of Mankind in Ancient and Modern Times* (Archibald Constable & Co., Edinburgh, 1795; second ed. Constable, Hunter, Park & Hunter, London, 1809; reprinted, August M. Kelly, Publishers, New York, 1969), pp. 19, 14 at n.*. Has the Reader noticed how for several decades the several and supposedly “representative Governments,” whether federal, state, or local, seem legislatively and taxationally bent against “marriage and family”? And how the managers of the various levels of “economy” are dead-set against policies allowing such families to prosper? Do the manipulators of Government know something the Reader(s) do not know? — and would not be able to bring into effect, if those same Readers also knew of it?).

And in the population of this world in which we have been placed, it has been, for White people, a demographic downhill slide ever since the days of Dr. Wallace; an ever narrowing of the population and exponentially reducing its ability to maintain itself and its genetic properties — unable to obtain that superior Blessing upon which only they could receive, and none other. Looking at the Birth Rate Charts (immediately above in this Commentary, in Part VIII., at § E., Another’s Dark Nightmare: Birth Rates & Birth Dearth; and at § G., Birth Rates, specifically in “Exhibit Groups A., B., & C.”) will prove this to be true even within the last 40 years; some of it a result of the subliminally directive hand of that very Government which the people ought to know has that paternal, if not maternal, interest in their life, and exercising an activity destined to improve — not dis-prove, nor destroy — the lot of the people who are that Government’s creators, who are those very same people It oppresses and suppresses so efficiently as to kill its own self.

Thereafter, with this undeniable demise, would be a vague but increasing possibility that the White Caucasian people will diminish and soon be merely occupying the unread pages of misapprehended, dusty, human history books, written by historians of other racial origins, who have no real understanding of, nor desire to understand, the magnitude of these racial losses. With all of the White people’s so-called “wealth” then transferred by force or abandonment to these unarmed conquerors of the formerly White controlled lands — some of these invaders who simply walked across inter-national borders, squatted upon land not their own, and then in great multiplicity berthed into life multitudes of their own ‘race,’^{94/} there will be no protest about it from the gracious White host nation; there really isn’t any now. (Voices are hears, but little done about it). And those who will take hold of that White-earned, White-owned wealth by this most subtle of means, obtain a devolved inheritance mostly for the lack of any lawful, racial, genetic

⁹⁴ MULTITUDES OF THEIR OWN. The cause of the violent 1990s conflict between the Serbian Christians and Albanian Muslims derived from the Serb’s objection to the Muslim’s demanding land their own. This Muslim effort was a result of the ‘labor-product’ of the previous generation of the Muslim women, who bore an average of 8 children per woman, overwhelming the much smaller birth-rate of the Serbian women. Serbians then allowed the Muslims to live within Serb borders. Soon the Muslims outnumbered the Serbs and began making their (wrongful) nationalistic demands for “Kosovo.” Assisted by U.N. violence, they obtained it, against all the ‘laws of nations.’ Thus, by sheer population numbers, the Muslims had taken from the Serbs what the Muslims had no right to obtain. It was the devotion and sacrifice of the often-impregnated Muslim women who provided this nasty opportunity.

descendants among the White race whose Right it would be to claim It and keep It for themselves, as an *in testate* generation. Their successors, soon to be usually racially different peoples arriving from countries where tyranny is the norm, will soon thereafter succumb to yet another tyrant, of one racial type or another, yet believing themselves not only free, but also victorious in conquest of the White race. “America” today is not what anyone thinks it is.

Dead is as useful as unproductive, because unproductive means dead.

Few of us today realize that hundreds of thousands of past generations of Caucasian people, wittingly or unwittingly maintaining a genetic purity of their own race, had yielded up their “personal rights,” and “personal desires,” and “individual freedom and choices,” to bear truly White children and raise them up in a proper manner, then inducing those children to follow the example of their parents and culture by berthing in all the more White children, so that we as individuals could be here today, White as we are can now live. And what do we do, in our generational gratitude? We pay back our racial debts to their ancestral sacrifices and labors with a sufficient gratitude, by displaying our failure to follow their example, failing procreate enough even to merely survive as a race of people. The other races of people, all non-White, will soon be all too happy to shove us aside, and soon toss upon our grave-sunken buried faces a few shovels full of dirt from the very Blessed earth our God gave us for our sustenance and safekeeping; for such as we have been so grateful for what we have been given, so also have we to lose it by that same ungrateful means. We have no one to blame but ourselves. (Cf. this Commentary’s Part IX., *The Parade Past Them By* (And it is *not* coming back), at § G. *Noblesse Oblige: The Privileged Have A Duty*).

VIII. – G. BIRTH RATES, IN EXHIBIT GROUPS A., B., & C.

Here are only a few birth statistics found in several demographic sources in support of the proposition that, unless the White race comes to its senses and berths infants in copious amounts as soon as possible, the demise of that Race is imminent. Again, as stated above, precise statistics and figures are difficult to find in any consistency among the several reports and other sources consulted; however, the general idea is set forth, and most likely, undeniably so. (Watch for the “—” minus sign, for indications of lower than acceptable birth rates).

Source: *Statistical Abstract of the United States* (Census Bureau, U.S. Government Printing Office, Washington, D.C.), Table: “Total Fertility Rate and Intrinsic Rate of Natural Increase,” for the years indicated.

EXHIBIT GROUP A.

Exhibit Group A-1.

A 5-Year Grouping of the Statistical Abstract’s Table No. 86, “Total Fertility Rate and Intrinsic Rate of Natural Increase,” particularly the column “Total Fertility Rate” statistics. In this Exhibit Group A., anthropologists and demographers may explain the statistically disruptive combination of “Blacks and others,” which suggest a greater birth rate for Blacks than is true, as well as minor differences in numerical data in their various annual editions.

Column: “Total Fertility Rate”

(*Statistical Abstract*, 1990, Table 86, p. 61, for years 1940 to 1988).

(Here, “—” represents the “minus” sign, as in, Less Than Adequate birth rates).

YEAR	40-44	45-49	50-54	55-59	60-64	65-69	70-74
WHITE	3.9	10.9	15.4	19.5	17.1	6.4	--2.2
BLK& OTHER	9.8	17.2	25.7	30.7	27.7	18.6	9.4

Exhibit Group A-1 Cont'd.

Column: “Total Fertility Rate...” (Cont'd).

(*St. Abst.*, 1990 Tbl 84, p. 65; after 1984: 2000 Table 82, p. 68).

YEAR	75-78	75-79	80-84*	85-88	+
WHITE	--8.0	--8.5	--7.3	--6.3	----
BLK& OTHER*	3.8	3.0	3.0	4.3 (all Black)	----

* “Data for 1984 and earlier includes other than Black” (2000, Tbl. 82, p. 68, n.1), and does not accurately represent details shown. After the 1984 *St. Abst.*, only “Black” statistics are shown.

+ Statistics for this Table’s first column, “Annual Average and Year” (by 5 year groupings), was discontinued after 1988, and Table itself was deleted after the 2001 *Stat. Abst.* edition. Compare the statistics in Exhibit Group C., Table “Birth and Birth Rates,” below.

EXHIBIT GROUP B (as one 3-part, continuing table).

A Year-by-Year account of the Statistical Abstract’s Table No. 86, “Total Fertility Rate and Intrinsic Rate of Natural Increase,” particularly considering the column “Natural Increase” statistics. Again, anthropologists and demographers may explain the sudden drop in White birth rates after 1971 and “minority” birth rates after 1972. Possible reasons for the sudden drop in birth rates for White, Black and other minority races could be introduction of the “birth control pill” and/or the legalization of abortion in the early- to mid-1960s. Keep in mind the 2.1 births per 1,000 women as merely maintaining existence.

EXHIBIT GROUP (as B-1).

Column: “Intrinsic Rate of Natural Increase”

(*Stat. Abst.*, 1980 Tbl 86, p. 61). In these tables, “Blacks and others” are represented.

(Here, “—” represents the “minus” sign, as in, Less Than Adequate birth rates).

YEAR	1965	1966	1967	1968	1969	1970	1971	1972	1973	1974	1975
WHITE	10.3	7.9	5.6	4.2	4.1	4.5	1.0	--3.7	--6.1	--6.8	--8.1
BLACK& OTHER	23.1	20.4	18.2	16.0	15.4	14.4	12.8	8.9	6.1	4.6	3.7

Exhibit Group (as B-2), Cont'd.

Column “Intrinsic Rate of Natural Increase”

(*Stat. Abst.*, 1980 Table 86, p. 61; after 1978: 1990 Table 84, p. 65). In these tables, “Blacks and others” are represented.

YEAR	1976	1977	1978	1979	1980	1981	1982	1983	1984	1985	1986
WHITE	--8.6	--7.4	--8.0	--7.7	--7.0	--7.4	--7.0	--7.5	--7.4	--6.8	--6.8
BLACK &OTHER	3.0	4.3	4.1	3.8	4.0	3.2	3.0	2.5	2.4	3.1	3.3

(Here, “—” represents the “minus” sign, as in, Less Than Adequate birth rates).

Exhibit Group (as B-3), Cont'd.

Column: "Intrinsic Rate of Natural Increase"

(*Stat. Abst.*, 2000 Table 82, p. 68; after 1993: 2001 Table 73, p. 62). In the 2000-02 tables, "Blacks" are represented. Children born after 1987 are today's young adults.

YEAR	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997
WHITE	--6.1	--5.1	--3.6	--2.3	--2.4	--2.5	--1.9	**			
BLACK	4.0	5.7	7.4	8.3	8.2	7.5	3.7	**			

**Statistics for this Table's column "Intrinsic Rate of Natural Increase," for Year by Year, were discontinued after 1993.

(This Table, with 2 columns, "Total Fertility Rate" and "Intrinsic Rate of Natural Increase," was discontinued after the 2001 *Stat. Abst.* edition. Compare the statistics in Table "Birth and Birth Rates," below. Here, "--" represents the "minus" sign, as in, Less Than Adequate birth rates).

EXHIBIT GROUP C.

Source: *Statistical Abstract U.S.*, Table: "Birth and Birth Rates by Race, Sex, and Age"

Exhibit Group (as C-1.).

PER 1,000 WOMEN

"Births and Birth Rates, Birth rate per 1,000 women"

(*Stat. Abst.*, 1981 Table 85, p. 59; 1990 Tbl 82, p. 63; 2000 Tbl 79, p. 66; 2002 Tbl 68, p. 60; 2005 Tbl 79, p. 64, 2008, Tbl 79, p. 64). (Obviously, "W" is White, "B" is Black).

Yr	1950	1955	1960	1965	1970	1975	1980*	1985	1990	1995	2000	2005
W	102.3	113.2	113.2	91.4	84.1	63.0	64.7	63.0	68.3	64.4	66.5	N/A
B	N/A	N/A	153.5	133.2	115.4	94.3	88.1	82.2	86.8	72.3	71.7	N/A

"N/A": statistics were "Not Available" to the Bureau.

Exhibit Group (as C-2.).

PER 1,000 POPULATION.

"Births and Birth Rates, Birth rate per 1,000 population"

(*Stat. Abst.* 1981, Table 85, p. 59; 1990, Tbl 82, p. 63; 2000, Tbl 79, p. 66; 2002, Tbl 68 p. 60; 2005, Tbl 79, p. 64, 2008, Tbl 79, p. 64).

Yr	1950	1955	1960	1965	1970	1975	1980	1985	1990	1995	2000	2005
W	23.0	23.8	22.7	18.3	17.4	13.8	15.1	15.0	15.8	14.2	14.1	14.0
B	N/A	N/A	31.9	27.7	25.3	20.9	22.1	21.1	22.4	18.2	17.6	N/A

"N/A": statistics were "Not Available" to the Bureau.

Again, while lower birth rates possibly because of the "birth control pill" and/or abortion, Blacks out-berthed Whites by significant margins, the Black population compounded year after year.

FORGET 'A CHICKEN IN EVERY POT,'
Or, 'A BABE ON EVERY ARM':
GET 'A DEGREE IN EVERY POCKET'

One of the problems with a nationwide effort to "educate" everyone, often to the higher level of Masters, even the highest of Doctoral, is that with more education, there is a 'double whammy' of financial (student loan) burden and its resulting decreased births (the 'we can't

afford children' syndrome). With advanced education, it can be seen that the birth rates will drop significantly among all the "higher educated" people, regardless of their race, as seen in one study of White, Black, and Latino women. The average number of children ever born to women ages 35 to 44 in 1992 (being an age after College or University graduation, entry into the work place, and yet with sufficient time for berthing), is estimated here (with the demographically acceptable '2.1 birth-rate' as a "replacement only"), . . .

For White women:

2.7 births for those of "less than high school" education;
1.8 with high school;
1.7 with some college;
1.6 with associate degree;
1.5 with Bachelor's degree;
1.4 with Master's degree or higher.

For Black women:

2.7 births with less than high school;
2.2 with high school;
2.5 with some college;
2.1 with associate degree;
1.8 with Bachelor's degree;
1.3 with Master's degree or higher.

(With no explanation for why an increase in births only at "with some college").

For Hispanic/Latino women:

2.8 births with less than high school;
2.2 with high school;
2.1 with some college;
1.9 with associate degree;
1.8 with Bachelor's degree;
1.7 with Master's degree or higher.

(Herrnstein & Murray, *The Bell Curve*, Part III., The National Context, Chp. 15, the Demography of Intelligence, § Ethnic Differences in Fertility, Chart: Fertility falls as educational level rises, p. 353).

A well-educated mother, needing probably little incentive, will raise up intelligent and equally- or better-educated children, with few to argue otherwise, unless parental neglect or absenteeism — having no class nor racial limits — interferes. Less-educated, or un-educated mothers have not so much an immoral, or detrimental or deterrent effect, as perhaps no effect, unless they demonstrably point out to their children the results of less or no education, thus inspiring those children to higher levels of education. With the innate, natural intellect being a necessary ingredient, and as often genetically acquired then nurtured, it is not entirely within the control of everyone involved to be "intelligent" nor to "become intelligent." But also, not everyone can be "at the top"; someone must actually DO something. This is obvious, to all except the promoters of "civil rights" and of "education," who then lure the lesser intellects into a world where they cannot keep up with the smarter students, then either fail or pass with 'affirmative' assistance, only to become incompetent in the workplace, and fail there. But not all

fail; some Dummies and Smarties both go on to that higher level of incompetence, and yet could avoid it if they only knew how to recognize its approach.

TO COMPARE THE ABOVE STATISTICS. . .

In a simpler view of these birth rate charts and their inhuman expressions: let the reader consider that they have a bucket; call it The Bucket Of Life. And into that Bucket, they pour water, calling it The Water Of Life. There is, by the necessities of Life, a hole in the bottom of that Bucket, called Death, through which Life passes away. The Life and The Water exist because each was Created, being constrained in its spiritual exuberance for a particular Purpose. Death exists as a Creative release from that constraint, because no one lives in this world forever; and therefore, It accounts for all manner of living, in sickness or in health, poverty or wealth, and dying, whether natural causes, disease, accident, old age, or violence, etc. It is a Cycle of undeterminable Frequency, yet it Exists without End. And into this everlasting Bucket of Life has been Poured the otherwise un-assimilatable Water of a Race of people, particularly here, the White, Caucasian race.

Today, the above birth statistics would translate into this: for every six Cups of the Caucasian Race's "Water Of Life" that pour out of the bottom of the Bucket Of Life, only one Cup Of Water is poured into that same Bucket. Consider, and Answer to yourself: How long will it take for the Bucket Of Life of the White race to become empty?

The Answer is: Not very long.

It takes no extended contemplation, nor formulaic thought, to see that as the birth rate circumstances exist today, the Caucasians are "losing the race." And more than a few newspaper reports and articles tell us that by the Year 2040, White people all across America will be a minority; but they conveniently fail to tell us that this is because of this failure to berth properly. At this pace, the White race will not live in any appreciable numbers to the year 2100.

And so, this is the problem the Caucasian race faces today: its impending demise as a race of people, for the lack of sufficient birth rates. It is more important than economic crises, or health coverage, or worldly conflicts.

And the adversaries, the long-standing, ever-present, less hated and more hate-full enemies of the Caucasian, White race, know this is happening. And they not only know it well, they act upon it. And their plans have been readily revealed, by themselves and your Presenter.

This dwindling birth rate among White people has many "causes," one of which is too extensive to explain here, for it is Great; but the others are very easy to understand, and are addressed in this Commentary. The problems we face today are the necessary Effect resulting from overt and covert Acts of War, with a genocidal intent in the mind of the attacking forces. Not (only) as in a military, inter-national war, but a civil war, as one people against another within a geographical nation among other races of people, as well as within a racial nation, us against ourselves; more correctly, it is a race war. And that race war is happening right now, all over America. The White people do not see it partly because they have not been told of it, and partly because if told, they refuse to believe it is even possible (innocent, mindless sheep they are); and after being told again with proof, never believing it probable, and less actual. Yet other

people do believe in the existence and prosecution of a race war against the White race, and as participants in it, they — those “people of color” — act upon it, as true warriors ought to do, taking advantage of the enemy’s ignorance and un-preparedness. And they are winning their battle, as we also are losing ours, yet neither their nor our success is assured. We have to work at it better than they do, now not to win, but to survive.

Lately, some supposed political leaders, deriving essentially from the Black people, suggest — to the probable emotional comfort of the White people, that we all, Blacks and Whites, can recover from “the racial wounds of the civil rights era” of the mid- to late-1960s, we can “put it all behind us,” and “move on.” Most people who would have any such “wounds” incurred from those tumultuous times were teenagers or young adults when it happened, and those people are now entry-level “senior citizens,” what few of them survive to this day. There has been two more generations of Blacks and of Whites since then, and few suffered as much, if at all. And some of that earlier suffering was brought upon themselves by themselves.

Some Blacks in Ames, at the November 27th “Changing Cultural Face of Ames” meeting, as well as elsewhere, suggest(ed) that “we are one [racial] family”; or, “we are all of one color.” That seductive siren song will be heard everywhere, this same chant, that ‘we all, all the races, and all the racial mixtures thereof, are the same, equal in all respects; that we are all “brothers and sisters,” and should “respect” each other, and tolerate each other.’ This may sound good in a humanist, all-inclusive view, and again it is a comforting thought, and may be true, in a “Christian” view — for the quieting of the ever-more disturbed White mind, mis-directed into complacency, believing the Blacks really are nice people. But if the proponents “of color” would universally match their acts to their words offered, these words would be more believable.

But when looking again at the crime rates of today, merely as found in this Commentary or at the sources relied upon herein, it is easy to see that the young Blacks do not agree with this “brotherly, sisterly all-inclusiveness” sentiment of “oneness”; and they do not respect this greater “family” so lovingly touted by more “liberal,” racially diverse non-White (and as often White) proponents. And with sufficient prompting, they will not forget what they see on the TeleVison every January and February, during “Dr. Martin Luther King Birthday Month” and “Black History Month,” taking offense at that which they themselves did not endure long ago; but they will “move on” to seizing the Whites as their victims, in perhaps some sense of “payback on Whitey,” or simply because it is part of “the content of their character” to do so.

When Whites are less than a “minority” number (and this will be sooner than later, in two human generations or less), this chant will turn out of a bitter tongue and commit far more of a Black “fratricide” — killing their own kind — as they are now doing (equally as much as they do to the Whites), with the same lack of compassion, and with absolutely no regret — until they see what happens to their “all Black, all minority, multi-cultural, ethnically diverse Chocolate society,” when their self-serving, racially justified “blood bath” is complete, and all they have to consider is themselves, as they do in present-day Africa: with utmost violence.

The White people today, all across the nation, are blissfully ignorant of all these race-wide, nation-wide life-threatening racial problems soon to descend upon them nationally, as well as upon Iowa and little Ames itself. It precipitates “the perfect storm” where inter-racial conflict is concerned, where sheep stand in silence awaiting a slaughter they cannot see coming; and even

with this White ignorance and ignore-ance, and their lack of preparedness, the winner is still not easy to predict.

VIII. – H.
THE HIDDEN HAND OF
A RACIAL GENOCIDE:
“A weapon of war;
An instrument of ethnic cleansing.”

All this seems so far away from Ames. War. Genocide. Dearth and Death. So far away.

Pausing for a moment to consider an important commentary on the side, the term commonly used and often mis-understood in news reports and sometimes police reports, called “sexual assault” — apparently politically, socially, and culturally adjusted^{95/} to be less provocative, or less inciting — if not less revealing. At first it sounds rather innocent, as if the ‘sexual assault’ would be more like a mere ‘unwanted groping of body parts’ and nothing more. No, this “sexual assault” is in fact rape — the violent, intentional, sexually-based, usually gender-based, vaginal violation and intended humiliation, probable injury and possible death, of women seized in the act of a crime; White women in particular. And it should be labeled that — as “rape” — by police and news reports, rather than have the ‘greater offensive behavior’ be hidden behind this cloak of political and social correctness of “sexual assault”: as if in the commission of the act, ‘it is as if nothing.’ Perhaps, “as a piece of meat”?

The Negro attitude towards women is not necessarily peculiar to the Black men, who either denigrate, or properly label, their own Black women as “bitches,” but aside from dark humor, few other cultures openly name them as such. Female dogs, for example, are called bitches. (Whales and elephants are female; the bitch, sometimes. Humans are women, not bitches, although it has been said they can). The idea apparently acting as foundational in the Black society is that their women may not deserve respect, although sociologists see the Black culture as a maternal one, and thus Black women can label themselves as they please. And the perhaps subservient Black men will acquiesce and apply that same label. Perhaps also this is why Black men are more inclined to be leading a lifestyle of drunkenness, crime, and prison, being marginalized as they can be by the stronger Black women. What we see in the Black man’s conduct apparently is what Black women let the Black men do, or somehow induce them to do. Let them all prove otherwise. (See above, in this Commentary’s Part III. The Iowa School System Generally: Our Nestlings, Mostly Safe, Yet At Risk, at § E. Some Detail Of The Reported “Behavior Events” At The Several Ames Schools, Generally, and at The Black Woman As Ruler Of The Roost, regarding how Black maternal influence helps determine crime rates.

Your Presenter himself has over-heard Black men, as well as Black women, call other Black women “bitches,” doing so many times in each of their conversations; they make no objection to the term, no more than do they object to the term “nigger” when applied to, or amongst, each others as Blacks. This is more understandable if one considers that, if the present-day Black population’s “cultural values” — their “ancient properties” — consist of their

⁹⁵ CULTURALLY ADJUSTED. During the late 1990s, an acquaintance of your Presenter, an employee of a large Southern California school district, said that the Board of Education decided that Hispanic boys were not to be disciplined for verbally or physically abusing (at least) the Hispanic girls, because it was a cultural circumstance among Hispanics to do that, and so not to be interfered with. And so the teachers, et al., don’t. Who suffers most?

foundational cultural causations of earlier, pre-European-discovered, primitive Black African tribes, then it can be easily seen how the Black man's view of all women today and Black women in particular, as being female animal bitches; and this would lend its use to the same excuse that the aforementioned Southern California school system presents, regarding official tolerance of the abusive, macho Hispanic boys students direct towards Hispanic (and most all other) girls: i.e., "it is a cultural matter" of a "different race," and it is strongly alleged we must not only respect it, but tolerate its practice in our non-Black, non-Hispanic society. "They're different," we are told. (See above, at n.Culturally Adjusted). This reasoning of "they're different" was mentioned in Mr. Haws' newspaper column, regarding the problematic Black Ames school students, as well. So what if they are? Does that grant Blacks some "rights" unavailable to others? They think so. Liberals promote it so. Dimwitted Whites believe it as so.

But is this so?, that all women are bitches, and can be considered as such, abused thusly? By a culture that allows its women to marginalize its own men? Even if, or especially if, it is at the expense of our White children, and our White women? Not so. Let the Blacks denigrate their own; leave the Whites out of it (but of course, they won't). If Whites uttered such intolerable cultural and comments upon Blacks, as Blacks do to Whites, there would be miles-long lines of Blacks in an endless legal procession to the nearest Court House, seeking redress of their one-way "civil rights." (Let the Reader refresh the memory of the young student who spoke at the November 27th Cultural Face meeting, about how in the school halls, Black students call each other 'nigger' all the time, yet White students are punished for using the word, even if spoken and received in friendliness).

But this disregard for the rights and respect of women, and for White men in particular — that is to say, a dis-regard and dis-respect for the White Race in general, has a specific intent, and a particular intent to a particular race of women, when one merely looks at "who hates whom" and "how they do it." "Dis—ing"; they call it "Dis-ing." It is a negative implication and application which few understand.

Consider again, as shown above, how a statistical birth rate of only 2.1 births per 1,000 White women would preserve at least a constant numerical group in any race of peoples. Then consider again the proven exceedingly low birth rate among Whites, where it was only a few years ago a mere 0.8 or 0.5, meaning, for every one White person born there were four to six dying out. And when considering the high rate of the Black birth rates in particular, and the increasing incidents, almost obvious if not also blatant sexual and other violent attacks upon White women and White men by Black men, it can be readily comprehended that there is more to these sexual and murderous "sexual assaults" than a mere con-incidence between these two descriptive circumstances. It amounts to an intentional destruction of one race by another race; an ethnic cleansing of the White race from the midst of the negro. It is an unspoken, unreported, or dis-reported, genocide of the White race. And it has not diminished because of any "civil rights laws," but the opposite: the more "civil rights" and "civil rights prosecutions" there are, the greater the crimes against the White race by the Black race. Don't ignore it, look at it. It is intended to misdirect our attention to wrong-doing of non-Blacks.

To understand how the un-spoken, un-admitted purpose of this excessive Black-on-White rape and murder of White men and women works to the advantage of the Black race in general, we must see how it affects adversely the White race. To destroy another people as individuals or as a race, and not be held accountable for its demise, there must be some means of eliminating

the existence of that “enemy” and leave no “evidence” or “witnesses” to that crime while overcoming these ill-fated people. And to deprive an enemy of its own future is to destroy it. And this, your Presenter propounds, is the ultimate purpose of the immense percentages in Black-Men-on-White women rapes: to destroy the future of the White race. In America, there is one reason that aptly relates to the “Inclusiveness” or “Exclusiveness” problem about which the Blacks would complain.

To accomplish this silent genocide of a race, the challenge for the attacking Adversary of the hated race — and in this case, the “hated race” is the White, Caucasian race — is to induce the women of that hated race — the White woman — to bear either no children or an insufficient number of children; and further, induce those same women to have contempt for men in general, and for men — White men — in particular. And by that means, after being so savagely raped as is usually the case, she will have no romantic interest in the men of her race, no sexual interests, and thus, no procreation of their racially pure children; meaning in this situation, she will turn away from bearing any and all White children. This sublime technique of genocidal hatred involves politics as much as it does hate, and it is far less of any intent by the rapist to merely indulge in sexual desire.

When rape and other ‘sexual assaults’ are applied as a racially-based political act, its purpose is to hurt not the women who personally suffer for it, but it is to humiliate and emasculate not only the husband but also the men of that woman’s racial people; it is an act of the men of an enemy against the men of their hated foes; it is accomplished with the intent to inflict a near-permanent harm upon that woman, or women, by the invader’s sexually forcing themselves upon the women of their enemy, and placing their semen into womb of their enemy’s women, where only the husband’s semen ought to be, thus interfering with the purity of marital relationship and as often to forcibly impregnate the woman with a child of that hateful race; and/or by infecting the women of the enemy with sexual diseases that ought not to be found there if she were within the bounds and bands of matrimony, thus soon thereafter infecting the unsuspecting husband as well; and/or by physically hurting the woman’s sexual organs sufficiently enough that she would be unable to physically participate in those marital acts, or in memory of the horrors of the individual or mass rape by the enemy, she would be inclined to either turn away from the sexual matters incumbent to marriage, or, participate in it with a great bitterness and restraint, to the torment of her husband.

And in this manner, the enemy can deny their true target, the husband, both a marital bliss rightfully his when taken from him by force by an act of which only an enemy could desire to accomplish, and be deprived of any or any more children. Rape, in this context, is not accomplished for sexual pleasure, it is perpetrated for hate, a racial hate; and as considered in this Commentary, it is a hated act by the Black race upon the White race, and it expresses that subtle desire to destroy that same White Race. It is, and never is called nor prosecuted as, a “hate crime.”

Eliminating a race’s future is best done by not allowing the existence of any living beings of that targeted race; and to accomplish that, the women of that race must turn away from childbearing, by whatever method possible, whether by abstinence, “contraceptive,” induced

barrenness^{96/}, a rejection of men, or entirely turning from a procreative desire; this may be seen in the unusually high number of willfully childless women, either celibate or in marriage, and those women and men who have chosen the socially and politically correct, socially tolerated “alternative lifestyle” of the devoted homosexual. A restraint of childbirth impulse was and will be also in response to the well-planned speeches of some feminist leaders and writers (most of whom were and are not Caucasians) to many young women of all races but particularly targeting the young, ‘upwardly mobile’ (i.e., easily moved) middle-class educated women, encouraging them to be more liberal; more activist; and, to go forcefully into the work-place, pushing men aside, (sometimes silently) suggesting a disregard for the necessity of marriage and children: “You can have it all.” Other reasons may where the untouched woman might be frightened as in a panic, derived from the constant reports of increasing rates of rape, where men become a type of danger simply by being men, and thus to be avoided. They will have a “real and appreciable fear” of men, who are demonized by the actual rapist and also the news media, which often presents these acts in a subtle but alarming way — assuming of course they report it at all. All of this done quite often in the silence of non-reporting in the newspapers, etc.

How miserably interesting, to the contrary of this silence, that there are also of late so many recent news reports of Black men kidnapping, raping, torturing, and murdering White women, and particularly young, attractive, educated college and university women, suggesting the newzies are utilizing some of these crimes for an unexplained ulterior motive, when they had no particular compassion for other White women similarly murdered in their past years’ news reports.

Whether victim or not, for whatever reason, many White women have refrained and restrained themselves, to avoid childbirth. That plays right into the hands of the Adversary of the White race. But the most important role, that of being a mother of White children, they lost: in their later years, they will discover the sad fact that they let their children slip through their hands, unborn. What a sad and irreversible remembrance. White women have a Sacred Duty that transcends all other “endeavors” anyone could think up; and yet these same women willfully pass that opportunity by; and often, as stated in this Commentary, they have a “good reason,” although rarely will they tell us what that “reason” really is.^{97/}

(Your Presenter knows of some people, who are otherwise good Christian, Church-going people, who told him that they were (at least at that time) not going to have any children, “because there was so much evil in the world.” And he responded by saying that ‘if only evil people are having children, and plenty of them, how can Christians, or any good people, reign over the world in true Righteousness, if they let all the evil-minded people have children who will take over the world for lack of opposition from the children of the Righteous and the Good?’ They had no answer.

⁹⁶ BARRENNESS, among the women of the Old Testament times, was a serious problem for the men and women, as a danger; to “cut off his seed,” i.e., he would have no children, especially no sons, to carry on his family name and bloodline. A man could divorce his wife for this, even if she were innocent of wrongdoing. How few men there are today who consider themselves, as a childless man, as troubled with the same problem: the end of his lineage. They think nothing of it; and so their Race, and their God, will think nothing of them.

⁹⁷ FOR GOOD REASON. Your Presenter personally knows several White women who remained unmarried, devoted themselves to their chosen professions, in law, psychology, etc., and later expressed a deep sadness and lamented that, having entered menopause, they suddenly realized they missed their opportunity of having children. How many have failed in this.

It is the **Duty** of all White people, and all Christians and all good people of any race, to overcome Evil. That is their **Duty**. Part of that Duty is to bear children and raise them up to continue in Righteousness and combating Evil. To *not* bear children, and *not* raise them up properly to overcome evil is to admit victory not in Christ, but by Evil. What nonsense some people use, for an excuse to indulge in life by oneself, for oneself: “I lived for myself / I loved for myself; / myself and none beside. / As if no other was needed, / as if I would ever die.”

(None of these methods of avoidance produces enough children to maintain the future of the targeted race, and these childless non-performers then become mere “consumers,” not “producers and consumers.” By bearing children, the consumers produce other people who will later replace them in the productive workplace, farms, and society, and at home; but childlessness closes the door to the future, and because husbands have an inborn destiny to die sooner than the wife, this childlessness as much as assured an ever greater loneliness of the childless woman in her old age: who will care for her, when afflicted and need help, as elderly mothers often are? If enough childless ‘consumers’ fail to provide for their racial future by bearing children and becoming ‘producers,’ the death of that race, or sub-race, is assured. And this is what is happening in America and among most all the White race today.

**“If there is anything quite certain,
it is that the normal destiny of a woman
is to be a mother,
and that any woman,
however otherwise successful,
who has not achieved this station,
has essentially failed.”**

(Annette Meakin, anthropologist, c.1907, quoted by Paul Thompson & Gina Harkell, *The Edwardians in Photographs* (Holmes & Meier, New York, 1979)).

And so, in this dual manner, and in this particularly described instance, a genocide is committed upon the White race, not by (always) murdering living White people, nor (always) destroying the gestating, yet un-born fetuses before birth, but killing the White children by preventing their conception. They are using the simple yet expedient method of rape, vicious or otherwise, in compelling the White woman to recoil from any contact with any men, not merely Black men, but White men as well. Thus the liberals with their words, and the Black genocidalists with their violence, induce the White woman to act in contradiction to her own instincts, contrary to her race, by the voluntary avoidance of giving birth to White children. While she may be unaware of these exterior, ulterior motives, she would within herself blame not only the Black man rapist, but all men — *all men*, since this was a sexual act which could have been accomplished as much by any man as by a Black man; so she turns her wrath upon men, and turns away from them at the same time. Such a clever strategy, devilish, but effective. Look at the birth statistics above, and observe the “—” sign and the lower numbers for White births.

By understanding the inducement of the non-birth of White babies, we ought to see also how this method of racial genocide is the most subtle of genocides, un-seen and almost undetectable, inducing the hated racial opponent’s women into not bearing children; and such a

genocide will rarely if ever recognized, nor even admitted, by the most severe critics of Black-On-White crime, nor would it appear in any statistical account, except perhaps in this, your Presenter's Inclusiveness Commentary presented to the Ames City Council regarding the "Changing Cultural Face of Ames" and the racial problems facing the City and the citizens.

It is upon the young White women that the future of the White race, and the future happiness of the world, depends. Children are the only future the White race has; they are our only racial standard bearers, the only Cross-bearers of tomorrow. Women of sound mind and healthy body, bearing children with sound mind and healthy body, are the only way we will obtain and attain that assured racial and faithful future. And presently, we are failing in this Duty. We should encourage White women to occupy that high office of motherhood; we should welcome these newborn racial kin, train them up properly, and teach them well.

And here, in this Commentary's § VIII.-H., among others, we see that unless there is substantial proof to the contrary, the "content of the character" of the Black man in particular, and apparently the Black people in general, are fast becoming the most evil enemy the White race has encountered since its Creation).

So what if this statement is repetitious of the above or of anywhere: The situation of Black Man upon White Woman rape exceeds a mere pleasure or "sport" among Black men of lower moral propensities. It is an intentional act of genocide upon the White race. Little did the people in the Ames know, when responding to the so-called, and reality-based, truly-titled Inclusiveness meeting regarding the "Changing Cultural Face of Ames," that theirs would no longer be merely a "protest" anymore; the results of your Presenter's investigation set forth herein reveals that this is a fight for survival of their White race, although many do not know that, yet. And anyone can rise up and probably loudly say, *No It Is Not*; but the facts, the statistics, the actions, the results, of Who's doing What upon Whom plainly exposes the "content of their character," and proves such a negative assertion to be otherwise. (See also, above in this Commentary's Part. VIII., A Cold Wind, From Afar: One's Winter Of Their Own Discontent, at § A., The "Black KKK" & It's Genocide Of The Black Man; and also below, in Part XI., The Resolve, Then The Resolution, at § B. Gratefull Is, As Great-full Does: You Cannot Do It On Your Own).

It shall also be noted again, having been specifically detailed above (in Part VII., Hate Crimes In America: Never Wrassle With A Pig: You Both Get Muddy, And The Pig Likes It, at § C. "Those Acts of Unspeakable Brutality"), and here as a reminder, because most of us either do not know or have forgotten, that in 1996 the United Nations in its General Assembly said it had in essence Resolved and Declared that mass rape, whether by individuals separately yet in concert or in groups at once, perpetrated as a hate act is prosecutable as a "war crime." When the Reader considers the crime rate perpetrated upon the White race beyond the otherwise peaceful limits of Ames and Story County, one might more easily see how 90% of the violent inter-racial attacks, being Blacks-upon-Whites, can represent an "act of racial war."

In many C-SPAN programs where Blacks presented their ideas in seminars, whether regarding economic or social or racial circumstances, they almost always agreed: the issue for this century is about "race" and "race only." They openly tout and brag on our White, Caucasian racial inability to maintain a numerical superiority, and therefore that Whites would soon not be an economic or political or racial majority; these Blacks and Hispanics have openly said this

country will be theirs very soon, especially if they combine their minority economic buying power and “buy black” or “buy brown” (among other acts against the White race). “The next century is a race war.” The word “war” was plentifully tossed about and they were not laughing when they said it, nor was it a mere commercial competition. That was observed in the late 1990s and early 2000s; and now we can hear and observe them reaping their desires, revealed in the crime statistics. And their open volley is increasingly targeting White women. And White men do nothing about it.

And for at least for all people living in Ames, and perhaps Iowa at large, these people have not heard of any of this anti-White racial intention, whether as crime or as demographics. And those who desire to live in a true peace (not some politically correct “peace” where one race is expended at the hand of another), a possible solution exists. It relies upon an old “common law” remedy, still in existence yet little known and rarely enforced. (“They” of the legalists cannot get rid of It no matter how much they try: the Common Law — the result of long-standing customs of the people, based upon common sense — rules us all from the “grave” in which legalists would convince us it lies buried). This solution is extending back into the “mists of history, time out of mind,” as it may be called, to remove such destructive individuals from out of our midst without violating any legislative policy-made “statute law” that would otherwise protect and preserve the supposed “right” of vicious criminals to remain unregulated and at large amongst us to perpetrate more of their evils. It concerns prevention as well as cure (there may be no cure for Black-on-White crime other than instant and immediate death of the perpetrator). That is one of the next topics of consideration: What to do about it all. But first, we must consider how “history” has placed certain peoples in particular places, depending upon their proven “intellect”; then we can see how one of the recommended resolutions is very probable.

PART IX.
THE PARADE PAST THEM BY
(And it is *not* coming back)

IX. – A.
EARLY COMPARISONS OF
RACE-BASED INTELLECT:
We are NOT all the same

This Part of your Presenter’s Inclusiveness Commentary addresses intellect and human progress. It brings with it a certain sadness that cannot be avoided, not by anyone, for anyone. We are what we are. Attempting to change ‘the nature of things’ is to have the disaster that afflicts us all right at this moment; and to continue in that effort makes it all worst, to the point of being irreparable. Let them be what they are. (Or shall that read: ‘Let them be what they be?’).

Without ‘a brain in one’s head,’ no progress is gained, and if enough others have ‘no brain in the head,’ what progress could be attained will be lost to ignorance and prejudicial lack of knowledge. (Your Presenter’s sources for these first few paragraphs in this section have been lost amidst that gathering and shuffling of those marbles-of-detail aforementioned in the Introduction; but these details are discoverable nonetheless, by others intent on finding them. Common sense would suggest, cited sources or not, that this is true).

Avoided as much as possible in this Part of the Commentary is the extensive, complexity of “nature vs. nurture” arguments, which really are only touched upon here, wherein one or the other, or a combination of both, are the alleged basis for superior intelligence and higher thought abilities. The theory of either is that intellect results from the genetic composition of one’s nature at birth; and is opposed by, or perhaps supplemented by, the idea that a home, nutritional, and/or social environment, or personal experience, is that cause. Demonstrable proof of intellect and its inherent expertise, not academic opinion and rote memory, is the only measurement of true intellect, regardless of its supposed source: results, only, should be considered here, as it applies to circumstantial success in the environment into which one is Placed, like it or not.

Enlarging that old, old tale (if not satire) of intellectual acquisition, ‘When God poured down Brains, some people thought He said Rains, and they ran for cover,’ it is apparent that there are some people, regardless of race, who are not as intelligent as others, whether compared to others of their own race or when compared to another’s race; and to this day, there is no other way of explaining these lacks and these differences than by admitting God’s Blessings upon the smarter ones of His children, more here than there, more on this one than on that one, for Good reasons we will never know. These lesser-thinkers and lesser-enabled, perhaps Less Blessed, are the subject matter of this Part, because it greatly affects the greater-thinkers, and the greater-enabled, the More Blessed.

Over the many decades, there have been assembled and applied various psychological and genetic tests (containing within themselves sufficient “argument” (i.e., point-of-view), counter-argument, objection and conflict, to fill many volumes of printed pages). And with each test series’ successor(s), it represented an improvement over its predecessor. The results of these intellect tests place the matter of mental equality, or inequality, beyond any reasonable or defensible doubt, as far as the comparison of the White race and the Black race is concerned. According to these varieties of tests, the intelligence level of many of the Blacks is below, perhaps in some instances far below, that of the White Test levels. (This conclusion may have already been obtained by the Reader when they considered the many Ames and Iowa-wide school testing of the Whites, Blacks, and Hispanics, as seen above, in this Commentary’s Part III., The Iowa School System Generally: Our Nestlings, Mostly Safe, Tet At Risk, in §§ B. to L., a long listing of the many tests of intellect, reading, and learning).

Everyone has their own opinion on this one: “What is intelligence? The [best] definition is that intelligence is ‘the ability to learn or understand or to deal with new or trying situations; also: the skilled use of reason’. [S]ome people misuse the word ‘smart’ to mean ‘knowledgeable.’ That is like confusing ‘velocity’ with ‘distance.’ [The idea t]hat one can lead to the other does not mean that they are the same thing.” (Rodrigo de la Jara, “IQ Comparison Site” > IQ Information > IQ Basics, <www.iqcomparisonsite.com/IQBasics.aspx>, with references in support, visited May 10th, 2008). Here, essentially, is the further text of this website regarding the levels of intelligence, sufficient for the Reader (and your Presenter) to understand when considering the subsequent references to “intelligence quotients” and their test results — some of which are very surprising. Like it or not.

Depending on the particular testing methods applied (there are several), the IQ Range Classification is often compared thusly:

An “IQ” of:
140 and over is Genius or near genius;
120-140, Very superior intelligence;
110-120, Superior intelligence;
90-110, Normal or average intelligence;
80-90, Dullness;
70-80, Borderline deficiency; and,
70 and below, Definite Feeble-mindedness.

Or,

128 and over, Very Superior (being about only 2.2% of everyone);
120-127, Superior (6.7%);
111-119, Bright Normal (16.1%);
91-110, Average (50%);
80-90, Dull-Normal (16.1%);
66-79, Borderline (6.7%); and
65 and below, Defective (2.2% of everyone).

Mental deficiency was previously more finely classified using the following technical terms that later began to be abused by the rest of society, where an IQ Range Classification was:

70-80, Borderline deficiency;
50-69, Moron;
20-49, Imbecile;
20 and below, Idiot.

(These are now largely obsolete and mental deficiency is now generally called “mental retardation”).

The following is the currently used classification of retardation in America:

50-69 is Mild;
35-49, Moderate;
20-34, Severe;
20 and below, Profound.

Moreover, “educable mentally retarded” is roughly equivalent to mild mental retardation (an IQ of 50-69), and “trainable mentally retarded” is roughly equivalent to moderate (an IQ of 35-49). The “Diagnostic and Statistical Manual of Mental Disorders” (DSM) now requires an assessment of a person's adaptive functioning as an additional criterion for labeling (or perhaps not labeling) someone retarded. “IQ” more or less is not enough. (See: IQ Comparison Site. Maybe the same sort of thing should be done for labeling somebody a genius: some people think so much they can't do anything). These well-accepted methods of assigning one's intellect to a particular level of ability, regardless of race, will prove itself valuable when considering the test results as seen in this Commentary's Part IX., *The Parade Past Them By (And It Is Not Coming Back)*, at § D., *The Intelligence Of The Nation Is Our Only Hope. (And a miserable prospect it is, for some of us, if not all of us)*.

Using those introductory details as a generalized basis for understanding, it has also been shown, perhaps proven, that on the average, the Intelligence Quotient, or “IQ’s,” of American Blacks are 15 to 20 points lower than IQ levels of comparably tested American Whites. In a technical sense understood (perhaps only) by scholars of this higher “discipline,” the Black overlap of the White “median IQ” ranges from 10% to 25% (an “equality” would require a 50% overlap). About 6 times more Blacks than Whites are accounted for below an IQ of 70, often considered as a “feeble-minded” group, and while just above the “trainable,” they are unable to care for themselves, and certainly not capable to do so in a highly technological society. About 6 times as many Whites are in the category of a “gifted child,” i.e., recognize as possessing superior intellect, capacities, and abilities, versus the “special education child” of the nearly lowest mental intellect, capacities, and abilities.

Researchers have found that where the Blacks seem to lag behind the most is in tests of an abstract nature, such as questions or circumstances involving reasoning, deduction, comprehension, etc.; the deeper thought processes. Those are the ones which are used to plan, discover, design, and invent, etc. The differences in these intellectual levels between Blacks and Whites are said to become wider with age; the gaps of “comparable performance” being greatest during the comparative individuals’ high school and college years. Large and significant differences appear in favor of Whites even when economic factors have been equated. (Which in plain English means: poverty does not mean low IQ; wealth does not mean high IQ, as will be seen in Herrnstein’s *Bell Curve* conclusions, set forth below. It also, indirectly, states that poverty does not cause crime, and as such poverty provide no excuse for criminal behavior).

Some of the statistics and opinions immediately below were taken from an article discussing the work of the late Professor Audrey M. Shuey (1910-1977), Chair, Department of Psychology, Randolph-Macon College (now Randolph College), *The Testing of Negro Intelligence* (Social Science Press, New York, 1958, 2nd ed., 1966).

The tests compared in Professor Shuey’s research comprised 382 comparisons, in which 81 different tests were employed covering a wide sampling of hundreds of thousands of people. The tests were designed to measure the kind of mental ability necessary to do well in a modern urban, highly literate, technologically advanced civilization, in which both Whites and Blacks in America now find themselves. Those results demonstrated that the 15-point Black-White average IQ difference remained constant from the commencement of testing, which began in the 1910s to the 1960s, across all regions of America, as well as in Canada and Jamaica.^{98/} The tests and their results (however undesirable to some of their reviewers then, or the Readers of this Commentary now) were said to have received high praise from contemporaries, such as Drs. Garrett, Gayre, Josey, Baker, Woodsworth, and other distinguished scientists (of whom your Presenter has not, and probably will not, research to consider for further comment here). Nevertheless, it was supposed, 6 university presses refused to publish their findings, rather than risk losing their lucrative government subsidies in related research fields, which were seeking in some way to favorably establish some “equality under the skullcap,” as if that Government effort could ‘bonehead’ the attempt to make that which cannot, be. It unhappily gives voice also to those who

⁹⁸ JAMAICA. Your Presenter was pleased to have the acquaintance of a woman co-worker who was from Jamaica; she had a dark brown skin and black hair, and easily considered as a Black. When alleged by another Black woman co-worker of her also being Black, the Jamaican said — and rather sharply, “I am not Black, I am Jamaican.” She meant it. Her intellectual capacity, and compassion for others of different races, also was greater than the Blacks with whom she worked.

negatively propound the inferiority of the Negro as a reason to hold them down or to dismiss their existence, which does not help the superior minds in their effort to establish or maintain a functional society where each intellectual level is put into its most efficient place and no higher — and certainly no lower, unless necessary.

Similar results were found in the U.S. Department of Education’s “Equality of Education Opportunity” (the “Coleman Report,” 1966), funded the Federal Government at a cost of \$1.5 million (of 1966-buying-power valued money, probably now at least 4 to 5 times that much, considering “cost of living and inflation”). It researched 600,000 children, K-12, in 4,000 “demographically representative” schools in all parts of the country. The study revealed that about 15% of Black children equaled or exceeded the White average (proving there are more than a few, though not enough, Blacks with superior intellectual ability); 85% of Black children fell below the White average (which is unfortunate, but a fact).

In the hierarchal order of the considered races, Whites were first; Orientals second; Native American Indians (and yet then and now the most economically deprived of all) third; Mexicans (or Hispanics in general, whether Chicano or Latino) fourth, and were followed by the Puerto Ricans (today considered part of the greater Latinos) as fifth; and last, the Blacks. The Coleman Report was bureaucratically buried from view, not necessarily by Blacks, but by their ever-present defenders, the Liberals — who do the Blacks less justice than those Lib’s boastfully claim. (As found more precisely in the more recent studies of Professors Lynn and Venhanen (set forth below in this Part IX., at § C., “Was The Wealth Of Nations Decided In 1000 B.C?”), later in that century the “first generation” Orientals were slightly smarter than Whites in America (and apparently diminished in subsequent generations), and yet Blacks remained essentially unchanged).

“Just over 100 families with adopted children of white, black, and mixed racial ancestry [i.e., mulatto] are [c.1994] being studied in an ongoing analysis of the effects of being raised by white adopting parents of middle or higher social status. . . The first reports (when the children were about 7 years old) indicated that the black and interracial children had IQs of about 106, well above the national black average [of about 85]. . . This result pointed to a considerable impact of the home setting on intelligence [i.e., “nurture,” or “environment” as the cause]. However, a racial and adoptive ordering [here, a re-arrangement] on IQ existed even in the first follow-up: The mean [average] IQs were 117 for the biological children of white parents, 112 for the white adoptive children, 109 for the adopted children with one black and one white or Asian parent, and 97 for the adopted children with two Black parents. Altogether, the data were important and interesting but not decisive regarding the source of the B/W difference. They could most easily have been squared [aligned, placed beside] with a theory that the B/W difference has both genetic and environmental elements in it, but, with considerable straining, could perhaps have been stretched to argue for no genetic influence at all.

“[In this same study, a] follow-up a decade later, with the children in adolescence, does not favor the no-genetics case. The new ordering of IQ means [IQ averages] was 109 for the biological children of white parents, 106 for the white adoptive children, 99 for the adopted children with one black parent [mulatto], and 89 for the adopted children with two black parents. The mean of 89 for adopted children with two black parents was slightly above the national black mean [of about IQ 85]. . . The bottom line is that the gap between the adopted children with two black parents and the adopted children with two white parents was seventeen points, in

line with the B/W difference customarily observed [and here, apparently meaning: ‘observed where children were with their racially same biological parents]. Whatever the environmental impact may have been, it cannot have been large [again here, apparently regardless of the lack of poverty, or influence of affluence, and related toys, games, social settings, and other instructive circumstances]. . .

“But dissenting voices can be heard in the academic world [yet apparently not so much in the ‘real world’ of everyday life(?)]. For example, a well-known book, *Not in Our Genes*, by geneticist Richard Lewontin [(1929–) American evolutionary biologist, geneticist, social commentator on the mathematical basis of population genetics and evolutionary theory] and psychologists Steven Rose [(1938–) Professor of Biology, Open University and University of London, England, studies re: memory formation] and Leon Kamin [(1928–) honorary Professor of Psychology, University of Cape Town, South Africa, studies re: the ‘blocking effect’ of varying stimuli towards conduct], criticizes anyone who even suggests that there may be a genetic component to the B/W difference or who reads the data as we [Herrnstein & Murray] do, as tipping towards a mixture of genetic and environmental influences. How can they do this? Mostly by emphasizing those aspects of the data that suggest environmental influences, such as the correlations between the adopting parents’ IQs or educational levels and the IQs of their black adopted children [of a similar study]. But they have nothing to say about the aspects that are consistent with the genetic influences, such as the even larger correlations between the educational level of either the biological mothers or fathers and the IQs of their adopted-away black children. Although, [L,R & K] do not say it in so many words, their argument makes sense if it is directed at the claim that the B/W difference is *entirely* genetic. It does little to elucidate the ongoing scientific inquiry into whether the difference has a genetic component. . .

“If the reader is now convinced that either the genetic or environmental explanation has won out to the exclusion of the other, we have not done a sufficiently good job of presenting one side or the other. It seems highly likely to us [H&M] that that both genes and the environment have something to do with racial differences. What might the mix [or, mixture, ratio, proportions] be? We are resolutely agnostic [non-believing doubters] on that issue; as far as we can determine, the evidence does not yet justify an estimate. . . It is as if people assumed that we [or, we all] are faced with [one of] two alternatives: either (1) the cognitive difference between blacks and whites is genetic, which entails unspoken by dreadful[?] consequences,^{99/} or (2) the cognitive difference between blacks and whites is environmental, fuzzily equated with [or, tainted by?] some sort of cultural bias in IQ tests [favoring White intellect?], and the difference is therefore temporary and unimportant.” (Herrnstein & Murray, *Bell Curve*, Part III., The National Context, Chp. 13, Ethnic Differences in Cognitive Ability, § 2., Genetics, IQ, and Race, sub-§§ Racial Ancestry, and, Rethinking Ethnic Differences, pp. 309-310, 311).

Here, the authors Herrnstein and Murray — professing perhaps a mere ‘scientific agnosticism,’ and obviously so many other contenders, have not taken into consideration the Divine Hand of God in determining Who gets What in the Decision-making and Intellectual-gifting process. But then, these are scientists, and not theologians — and not even today’s theologians could arrive at this Greater conclusion without some help. But as for their “estimate” of intellectual causation, your Presenter is *not* an agnostic, and he *does* determine that the

⁹⁹ DREADFUL CONSEQUENCES. What is so dreadful in admitting the natural, if not also or exclusively God-given, superiority of one race of people, if such admission and acquiescence results in the betterment and favorable maintenance of all mankind?

evidence *does* justify more than a mere estimate: it is the Hand of God, doing His good Work, Blessing some more than others, for His good Purposes, and our Great Test. Those who would seek to convince others of a different, even secular view or excuse, scoff at this Intervention.

While some psychologists and many social engineers have tried their best to remedy this difference in racial intellect with rhetoric and complex suggestions, their more sophisticated tests have merely found new ways to chart old problems; they failed to make them go away. (“Suggestion” is used here rather than “theory,” because ‘Theory is the result of Practice, and rarely precedes it’).

While it may be admitted, or should be admitted, that “tests” and “applied life skills” are two different ways of observing or assessing intellect, we must work with what we have, and with it, work with what we can improve upon. We cannot make the lesser greater if it is a natural state. And yet, some people are “dumb and stupid; dumber than dirt,” because they are told they are, and they believe it. Disabuse them of this lie, and they become the intelligent being they were meant to be. The primitive peoples, unadorned with our “higher, technologically advanced, civilization” and its attendant required knowledge and skills, are no less intelligent when applying their basic life (if not also life-saving, life-preserving) skills in their primordial cultural setting than we would be in their same place; nor they, in our place, although each life-style would be burdensome until learned, assuming intellect was there to learn and adapt to it. It is in these proven test results where the demonstrative evidence is seen that compels or ought to compel the White race to see Its purpose in life and its Duty towards other races of peoples less Blessed with intellect.

(Other ‘Intelligence &/vs. Race’ test results may be found in: John P. Jackson, Jr., “‘Racially Stuffed Shirts and Other Enemies of Mankind’: the negro Horace Mann Bond’s Parody of Segregationist Psychology in the 1950s” (“Defining the Difference: Race and Racism in the History of Psychology,” American Psychological Association, Washington D.C., 2004; <jrbooksonline.com>, search by Title).

IX. – B. CULTURAL EVOLUTION AS A PROPER MEASUREMENT OF RACIAL PROGRESS

For any people on earth to improve their lot in life, there must be, as a necessity, a “cultural evolution,” an unfolding of intellectual capacity and advancement, whereby a particular people, ideally together in a particular place to begin with, have a steadily or successively, measurable amounts, accomplishment in what must be done to raise themselves up from the base, animalist survival instinct and intellectual ignorance which many historians, anthropologists and archaeologists and other “scientists” believe we derive. The hallmark, if not benchmark, of any great civilization in all recorded or known human history proves this to be true. And yet, these same scientists would plainly admit that except for that destructive, societally imposed mental disease known as “political correctness,” among all humanity extant, particularly among most of today’s “Third World” countries and their peoples, favorable “cultural evolution” has not progressed as quickly nor as extensively it has in The West, the “First World,” absent some form of outside assistance; and sometimes even with assistance, forward movement in their Third World cultural trends or direction seems almost imperceptible.

This can be readily seen when comparing the advancements of Western, Caucasian cultures to other peoples at the same centuries-ago discovery of those other cultures, where almost every discovered “civilization,” however advanced in the minds of cultural anthropologists, had not yet invented the simple concept of the wheel. While the Inca, Maya, and Aztec, the misnomered “Indians” of what later became known as the “New World,” made great advancements in astronomy, and somehow (someone) built massive stone structures impossible to build today, often in places inaccessible to modern machinery, they had not the wheel, nor approximated any advancements even matching the technology of 1000-1800 A.D. Europe, during which was their “new world” reign. And nothing improved in Africa at all. And most of those peoples and places have not progressed much further since then, except at that described or prescribed help or insistence of the West. Some of those “backward” cultures openly resist(ed) Western technology with sufficient vehemence and violence, while others yield(ed) to it with a complacency or sluggish acceptance, either of which ought to make the civilized world conclude that perhaps “those other people” simply do not want “our kind” of advancements, because “they” cannot mentally accommodate themselves to the mental superiority needed to comprehend the application of “our” world’s lifestyle. It takes brains to conceive, establish, and maintain a complex, technological civilization as in the West. If the Third World had that same ability, they would not need us to compare and help them. In our haste to help, we cannot hear them saying: ‘We like our world exactly as it is, thank you anyway, now go home.’ And some of them really are better off left alone, and “managed” from the outside only for their own health and welfare, such help or interference as should be minimal at best, none, even better.

Here, the term “cultural evolution” could be defined as ‘a strong and uncontrollable, underlying variable, a regular process of change effecting all variables, the strength of which is significant.’ Or as, “‘Cultural evolution’ is conventionally defined as change in societal scale, complexity, and integration. ‘Scale’ refers to the physical size of a society, measured through population, geographical extent [i.e., land area; nomadic or settled; agricultural or urban], or, more typically in archaeological and crosscultural research, through the size of the largest city.^{100/} ‘Complexity’ refers to the number of different roles available in the society [technical specialization; social strata (levels)]. ‘Integration’ refers to the number of interconnections between social roles [how individuals fit the political processes, literatures, economy; not necessarily as an inter-racial mix. Even so,] Cultural evolution appears to be multi-causal,^{101/} and as we move towards explaining cultural evolution, we must avoid the desire to overly simplify what appears to be a complex, multivariate set of relationships.”^{102/} (Peter N. Peregrine, Professor of Anthropology, Lawrence University, Appleton, Wisconsin, “Atlas of Cultural Evolution,” *World Cultures: Journal of Comparative and Cross-Cultural Research*, Vol. 14-1, No. 1, Fall, 2003. p.1 *et seq.*, World Cultures > Vols 7-14 > Volume 14-1 2003 Articles (pdf) Atlas and CD of Cultural Evolution, <<http://eclectic.ss.uci.edu/Archaeo/14-la-peregrin.pdf>>, in three PDF files, visited October 13, 2007, wherein the evolution of cultural complexities of

¹⁰⁰ LARGE AS (MIS-)REPRESENTATIVE. It has been suggested that to know the people of France as they are, avoid Paris, where haught and arrogance rules. Urban people are not the same as rural people, so adjust accordingly.

¹⁰¹ CAUSAL, not Casual; i.e., ‘the cause of it’; not, ‘informal’: “It appears that agriculture is the more causally important variable of the three we have examined here,…” (Pt. A., p. 29). Higher intellect discerns these terms.

¹⁰² MULTIVARIATE SETS. Peregrine would apply these criteria as foundational for understanding cultural evolution: Writing and Records, Fixity of Residence, Agriculture, Urbanization, Technological Specialization, Land Transport, Money, Density of Population, Political Integration, Social Stratification, Cultural Complexity, and Technology Factor; with Agriculture, Population Density and Specialized Technology being the basis for most assessments. (Peregrine, Figure 2.A.1, p. 11. Hint: many of Peregrine’s time-line tables and graphs run backwards, i.e., from right to left; “0” is today, 12 is 12,000 B.C.).

mankind is charted. While Africa, the Americas, and the Orient, were in their individually highest technical progress (which does not imply greatness, only to that particular level of advancement), essentially attaining a plateau and remaining there until the White civilized people “discovered” them, Professor Peregrine shows how, from about the 12th Century B.C. and afterwards, there was an otherwise unexplainable and unusual increase and in and use of intellect and knowledge. (See: Peregrine, “Atlas of Cultural Evolution” (*World Cultures*), Part A., (§) 2., Cultural Evolution, p. 10, (§) 3, B., Causal Modeling, p, 29, (§) 3, D., Conclusion (<14-1a-peregrine.pdf>, cites deleted here)).

Culture can be said to be either “unilinear” and “multilinear” trends [i.e., having one traceable cause or having several traceable, sometimes intertwined, causes] in cultural evolution, or a combination of the two. “ ‘Unilinear’ trends refer to either progressive or regressive changes in societal scale, complexity, and integration that take place over a long period of time and large geographical areas. Archaeoethnology can examine change over a long period of time to determine empirically whether unilinear trends are present, and test explanations for those trends by determining whether presumed causes actually precede presumed effects. Similarly, ‘multilinear’ evolutionary processes, those that create the specific features of different societies within the larger, unilinear trends, can be tested diachronically [relating to phenomena as they occurs over a period of time] to see if presumed causes precede assumed^{103/} effects. . . The lesson here may be that there are not single “prime mover” variables underlying cultural evolution.” (Peregrine, Part A., (§) 1. Archaeoethnology, p. 2, (§) 3. Toward Explaining Cultural Evolution, A. Causal Variables and Prime Movers, p. 25. Note how Professor Peregrine indicates a culture can be “regressive,” going back, or losing, their previously higher cultural state or place; there is no guarantee any civilization will always progress in improvements).

With each culture, there are the unilinear and multilinear evolutions or progressions, but there also is the “autocorrelation” of the peoples of that particular group. “Autocorrelation [automatic correction or adjustment with or to another’s conduct] refers to a situation where two cases [i.e., situations or cultures] are not statistically independent [of each other,] because changes in one case [culture] cause changes in the other. Cultural evolution itself can be thought of as something of a serial [step-by-step, successive] autocorrelation process. Change in an ancestral society leads to those changes being transmitted to descendants; thus, values of a variable measuring that [particular] change will be serially autocorrelated when viewed over time. For example, if members of an archaeological tradition [were to invent or] develop metalwork, it is likely that metalworking will be passed on to [their] descendants.” (Peregrine, Pt. A., § 2., Cultural Evolution, B., Autocorrelation, p. 18). But it would seem reasonable that such a skill could be learned by another culture, if it had sufficient intellect to comprehend and apply the skills of the other culture.

¹⁰³ PRESUMED, ASSUMED. More intellectual discernment: Presume: to dare, ‘to take upon oneself without leave or warrant,’ i.e., without permission or authority. Assume: to take, to consume; i.e., ‘to take for granted,’ without inquiry. (See: *Webster’s New International Dictionary of the English Language*, Second Edition (Merriam-Webster, Springfield, Massachusetts, 1957), Presume, p. 1958, Assume, p. 168. Assume: to pretend; Presume: to assume beforehand; believe or accept upon probable evidence, less than ‘infer’. *Blacks Law Dict.* 4th Ed., Assume, p. 157, Presume, p. 1349). Words are mere playthings for some people, dangerous, to others. In the early 1980s, a then-very elderly, long-since retired Librarian told your Presenter that “Webster’s Second” is considered by lexicographers to be definitive.

After a mere Twelve Thousands Years^{104/} of known cultural existence, even as limited or defined by Professor Peregrine, there ought to be some form of progress among any racially discernable people on earth, if that observed people are Blessed with enough intellect to raise themselves up from the same primordial, primitive, “pre-evolutionary” status from which all other peoples are supposed to have originated. (At that long ago point in time, apparently “we were all equal” — perhaps, but doubtfully). Only the Western, Caucasian peoples and those somehow related to them have made any substantial cultural and technological progress of a kind and type which would advance the “quality of life” of themselves and those around them. Very few other, non-White peoples to a lesser, though notable, degree, have accomplished the same. And, considering the racial origins of the nearly half of the complainants at the Ames November 27th “Changing Cultural Face” meeting, the Blacks of “darkest Africa,” whether of the Old, pre-Discovery World or the New, post-Discovery World, had not done so on their own, and except for the favorable presence, now missing, of the White European nation’s influence upon them, they would and often do remain so.

(Read Professor Peregrine’s Work very carefully: as it is with his ‘time-lines’ running “backwards,” Peregrine also differentiates “New World” and “Old World”; these terms are not as popularly perceived (ours being the Old World as Europe, the New World as the Americas), and as considered differently in his Work. No precise racial comparisons were made in either of his “Worlds” to our comprehension. Yet cultural evolution can and must be plainly seen in the technological, as much as in the literary, commercial / mercantile, or economic, advancements of a particular race, to determine its superior or inferior intellectual status, especially when measured against that of other races immediately or distantly related, whether concurrent or historical. Peregrine asked a collogue to consider his findings (addressing cultural evolutions of the Inca, Maya, Central Mexico, Egypt, Shang (China), West Africa, Mesopotamia,^{105/} and it was suggested to him that “cultural evolution appeared to occur more rapidly in the New World than in the Old. [Peregrine] found this interesting, since other cross-cultural studies had indicated that North America often produced divergent [contrary, different] results when compared to other world areas [such as Africa, South America, the Orient, etc.]. In examining the [relevant] data, it appears that there are marked [significant, distinct] differences in cultural evolution between the [re-defined] Old World and the New World.” (Peregrine, Pt. A., § 2., Cultural Evolution, C. New World-Old World Differences in Cultural Evolution, p. 21, cites and sources here deleted. See also, Peregrine, “Atlas of Cultural Evolution,” Part A., (§) 5, Maps, pp. 34-44)).

IX. – C.
“WAS THE WEALTH OF NATIONS
DETERMINED IN 1,000 B.C.?”

Professor William Easterly, of The Brookings Institution; Professor Diego Comin, New York University, Department of Economics; National Bureau of Economic Research (NBER);

¹⁰⁴ YEARS AGO. Peregrine determines cultural evolutionary progress as if mankind began in South-East Africa two million years ago. (Peregrine, Pt. A., (§) 5, Maps, A. Maps of the World’s Archaeological Traditions, Figure 5.A.1, The World’s Archaeological Traditions 2 Million Years Ago, p. 35). It began somewhere, if not there.

¹⁰⁵ MESOPOTAMIA. If.”Meso-”, from the Greek “me’sos,” means “middle, intermediate,” and if “Mesoamerica” (pronounced “mezo” by most of us) is today’s “Central America,” would Mesopotamia (as Mezo-Potamia), being amidst Rivers Tiger & Euphrates, be “Middle / Central Potamia”?, and if so, where was/is “Potamia,” if “potamia” means “land,” particularly if “Penta Potamia” was “the land of the five,” as anciently used for “Punjab” (in far N.W. India, near Pakistan) in southwest Asia (i.e., far Middle East; with “Asia” ≠ the “Orient” of China, Japan)?

and Professor Erick Gong, University of California, Berkeley, Department of Agricultural & Resource Economics, wrote a treatise titled: “Was the Wealth of Nations Determined in 1000 B.C.?” (Brookings Global Economy and Development Working Paper No. 10, September, 2007, available at Social Science Research (Social Science Electronic Publishing, Inc., 2008, SSRN Electronic Paper Collection), <<http://ssrn.com/abstract=1080298>>, with links to text), <http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1080298>, visited March 22, 2008), wherein the authors assembled a dataset on known or provable technology adoption in 1000 B.C., then at “0” [Zero] A.D., and again at 1500 A.D., covering 2,500 years, by which they establish the original predecessors of today’s economically superior nation-states, finding also that this very old history of “technology adoption” (or perhaps as well, adaptation) is surprisingly significant in understanding today’s outcomes for national development. Although their strongest results were discovered at c.1500 A.D., technology as old as 1000 B.C. is associated with today’s national outcomes in some plausible specifications. (See: “Wealth of Nations Determined,” Abstract).^{106/}

The authors of the paper state that the purpose of their Work is a simple one, i.e., that ‘centuries-old technological history is associated with the wealth of nations today; it is not “driven” by “Europe vs. Africa” or “tropical vs. temperate zones”; but what is most surprising is how old “history” can be and yet still be correlated with modern outcomes. . . Even more surprising is that technology in 1000 B.C. and “0” [Zero] A.D. has a significant correlation with modern outcomes in many specifications.’ (“Wealth of Nations Determined,” essentially quoted, at the authors’ Conclusions, p. 33). And having used a complex variety of economic, historical and other relevant details, here your Presenter now offers several pages of quotations and references derived from the 34 page paper of Easterly, et al., explaining why our Western Civilization is wealthier, and probably therefore, or concurrently, healthier, happier, and “better off,” than any other peoples, race, country or nation on the face of the planet — perhaps much to the dismay or disgrundlements of others less Blessed, who represent the less successful than the White people, who represent these successes (and as often have no idea why they were then (n)or as they are today).

While the central and south Africa of the Black countries may have had their large and populous cities, with relatively sufficient and efficient, if not basic, agrarian societies, agricultural supplies (cf. Murdock, *Africa: Its Peoples*, Davidson, *Lost Cities of Africa*, etc., below in this Commentary, at Part X., The Favorable Content Of Character Of One’s Distant Cousins, § C., Yesterday’s Blacks & Today’s Blacks), there were no wheeled vehicles found there. Wheeled chariots were used in ancient-most Mesopotamia (part of today’s Middle East) in 3,000 B.C., and chariots were later used (perhaps more by imitation or adaptation than invention) in Egypt and China by 1,000 B.C. The White man (or more correctly the slave seizing, slave selling Jews)^{107/} discovered the Atlantic coastal Africans 4,500 years later, in c.A.D. 1500, and

¹⁰⁶ 1,000 B.C. The authors’ date of “1,000 B.C.,” being more functional than precise, most likely was not the actual origin of the “technology boom” in those ancient days, and is used by the authors only as a convenient Year-“benchmark” for commencing their determinations. For those purposes, it was noticeable as occurring then by archeologists and anthropologists because of its earlier, then expansive, use and its later evidences, which would be less discoverable if found in its earliest and meager geo-area appearances. A more probable commencement of this superior technology, although primitive by today’s standards, would be about 1700 to 1650 B.C. The reasoning your Presenter relies upon for those date-figures will require a separate consideration, not presented here.

¹⁰⁷ SLAVE SELLING JEWS. See: this Commentary’s Part X., The Favorable Content Of Character Of One’s Distant Cousins, at § C., Yesterday’s Blacks, & Today’s Blacks, for details and evidence.

later inland to Central Africa, not until c.A.D. 1800s. Those Central Africans had not yet discovered the advantages of the wheel; they lived as primordial as when they started, yet some of their cultural or social traits and inter-tribal conflict resolutions could exceed that of the (more violent and bloody) West. And Africa was directly South-West of that higher technology of Mesopotamia, and even closer to Egypt, which applied either its own technology or adopted and adapted that technology of Mesopotamia and elsewhere; yet none of that now ancient though then-comparatively “modern technology” seems to have worn off onto the negro mind nor onto the other Black sub-races to the South. (cf. Easterly, et al., “Wealth of Nations Determined,” § Technology and Data sets, p. 10, citing *Encyclopedia Britannica*, online edition, “Chariot,” 2006, <[http:// search.eb.com/eb/article 9023532](http://search.eb.com/eb/article/9023532)>, site not visited. Other Works report similarly).

However, it can be argued that “technological experience has limited importance for *new* [i.e., seminal, original discovery or invention; truly new] technological adoption: ‘It is misleading to think that nothing leads to technological progress like technological progress.’” (“Wealth of Nations Determined,” p. 34, endnote 3, quoting Mokyer, 1990, p. 169, italic emphasis added); but technological experience with *existing* or *known* technology, and then applying that adaptation (i.e., changing or improving what exists for particular, similar, or alternative purposes, often used in ways other than what was originally intended), rather than mere adoption (taught-and-learned, or discovery and application, or simply using another’s discovery as originally intended), can prove a peoples’ intellect is sufficient to think, and sometimes to think beyond the obvious.

It can be also argued that while “the technology used to produce iron and steel was not present in the New World [i.e., the Western Hemisphere] until after European contact, . . . the Hittites [of the Old World “Bible Lands” areas] became major producers of iron in the 3rd millennium B.C. Greece also had iron objects by 1200 B.C. . . [I]n the West, Greco-Roman dynamism was part of a long continuum from the European Iron Age to the medieval technological progress and [on to] the industrial revolution.” (“Wealth of Nations Determined,” Technology and Data sets, pp. 10-11, Industrial Technology, p. 15, endnotes, p. 34, n. 3, citing Greene, 2000. With Easterly, “Old World” and “New World” are defined as we comprehend it: Old Europe and the Americas, a different “New World” than in Professor Peregrine’s usage).

And yet, even with the frustrating incompleteness of ancient records for Africa (and most all other peoples and cultures of antiquity), nonetheless, some peoples and their nations, for all the (ill-)fame and (mis-) fortune caused or brought by Greek and/or Roman labors, whether military, political, or commercial, upon the then-known and interacting world(s), and even though in the midst of the dispersion of knowledge, with perhaps half of the area countries or peoples adopting or adapting this new or newly introduced technology, nonetheless the Blacks of central and south Africa remained with that other non-technological, non-adopting, un-adapting half, and remained in what would be considered by us today to be a deplorable and continual state of pre-historic, primitive ignorance. Easterly does not indicate if this was a rejection of technology, but higher intellect would easily see the advantages of most all of these “inventions.”

But it must be noted, and should be considered, that even if African conditions were then, and are not now, up to the standards of our modern Western civilized worldly understandings and usages, a primitive society with primitive economies and primitive systems of life and social activities and inter-tribal communication are sufficient for a primitive people, when allowed to remain in that unadulterated primitive state; a matter of almost impossible existence of late. And

what may be an undeveloped or underdeveloped society to us was, in that ancient day and perhaps now highly developed, in comparison to its racial and national ancestors and/or neighbors, and highly innovative compared to the rest of the then-known world.

With no substantially observable technological commencement or transfer of ideas in central and south Africa for nearly 3 millennia or more (an amazingly long time), with none discovered as attempting to apply any temporal extrapolations or interpolations nor inter-racial, inter-national collaborative efforts to acquire any such knowledge, there are no 'links in the chain' for today's anthropologists to find that which would disprove evidentiary claims of Black ignorance or insufficient intellect in those ancient times. And since genetic inheritance, whether of skin color or intellectual ability, is an essentially proven fact, it follows that in essence what their ancestors did not possess Yesterday, Blacks cannot possess Today, absent a great amount of assistance and instruction — and retained learning; and even then, that instructive influence endures only as long as the teacher presses the learning-matter upon the student(s). Their African originated agricultural methods, tools of usage, weapons of warfare, transportation, writing methods, communications, and/or industry — such as any of it may be considered a technology, would easily represent those stages of progress through which the central Africans went, and it would help measure their individual or collective, or national, or racial ignorance or intellect; here, for the African nations of the Blacks, they are proven to be minimal in intellect and maximal in ignorance. They are quite literally, Less Blessed than the Western Caucasian peoples.

Nor was there any populace migration flows or adventurers, being in the presence of technology of a superior others, return to their African homeland with any advanced thought or means; not having the ability to accomplish it, they did not accomplish it. But not to burden the ignorant too much, invention or acquisition of technology was not uniform all across all peoples and/or all nations, whether Africa or elsewhere. For example, “[t]he historic regions of 1000 B.C. (Mesopotamia, North Africa, Greece, China) did not all use iron for weapons.” (“Wealth of Nations Determined,” p. 10). This lack of intellect means there would be no continuum to rely upon Yesterday to assure a sufficient Today and a better future Tomorrow.

To show how technology seems to have literally passed by Africa and the Blacks then living there, see Easterly's “Wealth of Nations Determined,” at Figures 1. through 3., Overall Technology Adoption, pp. 17-19. (Because of some disabling feature presently on the website's PDF document, your Presenter was unable to copy the Figure images for inclusion at this point in the text, and thus are generally described here).

The color of indicators used in the Easterly Figures are representing areas of great technological invention, adoption and/or advancement. They range from black to white colors, with black as the highest level of technology, then to various shades of gray (dark, medium, light) to show lesser-medium range of adoption, with white representing little to no technological invention, adoption or advancement. The outer limits of these indicators are generally following the outline of modern national borders, even though anciently there were no actual nations, but many thousands of tribes and occasional inter-tribal associations for various causes or reasons; but not as it is today. The three Figures consecutively show how an advanced adoption of technology had originated, with no specific explanation from the authors, in the Mesopotamia, or the Middle East, i.e., “the Bible Lands,” and spread wider into the North-East and North-West, and some to the South-West of that land area.

In Figure 1, “Overall Technology Adoption in 1000 B.C.,” there are seen white indicators, describing areas of little technological advancement in central Africa, what is today’s Congo, and for most of Africa below the Equator; and this overall area beyond the Congo was mixed with light-gray and medium-gray indicators of some medium advancements, with a few black indicators in North and North-West Africa, as heavier concentrations of technology or adoption of it. Going Eastward from Africa towards the Middle East, large amounts of black indicators are spread out from the Middle East into all the Orient and into China, with very-dark-gray indicators for Europe and India of that 1000 B.C. time period. The Western Hemisphere of the Americas, alleged to be untouched by the Western nations or cultures, has light- to medium-gray advancement indicators. Plainly, Africa missed out.

Then in Figure 2, “Overall Technology Adoption in 0 A.D.,” black indicators of technological advancements are completely covering Europe, the Middle East, the Orient, and most of Africa north of the Equator, showing massive advancements in technology, with many dark-grays in all Africa south of the Equator — except for central Africa and the Congo, which in its same whiteness of technological ignorance of a thousand years earlier, and shows little to no progress there in all that time. Again the Western Hemisphere has light- to medium-gray advancement indicators, showing some technology, but little advancement or change.

Finally in Figure 3, “Overall Technology Adoption in 1500 A.D.,” black indicators still remain in Western Europe, and now extend into all of today’s Russia and East to the Siberian, and down to India, and across the Orient. But oddly, areas around Turkey and the Far East of Europe, formerly dark gray or black, are now white, with little to no technology there; it was not mentioned whether technology simply stagnated or regressed, or migrated elsewhere. Most of central and south Africa are shown here as light-gray — no advancement, except for North Africa; for some reason, intellect necessary for invention had migrated elsewhere or died out in Africa, and the Congo region, ever-consistent, is still white in ignorance. The Western Hemisphere remains the same, and will be so until the White man, according to popular historical accounts, “discovers” it and its peoples c.A.D. 1500. Australia, with its “aboriginals,” not “colonized” until the c.1700s A.D., is nonetheless a light-gray in all three Figures, suggesting the Aborigines were more advanced than any of the Africans, primitive as they seem to us now.

The various and very complex Tables accompanying these three Figures address the “technology adoption levels.” “The technology adoption level in 1000 B.C. is positively and significantly associated with. . . the per capita GDP [Gross Domestic Product, for relative nations and their people] in 2002.” (“Wealth of Nations Determined,” § Descriptive Statistics, p. 21).

Easterly, et al., discovered that “European settlement [of Africa had a significant positive effect. . . when indigenous [previously existing, local, and apparently lower-levels of] technology was replaced by [newly introduced, advanced] technologies [probably also of a superior design brought there] by European settlers, [and that is when] technology in ancient times becomes an even more significant predictor of per capita income today.. . Similarly, 20 percent of the income difference between Europe and Africa is explained by Africa’s lag in overall technology adoption in 1000 B.C., 8 percent is explained by the technology distance in 0 A.D., and 78 percent is explained by Africa’s overall lag in technology adoption in 1500 A.D. This gives a very different perspective on Africa’s poverty compared to the usual emphasis on modern [and usually corrupt(?), if not incompetent, African] governments. It also shifts backwards in time the historical explanation for Africa’s poverty compared to the usual emphasis of historians on the

slave trade and colonialism [of comparatively recent times].” (“Wealth of Nations Determined,” essentially, at § Technology, History and Current Development, pp. 24-25). When the Reader considers the Intelligence Quotient of African nations today, it would be difficult to expect the African peoples to be able to field a successful government with all the expectations of the purpose of such a deliberative and executive body.

But it was also suggested that the poverty level may also be caused by the tropical, Equatorial setting; or through the institutions (original, indigenous (or now removed foreign) governments, etc.); or those countries which are farther from the Equator tends to increase current per capita income. The “latitude” and/or “equatorial” proposition “does not eliminate the strong positive effect of overall technology adoption in 1500 A.D. on current development. This effect remains statistically significant. . .” (§ Robustness and Discussion, A., pp. 27, 29). Africa cannot blame their environment on their inability to acquire technological advancements.

With advanced technology apparently also came improved agricultural methods, more food, and thus opportunity for larger populations and higher per capita incomes, necessary to maintain a larger populace and its society and governmental systems; and, “larger populations, thanks to advanced technology, could also conquer or settle more territory. . . Our results show that technology is one of the determinants of the size of nations. . . [T]he legacy of ancient technology for these aspects of the ‘wealth of nations’ is not driven only by differences in continents. It is also possibly illuminating that per capita GDP today is uncorrelated with land area [nor with population numbers. . . I]n the last 100 years or so, [...] technology diffused very quickly across countries. Therefore the intensive margin of technology adoption has now become the relevant margin to explain the cross-country differences in [the adoption of a particular type of] technology. . . [Also,] there is a strong positive association between overall technology adoption in 1500 A.D. and current development [and] technology. Based on these results [the authors] have found some kind of ‘persistence of fortune’. . . [and] the effect of historical technology adoption in 1500 A.D. on current development of the former [African and other European controlled] colonies becomes even more positive [or perhaps, more revealing, more explanatory]. . . This remarkably high persistence of technological differences over 3000 years of human history reinforces the key finding of [the authors’] paper.” (Easterly, et al., “Wealth of Nations Determined,” § Robustness, pp. 28-29, 30, 32).

In this Inclusiveness Commentary, and in this Part IX., The Parade Past Them By, being a consideration in particular of Africa and Africans, and by extension to their descendants the “African-Americans,” the question would be, or should be, raised regarding the comparative intelligence and abilities of these two same-raced, different-placed peoples. And there is an answer; but few will discuss it.

Dr. Herrnstein and Dr. Murray, in their *The Bell Curve: Intelligence and Class Structure in American Life*, stated that “[t]he question often arises in the context of black-white comparisons in America, the thought being that the African black population has not been subjected to the historical legacy of American black slavery and discrimination and [African people] might therefore have higher [IQ test] scores. . . [And in essence comparatively, what would be difficult for rural Africans, tested for knowledge and abilities with urban Africans, is the same as with American testing.] It has been more difficult to assemble data on the score of the average African black than one would expect, given the extensiveness of the text experience in Africa [probably, because of the large continent, and diverse cultures of it, as much as the lack

of cooperation of individuals or groups, or local or national governments, and their constant violence and warring amongst one another (something not common while European nations dominated Africa by colonial power). Next was discussed avoidance of details by others]. . .

“One reason for this reluctance to discuss [IQ] averages is that blacks in Africa, including urbanized blacks with secondary educations, have obtained extremely low scores. Richard Lynn [mentioned in this Commentary’s next section, IX.-D., The Intelligence Of The Nation Is Our Only Hope] was able to assemble eleven studies in his 1991 review of the literature [relevant to African IQ testing]. [Lynn] estimated the median black African IQ to be 75 [equivalent to our modern status of “borderline deficiency,” slightly above “feebleminded”], approximately 1.7 standard deviations below the U.S. overall population, about ten points lower than the current figure for American blacks. Where other data are available, the estimates of the black African IQ fall at least that low and, in some instances, even lower. The IQ of ‘coloured’ students in South Africa — of mixed racial background — has been found to be similar to that of American blacks [i.e., a higher IQ, but not high enough for a modern technologically advanced civilization].

“In summary: African blacks are, on average, substantially below African-Americans in intelligence test scores. . . For our purposes, the main point is that the hypothesis about the special circumstances of American blacks [having derived from slavery and thus] depressing [or, lowering] their test scores is not substantiated by the African data.” (Herrnstein & Murray, *The Bell Curve*, Part III., The National Context, Chp. 13, Ethnic Differences in Cognitive Ability, § How Do African-Americans Compare with Blacks in Africa on Cognitive Tests?, pp. 288-289).

Test scores about intellect and ability, having less to do with personal conduct or moral virtue, are nonetheless indicative among the same peoples of the same race. This being true, imagine, if the Reader will, what problems we would have, if American Blacks were as lesser-IQ’d as their African cousins, from whom both derive of their common negro ancestral bloodline and genetic qualities; and how difficult it would be to remedy that problem, assuming there is enough intellectual material in the minds of either Black lineage to accomplish that goal. There wasn’t much in the African, and in the “African-American,” there may be some more than that. It would be enough perhaps to prompt the “African-Americans” to decline the further use of the “African-” label, or be dragged down to the lower “African” intellectual level, merely by that consequential association.

While most modern people snub their nose at more primitive, or prime-ative, exceedingly primary, basic peoples, believing them to be a mass of ignorant and stupid people who are hardly worth worrying about, and whose lives are worth much less than their wealthier and more advanced selves, there is one great advantage of being of a primitive society or culture: necessity is the only cause, and immediate productivity the only purpose. But with modern “advancements” in discovery of the world’s primitive people and un-discovered places being nearly over, this purely untouched primitive society is a rare event. Their “intellect” is more difficult to measure now, being tainted with modern ways and means. But their innate skills, acquired or given in their natural habitat, are the result of an intellect relevant to their own and immediate circumstances; it was an intellect sufficient to meet their primitive needs for generations if not also millennia before “enlightenment” at the hand of “Civilization.”

That same universal God who is credited with giving Life to us all (and appearing to each in His own, probably varied, Image for their own and immediate use), and in this Commentary

the One alleged to give the White, Caucasian race of peoples their superior intellect to arrive at the worldly invention of such “advanced, advancing technology” as we see and use today, also gave the negro, and other indigenous styled, basically, if not also comparatively, inferior-intellect yet thinking peoples, a sense of cunning; as in, survival, as the stalker, the hunter, and the gatherer, the defender — a skill or ability almost devoid of place in the White man’s modern mind. It is plain that this Creator did not leave the lesser-intellect peoples undefended, undefendable, nor dis-abled; in fact, that same Creator made them very dangerous to those higher mentalities who are lacking such lower mentalities, and made them in need of outer restraint brought upon them by the superior intellect peoples, if their inferior inner restraint fails them. Abused as those hunter-killer skills now are in modern American civilization, when applied during their criminal attacks upon White people, these Blacks are successful in that effort, in part because of their perhaps unwitting use of that basic, primitive, inherent ability of cunning in careful tracking and sudden seizing their prey; crafted skills and vicious abilities which they use to accomplish much of what this Commentary describes, being themselves an Adversity upon the Whites, and as much ultimately an adversity upon the Blacks themselves.

One advantage of the primitive people in the primitive surrounding is that nothing they use is long remaining; everything used for any purpose is obtained from the land, flora or fauna; and when worn out or useless, it might be tossed aside, but it deteriorates into the natural environment. Consider “the Western Civilization,” with its massive technology, which in the end is patterned after modern automobiles, airplanes, photocopiers or computers: each may be a time-saver, labor-saver, etc., but on the whole, they produce more earthly pollution than they are usually worth — and put more people out of work, including the Readers and subjects of this Commentary, than any other “invention” probably since mankind began to think of ‘a better way.’ Sometimes being “bright” is not so good. Primitive people find a place for every member of the tribe; only stupid people would put themselves out of work or allow it to happen.

The situation in the Western world today, with its “advancements in technology” spilling upon all peoples, all races, and all nations in all places today — whether they want it or not (and many, wise in their circumstances, do not want it), will adversely effect the world and its proverbial “ground water” for a thousand years into the future. To compare, in England there is an ancient Roman bathhouse somewhere near London that is said to have water pouring into it to this day, a water which had come from ice that melted and commenced its subterranean journey all the way down from Scotland about the time the Romans built the bath house — arriving now, 2,000 years later. What will come flowing out of there two thousand years from now, after the effects of modern technology flush into that groundwater and flow along with that water? The Blacks of Dark Africa cannot say their dimwit intellect altered the face or the subterranean features of their “primitive” land as much as the Whites have their “civilized” lands. Each race’s children will inherit these lands; what will they receive? And this same God gave us all our respective intellect also gave that land to the Blacks of Africa, and He ultimately gave Europe and North America to the Whites, regardless of protests. Whose “intellect” carried the day into the healthy future equally as it was sent forward from the past?

So there are advantages to being a member of an apparently or comparatively ignorant, primitive society — assuming intellect there is as useful as it is in a modern society. But the advantage is only as long as that society remains in their “natural habitat,” using their fullest intellect, and remaining, or kept, beyond the reach or grasp of the more supposedly “civilized” societies, wherein the “enlightened” primitive would ever be in torment; which is what most

Blacks are enduring today in America, and as much right here Ames, Iowa. They are unhappy, these Blacks, and they are unhappy with the White people who fail to see those simple needs most of the Blacks have and do not get resolved; and we Whites may as well admit it. They cannot solve all of their own problems, because in many areas of life their intellect almost forbids it. And the statistics in this Commentary prove it, at all points. They are not in an environment where they can stretch out to their greatest (yet to us limited) intellect — short as we may believe that stretch to be. And they know it, we don't know it, our being so smart that we actually believe that liberal inducement that “we are all alike; we are all one people; all men are created equal; judge people as individuals.” We can solve the problems for them, at least only those the Blacks cannot solve on their own, if we admit the truth of the intellectual matter — and we best do it. That requires intellect too, as much as compassion and restraint as well. Not everyone has any of these, nor a full measure of all of them. But as a God Blessed race, the Whites can do it, and have done it, and shall do it again, only this time with a Greater Purpose.

IX. – D.
THE INTELLIGENCE OF THE NATION
IS OUR ONLY HOPE
Success or Failure based upon our “I.Q.”

It has been proven by the above research results, obtained from independent, reviewed Works, that “cultural evolution” is a necessity for proving the intellect of a people, a race, or a nation; and that, from time out of mind, technological advancement had moved steadily across the earth, except in certain areas, indicating a reason why any of those areas were more or less advanced in every aspect of life. Now, it will be seen next how the Intelligence Quotient (IQ) of a nation's people can predict the future, or prove the past, in both a nation's short-term and long-term economic growth rates.

A dumb and stupid people cannot maintain a complex social or economic situation as exists today, nor in any day. What Herrnstein's and Murray's *The Bell Curve* did (for better or worse) for understanding the IQ of White and Black Americans, Richard Lynn and Tatu Vanhanen did for the global study of economic prosperity for America, in their research Work, “Intelligence and the Wealth and Poverty of Nations.” (Richard Lynn, Professor Emeritus of Psychology, University of Ulster, Coleraine, Northern Ireland (<www.rlynn.co.uk.default.asp>), and Tatu Vanhanen, Professor Emeritus of Political Science, University of Tampere, Tampere, Finland and Emeritus Docent of Political Science at the University of Helsinki, Finland, “Intelligence and the Wealth and Poverty of Nations,” Richard Lynn home page, > Articles, <www.rlynn.co.uk/pages/article_intelligence/1.asp>, visited April 22nd, 2006 and March 22nd, 2008).

Economists and other social scientists have been trying to solve the problem of why some nations are so consistently rich and others so consistently poor, probably before and certainly since Adam Smith published his seminal work, *The Wealth of Nations* in A.D. 1776, which placed industry and manufacturing into a place of honor, recognizing its necessity for a successful people, thus a successful nation. Obtaining and/ or retaining a superior national wealth requires a superior mind; a complexity, requiring more than a simple sufficient, marginally good intellectual thought process, one which by necessity is thickly spread amongst a wide range of that inventive racial humanity).

Professors Lynn and Vanhanen argue that an important but as yet unrecognized factor in the distribution, and perhaps the retention, of the world's wealth, is the IQ levels of the many populations of the world; apparently taking into consideration only those races of peoples found living upon their ancestral homelands, unlike for example, and especially, the negroes, who now live on essentially two different continents and distinguishable majority-led cultures. Their work is said to be the culmination of more than a quarter of a century's work on racial differences in intelligence at the international level, wherein national IQs were calculated and assessed for 60 nations, and examined in relation to per capita incomes in the late 1990s and to post-World War Two rates of economic growth. It was found that national IQs are correlated with actual Gross Domestic Product (GDP) per capita; and the results were interpreted in terms of a causal model (i.e., a simulation of an event for predictions; suggesting something exists, "caused by" something else), in which general population IQs were the major deciding factor for the wealth or poverty of nations in the contemporary world.^{108/}

The implication of the results of their Work as it could be applied to U.S. immigration policy, or for merely maintaining racial eugenics of (for us) the Caucasian race, is enormous: if countries vary systematically in average intelligence, which they do, and if decision-making is depending on who is genetically allowed into the "body intellect," then the average IQ of the immigrant inflow into America, and into Iowa, and therefore into Ames, can be (or should be) controlled, by selecting properly qualified applicants from among those countries who seek entry into our 'body politic' and our 'national blood'; which is what was done in America many years ago, when America continued to gain in worldly, if not also Godly, favor, only to let our anti-Christ Adversaries worm their way into appointive, bureaucratic, un-elected "public office," and thereby induce the majority population to racially and intellectually deplete itself, by opening its racial and immigration doors to simply anyone at all that can stand up long enough to say "I pledge allegiance." In any language, and with any custom. In other words, the "National Origins" principle, embodied in the 1920s immigration reforms (and repudiated as "discriminatory" by the U.S. Congress in its Immigration Reform Act of 1965), actually made perfect sense. And now, that sense is gone, and so are the cents.

Lynn and Vanhanen examined IQ scores and economic indicators in 185 countries; then using this research product, they documented that national differences in wealth are explained most importantly by the intelligence levels of the populations of those nations. They calculated that the mean (or, average) national IQ has almost everything to do with the economic success of that nation. Second in importance in national wealth was whether the countries had a market (essentially, consumer) driven economies or a socialist (government) controlled economies. Third on this list was the widely-credited factor of a nation's natural resources, i.e., oil, minerals, metals, etc. And getting that resource out of the ground, processed, and to the marketplace requires some intelligence. If a nation has insufficient intellect, it either does not know those resources exist, or fails to utilize those resources, or unwisely squanders them, or yields them up to a superior intelligence, usually from a foreign country, and the host benefits little from it all.

¹⁰⁸ THE WORLD. Among Dr. Lynn's other Works is *Dysgenics* (Westport, CT: Praeger, 1996), which "showed that the eugenicists were right in their belief that modern populations [particularly those of the Caucasian, Western Civilization] have been deteriorating genetically in respect of health, intelligence and the personality trait of conscientiousness. This deterioration began in the second half of the 19th century [A.D. 1850ff] and has continued up to the present." (Lynn, Author biography, ¶ 7, <www.rlynn.co.uk/default.asp>). *Dysgenics*: detrimental to the hereditary qualities; biologically defective or deficient. A primary cause being: racial, genetic miscegenation, associated fertility problems, persistent to this very day in which we now live. Respect your race; and honor it.

“The hypotheses examined in this study have been that national per capita incomes and rates of economic growth would be positively correlated with national IQs. These hypotheses have been confirmed by strong correlations that are at a high level of statistical significance for both GNP [Gross National Production] and GDP [Gross Domestic Production]. . .

“There are two reasons why we consider that a causal effect of national IQ on per capita incomes and rates of economic growth is the most reasonable theory to explain the correlations. First, this theory is a corollary of an already established body of theory and data showing that IQ is a determinant of income among individuals, the evidence for which has been reviewed in the introduction. [Cf., Peregrine, and, Easterly, et al., above in this Part IX.] IQs measured in childhood are strong predictors of IQs in adolescence and these are predictors of earnings in adulthood. The most reasonable interpretation of these associations is that IQ is a determinant of earnings. From this it follows that groups with high IQs would have higher average incomes than groups with low IQs because groups are aggregates [similar groups] of individuals. This prediction has already been confirmed in the studies of the positive relationship between IQs and per capita incomes among the American states and among the regions of the British Isles, France and Spain, as noted in the introduction [to their Work]. The positive relation between IQ and income is so well established that it can be designated a law,^{109/} of which the finding that [“]national IQs are positively related to national per capita incomes[”] is a further instance.

“Second, there is a straightforward explanation for the positive association between IQ and incomes at both the individual and population level. The major reason for this association is that people with high IQs can acquire complex skills [requiring higher intellect] that command high earnings and that [these same skills] cannot be acquired by those with low IQs. Nations whose populations have high IQs tend to have efficient economies at all levels from top and middle management [and down] through skilled and semi-skilled workers. These nations are able to produce competitively goods and services for which there is a strong [local, national and] international demand and for which there is therefore a high value, and that [these products] cannot be produced by nations whose populations have low IQs. In addition, nations whose populations have high IQs will have intelligent and efficient personnel in services and public sector employment that contributes indirectly to the strength of the economy such as teachers, doctors, scientists and a variety of public servants responsible for the running of telephones, railroads, electricity supplies and other public utilities. Finally, nations whose populations have high IQs are likely to have intelligent political leaders who manage their economies effectively. Skilled economic management is required to produce the right conditions for economic growth, such as keeping interest rates at the optimum level to produce full employment with minimum inflation, maintaining competition, preventing the growth of monopolies, controlling crime and corruption, and promoting education, literacy and numeracy [mathematics] and vocational training.” (Lynn, “IQ & Nat’l Wealth,” Discussion, webpage 6).

(But when considering the sad state of economic affairs in America c.2008, one can only come to one of two conclusions: ether a), those controlling our economy are of a very low intellect and cannot accomplish what these professors say is necessary for a successful economy, and by that ill means they wreck our economy through mis-directing incompetence and thus

¹⁰⁹ A LAW. In scientific terms, a relationship between events that are always the same under the same conditions, with no exceptions; it explains, but does not describe; whereas a ‘theory’ is an explanation that is generally accepted as being true, but can be proven wrong or inaccurate, even though a theory results from extensive practice.

wreck our once racially strong nation; or b), those who are controlling our economy have a very high intellect and know exactly what they are doing as they wreck our economy through directing competence and thus wreck our once racially strong nation. It is one or the other; if it were a mixture, the greater would have eliminated the lesser by now; “it’s just good business”).

“National wealth is measured by per capita national income. Strictly speaking, national wealth and national per capita income are different concepts because national wealth consists of the value of capital stock, whereas income is income, so we use the term national wealth in the general sense in which people speak of rich countries and poor countries. We use two alternative measures of national income: per capita GNP [Gross National Product] in US dollars and real GDP [Gross Domestic Product] per capita in US dollars. The second measure is calculated on the basis of the purchasing power parity of the country’s currency. It is intended ‘to make more accurate international comparisons of GDP and its components than those based on official exchange rates, which can be subject to considerable fluctuation’ (Human Development Report, 1997, p. 239).” (Lynn, “IQ & Nat’l Wealth,” § National Wealth and Rates of Economic Growth, webpage 4).

To arrive at this apparently fixed scientific law, Professors Lynn and Vanhanen began by examining first the correlations between national IQs and the two measures of national per capita income, and in the research results, we find this, set forth without its own “page” (keep in mind that an IQ of *at least* 90 is said necessary for the maintenance of any (highly technological) civilization):

Country	IQ	GDP
Argentina	96	12013
Australia	99	22452
Belgium	99	23223
Brazil	87	6625
Canada	97	23582
China	98	3105
Congo-Brazzaville	73	995
Congo-Zaire	68	822
Croatia	90	8749
Cuba	85	3967
Czech Republic	98	12362
Denmark	97	24218
Egypt	83	3041
Ethiopia	67	574
Finland	98	20847

France	97	21175
Germany	103	22169
Ghana	62	1735
Guinea	70	1782
Hong Kong	107	20763
India	82	2077
Iran	84	5121
Iraq	87	3197
Ireland	87	21482
Israel	90	17301
Italy	103	20585
Japan	110	23257
Kenya	72	980
Korea, South	106	13478
Malaysia	92	8137
Mexico	88	7704
Netherlands	100	22176
New Zealand	101	17288
Nigeria	69	795
Peru	76	4282
Philippines	86	3555
Poland	92	7619
Portugal	91	14701
Puerto Rico	84	-
Qatar	78	20987
Romania	94	5648
Russia	96	6450
Sierra Leone	67	458
Singapore	103	24210
Slovakia	98	9699

Slovenia	96	14293
South Africa	72	8488
Spain	96	16212
Sudan	72	1394
Switzerland	101	5161
Taiwan	104	-
Tanzania	74	480
Thailand	91	5456
Turkey	90	6422
Uganda	73	1074
United Kingdom	100	20336
United States	98	29605
Uruguay	96	8623
Zambia	75	719
Zimbabwe	70	2669

(Lynn & Vanhanen, “Intelligence and the Wealth and Poverty of Nations,” Table 3. The Results of Regression Analysis of Real GDP Per Capita 1998 on IQ for 58 Countries, webpage 3, here with only relevant columns and data).

(As a reminder, when reviewing the above national intellect levels, the relevant IQ levels, more of which is seen above, have been labeled thusly:

70-80, Borderline deficiency;

50-69, Moron;

20-49, Imbecile;

20 and below, Idiot.

(de la Jara, “IQ Comparison Site,” Basic IQ)).

In another, similar Work, Lynn’s conclusions were that the East Asians (Chinese, Japanese and Koreans) have the highest mean IQ at 105. These are followed by the Europeans (IQ 100). Some way below these are the Inuit Eskimos^{110/} (IQ 91), South East Asians (IQ 87), Native American Indians (IQ 87), Pacific Islanders (IQ 85), South Asians and North Africans

¹¹⁰ INUIT of the ever-coldest High Arctic, said to be “the happiest people on earth,” at least until a few decades ago. From ancient times they lived where there were no natural enemies (no one would want to conquer them: you have to live there to keep it), they used all natural materials for their daily life and sustenance, renewable ice igloos for home, no diseases and no worries; life was good. Now, they have the Canadian Government “helping” them, with rifles and houses. The Inuit have lost that primitive lifestyle that kept them so free and independent, and happy. (Cotlow, *In Search of the Primitive*, Pt. IV., The High Arctic, Chp. 1, The Happiest People In The World, p.403ff). Reading of it makes one almost jealous of such carefree leisure amidst such simple yet strenuous living, and want to leave all this and go up there to live; and then, saddened at their loss: it is gone, forever; they are now “civilized.”

(IQ 84). Well below these come the sub-Saharan Africans (IQ 67) followed by the Australian Aborigines (IQ 62). The least intelligent races are the Bushmen of the Kalahari desert together with the Pygmies of the Congo rain forests (IQ 54). (See: Rushton, Review, at Lynn Home Page, re: *Race Differences in Intelligence: An Evolutionary Analysis* (Washington Summit Books, Augusta, Georgia, 2006. It was in part from this area of Africa that recently an absolutely primordial, almost prehistoric African negro tribe of 160 people — “war refugees,” they were called — were imported into Waterloo, Iowa; so ignorant of Western ways, they have no understanding of running water, nor of electricity, or how to tell “time.” They will be on our welfare rolls forever. What White-raced liberalizer, Do-Gooder fool in all Iowa induced this Magnificent Error? Does this enhance American intellectual power?, or its economy? See more on this nonsense, directly below).

In Lynn’s Table 1., National Attainments In Math And Science, all nations whose ancestral derivations were essentially of either European or Oriental (China or Japan) had the highest scores in those studies, while the African nations, in particular, had the lowest scores; in Table 4 IQs for 185 countries National IQs Based on the Results of Intelligence Tests and Estimated National IQs, African nations again fared very poorly, with Central and South Africa IQs at 63 to 72, with highs in North Africa at 84. (at website p. 3). This was also seen again in results with children under age 15, at Appendix 1., Data On National IQs Obtained From The Colored [i.e., genetically mixed-race] and Standard Progressive Matrices (Lynn, Tables 1,4, and Appendix 1., bracketed text in original title; keeping in mind that an IQ of 90 is necessary for sufficient intelligence among technological nations such as America and Europe).

“Intelligence has increased considerably in many nations during the twentieth century and there is little doubt that these increases have been brought about by environmental improvements, which have themselves occurred largely as a result of increases in per capita incomes that have enabled people to give their children better nutrition, health care, education and the like. Such a theory has some plausibility but it cannot explain the totality of the data. Countries like Japan, South Korea, Taiwan and Singapore had high IQs in the 1960s when they had quite low per capita incomes and the same is true of China today. . . Thus our general conclusion is that national differences in the wealth and poverty of nations in the contemporary world can be explained. . . in terms of the intelligence levels of the populations[, and] secondly, to some extent, in terms of whether they operate market or socialist economies. . .” (Lynn, Discussion, webpage 6).

When comparing the results of Professor Peregrine, in Pt. IX., § B. above, with his theory of “cultural evolution,” and of Professors Easterly, Comin, and Gong (“Was the Wealth of Nations Determined in 1000 B.C.?”) in § C., about how the intellect of technology had passed by, or perhaps never visited, ancient-most Africa several thousand years ago, and these being combined with that of Professors Lynn and Vanhanen, the Reader can see that this ancient loss, or ancient ‘missing-out’, of intellect adversely effects the Blacks of Africa to this day, and subsequently, effects their descendants, the African-Americans as well.

In the Western nations are found peoples of higher wealth, and presumably that is because of a higher intellect, and therefore these nations had the highest IQ and per capita incomes; and in the African nations of Professor Lynn’s study, we find these IQ and relevant incomes are substantially lower for those same reasons. The Reader is reminded yet again, important as it is, of the theory that an IQ of at least 90 is required for the maintenance of any

civilized society as existed anciently and/or as exists today. For those Whites who truly have a Christian compassion for those less Blessed than they themselves are Blessed, these statistics are a saddening spectacle of how needy some of God's other children are; and how we White people, as in fact and in deed superior, have not done much about it; yet must now do something about that deprivation — but not at our own existential life becoming demised, nor theirs being raised up to a status placing them into an ultimate torment of expectations of personal and societal performance well beyond their intellectual capacity.

According to Lynn and Vanhanen, when applying the above and other knowledge gathered from their studies and conclusions, the average national IQ of the world is only 90; enough to keep civilization functional. Fewer than one in five countries have IQs equal or near the British average of 100 (with Lynn being a British writer, the American “norms” were mentioned but not specifically represented; but we Americans are just as smart as any Englishman (they lost the Colonies, remember), and until recently, our national and economic history proved it: the “Mother Country,” for those Anglo-Saxon descendants here, had become the economic step-relation of Its sons and daughters; the Irish and Scots, they made it better, but get no credit for it).

Almost half of the nations in the world have IQs of 90 or less. This poses a serious problem for at least the other half, those of that civilized world, if these authors' conclusions are correct, i.e., that an “IQ = 90” forms the threshold (or, the lowest, the minimal) intellectual level allowable for a people to be able to function, whether in a modern technological economy, as exists in America today, or perhaps in any economy as widely structured as large or small nations now have it. (Lynn & Vanhanen, “Intelligence, Wealth, Poverty of Nations,” Discussion, webpage 6; also, portions were adapted from introductory text in a review of Lynn & Vanhanen, by Professor J. Philippe Rushton, Professor of Evolutionary Psychology and Ethnic Variations, University of Western Toronto, *Personality and Individual Differences*, 40, 853-855 (<<http://psychology.uwo.ca/faculty/rushtonpdfs/2006%20PAID%20bk%20rev.pdf>> visited March 28th, 2008; see also, Rushton, “The Intelligence of Nations,” *Vdare.com* > Archive > 2002 > 02/27/02 The Intelligence of Nations, <www.vdare.com/rushton/index.htm> visited March 22nd, 2008. Cf.: Richard Lynn and Tatu Vanhanen, *IQ and Global Inequality: A Sequel to IQ and the Wealth of Nations* (2006); and, *Race Differences in Intelligence: An Evolutionary Analysis*, Richard Lynn (2006)).

No one, except perhaps an Englishman, with the haughty scowl of a New Testament Pharisee protected by temple guards, would object to someone living in America properly labeling themselves as “Irish-American,” but as with “Italian-Americans” and “Polish-Americans,” they get respect from most everyone when they do it, since these national or ethnic, sometimes racial, original descriptions are from an ancestral national affiliation, usually in Europe, and have been used for decades, at least. So it should not be objectionable for the Blacks in America to be able to label themselves “African-Americans,” even with their increasingly “Afro-centric” mentality, as deriving from not a nation but the continent of Africa. Yet those “people of color” with utmost contempt label all White people as “European-Americans,” with their presumed “Euro-centric” mentality (meaning really merely “a White Man's view”); this represents a clash of continental cultures, at least. And from that African continent, the Blacks today derived from what is today's Congo (Brazzaville or Zaire), Ethiopia, Ghana, Nigeria, Sierra Leone, Sudan, Tanzania, Uganda, Zambia, or Zimbabwe, etc., and from there they also derive their intellect, such as it is. And there, it is a very low IQ.

To make matters worse for the future of our Iowa and our National intelligence level, there are people right here in Iowa who are White people, and yet they openly and willfully act contrary to the better interests of the White people who rightfully live here. It involves the placement of “refugees” from several foreign lands in to Iowa, bringing in a people who quite often have no idea of how to live in a technically advanced Western civilized world; their homeland’s “primitive” setting is about as primitive as can be. *National Geographic* televised broadcasts would give the Reader an idea of the utter ignorance of some of these “newcomers.”

“Hispanics might be the most visible growing population here in Iowa, but it’s not the only one. Another immigrant group in Iowa has grown even faster the past year. The African immigrants are still getting used to electricity and running water.”

[Did you read that? These people have **no idea how to use electricity or running water**. Can they not “tell time,” either? Well, no, they can’t. And these ignorant, very low IQ negro peoples are brought into our Iowa? For what purpose? To improve the gene-pool? To increase the State and National intellect?]

The Lutheran Services person continued, saying: “Burundian refugees have resettled in central Iowa in the past year. Back in 1972, many families escaped the ethnic violence and genocide taking place in Burundi, and resettled in refugee camps in neighboring Tanzania, another impoverished country that could provide earth to live on, but little else.

“ ‘These families are coming from war-torn countries where awful, awful things have happened to them. And to be able to be part of an organization that provides new hope and new life to those individuals is such an honor,’ said Jill Stuecker of Lutheran Services in Iowa. . .

“All these Burundians **were selected by the US government** to take part in the refugee program, a life-saving break.. .” (“Immigrants from Burundi invade Iowa,” NewsNet14, <NewsNet14.com>, visited May 4th, 2008, Home Page > Archives > May 2008 > Previous entries (at page bottom) > Previous entries (<www.newsnet14.com/2008/05/page/3/>, i.e., webpage 3 for May, 2008; or at Search For, type Burundi Iowa, for link).

From NewNet14 source, the Des Moines Television Station WHO-TV site, the sad story continues: “Like all the Burundi Iowans, they have loved ones in Tanzania, and so far no way to find them in the massive camps. Their string of luck continued here in Iowa, where for the first time Simon has met people anxious to help.

“ ‘It’s unbelievable to [these African Burundi people. They] can’t believe somebody would waste their time and [then have them] come over here [to America, then to Iowa] and teach them and try to help them be self-sufficient in their life [here in Iowa],’ [a] translator said.” (“African Refugees Make Iowa Home,” May 1, 2008, WHO-TV.com, Des Moines, Iowa, <www.whotv.com/global/story.asp?s=8259298>, visited May 4th, 2008).

These Negro imports may have been “selected by the U.S. Government,” but does that mean we must tolerate the introduction into our cities and neighborhoods a people who first, could have been “placed” elsewhere IN AFRICA, not in Iowa, where they dilute the social structure and strain the societal fabric? And second who will cost us more than they are worth to

maintain their ‘lifestyle’ here? Yes, liberals say, we must. Is it right that we should rip up entire tribal villages and transport them into a civilized world, only to compel them to lose that ‘heritage’ we suggest is so valuable? Shall we force these totally illiterate people to be drawn up to our highest heights, like a much-too-fast upward-moving elevator? Yes, say the libs, it is right; and, we are doing it, they say. Whose side are these libs on? They harm both peoples.

Theirs is IQ 70, per Lynn. That means these “welcomed” Blacks are just above mental retardation.

Let us also refresh our memory about the Intellectual Quotient of these African people to see how it improves Iowa’s mental level. For an idea of the intellectual quotient of these imported African “war refugees,” consider that Burundi is in east-central Africa, bordered by Rwanda, Tanzania, and Zaire. According to the IQ tables of Lynn, et al. (directly above), the IQ of people from or in Tanzania is only IQ 74, Zaire is IQ 68; and from other Lynn sources, Rwanda is IQ 70 and Burundi is IQ 70 — meaning all of these people are near mental retardation levels, at the “borderline deficiency” level, slightly above the “feebleminded” mentality; the average African IQ is about 70. An IQ of 69 is considered Mild Mental Retardation. The minimum IQ to function in our Western Civilization is 90.

Think about that: these African Burundians are 16 or more points below that minimum necessity, and yet a nation’s successful future is dependent upon high intellect, not low. The adults of this Burundi tribe will most likely have a mental age of children, meaning they will need all kinds of help, and expensive help at that. Shall we expect some genius or high intellect to derive from these Burundi? Forget it. They don’t even know what running water is. (It’s a game, right? How many play? Maybe a native Indian’s name?). Let them prove themselves smarter than that, but not at our expense, please.

Lets consider what is worse than this: If these African primitives have an “extended family” in “the old country,” they will soon be told, by these Do-Gooder Liberal Whites in Iowa and in the Federal Government offices, that they can apply to the Immigration Department to have their parents, brothers, sisters, and many other “extended family” members brought to America and then into Iowa, where they will all be happy. And, by the necessity of their intellectual levels and other lower skills, they will all be placed upon the public welfare system, forever to be a burden upon the working class White people in Iowa and in Ames.

What is wrong with the minds of these Do-Gooder White Liberals, that they are willing to act *against their own best interests*, displaying an obvious intent to destroy their own selves, merely to help others who have no right to be here, and cannot maintain themselves while here without constant attention, and have no intention of going back “home”? This is total insanity.

If ancestral origin plays a role in any racial people’s IQ, then genetics is either responsible or involved among other factors. Does a nation’s wealth have that similar influence as described above? And surely it does.

However, from these ignorant African ancestors derive the mental capacities of our present-day “African-Americans,” and more of their recent African cousins, with their attendant lower mental abilities, are being intentionally placed here every day. If genetics has nothing to do with intelligence, as touted by many a liberal or mis-thinking social engineer, then

“environment” ought to be the cause of their inability to improve or learn. If so, then the “environment” in Africa is not conducive to superior intellect necessary to live in the American “environment.” Home, they go.

Yet they will not be going there. For all that has been done for the Blacks in America, whether born or brought in, by improving their “environment,” and providing all manner of advantages and benefits over that of others more qualified, any common person can see that, when comparing the statistics at least in this Commentary’s sources, nothing has greatly improved in their “African-American lot in life: their intellectual levels are what they are, and cannot be improved upon. Why should we expect more of newly arriving Africans from the darkest jungles who never had the centuries to learn our Western ways, as have the “African-Americans”?

We must work with what we have, and with the Blacks in particular (since this “Inclusiveness” matter is about Blacks and Whites), their ancestral and present intellect will not help advance the circumstances in America, and certainly not in Ames, Iowa, where their impact is more closely felt. We must not expect any of those people to do any more than their intellect allows them to do, and what they can do is not much, compared to that of the Whites. Our nation’s future success, and our descendants’ future happiness, depends upon intellect, not happy-faced ideas of “we are all the same.” We are not.

IX. – E THE SCHOLARLY VIEW OF TESTING FOR INTELLECTUAL CAPACITY

Recently, University of Iowa behavior researchers report that not all low (or, lower) intellect can be blamed on an inherited lesser mentality. “Students from disadvantaged backgrounds may earn[?] lower scores on standardized tests because they fear that academic success will alienate them from friends or family members and arouse suspicion among teachers, a University of Iowa study has found. . . a person’s performance on a standardized test is strongly affected by what that person expects from a high score. For example, students from disadvantaged groups may expect that their teachers will suspect them of cheating or that their friends will consider them ‘nerds’ if they achieve a high score on a standardized test. The study provides a new window for research on the reasons [why] many students from minority groups achieve lower scores than white students, even when their educational backgrounds are similar... The researchers concluded that differences in social status must be considered in any attempt to measure mental ability. ‘You can’t compare the standardized test scores of members of different social groups[,] because something other than ability is affecting those scores. We need a better way to decide who gets the “good stuff” in society -- who gets to go to college, who gets the good jobs.’” (“UI researchers find fear of success lowers IQ; may explain lower minority test scores,” University of Iowa News Service (Cedar Rapids), October 26, 1998, <<http://news-releases.uiowa.edu/1998/october/1026lovaglia.html>>, visited April 2nd, 1008). But how many ‘comparisons’ must we have? How many ‘adjustments’? How many different cultures are there? Would we spend ‘how much time’ sorting this out? Either they can do the job or they cannot. ‘Smart enough, bright enough, intelligent enough’ is good enough; dumb isn’t. By their works, shall they be judged.

Another view of intellectual abilities was considered by over four dozen Professors and Doctors of This and That Discipline of Higher Intellect, and their mutually signed statement was, in part, that (and here almost exactly quoted, except for adjustment to the needs of this Commentary's goals) :

‘Intelligence is a very general mental capability that, among other things, involves the ability to reason, plan, solve problems, think abstractly, comprehend complex ideas, learn quickly and learn from experience. It is not merely book learning, a narrow academic skill, or test-taking smarts. Rather, it reflects a broader and deeper capability for comprehending our surroundings – ‘catching on,’ ‘making sense’ of things, or ‘figuring out’ what to do.

‘Intelligence, so defined, can be measured, and intelligence tests measure it well. They are among the most accurate (in technical terms, reliable and valid) of all psychological tests and assessments. They do not measure creativity, character, personality, or other important differences among individuals, nor are they intended to.

‘While there are different types of intelligence tests [and more than that many for interpreting the results], they all [are supposed to] measure the same intelligence. Some use words or numbers and require specific cultural knowledge (like^{111/} vocabulary). Others do not, and instead use shapes or designs and require knowledge of only simple, universal concepts (many/few, open/closed, up/down). . .

‘Few people are either very bright or very dull: About 3% of Americans score above IQ 130 (often considered the threshold for “giftedness”), with about the same percentage below IQ 70 (IQ 70-75 often being considered the threshold for mental retardation). [Cf. De la Jara, in this Part IX., § A., above, re: percentages of intellect among the people].^{112/}

‘Intelligence tests are [supposedly] not culturally biased against American blacks or other native-born, English-speaking peoples in the U.S. Rather, IQ scores predict equally accurately for all such Americans, regardless of race and social class. Individuals who do not understand English well can be given either a nonverbal test or one in their native language.’

(Bracketed text added). See the original, full text for this “public statement” at *Stalking the Wild Taboo* (a website “for socio-political thinkers unfettered by submission to the power of the pejorative”[sneering, sniping, hurtful criticism]), at “Mainstream Science on Intelligence,” § The Meaning and Measurement of Intelligence, in Points 1-5, <www.lrainc.com/swtaboo/taboo/wsj_main.html>; “it was signed by 52 internationally known scholars in 1995, following several rather heated and negative responses to Herrnstein & Murray’s *The Bell Curve*. It was first published in *The Wall Street Journal*, Tuesday, December 13, 1994.”

Your Presenter, unfettered as much as they are but not full-time studios as they are, nonetheless believes these several intellectual superiors among educated mankind are mostly

¹¹¹ LIKE. This is the exact parenthesized-word as used in the Original Text of this Source. The authors are Professors and Doctorals, highly educated people, educating others — and they can’t, umm, you know, like, come up with a word more meaningful than “like”? Would “such as” or “for example” or “*inter alia*” be a better choice of words? Will Tomorrow’s teachers be about as grammatically articulate as these teachers are Today? Like, wow, dstuupid. Sounds more ‘like,’ you know, freshman H.S.

¹¹² IQ. This being true, America seems to have been afflicted with far too many; perhaps we should send them back.

wrong, and Herrnstein and Murray are mostly right, regarding the assignment and recognition of intellect within and among the several races of mankind. All one need to do is look at the people and consider their conduct as indicative of their IQ. Smart people do (mostly) smart things, dummies do (mostly) dumb things.

These same Fifty-Two scholars also concluded (and unwittingly admitted) that:

“Individuals differ in intelligence due to differences in both their environments and genetic heritage. . . . If all environments were to become equal for everyone, heritability [here apparently suggesting ‘intellectual inheritance,’ for each person, not each race] would rise to 100% because all remaining differences in IQ would necessarily be genetic in origin. . . . IQs do gradually stabilize during childhood, however, and generally change little thereafter. . . . Although the environment is important in creating IQ differences, we do not know yet how to manipulate it to raise low IQs permanently. . . . Genetically caused differences are not necessarily irremediable ([i.e., inherited diseases]), nor are environmentally caused ones necessarily remediable ([head and other injuries, organic diseases etc.]). Both may be preventable to some extent.” (§ Source and Stability of Within-Group Differences, Points 1-5, bracketed text added). Note how a low IQ cannot be permanently raised higher; meaning, without constant stimulus, a low mentality is essentially useless in a highly technological society.

“Racial-ethnic differences in IQ BELL CURVES [referring to an imaginary chart and its plotted lines, not to the Herrnstein Book] are essentially the same when youngsters leave high school as when they enter first grade. However, because bright youngsters learn faster than slow learners, these same IQ differences lead to growing disparities in amount learned as youngsters progress from grades one to 12. As large national surveys continue to show, black 17-year-olds perform, on the average, more like white 13-year-olds in reading, math, and science, with Hispanics in between.” (§ Source and Stability of Between-Group Differences, Point 2, capitalized emphasis in original, bracketed text added). Note how Blacks are 5 years behind Whites in intellectual development. It proves all the more the necessity for White Caucasians to first admit some Blessing of intellectual superiority and then admit the need for helping others less Blessed.

“The reasons that blacks differ among themselves in intelligence appear to be basically the same as those for why whites (or Asians or Hispanics) differ among themselves. Both environment and genetic-heredity are involved.” (Between Groups, § 3, Point 3. That makes sense to anyone, but beyond the intra-racial individual comparison, it does not explain the superior intellect of one race over another).

“Racial-ethnic differences are somewhat smaller but still substantial for individuals from the same socioeconomic backgrounds. To illustrate, black students from prosperous families tend to score higher in IQ than blacks from poor families, but they score no higher, on average, than whites from poor families.” (Between Groups, § 3, Point 5). This conclusion was stated above by Herrnstein, *Bell Curve*, and confirms that finding.

All this Ivy Tower contemplation works on paper, and in agreeable conversation. Only the demonstrated application of one’s intellectual capacity can be of any real use in determining how more or less intelligent is any one individual or race; whether compared to themselves, or its

relevant intra-racial people, or its racial self; and only then, when compared to the demonstrated application of the intellectual capacity of any one of another race or that person's entire race.

Let the Reader take a moment to consider how difficult is the testing of anyone's "intelligence," especially that of one race testing a different race, for obtaining some reliable, comparative "intelligence quotient" relevant to others tested; and how arriving at correct conclusions is also very precarious, even tricky, and occasionally embarrassing, especially to the higher-minded, good-intentions of better-educated and collegued researchers, whose simple desire is to prove something new, or better — or worse (or, simply find something as yet 'unpublished'). And that desire to know sometimes gets in the way of an application using logic and common sense, and knowing one's own limitations in understanding people of another racially mental origin.

For example, Your Presenter was acquainted by the newspapers long ago of a complaint of how Black students were said to have either a lower IQ or a lower Student Achievement Test (SAT, or such a test) than was otherwise believed, because the questions asked about situations entirely beyond the Black community experience; such as, "What is another name for a yacht race?" Most Black students in poor neighborhoods had no idea, and many inland White students may not, either: it is not within their social sphere to know of it; at the minimum, one only knows what is relevant to one's life, and working with that is most important, and yachting is not a common Black activity. The Answer is: A yacht race is also called a "regatta." Yachting is a wealthy White man's sport. Who on the South Side of a poor, landlocked Black Chicago ghetto would know 'yacht racing' is also a 'regatta'? — 'at'z eye-tal-iyen food, right?

But if you ask that same teenage Black boy on that same South Side of Chicago how to put little round pegs into a rectangular box with a small hole on top, he'll pull out his great big 9mm auto-pistol and show you. Perplexed, a White boy fakin' the funk in the 'burbs might have no idea, pockets empty of pigiron, pegs and little boxes, and less need for such survival knowledge and attendant skills. That's relevancy; and it is debatable who would live the longest in that relevant situation. Compare this hidden, usually unintended, racially aligned "putative cultural loading" of word-games to Herrnstein, *Bell Curve*, Part III., The National Context, Chp. 13, Ethnic Differences in Cognitive Ability, § Internal Evidence of Bias, p. 281), "as contrasted with the external evidence of differential prediction."

(Now the Reader may think your Presenter is quite an intelligent fellow, coming up with such a detailed Commentary as this; but in his boyhood, he at first thought "yacht" rhymed with "hatchet," although at laughter, he was disabused of such comparative confusions. His family was not wealthy either, but he learned his words).

Another comparison would be from empirical research experience among a people who are renown for being the "eternal artful dodger," that most elusive people, able to stand nearby and not be seen: not the Jews, its the Roma, commonly (mis-)labeled as the Gypsy. In your Presenter's Internet searches, it was discovered by the usual link-to-link-process that among the several Studies, of Professor Lynn, and relevant Reviews thereof, etc., there was accomplished by Lynn an IQ study of the Gypsies in Siberia (of all places, and hardly relevant to White, European originated people), which prompted your Presenter to recall an account where other social researchers attempted to obtain knowledgeable information from European Gypsies. The conclusion was, in one's words: 'Ask 12 Gypsies the same question, and you get 12 different

answers; ask 1 Gypsy the same question 12 times — and you get 12 different answers.’ So much for total reliance upon IQ’ing a “foreign” people in foreign social and foreign geographical circumstances, literally “alien” to the gatherer and interpreter, if not interpolator, of that knowledge. Sometimes we have to simply judge the person on their own merits, assisted by a preconceived judgment of the racial origins from which that person derives. Prejudiced or not.

IX. – F.
INQUIRIES REGARDING AMERICAN BLACKS
AND INTELLIGENCE QUOTIENTS

(This Part, and its Section, as found in the Commentary’s First Edition, was assembled at nearly the last few days before the Commentary was believed to be Finished and presented to the Inclusiveness Task Force, was not at all complete. It was the desire of your Presenter that the “American experience” for Black Intelligence and Intelligence Quotient levels would be better presented. Some of the relevant details that are or ought to be found here are also found in other Parts of this Commentary, by reference to them directly or indirectly. The lack of such relevant statistics here is not intended to conceal or avoid the specific findings as to the Intelligence Quotients of Blacks or other peoples, but as much to avoid a duplication, which often is necessary in the “learning” process. However, for some specifics, the Reader is encouraged to consider the facts, or at least the studied allegations, in the several Sections of this same Part IX., *The Parade Past Them By (And It Is Not Coming Back)*, found in this Commentary).

While a low Intelligence Quotient, or simply a normal yet ‘dumbed-down’ mentality, might be explained as the cause of local, state or national crime rates, particularly Black-on-White crime, and specifically Black-On-White-Women Crime, the rebelliousness of Black children in the Ames schools, for example, cannot be entirely blamed upon a low IQ. With the revelation above of the obviously powerful Black maternal influence upon the Black culture (see in this Commentary, in Part III., *The Iowa School System Generally, Our Nestlings, Mostly Safe, Yet At Risk*, in § *The Black Woman As Ruler Of The Roost*) one may easily conclude that such rebellious Black students are the result of an induced hatred, taught and exemplified from infancy, of White rule over or above Blacks perhaps could be alleged, and only a study of other school districts of similar or overwhelming Black student populace would prove or disprove any claims of why Black children represent such a great proportion of under-achievers and disciplinary “offenders.” Children often rebel for one reason or another, and sometimes the smartest ones are their unofficial leaders as often as the less-intelligent ones.

These low IQ test results for Black people reminds your Presenter of the comments of a long-time acquaintance of your Presenter, a now very elderly, former World War Two U.S. Army officer and paratroop member of a 101st Airborne unit who, after his European service, was assigned to command a company of adult Negroes soldiers here in America. He said he had all kinds and types of trouble with them, and “had to be on them all the time. They were like children,” he said. “Just like children.” He said that in similar manner more than once in many years of conversations on the topic of his military service, and spoken without prompting. Perhaps the above three studies (by Professor Peregrine about “cultural evolution”; and by Professors Easterly, Comin, and Gong on whether wealth passed Africa by long ago; and by Professors Lynn and Vanhanen regarding the relationship of national IQ and income levels) had some co-incidental basis for that former army officer’s conclusions arrived at decades previously, which would otherwise be now considered a “prejudiced, bigoted, racist” comment

— and which may still be considered a prejudiced, bigoted, racist comment, regardless of the “facts of the case,” which may be yet considered thusly after all these words and contemplations.

In their scholarly Conclusion, Professors Easterly, et al., (“Was the Wealth of Nations Determined in 1000 B.C.?”) were not claiming that history is indicative of a the destiny of a people, or a nation, or a race; they were declaring rather that “history is not *everything*” when deciding these matters, even so, upon publishing that their “results show [us that detail of this] very old history displays a surprisingly high association with today’s [individual, national, and racial] outcomes”; and yet the authors very much more than rhetorically ask: “The burning question is *why* do technology / income differences persist [in the essentially same proportions between peoples, nations, and races] for such long periods.” (“Wealth of Nations Determined,” Conclusion, p. 33).

And the obvious answer is plain to those who have a brain to think with and an objective mind sans that “prejudice” often others are accused of having: Western Civilization, represented almost exclusively by the Caucasian race, is more intelligent, more prosperous, and “better off,” than any of the other peoples and nations because as a race of people, regardless of national borders, they were anciently more Blessed by their common Creator with a more superior, greater Mind and a more skilled Ability than any of the others, who also were Blessed, but less so in Mind and Ability, and done with a particular, specific and divinely assigned Purpose, a Purpose, and its relevant Function, which has escaped the grasp of everyone who ever decided to lay hold of this complex and far-reaching subject of racial compatibility and racial, cultural, societal ‘in-cluseveness’ and ‘ex-clusiveness.’

BLESSINGS & PRIVILEGE,
OBLIGATION & DUTY,
RESPONSE–ABILITY

But it is less known among Mankind that for this greater Blessing, it is the White, Caucasian people in particular, who, being so Privileged with a superior intellect and ability, also have a greater Obligation, a higher Duty, a Response-Ability,^{113/} to provide and care for “those other people” who are less Blessed, or not Blessed, or less-Abled or dis-Abled — often accomplished not by any human hand, but by that same providential Hand that Blessed them all in their Places. The Greater the Blessing, the Greater the Requirement to provide and care for the less fortunate, in a manner that demonstrates the proper execution of a paternal overview by the Blessed people, and maintains the dignity of those whose ‘general welfare’ are within the responsible perview of those Greater Blessed people.

It is the Caucasian race’s Stewardship of this world, to maintain this worldly existence in a positive way suitable to the Desires and Commands of the very Creator who granted those White people that superior Mind and Ability. It is to Him and to Him alone, not to the Blacks or the Hispanics or anyone else, that the White, Caucasian people must Answer for what they do or *do not do* here (and, how few White people themselves understand that). It is said here as plainly understood as possible, that: White people, Caucasian people, were and are Blessed more than others because ‘God said so’; we all should believe it, and that settles it. We may as well get to

¹¹³ RESPONSE-ABILITY. An important word, when correctly understood. See n. *Responsibility, in this Commentary’s Introduction, at § The Beginning Of Your Presenter’s Inquiry.

the Great Task of Caring for the World; it is our Duty, being Privileged and Enabled to do so. Delay, especially now, will be more than merely “fatal.” There may in spiritual fact be that “everlasting life” we are told of in Scripture; but that Life is not in the Here & Now. Yet it is the Here, and the Now, which confronts us all, Whites, Blacks, Hispanics and all others, equally challenged today, to rise to the occasion and solve this great problem, being the Test of our Sincerity, to Love our God and love one another; and not merely ‘to the best of our ability,’ either. He Requires more than that, and each Race has that Ability To Respond. But that idea is for much later. This is now, and the problems are not yet completely addressed.

INTELLIGENT BLACKS HAVE A DUTY TO THEIR OWN PEOPLE, ALSO

It will be (probably bitterly) objected that your Presenter is prejudiced, and because this Commentary dares to address mostly the “Black and White issue,” that objection will suppose he is prejudiced, particularly against Blacks. But he points out that — at least for the Objectors, whether among the Blacks (or in the name of the Blacks, there being so many more of those), whether on the Ames City Council, its Inclusive Task Force, or among the Readers hereof, that if such an Objector is one of a superior intellect among his own Caucasian people, and if by his or her Works so prove themselves as such, then the low-intelligent data detailed in this Commentary’s above Parts and Sections applies not necessarily to themselves as “Whites,” but to those who’s “foot” fits the “shoe” best. But the superior mind also has its clothes well cut, too.

Proven then, your Presenter follows that with this statement: that the same Black person, having his or her own Blessed superior intellect and thus Privilege among their Black people, is equally Obligated with that same Duty to assist their fellow Black people who are less Blessed, and less Enabled as are the White people of superior intellect to their fellow Whites, and to similarly situated Blacks as well; that those Blacks of greater intellect are to go (as if they have not done so already?) to these lesser intellects among their own people, and raise them up as intellectually high and as functionally enabled as those others can attain — and no higher. Here in Ames, for example, the savage gangster Blacks who car-jacked (or, hijacked, stolen directly from the occupants by force) those White peoples’ automobile in late 2007 last year did not demonstrate any expression of superior intellect, nor gratitude for what they have been given; and yet many gangster leaders of any race possess a very high intellectual capacity (depending, of course, on comparisons). For them, there is no excuse for not favorably improving themselves and those among them.

And yet, thrusting a lesser intellectually Blessed people higher than is their rightful or capable Place, brings into effect the now well-known workplace “Peter Principle,” of Dr. Lawrence J. Peter (1919-1990), Associate Professor of Education, University of Southern California, and “hierarchiologist,” who propounded the rather obvious (but only after he articulated that fact), that with no restraints, by one’s self or others, “in a hierarchy, everyone tends to rise to their level of incompetence.” And so it is. Professor Peter also provided us with some recommended corrective activities to avoid that miserable happy circumstance. (Dr. Peter (the Thinker and copious Note-Taker), and Raymond Hull (the Sorter and Compiler of Notes,

Transcriber and Text-Writer), *The Peter Principle: Why Things Always Go Wrong* (Bantam Books, 1969, Chp. __, p. __).^{114/}

It is, again, the Duty of any Black intellectual to go to that intellectually or morally lesser, or failing, Black person and draw them out of that pit of iniquity of crime, welfare, and indolence, and favorably induce them to strive for a sufficient amount of self-control to refrain from returning thereto. No White person can do that; Whites cannot talk to Blacks and make anything sound sensible. They have tried that and failed, nearly every time. Show us a successful Black person, and we shall often see a “self-made man,” a “self-made woman.” These are the ones, having a superior intellect among their own race, and probably as superior an intellect as among any other race, who must resolve this problem of ignorance and stupidity among the Black people.

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The best method to avoid rejection of the reformation of Black people who need it most would be to go to the Black community and ask them to bring these supposed trouble-making Blacks, whether newcomers or long time residents, into line with the local customs Ames in general, and of the righteous Black community in particular. Reformatational methods being more easily seen by Blacks within their own experience over all these years, being with or around their own Blacks, this may be the solution.

If the local police officer, even the chief of police himself, were to go to the Blacks, seeking a resolution of the crime problem which then precipitates the ‘exclusiveness’ of Blacks, and if they were to politely arrive at the doorstep of these Black people, wearing a business suit, or a T-shirt and jeans, with big smiles and maybe even carrying a large platter of cooked turkey, ribs ‘n’ wings and trimmings ‘n’ all, and ask those Blacks for help in resolving the crime problem in Ames, for example, even with all that, with the mouth-watering fragrances accompanying these policemen, the Blacks will not accept the Whites offer, whether of any official capacity or not; they will tell nothing, admit nothing, hear nothing. They will not talk to, nor listen to, White people. That’s simply the way they are; and few Whites know this, and those ignorant Whites often get into trouble because of that lack of awareness. And if these Blacks did or not accept the White policemen and their suggestions, their racial Black neighbors will be soon at the door and be asking the accusatory question of ‘What yo’ tawking ‘tada po’leece fo?’ But these Blacks will listen to their own racial Black kindred. And there is where we might find that “positive” effect to resolve this potential crime increase and perhaps help resolve the racial ‘ex-clusiveness.’

Among the Black people, resolution of this “Black and White inclusiveness problem” will be at the hand of the good “leaders” among the Blacks. These selected people would be the true leaders of the Black community; the actual, natural leaders, well-recognized by the Blacks themselves as being of and for their own; not some pushy loud-talker (of which at the national level there are several, and who in fact accomplish nothing. No doubt these local Blacks would be citizens in good social and lawful standing, probably the “well-Churched,” and/or successful business people, or those otherwise having previously demonstrated their status as properly obtaining the due respect of the Black community.

¹¹⁴ THE PRINCIPLE. Or, “Work is accomplished by those employees who have not yet reached their level of incompetence.” (*Simpson’s Contemporary Quotations*, <www.bartleby.com/63/>, re: Peters, No. 2345). Contrasted by the creative use of (perhaps pretended) incompetence, to avoid being eligible for promotion to that Level. We don’t want no dummy no dummy sent.

But these newly acquired proponents of inter-racial compatibility may not necessarily be the overly wealthy Blacks, nor the professional types (lawyers, doctors), or Black employers of other Blacks workers, all of whom may enjoy a lifestyle at what other Blacks may see as at the expense of their brethren.

Ideally, these chosen ones would be racially true Blacks, i.e., Negroes, as they once were called; those who are proud to be Black, and act and live in that manner; those who married Black, and their children and grand-children are Black; solid family people, and happy to live in Ames for a long fairly time; with a great respect for their own Race and its future here in Ames. This “pure racial Black” involvement aspect is an essential to success, because a racially mixed-blood Black is less acceptable to full-blooded Blacks, and perhaps not even any other racially-mixed people in this sensitive situation. No one knows which way that kind of person will go, whether eventually to the Black side because they are half-Black, or the White side because they are half-White, as the (un-)favorable circumstances may offer. There is no room for doubts, here.

To these other Blacks in the community, the chosen intelligent Blacks might go, pointing out the increasing necessity for them to step in and help maintain that standard of living they themselves enjoy here in Ames; and reveal to them the potential or existing problems that Ames is experiencing (as if they don’t know already?), and how it adversely affects and effects the Black community and all Ames. Then, let these Black leaders “bear down” on their own kind, as only Blacks know how to do, to avoid the potential calamities of overwhelming racial conflicts beyond the control of the “local authorities.”

If this proposal fails, or if the Blacks reject it, then these new and existing Black people coming to Ames for various reasons are heading straight for trouble, and it will be the Police Department who shall be one who must handle it most efficiently: “in the usual manner.” Remembering: Violence Always Works. We all should seek to avoid that problem.

With this in mind, the White people, at least those whose superior Mind and Ability attends a superior Place in the world, and even those Black people who are similarly enabled of Mind and Ability, have that Obligation, and for . . .

IX. – G.
NOBELESSE OBLIGE:
The Privileged have a Duty

Every right held that is greater than that of others implies, if not requires, a responsibility; every opportunity exclusive to oneself, obtained by any reason to excel beyond that of others, brings an obligation; every possession not held by others, has an attendant duty. With greater power comes greater responsibility; i.e., a greater ability-to-respond. But those above others have also no duty to endure abuse from those below, when the superior is rightly exercising these rights, opportunities and possessions — and duty.

Comparing these responsibilities, obligations, and duties to chivalry or heroic works, those more Blessed than others are, by that same means, capable of simple or even extensive acts to help others who are, as often, less Blessed, or not Blessed, less fortunate in life, or who for good and obvious reason, cannot perform that same Duty for themselves. It is part of the spirit of human kindness and benevolence for the empowered, the enabled, to do so.

And if a particular, almost entire, race of people are significantly more Blessed, with more than a mere simple superiority, then they must do more to help others all the more, protecting the innocent, correcting societal unfairness, assuring honest economic function, with a firm but gentle hand — and occasionally, even if it requires a cruel hand upon the cruel offender. A duty such as this could be very expensive; but for those Blessed, doing good for others will bring upon the helpers as much or more than is needed to perform that Duty. The Creator will supply the additional needs of those who care for His other Children, and the greater the Need, the more He will Provide. That is why He put those several people in those several and different Places: again, to test their individual and racial sincerity to Love One Another as they all were Instructed. (Admittedly, this “Christian” Golden Rule is not respected by all Faiths, but hated are they who do not Obey it anyway). To do so preserves the honor and happiness of the fortunate, and raise up the life and dignity of the unfortunate. The poor do not mind being poor, as long as they are comfortably poor; for they see the burdens of the rich, and especially that of the ignorant, self-serving rich.

We cannot “sell short” or “discount” the Black people as if they were nothing. Black people are humans, different than others as much as others are different from any other human beings — we are all *similar*, but we are not *all the same*; although, some of the lower-minded, more-impassioned Blacks, as any other, often conduct themselves as if were lower than their Place, acting as nearly animals or beasts of the field, particularly in their criminal acts against their own and especially here, the White people. They have or ought to have enough individual intellect, some more than others; and they can use what intellect they have; if this were not true, their entire race would have failed millenniums ago.

And yet, the Reader has already been made abundantly aware that the average Black intellect is not always sufficient in this complex, technologically-challenging, modern Western Civilization of ours, and they are as often reliant upon the Abilities and the Duty of the White race for their sustenance more than any other. They know this. They don’t like it, but often they can do little to nothing about it. A horse or a dog or a cat knows humans are far more intelligent than are the animals themselves, and when these animals are living or kept in the limiting environment of civilized humans, those animals know they must rely upon those humans to survive, if not merely exist. They also know this; it is instinctive. And the Blacks of lesser intelligence are not so stupid as to not see their own inabilities and disabilities, and also see this simple Duty of the more intelligent people; and they also can see as well as experience the White people’s overall lack of performance regarding that same Duty. And sometimes they wait for this failure to act to happen, and then the Blacks rise up against the Whites in rebellion, one way or another. And that is what we now have: the Black rebellion against White governance, for the failure of Whites to recognize their own superior intellect and the attendant Obligations and Duties.

As a privileged people, Whites must honor their words, carry out their actions, fulfill their promises; not vainly boast or extol their own virtues or abilities, nor permit themselves to be ‘dumbed down’ and humiliated by some other race of people whose ‘agenda’ is to destroy what these Whites have assembled. The White people must be a living and practicing Example of a morally sound lifestyle, obeying and promoting a justifiable code of conduct, something to be emulated by others, especially by the dis-advantaged, who might see the advantage in this (more) righteous life exemplar, and at least strive to attain it. The White people are not doing

this; they fail as much at their own doing as by the inducement of their subtle Adversary provoking ill matters from the proverbial sidelines.

We Whites must stop thinking that this untenable idea of “we are all the same as humans, therefore we are all the same intellectually”; we must stop believing that this irreconcilable suggestion applies to us as a race. We are, in our individual races, *not* all the same, “they” know ‘we are not all the same,’ and this is all the more abundantly clear to those who are ‘less-than-the-same’ (the less Blessed) than those who are ‘more-than-the-same’ (the more Blessed).

This rejection of equality status and its accompanying standards does not mean raising up the less intelligent to a more intelligent level than those others are capable of acquiring or maintaining; it does not mean asking them for more than they can give or do. Rather, it means a compassionate comprehension of their intellect, abilities, and skills, to help them find that happy place in life where they not only feel, but know, they are at their best. If God has Blessed them with more muscle than mind, should we not help them fit the Godly image they present to us? Or shall we make brain surgeons of them? (Would it be a violation of the Third Commandment, re: ‘not adulterating what God made,’ if we compelled people to strive for more than they can be? Or to compel them to be what they cannot be? What “punishments, curses,” would be endured because of our inducement for them to do that?).

At the same time, this rejection of equality status and equal opportunity or affirmative action standards does not mean lowering down the more intelligent to a less intelligent level than these are capable of attaining and maintaining; it does not mean asking them for less than they can give, especially if God has Blessed these greater ones with more mind than muscle, to help fit that Godly image they ought to present to the less intelligent, and less able. (Here again, when complying with that same Third Commandment, and helping others less advantaged, what “rewards, blessings,” would be endured for it?)

Less a master-servant setting, a duty of a superior-placed people to assist a lesser-placed people can be insisted upon by those below, to keep matters in the hand of those who rightly possess it or ought to possess it and who are endowed with the capacity to maintain the efficient function of civilization, and not let that matter slip into the hand of the social manipulators and agents provocateur of any disadvantaged among those lower, who have no control over the direction of circumstances turning against that same underclass.^{115/} And it is in this situation wherein we find most of the Blacks today, nationwide, and somewhat here in Ames, if not moreso in America at large.

And the ability of the superior classes, upon which the lower classes rely, begins with the mind; with the mental acuity or insight, a higher intellect, from which each of us derives our respective and relative ability to think, say, and do, for better or worse. (And here, again, the Reader is encouraged to consider Dr. Albert Schweitzer’s views of his African acquaintances and their abilities, needs, and expectations, towards whom he devoted much of his life (as set forth in this Commentary’s next Part X., The Favorable Content of Character Of One’s Distant Cousins,

¹¹⁵ UNDERCLASS DEMANDS. In Medieval European law, when a lord of the land caused great hurt, risk or exceptional unhappiness to or among the serfs, that underclass could demand reform; if not forthcoming, they could as a last resort “bid defiance” to the lord, which by law compelled the lord to take up his duty and correct the matter, or the serfs then possessed the right to correct it themselves, or worse, depose the lord. Strong medicine, even now. And this, entirely unwittingly, the Blacks are doing to the Whites who have been remiss in their racial Duties.

at § B., Albert Schweitzer Speaks (Even If Misunderstood)), and Dr. Martin Luther King's desire for racial comprehension and understanding, that we consider, for example, today's Blacks not by the color of their skin, but by "the content of their character," eloquently, if not accurately, stated in his "I have a Dream" speech (described above, in Part II., The Public Safety: Feathered & Flocking Together, The "Content Of Their Character," Readily Revealed, at the introductory § The Rev. Dr. Martin Luther King, And "The Content Of Their Character.").

Settling the worries of the less Blessed, and awakening the mental abilities and higher Office of the more Blessed does not require any (in)voluntary re-distribution of wealth, nor giving up (or taking) from the superiors or subordinates all their personal property and all their money in the bank to the other, or some higher Office or Place, for if that same superior intellect was necessary to acquire that wealth, office or place, that same superior intellect is necessary to keep it; and a lack of intellect, being suddenly enriched, will soon lose that wealth, et al., to yet another supposed, if not also mercurial, 'racial-religious-political' type, whose collectivist lifestyle is entirely devoted to a subtle 'steal, kill, and destroy' strategy little recognized by even the most intelligent among the more Blessed.^{116/} It is the sharing of special talents or abilities, or gifts that is needed most, not money, office or place. But sharing superior thought to a lesser mind is often wasted; better to favorably do it oneself than to senselessly share it with others for nothing.

The reason for this 'higher obligation' of a people with a superior mentality, as if not already made clear — repetition being the best teacher of those as often resisting instruction, is because when we consider and address the circumstances presently set before us today, not in some embittered Yesterday or in some imagined Future, we find that there are quite simply some people who are not as intelligent as others; not as intelligent as "we" are. This has been continually proven in "intelligence tests" which, upon comprehension of the test results, are condemned by the ones who either are, or who purport to represent, the "less smart" people. (As above, 'the innocent protest (if wronged), but the guilty (or the guilty's representatives) squawk the loudest).

If all this is true, about the lesser intellect and amazingly low IQ of many of the worlds' peoples in general, and for this Commentary and the Inclusiveness matter in particular, for the lack of sufficient (and probably accurately God-given) intellect, the Blacks and plenty of other peoples and their races were left in the proverbial economic dust a long time ago: the Technology Parade marched past them, and while some were given plenty of time to acquire its advantages if they had the ability even after that earlier moment, those others did not get in line nor did they learn how to do it at home even when it was offered.

And yet from the looks of their African countries today, those other people have progressed from that state of ignorance very nicely — but only at the assistance, insistence, persistence, if not simply an ever-enduring compassionate command, from that very same Race of people everyone else would love to hate and hate to love: the White, Caucasian race;

¹¹⁶ LOSS OF WEALTH. It need not be specifically cited that the exceedingly few winners of that State-sponsored gambling abomination called the "lottery" find themselves instant (multi-) millionaires, yet studies show nearly all of them are back to the 'poor house' in less than 5 to 7 years, because of their innocent lack of ability in money management, and the skillful cunning of others, more sharp in the taking of it. And it is mostly among the "poor" where are found most of those who play that "game." It is a "stupid tax": you play the game, and you pay the tax. ("There ought to be a law. . .").

intellectually, the “chosen among the chosen.” If the Blacks or anyone else have a problem with that fact, let them take it up with God, who assigned the world’s allocation of brains, grains, rains, and drains. The White people really had nothing to do with it, and regardless of liberal efforts to prove the contrary, the Whites are not allowed by our common Creator to yield up nor abandon their Duty to another individual, group or race — without a severe Penalty.

Irritating as this may be to sensitive liberals and social engineers making steam from iron ore, the evidentiary record of the historical world shows that unless exceptional individuals are involved, most Blacks are not capable of governing the world nor a country; with a small tribe they may do better. They cannot do it in Africa to this day, and their descendants have not done it in America any better. A look at most of the larger cities in America, with a majority Black population proves this to be true: Blacks are barely capable of governing themselves.

To permit any “voting public,” with a proven low Intelligence Quotient and below-average mental capacity to put into any Public Office a substantial number of similarly intellected Blacks, whether political, economic, scientific, or governmental, is, in a simplified example, asking a Fifth Grade child of an average age-related intelligence to perform complex calculus or trigonometry problems by applying a knowledge of basic mathematics they never learned; or in this drastic example, to ask a “mongoloid” child of significantly reduced intellect (IQ of under 60?) and lesser ability to use a complex computer program, get on the Internet, and write up a doctoral theses that will place them right into some Harvard scholarship for philosophy or political science — or, to merely type a grammatically correct term paper. The first is possible with specialized and constantly reinforced instruction, but highly unlikely; the with the second, it cannot be done; your Presenter believe neither can be done, so few there are who actually could being so rare as to be invisible.^{117/}

We ought not to place low intellect people any higher in the economic and civilized levels than they are capable of occupying; any higher and it is worse than a mere torment, it brings about a disaster which now directly confronts us in America, and now soon enough, in Ames, Iowa. Governing a great civilization requires more than a gangsterism bare of any attributes but aping menace, force and violence (but your Presenter, however, will not quibble with those suggesting the present “administration of government” of our North American Civilization is any better. Even if supposedly “White,” it is comprised as much on gangsterism, and force & arms, as any found in <the big shoulders city>).^{118/}

But who can bear it, if lacking sufficient intellect to simply maintain what is so complexively in place at this time? For it could be easily seen that none of the primitive people throughout human history ever aspired to such heights of “civilization,” or “technology” as we have today, and evidence is irrefutable: no African civilizations can be shown to be as technical as the White civilization, even in its comparative infancy in the A.D. 1400s; although it may be

¹¹⁷ CANNOT BE DONE. This is reminiscent of the great Dr. Samuel Johnson’s (rather sexist but laughable — perhaps true?) claim: “Sir, a woman’s preaching is like a dog’s walking in his hind legs. It is not done well; but you are surprised to find it done at all.” (The Samuel Johnson Sound Bite Page > Topical Guide > D > Dog walking on legs > “Women preaching... / Dog walking...,” <www.samueljohnson.com/dogwalk.html>, visited {a while ago}; see also, Boswell, *Life of Johnson* (various editions), Sunday, July 31st, 1763; earlier, he said, “but then the dogs are not so good scholars.” 1763). Neither convince, connive, nor force people to do what they know they cannot do.

¹¹⁸ <the big shoulders city>. See the footnote in the Table of Contents for Part VI., The Public Health.

that, somehow, those primitives saw the future as we now have it, and decided to avoid it. (Now, *that's* smart).

This modern world, with all its ease, and advancements, and style, and life saving medicines, was almost entirely invented or designed by the White raced peoples of the Western Civilized world (or at least, as civilized as we can manage to be). While designed by Whites, it was built as often using the physical labors of those people considered “minorities” as much as by those of the “majority”; and to rely upon a lower intellect race to be the only ones to carry intact this advanced society into the future is to rely upon a gossamer and threadbare hope. But to rely upon them to assist in the making of it is to assure the future of both.

Professor Shuey's Works (mentioned above, in this Part IX., at § A., Early Comparisons Of Race-Based Intellect: We Are NOT All The Same), among many other similar Works by other researchers quoted or cite here or not, always obtain(ed) a quick response from the profit-taking “defenders” of the congenitally or divinely ignorant, who deemed it their self-serving opportunity to be stepping in at any time, to “protect” a lower-intellect people who probably would rather not be defended. More often, those supposed “victims” would prefer being placed into their proper and happier lot in life; and even the ignorant can spot a huckster in a liberal attorney suit. Social engineers and liberal defenders do not let the lower intellect people do that. Now, either humanity has remained the same since 1958, or the White race has somehow excelled so much that its “progress” makes Blacks look more ignorant than they really are. Either way, the Knowledge, the Privilege, and thus the Obligation is plainly upon the superior White race to do their Duty for their racial and intellectual subordinates.

But before deciding that, we should look upon that “content of the character” of some of “our” Black acquaintance's brethren ancestors from across the wide pond to the East, and see if there is any intellectual or societal comparison worth considering. And there is.

PART X. THE FAVORABLE CONTENT OF CHARACTER OF ONE'S DISTANT COUSINS

Why do any one racial people of today tolerate such insult by another racial people, as read about above, where Blacks insult the racial and sexual dignity of the White people, particularly by attacking their White women? Perhaps our criminal tormentors are naturally inclined to their violent lifestyle, being environmentally if not genetically “wired” to do no more than we have seen them do: to be destroyers, because, i.e., “it's in their genes”; or “mommy told me”; or “the devil made them do it.” Not in all of them, though; only the ones who consistently do it (although for some crimes, once is enough for a hanging, and a quick one). We should look to what some would consider the origins of life and social structures among the Blacks in particular, if not also other peoples on earth, and see if there is something to be learned there. And again, for the Blacks, being of the “Black and White issue” participants, there is. Plentifully.

There are truly many primitive, or prime-ative (basic, original, foundational, ‘of antiquity’), even primordial, peoples remaining in the world, less so in the “darkest Africa,” having been so modernly invaded by the White man's ideas and technologies. Even with all the Western world has done to raise up the Africans from their comparative depths, the Blacks there seem bent on retaining and returning to their old habits, as seen recently (c.2006-08) in intra-

racial (Black-vs.-Black, Black-on-Black) violence in Africa merely for obtaining victory in a national political election. This swift propensity towards the use of violence against themselves forbodes evil for the Whites in the West, and a historian and foreign observer, as well as a most famous man in human history, always remembered as a proponent of kindness, had some challenging statements to tell us about African Blacks. (Here, we find a nasty twist against those “nature vs. nurture” arguers; may they quibble forever amongst each other).

X. – A
“CHILDREN OF NATURE,
CAUGHT UP & WHIRLED ALONG”

To grasp this immediate “Black and White issue” racial conflict as best as the Whites can, there must be an ever-widening, objective overview of the “content of the character” of the ancestors of these Blacks who in Ames and in the Ames schools, at least, have become, or simply are always, “more than difficult to deal with.”

Great Britain’s, if not merely England’s, Lord Bryce (The Right Honorable Viscount James Bryce (A.D. 1838-1922), O.M. (Order of Merit, in honor of eminent services rendered to the armed forces), a British jurist, historian, politician and foreign observer of our American ways, presented the situation we have today fairly accurately in his two volume work, *American Commonwealth*, which he wrote in the late 1880s, whereby he describes how the Blacks were taken, in A.D. 1500s, from an essentially Stone Age (or earlier) environment and thrown, with no training or help, into a much more (then and now comparatively) complex and civilized environment of the White man’s higher intellect, and then expected to function efficiently. Bryce claims, and it does look true, that the White man brought the Blacks “up” too fast, and for that unintended shock upon their racial psyche, and somewhat limited intellect, they suffer to this day. We should consider this when addressing any activity where Blacks are involved.

“History is a record of the progress towards civilization of races originally barbarous. But that progress has in all cases been slow and gradual. In the case of the Asiatic and European races, the earlier stages are lost in the mists of antiquity. Even the middle and late stages, as we gather them from the writings of historians of antiquity and from the records of the Dark and Middle Ages, show an advance in which there is nothing sudden or abrupt, but rather a process of what may be called tentative development, the growth and enlargement of the human mind resulting in and being accompanied by a gradual improvement of political institutions and of the arts and sciences. In this process there are no leaps and bounds; and it is the work, not of any one race alone, but of the mingled rivalry and co-operation of several¹¹⁹. . .

“Utterly dissimilar is the case of the African Negro, caught up in and whirled along with the swift movement of the American democracy. In it we have a singular juxtaposition [i.e., comparative, opposing placement, side-by-side, face-to-face] of the most primitive and the most recent [societies], the most rudimentary and the most highly developed types of culture . . . Not greater is the interval which separates the chipped flints of the Stone Age [Black people] from the [scientific and mechanical technicalities of to-day’s White people].

¹¹⁹ MINGLED RIVALRY, here, not suggesting genetic miscegenation, but inter-racial competition.
Inclusiveness Commentary (Revised Edition, June, 2008)

“A body of savages is violently carried across the ocean and set to work as slaves on the plantations of masters who are three or four thousand years in advance of them in mental capacity and moral force ... They [were] treated like horses or oxen, are kept at labour by the lash,^{120/} are debarred from even the elements of education, have no more status before the law, no more share in the thought or culture of their owner than the sheep which he [the slave] shears.^{121/} The children and grandchildren of those whom the slave-ship brought to the plantation remain like their parents, save indeed that they have learnt a new and highly developed tongue and have caught up so much of a new religion as comes to them through preachers of their own [negro] blood.^{122/} Those who have housework to do [i.e., light indoor labors], or who live in the few and small towns, pick up some knowledge of white ways, and imitate them to the best of their power [equally perhaps as a White American would do in White dominated France, Germany, or any other foreign language, foreign cultured, foreign country, where missteaks are laughed at derisively]. But the great mass [of the Blacks] remain in their notions and their habits much [similar to] what their ancestors were in the forests of the Niger or the Congo.

“Suddenly, even more suddenly than they were torn from Africa, [after the American War Between the States, the “Civil War,” and empowered by the supposed ratification of the “Thirteenth (slavery abolished) and Fourteenth (special citizenship created with the right to vote) Amendments,] they find themselves, not only freed, but made full citizens and active members of the most popular government the world has seen, treated [with no sufficient preparation towards ability, skill, or knowledge] as fit to bear an equal part in ruling, not only themselves, but also their recent masters. Rights which the agricultural laborers of England [who at least had the basics of better intellect and the learning of lower primary education grades, with a genetic family lineage of some higher ‘intellectual inheritance’] did not obtain till 1885 were in 1867 thrust upon these children of nature, whose highest form of pleasure hitherto had been to caper to the strains of a banjo.

“This tremendous change arrested one set of influences that were telling on [revealing, descriptive of] the negro, and put another set in motion. The relation of master and servant came to an end, and with it the discipline of compulsory labor and a great part of such [plantation / slave social and/or political] intercourse as there had been between the white and the black races. Very soon [in the late 1860s] the whites began to draw away from the negro, who because less a friend in fact the more he was an equal in theory. . . . On the other hand, there were immediately turned on [or, put upon] the [newly freed slave, then called a] freedman^{123/} a volume of new

¹²⁰ LABOR BY LASH. This blanket assumption is not true, or at least not entirely true. Many objective views of slavery prove that Blacks were not always abused and badly treated, unless over-rebellious or criminal; and that most Blacks lived rather well, compared to their free White laboring counterparts. Compare the Black slaves to the plight of the Irish in the American South: during the early 1800’s, Irishmen were usually employed in swamps and other disease-ridden locations, because Negro slaves were too expensive to buy and maintain in a healthy condition, whereas the “free” Irishman could be hired at very low wages and fired when becoming ill, another Irishman hired in his place, *et seq.* (Unfortunately, from a Source now lost to your Presenter, but found in a book on psychological discussion in a distant public library, c.2001). Dis-believe “Hollywood’s” malicious drivel; these same provoking people condemn Germans as always being evil and anti-YouKnowWho. Their axe is sharpened on our racial blood.

¹²¹ NO STATUS, NO SHARE. Possibly untrue, if their African kings dominated all as kings do; and then sold off those Blacks as malcontents or political rivals; as for the sheep, they can grow more — they do it all the time.

¹²² NEGRO PREACHERS. In his next Chapter, Bryce says only Black can talk to Blacks, a view held by your Presenter long before discovering this Source; and yet it is true: Whites should influence Blacks to speak to Blacks.

¹²³ FREEDMAN. The contrast between a White ‘free-man’ (never a slave) and a Black ‘freed-man’ (a former slave) is not discussed here, but it would help explain the deeper significance and origins of the present-day racial conflict,

forces which had scarcely affected him as a slave. [After decades, or centuries of slavery and its attendant benefits of slave-owner provided “welfare,” h]e had now to care for himself, in sickness and in health. He might go where he would, and work as much or as little as he pleased. He had a vote to give, or to sell. Education became accessible; and facilities for obtaining it were accorded to him, first by his Northern liberators, and thereafter, though insufficiently, by his old masters [or more correctly, by his old masters’ descendants as well]. As he learned to read and to vote, [and learned] a crowd [i.e., an immense and sudden amount] of modern American ideas, political, social, religious, and economic, poured in upon him through the newspapers [and a multitude of other, and to him new, communication devices, then and now]. No such attempt has ever been made before to do for a race at one stroke what in other times and countries nature had spent centuries doing. Other races have desired freedom and a share in political power. They have had to strive, and their efforts have braced [strengthened] and disciplined [provided self-control to(?)] them. But these things were thrust upon the negro, who found himself embarrassed by boons [as a sudden acquisition of wealth, of some unexpected kind] he had not thought of demanding [nor thought of acquiring, not even by request nor by honest, or perhaps, nor by dishonest, labor].

“To understand how American ideas work in an African[-oriented, African-originated] brain, and how American institutions are affecting African[-oriented, African-cultural] habits, one must consider what are the character and gifts of the negro himself.

[Here, Lord Bryce, with no immediately expressed basis for his conclusions, nonetheless probably approximates the circumstances of Blacks in America c.1880.] When considering the [Blacks in America, h]e is by nature affectionate, docile, pliable, submissive, and in these respects most unlike the Red Indian, whose conspicuous traits are pride and a certain dogged inflexibility. He is seldom cruel or vindictive, — which the Indian often is, — nor is he prone to violence, except when spurred by lust or drink. His intelligence is rather quick [i.e., lively, immediate, dynamically changing?] than solid; and though not wanting [lacking] in a sort of shrewdness, he shows the childishness as well as the lack of self-control which belongs to the primitive peoples. A nature highly impressionable, emotional, and unstable is in him appropriately accompanied by a love for music, while for art he has — unlike the Red Indian — no taste or turn whatever. Such a talent as he has runs to words; he learns languages easily and speaks fluently, but shows no capacity for abstract thinking, for scientific inquiry, or for any kind of invention. It is, however, not so conspicuously on the intellectual side that his weakness lies, as [it is found] in the sphere of will and action. Having neither foresight nor ‘roundsight,’ he is heedless and unthrifty, easily elated and depressed, with little tenacity of purpose, and but a feeble wish to better his condition. Sloth, . . . cannot be generally charged upon the American coloured man, partly perhaps because the climate [in America?] is less enervating [mentally or morally stimulating, invigorating] and nature less bountiful [than in Africa? Or, vice versa?]. Although not so a steady workman as the white [man is,] he is less troublesome to his employers, because less disposed to [go on] strike [because of a labor-management conflict or wage or benefit increases]. . . Anyone who knows the laborious [workers among other peoples of the world] is struck by the difference between a race on which ages of patient industry have left their stamp [when compared to] the volatile [quickly angered, hostile] children of Africa. . . The Black men in particular can be improving themselves industrially, partly because he must work hard,

deriving almost entirely from an ill-planned, if at all planned, release of the slaves at that time. Pursuant to the 14th Amendment, the U.S. Government’s Executive Branch established a “Freedman’s Bureau,” to assist these freed slaves as “citizens of the United States” (not State citizens). White people were not included in this “assistance.”

and comes into constant relation with the higher work ethic of the Whites, especially in cities. Other places, where he need work very little, and where, being left to his own resources, he is in danger of relapsing into barbarism [as we can readily see in the recent crime statistics, if only by reviewing those facts in this Commentary]. These differences in the social and material progress of the Blacks must be constantly kept in mind if anyone attempts to form a picture of the present intellectual and moral state of the Black people.” (James Bryce, *The American Commonwealth* (The Macmillan Company, New York, 1893, revised 1912, 2 vols., 3rd reprint), Vol. II., The Party System – Public Opinion – Illustrations and Reflections – Social Institutions, Chp. XCIV., Present and Future of the Negro, pp. 515-518, selected texts, with bracketed text added. See also: Bryce, Vol. II., Chp. XCV., Further Reflections on the Negro Problem).

Do we see some, though not all, of these “contents of their character” in the Blacks of America to this very day? Some traits good, some worse, some left off, some acquired? Yet another “expert” in comprehending the “Black experience in Africa” has set forth his own views, as seen in the next Section of this Part X.

X. – B.
ALBERT SCHWEITZER SPEAKS
(Even if misunderstood)

“White man’s an artful fellow.”

Lord Bryce was not the only one to recognize the contrasts of these racial personalities.

In the Africa of Dr. Albert Schweitzer’s day, from about 1924 to the mid-1960s, a Black man said to Dr. Schweitzer: “White man’s an artful fellow.” (Dr. Albert Schweitzer (A.D. 1875-1965), *My African Notebook*, translated by CEB Russell (Midland Book, Indiana University Press, 1965, 6th Printing, of the Holt 1939 ed.), Chp. II., Tales of Olden Days, p. 41, re: musical instruments and photos).

And we Whites *are* artful; and, we *are* skillful; more so than the Blacks, who rarely compliment the Whites on this obvious ability. These are some of our God-given Blessings, which few other races of people have attained, and none other can obtain, without that same God-giving Act brought upon them, as well. But He has not done so, for them; only for the Whites. And there are Reasons for this; the Reader had more than passed by these reasons, in the above texts.

The primitive man, anywhere in the world, is constantly amazed at the intellectual abilities and technological advances made by the White man. The simplest idea such as the wheel was not invented by any Blacks in Africa nor any native American Indians in the Americas, and they received it only upon our discovery of them in their basic primitive existences; the ideas that were common knowledge to the most ignorant White man were well beyond the Stone Age settings of these discovered peoples. And for that alone — the superiority of the White race in intellect and ability, those backward people knew then that they must respect the White man, to benefit from them. Now, it is different.

And yet the non-Whites, when seeing our modern, technologically advanced and complex White civilization’s example, also expect to do everything those White people do, and

to be everything the White people are, and to know everything the Whites know — a knowledge that required centuries, if not millennia of ever-expanding mental faculties to acquire; yet the non-Whites soon, and erroneously, also begin to believe that with a little knowledge of the White man's ways and works (being more dangerous than ignorance), they themselves are also becoming “as gods, knowing . . .”

Experience has shown Dr. Schweitzer, too many times, about “[h]ow careful one must be, in preaching, not to speak of things of which the Africans can have no notion!” (Chp. VII., *African Character*, p. 121).

Dr. Schweitzer straightforwardly considers the “content of the character” of many of his Black African acquaintances during those decades in East Africa:

“I do not deny that they [the Black Africans in Central and East Africa, at least] are undisciplined and in many ways unreliable, and that many of them give way to the temptation to appropriate other people's property and that all too often they are untruthful. . . They will only gradually, and only in measure as we are able to educate them to it, learn the ideal of the faithful servant which has been formed among us [as Europeans] in the course of a long process of development. . . And we for our part do not make it easy for them to do so. Long experience and great self-control are needed for the right handling of this curious kind of employee. We are constantly tempted to scold them too much and let ourselves give way to humiliating them with scornful remarks. . . the Africans are not made up of faults and stupidities alone, as might appear from the accounts of travelers who have formed their judgment only on the ground of the annoyance experienced with their porters. “ (Schweitzer, pp. 132-133). These are, in part, the origins of some of those brought to America as slaves.

But here in America, not only have we applied (perhaps not so well) that “self-control” and “right handling” of Blacks — which has gotten us nowhere; but the Black people afflicting Ames and Iowa and beyond consider such patience and kindness from anyone White (or perhaps Hispanic or Asian, also) as a sign of weakness, and that weakness prompts the Black to attack the Whites all the more, in the face of it. There is a point when “the other cheek turned” means we have no further instructions from our Christian Master and Saviour; thereafter, we shall be Judged, and Justified or Condemned for what we do — and while doing it “right,” it better be done “effectively,” as well; but even if we fail in the Test of our Sincerity to Love One Another, and do “less than right, more than effectively,” we also shall be rid of a terrible problem, and our women in particular, spared a future misery. Perhaps if we only try again, in yet another stupid and unproductive “dialogue” with the Blacks, with a display of more compassion, more comprehension, more tolerance, and more understanding, surely the Blacks will understand the advantages of a gentle White hand. NO, that will not work. They respect only strength and a strong hand, ready to strike at any provocation.

“Really to understand the African, one must get to know him as man to man. In greater or less degree he will seem to us strange and unattractive, but one must overlook all that and understand his essential nature. Whoever succeeds in this knows how much there is in him that is good and valuable. . . They are indeed wanting [lacking] in the direct sympathy with their fellows. . . Compared with us Europeans, the African is an almost non-social entity, except in the matter of fulfilling the duties imposed on him by family and clan. He is still entirely concerned with himself. . .” (Schweitzer, pp. 133-134). Overlooking some aspects of the Black's character

may be possible, but a mind intent on crime against anyone cannot be overlooked; at that point no one's 'essential character' is worth studying or understanding, only punishing.

It is plain that in America, at least, the affectionate subject-matter of Schweitzer's advice do not want to be burdened with what they do not know and cannot do; and they are indeed 'entirely concerned with themselves.' We worsen the situation by insisting they should have what we have, and know what we know, and do what we do, and be the 'family man' that we are. It is when we weaken, and begin to raise them up to our level — or as often of late, lowering ourselves to their level at the inducement of 'popular culture' aggressively suggested by the TeleVision and Newz Media, doing so usually for no reason than a mere mis-guided sense of "brotherhood, equality, fraternity," that we find contempt coming from them and disaster coming for ourselves.

Our commonly creative God did not grant the Blacks any of that complex means of expressiveness; Blacks have other Blessings, unlike that possessed by the Whites, yet such Blessings as are difficult for others to perceive. But not always will they object, if we are keeping that silently imposed, actionably imposed, sense of "superiority." As enlisted men will respect a military officer who knows his superior place and the ultimate source of his commissioned authority and who rightly applies it, so also the non-White races once did, and soon will, respect the White man for his knowing his White Place and the Ultimate Source of his White, Godly-commissioned Authority and the White's rightful application of It. The fabric unravels, when the leaders fail to lead, and the followers must determine what to do. Someone must lead; others must follow. We Whites are the Leaders of the world this time, and it is obvious to anyone that we are failing to lead. And contrary to Schweitzer's suggestion, it will do no good to get to know each and every one of the Blacks, man-to-man; if there is nothing there to want to know about them, it shows. Here in our situation, it appears there is nothing.

Difficult as it is to believe today, the Negro of Albert Schweitzer's Africa "very often shows amazing coolness in bearing wrong inflicted on him. It seems to me that he is less susceptible to anger and the thought of retaliation and revenge than we [White Europeans (and Americans)] are . . . I have known other cases in which Africans have shown remarkable tact. . . There is something well-bred about the Negro's tranquil demeanor. By nature there is something, in the best sense, childlike about him. . . Anyone who has once arrived at knowing the inner personality of the African knows that he has a fine nature in spite of his curious weak points and faults. . . and I believe this will be the experience of every European who associates with them not alone as a superior but as a human being." (Schweitzer, pp. 134-135, 136). Amazing. How can that be, in light of recent intra-racial violence in Africa, where millions of African Blacks die at the hands of other African Blacks?

The above quotations, sans bracketed texts, are the politically correct translations of Schweitzer's writings. Here is another Schweitzer exemplar, obtained from the official Website devoted to Dr. Schweitzer's name and life-works, and it reads significantly different; it offers a fair warning to us in Ames today regarding the negro. We must consider and assume that if these words were not those of Dr. Schweitzer, the website bearing his name would not present them.

From the official homepage of the international *Albert Schweitzer Association*, an inquirer asked if Dr. Schweitzer was a "racist," because of some words alleged to be his. This is what he is reported to have said shortly before his death in 1965, and set forth at the website.

Of the Africans of his acquaintance, c.A.D. 1924-1965, Dr. Schweitzer said:

‘I have given my life to alleviate the sufferings of Africa. There is something that all white men who have lived here, must learn and know; that these individuals are a sub-race; they have neither the intellectual, mental or emotional abilities to equate or share in any of the functions of our civilisation. . . .’

“I have given my life to try to bring unto them the advantages which our civilisation must offer, but I have become well aware that we must retain this status; white, the superior, and they the inferior; for whenever a white man seeks to live among them as their equal, they will either destroy him or devour him, and they will destroy all his work; and so for any existing relationship or for any benefit to this people let white men from anywhere in the world who would come to help Africa remember that you must continually retain this status; you the master, and they the inferior, like children that you would help or teach. Never fraternise with them as equals, never accept them as your social equals ; or they will devour you ; they will destroy you.” (Dr. Albert Schweitzer, winner of the 1952 Nobel Prize for peace, in his 1961 book, *From My African Notebook* (Association Internationale pour l’Oeuvre du Docteur Albert Schweitzer de Lambaréné, Kenwood Cottage, Croydon, GB 21 > FAQ About The Life And Thoughts Of Albert Schweitzer > Q: Was Schweitzer A Racist?, <www.schweitzer.org/english/diverse/asefaq.htm > last updated April, 2002, visited March 4th, 2008).

The precise cite for the published work from which this quote was taken was not noted on the website, and, probably being excised or redacted, etc., it is not found in the above Indiana University press edition; but being found at the Official Schweitzer Website, and essentially unopposed on any of their webpages, it lends weight to the veracity of Schweitzer’s statement as being his learned opinion,^{124/} and to represent his understandings and explanations intended for the White people of his day and of us today, based upon his personal experience with those people whom he helped and healed, and knew better than most any other White man could. This website reported that most of the Africans who personally knew Schweitzer did not believe he was a racist; they laughed at the idea. Nonetheless, later in his life Schweitzer was quoted as saying that “The time for speaking of older and younger brothers has passed.” (Schweitzer Website, at FAQ, Q: Racist, ¶ 14). What did he mean by that, if not the obvious?

As for addressing the needs and acts of such a people as the Blacks of our acquaintance, who are intent upon devouring us, we should study them and their ways all the more closely. “Anyone who has once penetrated into the imaginary world of primitive man, and knows something of the state of fear in which [those primitive (and here, Black)] people may live when they believe in taboos, unavoidable curses and active ju-jus [evil spirits], can no longer doubt that it is our duty to endeavor to liberate them from these superstitions, . . .” (Schweitzer (Russell, ed.), Chp. IV., Taboos and Magic, p. 88). Liberate them, perhaps; but not yet.

Perhaps as a more effective means of reformation to “keep them in line,” the street patrolmen, the criminal investigators, and the prison system ought to revert to using techniques and verbiage of VooDoo and other terrifying “spiritual” methods, almost always effective against many primitive peoples. Even as they live in civilized societies, these millenniums-old,

¹²⁴ LEARNED OPINION. The Learned Man studies for himself, thinks for himself, and thus speaks for himself. The Educated Man is told what to study, told what to think, told what to say, and thus speaks for others. Pity the educated man, for there are so many of them, and seek not to walk in his way.

ancestral ways of the Blacks are difficult for them to throw off; with the long arm of the spirit so influential in their psyche, quite often their own past rises up to introduce itself, to there everlasting terror. Again: “Anyone who has once penetrated into the imaginary world of primitive man, and knows something of the state of fear in which people may live when they believe in taboos, unavoidable curses and active ju-jus, can no longer doubt that it is our duty to endeavor to liberate them from these superstitions, taboos magic.” (Schweitzer, Chp. IV., Taboos and Magic, p. 88). ‘How obvious one must be in preaching the Law, to speak of things of which these have much fearful knowledge.’

If kindness does not work once more, then second only to violence is an absolute fear, and fear will, and always has, worked. And the hope for the favorable work of kindness now is dim, for kindness and patience, applied for decades upon decades by the Whites towards the negro, had failed, failed, failed to obtain repentance or reformation of those Blacks then, and it will fail again, now. As said by more than one commentator on social and relevant racial resolutions, “Violence *always* works.” And VooDoo is their idea of violence: a mental terror that strikes deep in the Black psyche. A fist in the face, a slam of an iron-barred gate, even death itself, means nothing to the Blacks devoted to leading that “Black KKK” styled life the Reader probably first encountered farther above in this Commentary; that, they expect. We could at least try this deeper reaching method, for their and our own mutual good; nothing else seems to convert the savage beast creature to reformation, or at least to self-restraint. So where VooDoo is concerned, use it.^{125/}

Yet while Lord Bryce and Dr. Schweitzer say the Africans are such docile people in each of his day, today, in America and in Africa, they uncontrollably murder and rape one another, and we Whites, in mass numbers; and in America they commit most of the crime; even in Iowa, where the Blacks are 2% of the population, yet they are 25% of the prison populations, and they are so overwhelmingly present in the sexually transmitted diseases and trouble-making in the schools. What happened? Is there no one among the Whites who see this terrible mental shift? None to see the Black burden put upon a White people who believe they themselves as Whites had little to nothing to do with the problems the Blacks had and have? And yet, the quick-to-defend liberals suggest strongly of a supposedly higher Black personality than is actually, if not provably, true. These defenders protect the vicious, guttural thug they appear to be; but today’s Blacks, according to the cold facts of crime statistics and victim statements, have somehow either acquired vicious, guttural thug habits at the example of others, or they had those habits from the beginning, and they now merely live-out their genetically inherited “culture” of trackers, hunters, and gatherers, and do so at our very hurtful expense. Which is it?

X. – C. YESTERDAY’S BLACKS, & TODAY’S BLACKS

While there were no recognized “high civilizations” in continental Africa as the West would admit to it of themselves, even so, among the ancient Blacks of Central Africa, theirs was a complex social structure with a governmental efficiency that, even lacking the speed of modern communications, may embarrass ours of today. They had palm tree lined streets, and an ordered,

¹²⁵ BLACK KKK. See Part VIII., A Cold Wind, From Afar: One’s Winter of Their Own Discontent, at § A., The “Black KKK” & It’s Genocide Of The Black Man: An Opportunity For Ames Blacks To ‘Prove Their Stuff’.

if not simply orderly, society; proper justice, and every “civilized” advantage that a primitive world could offer. They were not destitute, and while they were “technologically challenged” (although they didn’t know it), they met their individual, societal, and national needs well enough to survive as a race to this day. (Remember: ‘primitive’ does not mean ‘ignorant, always violent, chaotic.’ See, among so many, Basil Davidson, British historian and Africanist, popularizer of African history and archeology, *The Lost Cities of Africa* (Little, Brown & Co., 1959, Revised Ed., 1987); Jan Vansina, Professor of History, University of Wisconsin, *Kingdoms of the Savanna* (University of Wisconsin, Madison, 1968); George Peter Murdock, Professor of Anthropology, Yale University, *Africa: Its People and their Culture History* (McGraw-Hill Book Co., New York, 1959); cf., Gordon MacCreagh, adventurer, explorer, big game hunter, author, *The Last of Free Africa: The account of an expedition into Abyssinia...* (The Century Co., New York, 1928. Abyssinia today is essentially Somaliland in the far east of central Africa, where Whites are now murdered on sight; and as literally pirates, Somalies often rule the local waters).

All these works on ancient African cultures are “dated materials,” but readily available, and most useful; and there are plentiful others in support within modern times. Since the European influence departed during the great African Emancipation of the 1960s (comparable to the concurrent African-American “civil rights” movement in America), all has become worse, and there are some Blacks of Africa who would welcome the Europeans’ return, if for no other reason than to restore order among those Black nations and their violent, murderous Black peoples. (See below, at Part XI. The Resolve, Then The Resolution, in § D., Compliance Or Banishment: Return Them To Their King, From Whence They Came, at Perry, “Come Back Colonialism, All is Forgiven,” Time Magazine).

Those more ancestral Blacks resisted enslavement centuries ago, at every moment of their capture and slavery then, with frequent violent revolts; and regardless of how much “freedom” and “liberty” their descendants in America today have, the Blacks resist the very existence of Whites now, blaming Whites at every turn for a slavery they themselves were never endured (except at the vehement insistence of the TeleVision media every January and February), and who would never enjoy the benefits of being in America had not their ancestors been so rudely uprooted. Today’s Blacks are ignorant — in the literal sense of ‘not knowing’ — about the cause of that ancient slavery. Slow thinking, and dimwitted, as they are or pretend to be, this Part of the Commentary especially will fall upon the Blacks’, if not everyone’s, deaf ears and blind eyes and empty heads.

A White disregard for humanity in those earlier centuries was not all of the origins of the American’s Black misery; it was, first, their own ancestral African Black kings who sold today’s Blacks’ greater-grandfathers into slavery. Not only did these kings rid their African tribes of their congenitally sick, mentally deranged, and habitually criminal elements, but also their political opponents, usually intelligent men and sometime intelligent women, were sent off as well — which may explain the presence of an unfortunately very few more-intelligent Blacks among so many less-intelligent Blacks generally. Convenient for the kings at the time, the sins of those African greater-kingly-grandfathers are now being visited upon us all today, with devastating errors for both Whites and Blacks. And they were sold not to White, Caucasian slave buyers, either. (See who really sold them: Vansina, *Savanna*, Index, Slave trade, African participation; Davidson, *Lost Cities*, p. 132-133; and see who really first bought them: *The Secret Relationship Between Blacks and Jews* (Nation of Islam, The Historical Research Department, Chicago, 1991), (Chp. 4) Jews, Slavery, & the Civil War, § Holocaust, pp. 192-193). That newly

revealed sequence of enslavement events would not excuse other wrongs complained of by or about any race, but it is also not to be a “responsibility” of present-day generations, but a “problem solved.” If there is to be a “hated” race for inducement of slavery of Blacks, let that hatred fall upon the truly Guilty First-Parties, who, unlike the White people, have done nothing to atone for their sins, except pawn it off onto un-responsible Whites and others. (It is not in their nature to own up to their guilt, and their “religion” permits lies; so why expect it?).

(Here, using “dark humor” as a tool for enhancing relevancy,^{126/} we may easily find that there may be an exaggeration on the alleged number of captured Blacks later lost by various means (violent death, diseases, etc.) during their transport to the New World on the Jewish-owned slave ships. Consider the well-known “profit motive,” which for a Jewish businessman’s reputation is founded, with this simple expediency: they will buy and sell anything and anyone from anyone to anyone for as high a price as can be obtained, without prejudice, as long as it does not effect, affect, or infect themselves; it’s simply “good business.” So when unsupported claims are made that there were “so-many” Blacks dying on the slave ships going from Africa to the New World, amounting to an historically unacknowledged, media-hyped “Black holocaust,” we must remember that each of those slaves was worth money to their temporary Jewish purchasers and captors; and to lose even one slave by any means, escape or death, was to lose money. You can insult a Jew and you can beat him, and he likes it; he will smile at you even as he hates you; but if you “cheat him at his own game,” he gets angry, yet he respects you for doing it. The Jews are not stupid businessmen, and thus are not likely to squander their potentially high-profits on a low-cost investment by keeping a poorly run slave freight ship, based merely on our supposed or probable contempt they may have or had for another race of people. Yet if such mass deaths are true, then for a Jew, it could be more than simply “bad business.” (Cf. *Secret Relationship*, Holocaust, p.177ff.)).

Louis Farrakhan and his Nation Of Islam, publishers of *The Secret Relationship Between Blacks and Jews*, may not speak for all Blacks, nor do they represent their interests altruistically, nor are most Black people adherents of Islamic views; but the Nation Of Islam has produced that well-researched, well-documented Work, describing this greatly un-reported, or mis-reported, historical account. His researchers have proven the unobvious: while Whites held Blacks as slaves in the South, so also the Jews held as many and perhaps more Blacks in the Colonial Caribbean, South America, and the American South, and as many Black slaves were held in the supposedly anti-slavery North, displayed as their Jewish badge of wealth; and where display is concerned, Jews are very good at it. Worse, the Nation Of Islam research also revealed that of all the slave ships, Jews owned nearly every one. (*Secret Relationship*, Holocaust, pp. 192-196; other sources about Black slavery will gloss over these early facts, simply to “get published”).^{127/} Now, we must contend with these same slaver’s legacy, while the slavers themselves hide behind their rhetoric and TeleVision and HollyWood mental programming with anti-White promotions, as if they are innocent of any wrongdoing of any kind, but ultimately it will do them no good.

¹²⁶ RELEVANT HUMOR. To see how Blacks or Black commentators use parody and satire to make their point by rhetorical strategies and traditions, see: Jackson, ““Racially Stuffed Shirts and Other Enemies of Mankind’..,” (Chp. 9) § Afrocentric Psychology, p. 262). Following that line, there is a culturally critical joke that says copper wire was invented by two Jews fighting over a penny.

¹²⁷ THE FACTS. “It’s amazing how much panic one honest man can spread among a multitude of hypocrites.” (Thomas Sewell Quotes, <www.planet.fi/public/mamaa1/sowell.htm>, visited March 14th, 2008).

The earlier Blacks, in their cultural and societal estate (although primitive to the standards of Western ways even then, c. 1700s), had at one time a high degree of uniformity in social and familial organization within and among the tribes (Murdock, *Africa*) (but not necessarily in nations as we understand “Government, State, Nation”), in spite of opinions of Western “history books,” and they were intelligent enough to survive for thousands of years without the White man, even if lacking the Western world’s supposed advantages of science and technology. How is it that in America today, the descendants of these same ancient Blacks are at the same time slightly above the intellectual level of their African cousins, even though the American Africans have been awash in such technological advances — and a related “functional intelligence” which ought to ‘rub off’ onto any race of people, and yet so far below the intellectual and societal skills of their White American counterparts? Shall we assume environment has less to do with it than some assert? Conversely, why is it that some, though not all, of today’s American Blacks, unlike their fiercely independent ancestors, are not able to maintain themselves without some bureaucratic handout politely labeled ‘welfare,’ and assistance in job training and placement legally labeled “affirmative action, equal opportunity,” while rejecting any demonstration of a righteous or grateful behavior for the blessings brought to them so they need not go to their benefactor, criminal and anti-social acts not to have been tolerated by their African ancestors nor by their Black brethren in Africa today? (Remember, more than once African Blacks have consistently stated they do not want American Blacks because of their sloth, laziness, and inclination to crime).

Apparently, the Black culture and its attendant traits neither translate nor transfer to White standards; the Blacks have a different “code of honor” now, than they had then; and the code of honor of the Blacks of today are not requiring any obligation to assume the Whites code as their own. This makes the Black culture in American incompatible with the White culture in America, and this has been made abundantly clear by the Blacks themselves, for over a hundred years. Although by media suggestion (controlled by someone else), Whites should ‘We Be’ their way into Black Ebonics and denigrate their own superior White culture as soon as possible. It is the Whites who must come to terms with this opposing, if not merely contrary, racial standard of conduct and cultural conflict, practiced by the Blacks in question during this “Black and White issue” of Ames in the Fall of 2007; and yet while some Blacks are the cause of the greatest rift between the races, it will be the majority Blacks who must speak to the rebellious other Blacks about resolving it.

But up to the late 1960s, in the jungles of South America or New Guinea, we could find an equally primitive people as cannot now always be found in Africa; they too survived thousands of years without the White man’s intellect. There, far from the African Negro, we could find people who even recently are being discovered and found intellectually and technologically in a literal as well as societal “Stone Age.” Yet they function; they have their occasional violent inter-tribal warlike conflicts; they also have a strict social guideline, paternal in government, where, unlike American Blacks, the “family / tribal rules” are entirely obeyed and swift is the punishments. These non-Black primitive people often have never seen a White man since the beginning of time; nor a Black man, or an Asian — i.e., an Oriental, as we would know these races, yet these primitives take up what “technology” they can and use it well enough, sometimes happily, sometimes with grudging resistance. But they learn.

These primitive peoples in any of those far away, hidden places are, in every way contemplated, far from where we are today; and yet upon review of their social structures and

inter-personal relationships, and particularly regarding their “system of justice” for redressing wrongdoing and obtaining its recompense, theirs is quite just, even admirable, and in many instances, superior to our own (if that could be imagined by our modern “jurisprudential society”). Anthropological studies and books abound on the topic of primitive man, yet most scientists and authors consider these Stone Age styled people beneath our own cultural qualities, simply because these “backwards people” have, often in fact, not the mental capacity for advanced technological invention (yet they take upon themselves its advantages when made aware of them), or because their ideas of clothing and adornments are no clothes; or ghastly body-piercing using shells, beads or animal teeth; or their culinary stuffs and ‘table manners’ (if any they have) are minimal to non-existent, as would seem proper for mere savages; or, they are thought irreconcilable by some other reason of societal prejudice. And this may be true to some extent.

And yet, among these very simple societies, there is a sense of co-operative society that almost always exceeds ours of today, in this competitive, Me-First “civilized” world. The primitive maintain their social structure, ignorant or unaware of any “civilized” ways as we would understand them, simply because theirs is a simple society: it is usually patriarchal, where everyone has their proper place, rights are immediately honored, and wrongs are swiftly punished. It is the swiftness of punishment that is their proven method of compelling individual restraint regarding unnecessary violence or crime. Even their ideas of “war” are founded upon more simplified, yet advanced, formulas that that of Europe or the Americas: their enemies must accomplish some terribly insulting act before any counter-attacks are considered; and sometimes, in revenge for that wrong, the enemy is told what is about to happen. In some cultures, conflicts are settled with little to no blood shed to claim victory. Compare ours, in this or any century.

There was no need for lawyers in primitive societies, nor detailed procedurals and complex evidentiaries, no stall-&-delay “discovery” motions, no lengthy trials; nor did they have any jails or prisons, probation or parole. Those “correctional institutions” arrived with the White man, and with these, were obtained some increasing native dis-satisfaction. In primitive tribal society, until the White man discovered them, crime as we know it was rare; the chief was the judge, occupying office by consent as much as by force; and from the tribe at large comes the verdict: with guilt was compensation, severe corporal afflictions, exile, or death. One event, one day, one time. There was no appeal. But in their application of their justice, they found satisfaction. When the White man arrived, the natives gave a proper respect to a people they knew were of a superior mind and advanced technology, but not necessarily for anything else. (Your Presenter became suddenly aware of the unique advantages of a primitive social lifestyle, and why we should leave, or should have left, the lesser peoples alone, acting favorably upon them with a distant assistance, and only when necessary, when he was reading the cultural and anthropological (auto-)biography of Lewis Cotlow, *In Search of the Primitive: An Independent Explorer’s Life with the Last of the Exotic Peoples of Africa, the Arctic, New Guinea and the Upper Amazon* (Little, Brown & Company, Boston, 1942, 1966); great leaps forward in helpful understanding, especially for this Commentary).

In today’s modern “civilized” world as we have it in Iowa and across America, violent offenders are hardly touched for their crimes; the guilty scoff at justice, knowing there is none; they simply are placed somewhere else for a few years, nothing new. “Third World” cultures do not tolerate such criminals. But in America, over so many decades of time, and not being executed (ideally in public) or severely beaten (in public) for their acts, these criminally-inclined

perpetrators, Whites and Blacks alike, but particularly Blacks, have lost the fear of “the law,” they have lost the fear of “the police,” they have lost the fear of “the courts, and justice,” they have lost the fear of “prison,” and for the situation addressed here, they have lost the fear of the White Man and they have lost their fear of the White Man’s Wrath.

And as seen in the above Crime Statistics, these fear-less, fear-nothing, fear-no-one criminals are almost always the Blacks, their crimes going essentially unpunished; if sent to a prison, they know it is to be sent to another group of birds of their same colored feather, in simply another nest. For their victims, they have no compassion; the victim’s losses unrequited. We think the criminals of today receive the just and deliberated wrath of the law by going to prison, but the criminals know they do not. We Whites for some unfounded reasoning believe the guilty will be repent and be re-formed by imprisonment; with proven empirical foundation, the guilty know they are not; for them, prison is merely another place to be, often reacquainted with their old friends. Often prison is called a “school,” by prisoners and parolees, because there they learned how to be a better criminal; they have plenty of time to learn, and a multitude of “teachers” for instruction.^{128/} There are plenty of prisons, plenty of prisoners, and plenty of “prison teachers.” (Cf., the Pew Foundation / Pew Center Report, “1 in 100: Behind Bars In America”, in this Commentary’s Part V., An Iron-Gilded Cage For Them All, in § A., National Prison Rates And Iowa Prison System Plans). In any study of the intelligence levels of different peoples and races, particularly between Blacks and Whites, it is consistently proven that in too many cases, the Black mind and its attention-span is either too innocently ignorant or too willfully ignore-ant to cognize their wrong-doing now, let alone *re*-cognize that same wrong-doing later. (See the several Sections above in this Commentary, at Part IX., The Parade Past Them By (And It Is *Not* Coming Back) regarding Intelligence Quotients of Whites and Blacks).

For reasons unknown to or inconceivable by the more intelligent people, when un-intelligent or low IQ people commit crimes, then without the knowledge and expectation of *immediate* discipline for wrongdoing, the offender — especially among people of the lower mentalities — will see no connection between their offensive act and the later disciplinary punishment resulting from that act. One may as well beat the dog next week for wetting on the carpet last month. Today, in this supposed modern, tolerant, civilized world, there is in the Western world’s system of justice far too long a time-line, from the act to arrest to trial to punishment. The lower mental types loose the relevancy of it all.

Here in Ames, the more savage-minded intruders, newly arriving or extant, Section 8 or ordinary renters (a circumstance described in this Commentary’s Introduction, at § A Review Of A Video Recording Of The “Changing Cultural Faces of Ames,” November 27th, 2007 Meeting, sub-§ Low Income Housing), and each acting “in their usual manner,” have done what they can to be entirely convincing others that theirs (Black) is not a lifestyle that is compatible with those (Whites) who have lived long in Ames; and that the Blacks will not respectfully co-exist with the White people. In an unopposed, or insufficiently opposed manner, their Old Ways are, incrementally, intended by some outside influence to become our New Ways, so we in Ames really can say “we are all the same.” From debauched speech to criminal victimization, the White culture is fast reducing itself to the Black culture.

¹²⁸ PRISON=SCHOOL. The idea of a penitentiary was to cause a convicted person to become “penitent,” and remorseful for their offenses, often after the time spent in ‘solitary confinement,’ where communication with other ‘offenders’ was prohibited or limited. Today, prisoners rule the prisons, and the guards only keep them in there. Perhaps a prison system of both swift hangings and solitary confinement will help reduce the desire for evil-doing.

Coming from a “quasi-civilized” urban society amidst a highly technical, more advanced urban “civilization” in, i.e., <the big shoulders city>, the Blacks have nonetheless not attained there, and/or refuse to obtain there or here, any sense of “responsibility for wrongdoing” as it relates to their crimes against people not of their own racial “feather,” nor even those of their racial ‘feather’; and yet, coming to Ames to enjoy what anyone would perceive is a better life, the Big City Blacks retain all the lesser attributes and qualities of their former Big City primitive society for violence and mayhem, without the firm, peer-imposed restraint of their long-ago, lost ancestral sense of justice. When modernly apprehended while applying these primitive acts against the White people, the Blacks what?, feign stupidity?, low-intellect?, and disavow those acts as if they were innocent, as if falsely accused, or denying the severity or even the wrongfulness of their deeds, if at all admitted. Such acts as are offensive to us are for them merely a matter of an applied habitual course of conduct. The Blacks see no connection between their acts and their responsibility and their punishments, nor do they really understand our White innate desire for justice, since this is how the Blacks lived their lives in the place(s) of their origin, and if a genetically designed cultural standard can be established, this may be proof of it.

PART XI.
THE RESOLVE, THEN
THE RESOLUTION

This again brings up the “responsibility / response—ability” theory. Although it is proven in the above crime statistics that Blacks “wrong” Whites hundreds of times more than Whites do Blacks, must the White people perpetually apologize for anything the Blacks accuse the Whites of doing against them as Blacks — with no expectation of mutual apologies from Blacks? Must the White people perpetually apologize for all they have done to help those non-White people? Even though the entire world has been blessed by the Blessed mind and the hard labors of White people everywhere? Apparently so. Have we not done enough, with welfare benefits, school and job training, and preferential hiring quotas, and other racially advantaged opportunities, at our own racial expense and economic dis-advantage? Apparently not. (For some apologies, see immediately below, for a few “sample texts” of how Whites can accomplish those “apologies.”

Yet the Blacks, and indeed many other “peoples of color,”^{129/} genuinely deserve an apology from those Whites who accomplished what the Blacks (or their Big East Coast City reps) suggest was little done for those same Blacks and other “colored people.” And so the Whites shall apologize. And there is more than enough for which to apologize. And for which to be sorry. And this is only right.

As only an advisory text, to serve as an outline for later when actual Apologizing is to be accomplished by Whites in a subservient manner towards the Blacks and their new-old-found New Yourk attorney-acquaintances, your Presenter offers to the White people of Ames, in the next Section of this Commentary, a means by which they may now commence to apologize to the Blacks, and in doing so, express our racially heart-felt sorrows and penitent guilt, because of all that we have done regarding this inter-racial circumstance, especially as it now confronts the people in little ol’ Ames, Iowa, a nearly all-Caucasian Whiteman’s town, where people at one time were able to get along together, mostly anyway, and have little inclination towards evil-

¹²⁹ PEOPLE OF COLOR, remembering that as above-mentioned, Whites have no color, so “White need not apply.”
Inclusiveness Commentary (Revised Edition, June, 2008)

doing nor doing crime upon another's race — except for the usual “dis-compliment” of dumb and stupid Whites who fail to comply with even a minimal Standard Of Conduct in anyone's society. (Obviously, with all guilt put upon the Whites, and none on the Blacks, there are no such beings as ‘dis-compliments of dumb and stupid Blacks who fail to comply,’ - - - right?).

Let the Reader, and the Whites in particular, now consider some of those Racial and Societal Wrongs committed by White people upon all those wholly ino'cent Blacks, and while contemplating such Errors and Wrong-Doings in a contrite and humble manner, befitting the need. And a great Need there is. (No laughing, please; this is a serious matter).

XI. – A.
APOLOGIES, *PLEASE!*
We are so, so sorry.
We really are!

We Whites are really sorry we ever met you Blacks. We really mean it, too.
We Whites are really sorry we ever let you into our Country. We really mean that, too.
We are really sorry we never will be able to send you back to where you came from. Really.

This “Apology to the Blacks” is not merely for those in Ames, Iowa, but for all Blacks wherever they may be found in America. Why waste it on only a few, when many deserve it?

Your Presenter cannot speak for his entire White race anymore than one Black person can speak for the entire Black race (although fools of both races attempt that impossibility all the time, expecting others to conform; they don't). The conduct of each Race speaks for that Race. But this much your Presenter knows: without prejudice (although others critical of your Presenter's views, and thus succumbing to media-hype and race-based political correctness, will say it is), he himself, now more than ever, is ever so sorry the day he first met a Black man or Black woman. And if any other White person were asked if they as a White person felt or believed the same, the percentage of those agreeing would be quite high, assuming they were honest enough to admit it, first to themselves, then to another. But that won't happen.

This sorrowful condition is not because your Presenter hates the Blacks, nor because most people in Ames do not hate Blacks, but because for either of us, White or Black, one's merely seeing the other raises up all those centuries-old bitternesses that cannot be resolved by any one White person, nor by any one Black person, nor any number or all of each. Considering the ultimate causes of the Blacks being here, so laudably, repetitiously, grindingly remembranced on the New Yourk-run TeleVision every January and February of each year, year after year, provocation upon provocation, never admitting the gains those “civil rights marches” eventually acquired; and considering that this constant bombardment of the Old Ways means an almost eternal reminder, stirring up anger amongst the Blacks themselves against Whites, and about how the Blacks got here to be seen in America (but not mentioning, of course, the Eternal Jews and their role), and what they were said to have endured to this day, “civil rights” or not.

Surely anyone can see that we Whites were not at all nice about it all through those times, apparently, even though many crimes against our White men and particularly against our White women were committed by Black men and none of those done against Blacks nor Black women; but Hey!, with no excuses, we whites were not the only ones who made Black life miserable. (At

least if we did anything at all, those “victims” lived to be miserable; compare that to the dead White women they raped, sometimes mutilated and often murdered horribly. Yes, we Whites are sorry for their doing that to us, too, but the Blacks aren’t. They don’t have to be).

The conduct of both races, in spite of each side’s admonitions and appeals for correction, if not for simple justice, has for centuries has devolved to such an extent that neither race really has any “right” to demand “rights” from the other, or “reparations” for “wrongs” committed by the other. The way racial events are moving America-wide right now, the Blacks are, as proven in this Commentary, conducting their Method of Resolution “in their usual manner”: violence; especially violence against White women, their favorite targets, moving nicely as they do.

When the White man finally decides to cease his patience with Black-On-White crime and other Black Wrong-Doings against his White people, and commences to Do Something about this mutually extended problem — returning the original definition to *payback*, then, if resort to violence is made by Whites, as if with a longstanding family feud, only the last one standing will be the winner. And what good will that do anyone? What will be gained, or learned? Not much. Before we start really apologizing to each other, or one to the other (don’t worry, boyz, it won’t happen), we all should just mutually apologize, maybe silent like, and all go to our ancestral home. (See the admonition of Herodotus, at the end of this Apology section).

Yet the Blacks in general genuinely deserve an apology from those all Whites who accomplished what little was done for those same Blacks, even though today’s Blacks would not have what they do, little though they believe it to be (yet not compared to what the other “third worlders” have) if it were not for the Whites. But this apology would include direction to all the other “minority races” who believe themselves offended by the conduct of White people. However, only “Blacks” are mentioned here, because in Ames, Iowa, this is a “Black and White issue.” So get ready for it.

Therefore: Apologize we must? *Apologize we shall!!*

And here, find not enough of it. And merely to keep you thinking about it, if possible, there is no “orderliness” to these laments.

We, the White people, hereby and thusly apologize to the Blacks; and in a proper, if not also convincing, expression of contrite humility, we must enjoy the Doing of It, bitter tasting as this obviously must be, for someone:

Yes, as admitted above, . . .

We’re sorry we ever met you Blacks, and sorry we ever let you into our Country; it was *our* country back then, all White people (and more than a few unwelcome savage Indians), happily then, until you were forced into It by the same people who provoke you Januarys and Februarys on that One Eyed Satan called New Yourk TeleVision. Now, you’re here, we’re unhappy, really unhappy; and we’re sorry we can’t get you go to back to Africa where you came from and where you racially belong. We are equally sorry you are not about to go there, because your African cousins don’t want you. We’re sorry about this problem you have.

We are sorry that our ancestors were, by the grace of that commonly creative God that created us all, made more intelligent, advanced-minded, and daring enough than most other

people in the world, to explore the wild Oceans to discover new Lands, and to concur in a semblance of harmony and improve upon what we found, for not only our own White advantage, but ultimately everyone's advantage;

We are sorry we inherited that Blessed intelligence and daring, because now it makes us look better than other people, especially the Blacks who constantly complain of it; that's bad.

We are sorry that our parents taught us the value of small but strong Families, and that we ought not to breed like rabbits and end up as underfed, illiterate shack dwellers living in poverty; (if we did breed White babies like you do Black babies, there would be more than plenty of us and none of this "racial strife," and with our White children out-numbering your Black children, the supposed complainants, maybe 5 to 1 on our side, more is OK);

We are sorry for that.

We're sorry you think we are superior to you, but you prove it all the time, when you let your young Black men date and marry and make brood sows out of our White girls (why we White men let that happen is beyond our comprehension), which proves that your Black men believe White people in general are superior, and that our White women in particular are better choices than any of your Black women, who are obviously inferior (who'd want them, bossy as the are), or else your Black men would have chosen Black girls instead and kept the Black race alive one more generation; so prove our superiority, will you? We're sorry for that, we are, yes.

We are sorry that some of our mal-taught, mis-guided daughters find some of your Black boys sexually attractive — and you ought to be sorry that you let that Black boy of yours wander from your negro racial bloodline, but apparently you are not sorry; why should you care?;

We're sorry we haven't beaten the crap out of our White girls for being so stupid as to choose Black men as lovers, and kick the Black kids in the ass and tell him to go find a nice Black girl (there ought to be one somewhere); and don't come back; but maybe don't come back is what the Black kid's Black ex-girlfriend said before he took up with the White girls;

We are sorry that these White daughters bring to your (and our) home such ugly and adulterated racially mongrelized children that we White parents would turn green and puke in illness, except the Green people would object and sue us for False Image or Misrepresentation; what your Black parents do in that miscegenation situation and who sues them for color-deprivation is your sorrowful business. You probably regret it as much as we do, if you only would admit it — and then beat your Black boyz blue and green so they can't sit down for days, since for thousands of generations each race was kept racially pure (as such can be) and now you see your own ancient-most ancestors looking at you and scowling;

For this, at least, we are sorry, too. Really sorry. Maybe you are too.

We are sorry our all-White Congress and Legislature(s) in the late 1960s had enacted Special Laws, just for you, and granted you Special Rights to work and vote, such as we didn't get, all for Black peoples' benefit and gain, not ours; and we paid for it then, and still do now;

We are sorry we created and funded Social Programs, and housing assistance, and Section 8 vouchers, all heavily favoring subtle Black gangsters, and that we established a legal Hiring Quota System for you to get any, not merely better, employment; and then made sure you had jobs, if you wanted to work; ha, what a joke, when welfare is effortless;

We are sorry that even though we tried and tried, we nonetheless failed to raise the Blacks up from their former, and sometimes present, low intellect and status in society, environment, and economics; that was all our fault, putting you in where you did not belong and could not remain un-attended;

We are sorry we didn't immediately cut welfare payments to unmarried Black brood sows, who willfully got pregnant by Black men who were always prison-bound, and then doing that 8 times again, replete with all the welfare health benefits, at our White taxpayer expense;

We are sorry that we don't believe in being derelict in all our social duties, as commonly seen in Black neighborhoods (although we are catching up, or dropping down, with our children following your exemplary conduct), getting drunk in public all the time, urinating on street corners, letting our neighborhoods sink into a dirty squalor, or talking stupid, or treating women like cattle, calling them bitches as if they were dogs; maybe we just grew up differently;

We are sorry that we don't have more than equal rights than you do — no, make that: We are sorry that we don't have those 'more than equal rights' as you do — and we're sorry that we are un-protected from Black people who are equally wrong as you often are;

For all that, at least, we Whites are sorry, too.

We apologize for spending over \$2 trillion dollars on welfare and food stamps and who knows how many billion\$ more in "health care benefits" in the last fifty-five or more years of "civil rights" benefits for essentially Black people, huge funds of which the Black race probably received the majority, although they were a small percentage of minority among us;

We apologize for offending your psyche by offering free disease control programs in Black communities, which health statistics now prove were of no use or not used by a particularly sexually indiscriminate people;

We apologize for dis-abusing you Blacks of your former VooDoo and other hurtful ancestral religions; Christianity obviously is a Thinking man's Faith, and a Doing man's Faith, and it is of no use to a people originating in and functioning at the base emotion level; so we erred greatly in introducing that Faith to you; perhaps Kwanzaa would be an alternative to VooDoo; its very colorful (no pun intended, but it does fit in rather well here);

We apologize for bringing you out of the miseries of diseases you yourselves could not heal ever; and of saving you from filthy circumstances of your own doing, that took away more of you in death than we ever did at all times and in all places;

We apologize for when you were promoted without sufficient, if any, merit; and when you failed to accomplish the duties of your office, we have to apologize because you often had to cover your ass by lying and blaming your subordinate Whites (who should have gotten that promotion) for "not supporting" you, after they did everything possible to point the way and were ignored by you;

We apologize for our being "Euro-Centric," but that is where we came from; how nice of us to tolerate your "Afro-Centric" ways when calling yourselves "African-Americans," because if we Whites ever decided to call ourselves "Euro-Americans," you would shit a brick and have every bumpkin Black leada' and New Yourk Jew lawyer jumping up and down demanding everything they always demanded, and then some — (and miss seeing them quietly walking off with the donations "in their usual manner"; but that's your problem);

For that, again, at least, we Whites apologize to the Blacks. O' yeah.

We apologize for the simple fact that when we Whites discovered your ancestral Blacks in Africa, they had not yet invented the simple wheel upon their own initiative, after thousands of years of existence; somehow they were busy doing other things(?) (we could have sent them some blueprints, but reading them is an essential);

We apologize for teaching you to read a language that for you now really doesn't contain much more than a few guttural, half-spelt, mispronounced ebonic words and a couple of twisted-fingered hand signs, which has allowed you to take part in our schools, and our government, our

philosophies, our culture, our art, our industry; it didn't help any, when we look at what is the sorry result;

We apologize for having you enjoy our friendly and forgiving White man's God-given Christian-styled nature, and taking (violent) advantage of our freedom for all, even though as soon as you get around to using them, or as often, get around them, you pervert them;

We apologize that our White girls and women resisted your sexual assaults when you permanently ruined their virginity or their sacred honor; they should have reasoned that your savage acts should be respected as a social and cultural trait, and joined in with the practice as a happy participant; our women should have known better;

We apologize for your insulting us White men by savagely hurting the tender vaginas of our White women with your disease-polluted, raping (or non-raping) penises, and infecting their body and mind with your vile hatred and deadly diseases, so they turned away from the affections of us White men, or unwittingly infect us with the same diseases you gave them before we know what happened.

For these acts and such, oh yes, yes, we Whites really do apologize to the Blacks.

We are sorry we provided new and/or well-renovated Big City schools where you and your Black children either cannot or will not learn, and who then decided it looked better without windows or holes in them if any remained, or heaped it into piles of ashes by setting it on fire, and destroyed them; while White firefighters labored in vain to put out the blaze as someone from the 'hood shot bullets at them;

We are sorry that we ignored the intellectual stupidity and lack of knowledge among Black students, and nonetheless advanced these children to higher grades in the schools, even when they had not learned the previous expertise allowing them to move up to do so;

We are sorry we provided you with competent medical care, doctors, and lots and lots of benefits to "poor Black neighborhoods," which even we cannot afford for ourselves;

For that we truly are sorry.

We made available to Blacks all manner of technology, which in thousands of years, they had not invented (and probably could not in another thousand years); [see if you can match that idea somewhere above (not in Heaven, either)];

We tolerated the Black nonsensical, incomprehensive language and anti-social mannerisms with all its intimidating intent;

We tolerated that Black box-booming 'gangsta' rap music with its violent "entertainers" violent lyrics and blatant intent to reject using more peaceful manners and intents, and to induce other Blacks (who go to prison for it) to do bad things to White people; they had our "First Amendment right to free speech," you know; not like us, who cannot object to Black abuse);

We tolerated a super-minority people who monopolized "sports," and provided us with nearly all-Black sports teams, which they use to glorify the off-field criminal activities of those "sports stars, heroes";

We tolerated that same super-minority as they monopolized the "entertainment media," and provided Blacks with that exemplified the better Black use of life; which, unfortunately, often created a False Image and an un-attainable Expectation in the minds of Blacks who failed when trying to do it; and the better that "self-image" TeleVision sought to place in your Black minds, the worse you became, because it caused you to live in a delusional world;

For that, we apologize to the Blacks, for what we have done, or allowed to be done.

We Whites must admit that we have every reason to salute our hate-filled racial brethren in the Black race, in recognition of their constant efforts to ruin the America that has Blessed the world, and the Blacks themselves, for centuries (although not for much longer). Obviously, it depends on whose “side” one is on, when making that determination, so we should let the Blacks have the benefit of the doubt — as always; it’s the American way, you know, not the People of Color’s way, not at all, but it is ours. We’re sorry about that (and even sorrier when we figure out what it all really meant when we did it). Apparently, “We be” taints Ahz 2. We’re not sorry enough about this, but we should be. Right?

Yes, we Whites would apologize and express our sorrow plentifully more, but there simply aren’t enough pages and printer ink or time to do that; so you may as well accept what you can get. Sorry.

XI. – B.
GRATFUL IS,
AS GREAT-FULL DOES:
You cannot do it on your own.

At the November 27th “Changing Cultural Face of Ames” meeting, it was constantly complained of by Blacks that they as Blacks felt unwelcome in Ames; and excluded. Little wonder why, when reviewing the above crime and health statistics. How grateful can any race be for the Blessings spilling upon them from another race, then do to that beneficent race what was done as shown, proven, above, and then expect to be “welcome”? They expect too much.

It is more than obvious that White people have a good reason for not wanting Blacks in their neighborhood, here in Ames or anywhere in America: the Whites simply do not like the Blacks. It’s just that simple. The Blacks simply do not like the Whites. It’s just that simple. The Black culture, the Black morals, the Black manner of speech, the Black ways, all are not compatible with the White peoples culture, morals, speech and ways. Neither one will permanently change. It’s just that simple. What is so difficult about this situation that some people do not understand it?

After how many Hundreds of Years acquaintance, one ought to be able to recognize and appreciate the “content of the character” of the other; for some reason, the Whites in America in particular in the last several decades have been unable to do that. Yet all major cities are places where Black men, in particular, and Black people in general, are increasingly violent, particularly towards their own Black people, and as often towards our White people, ever abusive of the better circumstances and favorable advantages in which they find themselves, regardless of the supposed, promoted un-favorable situation set before them by their racial hosts, the majority White people and/or their Government(s).

In spite, literally in spite, of these Blessings, and ignoring the obvious Ingratitude, increasing numbers of Black leaders are crying out not for the blood of White people, but for their very lives; for the entire life of the Caucasian race. And they mean it.

“Exterminate White people off the face of the planet,” says an intelligent Black college professor. He meant what he said. So does a hostile, provocative “minister of Islam”:

“Kill ‘em again, because they didn’t die *hard* enough.”

Those Black leaders really mean it, and other Blacks really believe them. (The Reader can see both of these Black “leaders,” when viewing the videos, and listening to the audio, in this Commentary’s Attachment G., “Exterminate White People Off The Planet” (17 min. video); Attachment H., Dr. Kamau, C-SPAN speech, “Exterminate White People” (6:21 min. audio), and Attachment K., Khallid Muhammad’s Speech: Kill the White Man (6 min.)).

For the Blacks, your Presenter suggest contemplation of the following:

Give thought to what your life will be like, when you actually get what you want. When you get all of your “people of color” in your superior numbers so they can overwhelm the White people’s inferior population numbers, and kill them, destroy them. Oh yes, here will singing and dancing in the streets, drunkenness and lasciviousness regaling day and night — it’s “party time,” and long overdue, it will be said. At least so until the stores have no more liquor and wine and beer to be taken without (or even with) paying for it. There be no White people to produce such that liquid enjoyment, nor to operate any technology that brought those items there; no superior intelligence, to obtain the material blessings we all share(d), as Whites and as Blacks. This is only a few of the hundreds of thousands of items and usages you as Blacks now have at your disposal, and enjoy, soon be ‘Gone with the Whites.’ Think about that, as you plan your Work and then work your Plan to rid the world of White people. Think as best your intellect can.

Wipe out the White people, miscegenate their few remaining bloodlines, destroy that Blessed intellect, and then find that, not long after your lauded success, you are swamped with problems. One after the other, like a house of cards, take out the main structure, and the complex society in which you live begins to its slow-motion collapse in its time. And you cannot save it; nor can you solve the problem. You never could; all history proves this to be true. What makes you Blacks think you can tomorrow invent, design, create, assemble, produce, repair, and maintain anything you have today with no help from the same people who actually did that for you, especially when you have not done yourself so for so many thousands of years? If you had that ability, you would have demonstrated it by now. You have not done it because you do not have it. You do not have it, and you never will.

In the minimalist sense of your happy, White-less, People Of Color future, consider some of these other simple challenges to “overcome.” And what very few intelligent Blacks you have cannot solve all these problems, not all at once, nor one after the other.

The companies, and the exceeding complex technology, that make possible the use of the regular telephones and those lauded cell-phones you use every day will go out of business, and fail, and there will be few to none among you to step in and keep that complex electronic giant functioning; it isn’t easy for Whites us now, and impossible for you later, because it requires plenty more “brains” than you Blacks have.

And your TeleVision! The cable company’s electronics are as complex as the ‘phone company’; if you can get the cable system to work, it will nonetheless gradually disintegrate, as everything else will, since you Blacks have no who one can sufficiently repair them (“installers” are not repairmen), since those are very technical, highly scientific devices; you can only shout so far. Oh, yes, you can call your Brethren Blacks who answer the customer service phone(?) to

send out some Brethren Black “installers” to plug in This to That, but see what it takes to run the entire effort.

The outer-space satellites that transmit phone calls and TeleVision to your Dishes won't work either, and again no one, or very few, among Blacks can get a 'space shuttle' started to go up and fix them (recently, the Space Program, established by the Whites, says they are retiring the entire shuttle fleet in only a few years; scrap aluminum does not rise up very far), assuming first you know how to fix them (you don't). There goes your “sports” and all those multi-million dollar negro professional athletic entertainment morons; and we all know how you people love your sports heroes, including their off-field, off-court criminal activities — which you emulate to such perfection (but not the sports part). And all that's only the “fun” stuff that will go wrong after Whites are no longer your “problem.”

The medicines and high-tech medical equipment, even the basic equipment, that you find in those fancy welfare and low-income doctors' offices are no longer available; they sit there, unused because you don't know how to use them. Health care fails too, because few Blacks or other minorities are able to attend medical school, for lack of sufficient intellect. So they cannot do any of that doctor stuff; and they can't do any essential research to discover something that advanced, as we had, and probably saved more than one of your ungrateful Black asses than we or you can count. So you can look forward to dying sooner than you could have, when Whites are no longer around to save you.

The automobiles that take you everywhere you want to go in this soon formerly free country eventually will not work, and the airplanes taking you to or out of Dee-Troit and 'Nor'lns fall out of the sky, if you can get them off the ground. And when they break down, no parts can be found that really fit; and when the manufacturer's factory and shop molds eventually wear out and then break (and they do), you can't use the techie stuff to make new ones, because you are not smart enough. Today, assembly lines are automated, so who needs you? But who among you knows how to actually work those machines? Or “program” them? Few. None.

The elevators in those buildings, especially those really tall ones, you know?, they stop working. The tall buildings, those White-designed, yet partly Black-built “sky scrapers,” will be totally inaccessible and useless. How can anyone walk up 25 floors in the stairwell and service it, every day? These buildings will eventually burn up by arson, and who among you can put it out? When one building burns to another, and another, until entire cities will go down to ashes and plenty of you get burned up with them — and it *will* happen, it is because you can't figure out how to work the fire trucks and far away water pipes and pump suppliers to put out the fire. Notice how so many White men are firemen; ever wonder why? It's not prejudice. It's brains.

The streets will be impassable, not merely impossible, with all manner of holes, cracks and crumbling; in the big cities where you live, the drinking water supply ceases, the sewage stops going out, and begins to stop up, and da'lec'tizdy, too, it's gone: gotta know how to work the generators, and you don't. Who can make it work again, like before? That takes real brains to make and run all that stuff, just like it took real brains to invent it, which you didn't. Those dials, and switches, and buttons, and things — push the wrong one, and *what* happens! All that takes, you know, brains! — and you ain't got any. Most of you never have. You know this by now. Or you soon will.

All these happily used electro-mechanical, electro-magnetic, technical, and electronic devices of all kinds and types of today, invented and maintained by White people, soon also fall apart, with few of your own kind smart enough to know how to repair them, assuming they can get those parts. Speaking of “parts,” . . .

How much intellect does it require for someone to think about and then design and then make a part as one of the parts of a machine that would make only one part of another machine that would make yet another part for another machine that will work together with other parts machines made in the same way as this part to make a systemically functioning machine? Ideas?

Then, as the master, not creator, of that world of multiplicity of parts and complexities in assembly, how does that same someone operate that aggregated mass of parts efficiently? Now let the Reader, if not the Blacks, ask themselves: ‘Has my Race of people ever approximated this ability to make, assemble, maintain, and properly use, these kind of machines, in this kind of “world” today’? If the answer of a non-White person is ‘No,’ which it will be, then consider again the plight you face when you get what you want. Will your children curse you for this?

And it feels really good to tell you again and again that there will be no one among you to know how to improve these machines nor invent better ones. History proves you and your Black people, if not all the other races of people in the world past and present, are not that smart, and you will not get smart enough overnight, nor get it by utterances during inflammatory street corner speeches where can you cover up your race-wide ignorance and stupidity and inability to sufficiently excel in the higher thought processes to save your poor old Black asses by blaming the Whites for not edja’cat’n ya’ll proper; you were too dumb to start with. Without the White people, all of you self-described “People of Color” are doomed. Absolutely doomed. And you know it. If anything, with modern crime statistics to prove it, you Blacks will revert to your savage origins all the more and all the worse, and without the Whites to contain them in the world at large, you will sink into a ever-darker if not darkest “Dark Age” the world has ever known. It will go on like that for over a thousand years, probably longer, in part because you cannot re-establish the pure Caucasian racial genetic bloodline and its Blessed abilities merely by fornicating White women with less Black, mulatto men. It will not work. You are doomed.

Stupid White People!, and their stupid advanced ways of thinking! Stupid! We outsmarted ourselves, we really did. You Blacks sure taught us a lesson; a little late in the learning, though. We Whites should have been more humble, even more tolerant (read that as ‘acquiescing,’ giving up without a fight), and acknowledged our total equality with all the other (lesser intellectured, lesser enabled) races of the world including you, and then completely forgot entirely about *thinking* (what a waste of time thinking was!), and about inventing things and about doing better; and we should have simply sat upon our White asses and been lazy (like a lot of other races of people we see), never improving ourselves nor anyone else, and remained the same primitive stagnation all these thousands of years; we should have destroyed our telescopes long ago, broke those wheels, dumped out those chemicals, all that increased life’s happiness, and burned Michael-Angelo and DaVince at the stake for painting, and hanged Hemingway and Euripides for writing, and Galileo and Copernicus for thinking, and tossed The Bible and all those Encyclopedias and School Books into the bonfire with all that other destructive yid psycho-babel degenerate min literature (like the kind the Nazis got rid of for the betterment of their racial kin). That’s what we needed to do, to avoid all this complex thought process among

our racial White kin today! We can learn a lot from being more like Black people: “We are all the same,” and here’s proof positive. Look at it.

Really, who needed those space rockets or jet engines, automobiles or medical advances, or cell-phones or atomic clocks, or even a 24-Hour Multi-Channel Multi-Sports TeleVision Broadcast (well, wait; let’s spare that one for you if we can, assuming all these others work OK; go fix them; use you head, you’re just like us). Why *think* at all, when we all, being equal, have enough common, average Black-level intelligence to last us for generations to come (if we survive that long).

Look again at all the good things you Blacks have in your life — things you had nothing to do with. All the high-technology you did not invent, did not design, did not manufacture, and as often, failed to use them; and all the gadgets for This and for That, which you could not conceive of. Think about what you enjoy every moment of every day; and consider the medicines, and the ways of travel, and the buildings, all left by the dead and soon dead White people, all for you, too. Who invented them? Who built them? Not you. White people did. And because of the White people’s superior intelligence, you Blacks enjoy the benefits few other people in this world can enjoy, not in all human history. And you know it. Why do those other people crash our borders? So they can drink fresh water? And you complain anyway.

For all the advantages you obtain merely by being in the presence of White people, you should be more grateful. And you know that, too. Some of you are, but are increasingly not or will not, and the minority of your grateful Blacks will yield to the majority your un-grateful Blacks, by persuasion, by force, by impulse or by fear, or by simple life-saving. The ingratitude of what appears to be, and is, among the majority of Blacks, is plentifully seen; you pretend not to know that, but you do know. Ask your mother. She taught you.

Look upon your negro past for examples: Who knows why it is, that for all the aforementioned alleged docile manners of your ancient and also somewhat recent ancestors, whether as African-free or Southern-slave, you are as opposite to them as darkness against the day; entirely the opposite, and you show no desire to change your present ways.

Perhaps it all can be explained this way: **An evil spirit has taken hold of you**; or, **you allowed an evil spirit take hold of you**. As individuals, and as a race. But chucking and jiving, ducking and diving with the claim that “the devil made us do it” takes you only so far. You know what you are doing, and you know why you are doing it, or you would not do it.

If you Blacks want happiness, if you want contentment; if you, or your loud-mouthed, provocative (and as often, selfish and un-representative) Black “leaders,” really want ‘justice and peace’^{130/} — if you merely want to survive as individuals, and as a race of people, you will right now get rid of that evil spirit — or we will get rid of it for you. If we cannot get you rid of the evil spirit, then, either we will get rid of you with it— “in *our* usual manner.” Or failing to succeed in maintaining our White race, we will die off, and you will never be rid of that evil spirit. And you know it. And then that evil spirit will get rid of *you*. And you know that, too.

¹³⁰ “NO JUSTICE NO PEACE” is the slogan of recent Black leaders: if they don’t get “justice” *as the Blacks want it* (where the Guilty go free? Yes), they will resort to violence (against White people). Christ-preaching Black leaders say this. How “Christian” can they be, resorting not to Prayer but to the Sword? Has their lauded Jezuz become so lost in rhetoric that they have forgotten the Beatitudes?, the Teachings? Have they Learned nothing?

And you know what that “our usual manner” is, too. When White men were men, a century ago, it was generally known. If we can horribly slaughter tens of millions at one occasion, and hundreds of millions at another of our own White race in two so-called World Wars and a few others too, we can easily do it to you also, with as much or more ruthlessness as we have been to ourselves; and you Blacks are not a hundred million, and you are not all over the world, but right down the street; and we now have much better, more accurate weapons, and far more technical than most of you can use, to accomplish much more of the “application” of the Wrath of our racial Hatred. You do not have the ability to do it to us, not nearly as effectively as we can to you; all you have are fists of bones, and a puny pistol for a sword. You get rid of that evil spirit, Black people, *you get rid of it!* — or you are gone. And there will be few on this continent who will miss you when you go. (And you know that, too).

For you, the African continent never looked better, you know? And since the Africans know you as the African-Americans have, comparatively, a higher education and intellect than they do, and that you can by that means solve many of their problems, your ancestors and your cousins may come to their senses and decide maybe you can be useful to them, and they will call you: ‘Come Home. Here is where you belong; we need your superior abilities.’ Yes, do that: go home. It really *is* where you belong, and where you can be truly Grateful for what you have. Go Home.

But aging as we Whites are, and failing as we do to birth in enough of our own kind to maintain our Race, for you Blacks and the other racially malcontented, malevolent Minorities, we Whites may as well surprise everybody and encourage your People to kill the White Goose of racial existence and crush the White Golden Egg of superior intellect that we laid and hatched for you as much as for us. You will obtain neither again from anyone else. ‘Gone With The Whites’ as we shall be, the whirlwind awaits you and yours. Come, sweet Death. Visit us. And then, visit the Blacks and their co-racialists amidst their cruelty. Let the animals inherit. (And that does not mean any of the animal Negroes).

Our White sorrows and our White apologies could go on forever, and they probably will, until we stand up and take our proper Place; and your happiness after we are gone may be only for a moment, but it will be there; and then, you will understand. But in this substantially, relatively, relevantly brief Commentary, this much ought to again make it plain:

We Whites are really sorry we ever met you Blacks. We really mean it, too.

We Whites are really sorry we ever let you into our Country. We really mean that, too.

We Whites are really sorry we will never be able to send you back to where you came from.

If we could only correct those three little problems, we all would be much happier, you and us.

But we cannot. Who is to blame, among all in history, for this mutually miserable situation?

The ancients often arise to greet us in their papyri and parchments to say:

“This, however, I know — that if every [race of people] were to bring all its evil deeds to a given place in order to make an exchange with some other [race of people], when they had all looked carefully at their neighbors’ faults, they would truly be glad to carry [the guilt of] their own back again.”

(Herodotus of Halicarnassus (484-432 B.C.), the ancient historian, *The Histories*, Book 7, Polumnia, the Muse of Hymns, 7.152, George Rawlinson's translation).

XI. – C.

‘SEPARATE BUT EQUAL’:
This time, we must really mean it!

There was a time when America in the pre-“civil rights” era was blessed with what could have been a rather successful “separate but equal” program among our two great races, for placing Whites here, and Blacks there. Whether for dining arrangements, rest rooms, drinking fountains, or whatever, it should have worked efficiently, if run correctly. It wasn't. The Whites, particularly in the South, did not handle well that opportunity to avoid the troubles we now have, because they decided to let the Blacks fend for themselves in that “separateness” and they forgot to assure some sense of “equal-ness,” if not “equality.”

So the schools, and as often the municipal services, deriving its financial budget from the local neighborhood parcel assessment and taxation populace, were good in White neighborhoods, and rather deficient in the poorer Black neighborhoods. Had the Whites been smart enough to make sure the Blacks had sufficient schools and services, bearing the comparative light financial costs, it would have been enough to encourage the Blacks to keep to themselves with education, business, and other matters of societal importance, and the Blacks would have been content enough to keep it that way. The poor don't mind being poor, as long as they are comfortably poor; these Blacks were much worse off than that. That was our fault.

But White selfishness took the lead as yet another one of those ‘evil spirits’ that anyone can get, or be gotten by, and eventually, pressed as the Blacks were, it all blew up in the White faces. Court cases, claiming “14th Amendment civil rights” required This for All and That for All, ended up with the supposition that “integration” of All would solve the problem. It didn't.

It all got to be a very painful mess, and we Whites were the cause of almost all of it, but Blacks didn't help it any; and we both know that. We Whites, being of a superior intellect, should have known better, and we probably did know better. We plainly blundered; or should we Whites today ought to say, laying blame where it really belongs: ‘Our grand parents and then our parents blundered,’ for most of us Whites today were mere (or perhaps unborn) children when all that happened. (We have to admit that, if we are to regain our Place in the racial world, since this is one of those inherited problems that Scripture says are “the sins of the fathers, visited upon the children.” And so it has, confirming Scripture as it does).

But in the wider contemplation of “equality,” if there is to be this legalistic, one-way non-sense about “equal rights,” then there ought to be “equality” all across the “rights” level, so that we are all really equal and all ‘reading from the same page; going in the same direction.’ Happily, no one would want to include “equal victimization,” right?; such as increasing the robbery and rape of White-on-Blacks to match the robbery and rape rates of Black-on-White crime? That's not the “equality” Blacks want. It would not be desirable among the Whites to do that anyway, patient as they are with those who offend and hurt and kill them. But we could try it, that “equal right to victimization,” or that “right to equal victimization” were applied — which is really not all that bad an idea, when the Reader reviews the above crime statistics of Blacks superiority in crimes against Whites.

“Equal victimization rights” would require that more Black men shall be murdered, especially by White men; and more Black women shall be kidnapped, raped, cut up while alive, and as it now is with White women by Black men; and more of these Black women would be also equally, similarly, murdered; the homes of Blacks would be a fair game for thievery and burglary by Whites (such little as may be in them); their Black-owned stores, equally hit for robbery and other crimes to match that criminal statistic as it is now against White-owned stores. All this for the sake of equality, of course. There would be no racial prejudice involved. Equality.

This “equality of victimization” may be a frightening prospect for all, and more so for the Blacks, who probably thought they could either get away with this prior “in-equality” or tolerate those Blacks who “practice” that in-equality. But if a true and lasting “equality” is desired most by the Blacks, then the Blacks must recognize this “equal rights” arrangement must be, according to their lauded “civil rights” laws, be made a two-way circumstance. Each must be literally equal with the other; that’s what they wanted, that’s what they will get. So either the Blacks must reign in their violent brethren and stop their crimes against Whites, or, Whites — by this same “equality standard” — must drop their compassion, stiffen their backs, bitterly resolve to be equally violent, and then act, to increase criminal attacks upon Blacks, of any gender, at any location, for any reason, until the statistical totals, ever-closely watched by all and especially by the Blacks (ill-tempered sufferers as they are), matches that same crime rate of Blacks On Whites. It won’t take us Whites long to get it up there; they can run, but they cannot hide; not even in the dark with their eyes closed and mouth shut. But to have an effective equality, the acts of the Whites upon Blacks should only slightly be above or below that of Blacks upon Whites. A constant and accurate crime rate statistical analysis, being necessary to assure the “balance” is maintained, is difficult to project. Even so, we Whites and Blacks can do this. We will be the same in this circumstance, enjoying the same afflictions as we shall.

It seems only right, to rub this into the Black eyes a little more and irritate the sensitive White eyes, that if Black criminals “make sport” of crime against Whites, particularly, against the White women, then the reverse should apply; equality. Not by merely a few drunken comments in Campustown (as described by Mr. Haws); no, this will be an equality the world will remember for a thousand years; horrifying, but memorable, and surely exemplary. It will not be obvious that this “equality” nonsense must stop; because as it is now, Blacks are, for this miserable moment, the 4 to 5 or more times winners in any “sport” involving Whites, including their sport of crime. But there are more Whites than Blacks. It won’t take us long to catch up.

Maybe before we get that far in equality we all ought to “call it quits and go home,” taking our racial sins with each of us. “We” will live Here, and “They” (that’s you) will live There. And we both will keep a societal and tax balance where funds for separate schools, business, church, municipal services, and such are “equal,” or at least proportionate. That might solve a lot of problems. The farther away “they” are, the better, will be our mutual motto. And we will mean it, too.

ABRAHAM LINCOLN SPEAKS TO THE BLACKS, THEN AND NOW

For those Blacks among us in Ames or elsewhere, who with great veneration look to Abraham Lincoln as a saving grace of emancipation and liberation upon their ancestral Blacks of

the mid-1860s, the idea of separating the two races, Whites from Blacks or Blacks from Whites, even where separation is sending one to a far distant shore on the African continent, such separation has a well-established foundation in Lincoln's own words, and repeatedly so, regarding the relationship of Blacks with Whites. Lincoln's comprehension of this racial conflict and its resolution is an idea whose Time has come, and is far too Late in coming, when Lincoln himself said almost 150 years ago:

“What I would most desire would be the separation of the white and black races.” Spoken at Springfield, Illinois on July 17th, 1858. (Roy P. Basler, editor, *The Collected Works of Abraham Lincoln* (The Abraham Lincoln Association, Springfield, Illinois (Rutgers University Press, New Jersey, 1953), Vol. II., 1848-1858, pp. 504-521, comment on p. 521). And, . . .

“Why should the people of your [Black, negro] race be colonized, and where? Why should they leave this country? This is, perhaps, the first question for proper consideration. You [Blacks] and we [Whites] are different races. We have between us a broader difference than exists between almost any other two races. Whether it is right or wrong I need not discuss, but this physical difference is a great disadvantage to us both, as I think your race suffer very greatly, many of them by living among us, while ours suffer from your presence. In a word, we suffer on each side. If this be admitted, it affords a reason at least why we should be separated. It is better for both, therefore, to be separated.” (Address on Colonization [of Liberia in Africa] to a Deputation of Negroes,” at the White House, “releasing certain persons held to labor in the district of Columbia,” August 14th, 1862. (Basler, Vol. V., 1861-1862, pp. 370-375, comment on p. 372). And, . . .

“Your race are suffering, in my judgment, the greatest wrong inflicted on any people. But even when you cease to be slaves, you are yet far removed from being placed on an equality with the white race. You are cut off from many of the advantages which the other [White] race enjoys. The aspiration of men is to enjoy equality with the best when free, but on this broad continent, not a single man of your race is made the equal of a single man of ours. . . I believe in [slavery's] general evil effects on the white race. . . It is better for us both, therefore, to be separated.” Address to a Deputation of Negroes. (Basler, Vol. V., p. 372).

“I will say, then, that I am not nor have ever been in favor of bringing about in any way the social and political equality of the black and white races — that I am not, nor ever have been, in favor of making voters or jurors of negroes, nor of qualifying them to hold office, nor to intermarry with White people; and I will say in addition to this that there is a physical difference between the White and black races which will ever forbid the two races living together on terms of social and political equality. And inasmuch as they cannot so live, while they do remain together, there must be the position of superior and inferior, and I, as much as any other man, am in favor of having the superior position assigned to the White race.” The 4th Lincoln-Douglas debate, September 18th, 1858. (Basler, Vol. III., 1858-1860, pp. 145-201, comment on p. 145-146).

And that, ‘None are in favor of the perfect equality of Blacks and Whites.’ 4th Debate. (Basler, Vol. III., p. 146).

For the preservation of the Caucasian race, and for the preservation of the Negro race, as the White and Black peoples are today, there cannot be a “more perfect union” of the Black and

White races than a voluntary, and cooperative separation — “The farther away, the better,” as again will be our mutual motto. And we must mean it, too. That much is plainly obvious. And all history, later written in the future, and all mankind today, will forever turn a bright, happy, and respectful face towards anyone sufficiently accomplishing such an act of ultimate resolve and kindness as to separate the White and Black races so both may remain at peace with the other. What has been attempted for over 150 years to accommodate these two races while living together has failed. Utterly. Totally. Irreparably. We must admit that, if we are to succeed in this endeavor.

XI. – D.
COMPLIANCE, or BANISHMENT:
Return Them to Their King,
From Whence They Came:
AGAINST THEIR WILL, AND *IN CHAINS*

By “the Law of Necessity,” which in most all cases transcends ordinary statute law when circumstances require it, a person or a people may act in a justifiable manner to preserve their property or save their life or that of another — ‘doing what must be done,’ in a manner is at that moment most effective but not malicious; and accomplished regardless of the complaints of the assailant or its ‘representative’ either of whom might co-incidentally perish in the process of his or her evil deeds or the application of that Necessary Act. Consider.

“NECESSITY. Controlling force; irresistible compulsion; a power of impulse so great that it admits no choice of conduct. When it is said that an act is done ‘under necessity,’ it may be, in law, either of three kinds of necessity: (1) the necessity of preserving one’s own life [or the life of another] which will excuse a homicide [i.e., justify killing the attacker]; (2) the necessity of obedience, as to the laws, or the obedience of one not *sui juris* [i.e., not of his own right] to his superior [“obeying orders”]; (3) the necessity caused by the act of God or a stranger. . . . [Necessity is] that which makes the contrary of [an act] impossible.” (Henry Campbell Black, M.A., Law Commentator, *Black’s Law Dictionary: Definitions of the Terms and Phrases of American and English Jurisprudence, Ancient and Modern* (West Publishing Company, St. Paul, 4th Ed., 1951, 1957), Necessity, p. 1182).

Note: “Necessity is that which makes the contrary of an act impossible.” Whites are now faced with that Necessity, if their individual lives and their Race are to survive. To maintain themselves in the face of (malicious) prosecution against anyone becoming “racially aware” among the White race, they must learn to “obey the law”; and the ancient courts in America have provided for exactly this circumstance of Necessity where unruly and violent Blacks are destroying the peace, property, health, and safety, the happiness and the very existence of the White race, as is or will soon be beginning to happen here in Ames, Iowa, as well as all across America today.

Here is found a smattering of what can be found, by those willing, and able, to look for and hopefully find it, on Necessity and its related brethren. One aspect of the prevention and cure as solutions to the (potentially) increasing crime problems, and to an equally increasing extent the accompanying health and disease risk problems — well demonstrated above in this Commentary’s several Parts and Sections on crime and health which now by continuing acts raises up its several ugly heads in Ames; and this prevention and cure is a method of resolving

troublesome circumstances induced by troublesome people, yet the resolution would be accomplished in a least troublesome way.

The solution is to either reform the adverse actor(s) — which may be possible yet not entirely likely; or, failing that reformation, to expel the unrepentant adverse actor(s) from our realm. Expel them; banish them; toss them out; get rid of them; dump them — but in a lawful manner, in accord with “the law,” doing unto them what they have not done to us or our victimized people at any time; giving unto them what their victims never obtained from their assailants at any time and as often never obtained from the courts or anyone or anything else at any time: **J-U-S-T-I-C-E**. Yes, it’s the “J” word.

Blacks ought have a sense of “lawfulness” and “justice,” and many of them here in Ames do have it; it may have come almost genetically from their ancient ancestors, or from the Teachings of the Master Christian, which, regardless of racial content, can be learned and applied by most anyone of any race, and receive its beneficial results; if not from either of these, then it may actually have come from ‘common sense.’ Even Lord Bryce and Dr. Schweitzer tell us of their own African sense of society and justice (see above in this Commentary, in Part X., The Favorable Content Of Character Of One’s Distant Cousins, in § A., “Children of Nature, Caught Up & Whirled Along,” and § B., Albert Schweitzer Speaks (Even If Misunderstood)).

There is no sense in applying the ideas or ideals or intent of the more compassionate methods of protecting our neighborhoods, as may be done with the communicable disease principals of “quarantine or isolation,” to someone determined to have a dedicated criminal mentality. Mere local housing will do them no good; that is what prisons are for, and yet prisons have done little to no good in obtaining any reformation the character of that 25% of the Iowa prisons that are the 2% population in Iowa, both being the Blacks. If compliance by those Blacks with the simplest of human behavior cannot be obtained from, nor attained by, these newcoming peoples arriving in Ames, or from those extant, then here is one solution, and it can be done and must be done:

“BANISHMENT. In criminal law. A punishment inflicted upon criminals, by compelling them to quit a city, place, or country for s specified period of time, or for life. . . . Synonymous with exilement and imports [i.e., strongly introduces or suggests; brings with it] a compulsory loss of one’s country [or city, county, or state, citizenship]. . . . It is inflicted principally upon [but not limited to] political offenders, ‘transportation’ being the word used to express a similar punishment of ordinary criminals. Banishment, however, merely forbids the return of the person banished before the expiration of the [prison, other judgment, or] sentence, while transportation involves the idea of deprivation of liberty after the convict arrives at the place to which he has been carried.” (*Black’s Law Dict.* (4th Ed.), Banishment, p. 183).^{131/} And where is this place “to which he has been carried”? Read on.

If banishment is something that is not a form of punishment that could be imposed by the State Courts, even if ever or never enabled to do so, then it could most likely be imposed directly by the Legislature (the Courts usually being enabled, in these and similar circumstances, only to follow and judge laws enacted by the Legislature, anyway), with the Legislature (assumed as) being the Will of the people represented in the Assembly; particularly when such banishment,

¹³¹ BANISHMENT CASES: such as, *Cooper v. Telfair*, 4 Dall. (Pa.) 14, 1 L.Ed. 721; *Peo .v. Potter*, 1 Park.Cr.R. (NY) 54; 3 P.Wms. 38; *Rap & L. Deport*: see 8 USC 1251-54 (old Code cite). *Blk. L.Dict.*, 4thEd, 4th Rev.Ed. Be careful to not confuse some modern U.S. Sup. Ct. cases with the original intent of Banishment. (Iowa cases, (?)).

and perhaps forfeiture, and/or confiscation of certain or all property (possibly if not probably acquired by the guilty person from illicit gains or illegal acts) and any legal disability, would be less punitive than a prison sentence — and for the taxpaying people of Iowa, far less costly than imprisonment with all its unwitting “benefits” accruing to the inmate; and banishment could be applied where it was otherwise not available “in the ordinary course of the law.”

Banishment must be a legal Act of, for example, the City Council, the County Board of Supervisors, or the State Legislature, when and if empowered, in precise in proper form, format, and procedure, based upon lawful precepts that do not alter the legal rules of evidence, nor receives less or different testimony than the law required at the time of the commission of the offence in order to convict the offender and then expel him or her from the City, the County, and/or the State; but this means also must not be changed retroactively in describing or trying the offense merely to subject the guilty to unprecedented and particularly severe punishment — even though the offender’s victim suffered far more “(un)precedented and severe” afflictions endured during the commission of the crime.

In the very Olden Days of England, upon which much of Iowa’s “common law” rests for its precedent, it has been decided that “[a]lthough only a parliamentary Act could subject an [English] individual to banishment in 17th Century England, Parliament’s power to pass such Acts was unquestioned.” Here, our General Assembly is that “parliament”: the Will of the People, in a “congress,” assembled as a deliberative body debating and acting for the good of the body politic: those who live in Iowa, and in Story County, and in Ames. And it was an accepted procedure for that English Parliament to pass a law imposing banishment. “Banishment, perpetual or temporary, was well known to the common law.”¹³² (Craies, “Compulsion of Subjects to Leave the Realm, 6 L.Q Rev. 388, 392 (1890); and, An Act for Punishment of Rogues, 39 Eliz. 1, c.4, s.4, (1597), permitting banishment of dangerous rogues [dishonest, worthless, mischievous; and worse]; it was at that time a prerogative of the Parliament, not the courts.” (Cf., as only one recent discovery: *Carmell v. Texas*, 529 U.S. 513 (11th Cir., 2000; Iowa is in the 8th Circuit), at 522-524, *United States Reports* (United States Government Printing Office, Washington, D.C., 2000), <www.supremecourtus.gov/opinions/boundvolumes/529bv.pdf> PDF pp. 588, 597-598, visited March, 2008; among many others of similar import). It shall soon be known here; and it will be the good people — ever the enemies of evil in their midst, and not the courts and its sycophants — ever the defenders of that same evil — who do it.^{133/}

Moral rights trump Immoral Rights and Evil rights every time, regardless of any “civil right” or “statutory law”; when It does not, misery abounds until the people use that “usual manner,” so often described above, to rid themselves of that adversity. When Moral rights become set aside by those promoting the Immoral or Evil, whether by conduct or enactment, it simply takes longer for that Justice to happen, with a long trail of victims strewn along in the process, as the truly Guilty escaping that better Justice as they often do, aided by their brethren clothed in a Moral Righteousness they secretly detest.

¹³² COMMON LAW., in their objection that common law has been said to be useless in today’s legal world.

¹³³ DEFENDERS OF EVIL. It must be remembered that the Legislature makes the laws that the judges must apply and attorneys seek to avoid; thus often judges take the ‘rap’ for failures of the Legislators as lawyers profit from it.

For those who doubt this available means, consider that “‘The forms of [Common-Law] action we have buried, but they still rule us from their graves’ . . . ‘In the hands of those who understand it, the System of Common-Law Pleading was infallible in attaining the purpose for which it existed.’ The solemn and stubborn fact is that Common-Law Pleading still survives as the basis of our Modern Remedial Law.” (Joseph H. Koffler, Professor of Law, New York Law School (‘the Student’), Alison Reppy, Late Dean and Professor of Law, New York Law School, (‘the Teacher’), *Common Law Pleading* (West Publishing Company, St. Paul, 1969, Hornbook Series), Preface, p. ix., quoting Professor F.W. Maitland; Part One, Development of Common Law Pleading and its Importance in Modern Practice, Chp. 1., Common-Law Pleading and Practice — Still Survives as the Basis of Modern Remedial Law, Introduction, p. 4; Sec. 7, Modern Procedure Under Codes, p. 29; 5, n. 17, quoting Sir Montague Crackenthorp, O.C.).

Why has this remedy not been known to exist? It is because first, no one knows of it but a few, and of those, either they do not want to use it, or they don’t know how to use it correctly; and second, “The principles of [common] Law slumber in their repositories until the occasion which calls for their exposition arises.” (Or, ‘The common law slumbers until necessity calls upon it to arise’). (*American Jurisprudence: ‘A Modern Comprehensive Text Statement of American Law, State and Federal,’* Second Edition, Revised (allegedly “Completely revised and rewritten in the light of modern authorities and developments by the editorial staff of the publishers”) [Am.Jur.2d] (Lawyers Cooperative Publishing Co., San Francisco, Bancroft-Whitney, 1962, 1968), Vol. 15A, Common Law, [Part] I., In General, §2, Nature, p.597 n.24. The revised edition of *Am.Jur. 2d* (A.D. 2000) deletes this nifty, thought-provoking yet enlightening little phrase, and many others like it).

That necessity has now arose, and exposition is at hand, if not soon in hand, awakening from the spirit of slumber, that our eyes would not see, as we now shall.

The Banishment can have varying levels, and offered at a time usually before prosecution is commenced, whereat they would completely and willingly admit their guilt and provide testimony and evidence to prove their own guilt. To assure their removal and non-return, the guilty would also give up any rights to the ordinary (or unusual) “statute of limitations” whereby they might otherwise escape their punishment by being absent by Banishment, “waiting it out” until those years pass by and prosecution could not be commenced.

Banishment should not be considered irregular in the punishment it inflicts, since it would be less then the law otherwise would require or prescribe; nor would it carry with it an unnatural degree of hardship upon the Guilty, when compared to the often unrecoverable injury, hardship, and expenses inflicted by that perpetrator upon the victim. The inducement here being that in what time it takes to get the Legislature to present a Bill for an Act, then hear the debates, and obtain a final vote, the really smart criminal — assuming there are any amongst this aghast group of savages whose ordinary course of life was described so plainly above, upon seeing or hearing about all this “personal attention” brought about in his or her name by representatives of all the people in the State of Iowa, would be wise enough to **get out** of the City, the County, and/or the or State *but quick* and stay out, forever; and if previously convicted in a civil or criminal court of law for his or her wrongful conduct, upon the unlawful, un-permitted return of that banished, expelled offender, there would be their immediate seizure and imposition of that otherwise required or imposed punishment, and they go to prison — forever. Not for a little while, with ‘time off for good behavior,’ no it will be Forever. They had their chance.

And, their Banishment, usually with enforceable restitution to the victim, would be perhaps as follows:

For some cases of violent crime (Murder, Rape, or Robbery): Banishment for Life (although that is not true “justice”; hanging the criminal in public would be more “just,” with legal and Scriptural precedents in support).

For some case of non-violent crime (Burglary, and felony Theft, etc.): Banishment for a Period of Time, i.e., 5 years, 10 years, etc., according to a schedule of years based upon the severity of their offensive behavior.

If the Banished are later found in Ames in violation of their Agreement, they will be immediately and without trial taken to the nearest or assigned prison, where they serve the full term for whatever crime they admitted to when securing their Banishment.

No probation. No parole. No pardon. No forgiveness. That criminal had no sympathy for (all of) the victim(s) they made out of innocent and formerly happy individuals; therefore there shall be no sympathy nor happiness for the criminal offender, regardless of their pleas. “Equality. Equal Opportunity. Affirmative Action.” Judgment based upon ‘the content of their character’.” That is what they wanted, and that is what they shall get, all done at its best, by the best, upon the least, for the most, and especially, for the absent. Justice delayed it may be, but justice. Otherwise, hang them by their necks with a noosed-rope in public at the lamp-post, with a sign: “Murderer,” or “Rapist,” etc. — perhaps “. . . of a White man”; or “. . . of a White woman.” Or perhaps, “. . . of a Black. . . a Hispanic. . . .”

See also: Deportation, attended (i.e., accompanied) occasionally with the confiscation of property; in this circumstance, the banished criminal’s property (such as it may be), could be forfeited and/or sold or given to the victim(s) or if no victim or successor alive to claim it, then to the local, county or State general treasury; and Deportation also includes deprivation of all of that guilty person’s relevant “civil rights” and as much of their many of their “legal rights” as can be taken from them. Banishment and/or Deportation can occur if that person’s presence is deemed inconsistent with the public welfare (i.e., public health and/or safety), even if no punishment by fine or imprisonment is imposed or contemplated (although surely deserved). (Cf., *Black’s L. Dict.*, 5th Ed. (1979), Deportation, p. 394)).

Banishment & Deportation of any such person from the lawful jurisdictions of Ames, Story County, and/or Iowa, could, and hopefully would if applicable, include returning some of the convicted persons to their ancestral Old-World Nation by the same means in which they complain their supposed ancestors arrived: **against their will, and in chains.**^{134/}

And to reinforce this Plan of Justice, the several local City and County Governments, in Story County and elsewhere, upon proper study and debate suitable for introduction as

¹³⁴ RETURNED IN CHAINS. Not entirely likely; certain places in that Old African World, the leaders and populace of their present day ancestral homelands, have often refused to accept the return of their “American cousins,” citing those Blacks’ slothfulness, indolence, and habitual criminal lifestyles, thus complicating this matter somewhat. And yet, with American Blacks being slightly smarter in IQ than African Blacks, this “advantage” may work to the American Blacks’ favor, as described directly below, on the next page.

evidentiary in any legal proceeding, will more than likely agree that the presence of certain types of Blacks and other racial types — including some Whites — are incompatible with the local racial and cultural environments (political and social irritants not included), becoming demonstrably detrimental to the public safety and public health; that while the U.S. Justice Department or some well-funded “civil liberties” group may come to defend the presence of those Undesirables, to insist the Guilty remain here in their crime and disease, these same local Governments will (perhaps ultimately) succeed in their Argument that since these Undesirables, including criminally inclined Blacks, are thereby “subjects” (i.e., “citizens. . . and subject to the jurisdiction thereof,” Amendment 14, § 1) of that U.S. Government, and supported by that original source.

And that, until that same U.S. Government itself, unaided by the State of Iowa or the people in Iowa, can provide for, and send forth, these Undesirables as being reformed to a sufficient character and content suitable for harmonious living among Whites, that that U.S. Government shall take back those unruly Undesirable Citizens under Federal control, including the unruly Blacks who are all such Federal Citizens, and place them in some other federal “enclave” or such place outside of Iowa that will admit and function with those Undesirables. It is not required of the City of Ames nor any other Governmental Entity that the people in Ames or Story County or all Iowa must endure the destruction of their lives and happiness by these or similar U.S. subject-citizen savage beast creatures, merely to please the Federal Powers That Be in Washington D.C.; especially when that master-Government fails to reign in its own violent subject-Citizens, and fails to remedy to the victims, many of whom might not be such Federal Citizens, the troubles and miseries caused, and crimes perpetrated, by those subject Federal Citizens, and fails to compensate the victims for the wrongdoing of those same “U.S. citizens” subject to their Federal control.

The Expulsion process should commence as soon as possible with those who arrived into Ames from Chicago (that <the big shoulders city>) or other non-Ames locales since the Housing Department began its (possibly targeted) effort in seeking tenants from those distant locations by the Voucher system. Unfortunately, while it cannot be determined (yet) who should be sent away, the propensity of the norm that obviously attaches to the Black maternal-led culture; and the Black content of their Black character requires that we return ourselves to that previous condition and status wherein there were no such criminally inclined individuals and no crime increases as recently experienced in Ames. From there, being rid of the Problem plaguing us, the matter can be again be discussed, more racially as well as politically, in light of this new maturity based upon bitter experience; and more specific standards than superficial good conduct as the criteria can be established for who lives in Ames and perhaps who lives in Story County. There will come a time when criminals have no “right” to voucher or move wherever they want.

All this would be done within the above-described “law of necessity:” we have no other choice; it is necessary for our survival as a White, Caucasian race, and for the survival of our City, our County, our State and of the several United States of America. And that Necessity appears on the horizon, and the cause of it is negatively closing in on us daily. Why not turn this Adversity into an Advantage for everyone? Here’s how:

SEND THEM BACK TO WHERE
THEY CAN DO THE MOST GOOD.

Even though it appears statistically that American Whites are smarter than American Blacks, if American Blacks are smarter than their African cousins, as the above Intelligence Quotient comparisons suggest, then when Blacks are leaving America to go back to The Old Country, this would give those Black American newcomers arriving there more than a “head-start” in becoming rulers of that country; and becoming a new Middle Class, and even an Upper Class, with all the respect an Upper Class Intelligence may obtain, in any African country in which they decide to settle (probably based on some racially considered ancestral origin). Looking at the abysmal circumstances in Central and South Africa today, those Africans need more brains to make things work over there — brains which obviously they themselves do not have, and they are beginning to know that; and since only Blacks can tell other Blacks what to do, the superior American Black’s brain power is what they need now more than ever. African Blacks don’t have much, if any, where brains are concerned, and they are hurting badly for *anyone* that has enough to ability make things better there. (The Blacks may be dumb-as-dirt here, but over there, they will be fast approaching comparative intellectual giants).

The African Blacks now well-recognize the superior abilities and skills of the White race (and ought to have great hope that, by transference, the superior abilities of the good-mannered American Blacks also acquired sufficient intellectual stimulation by that White means and exemplar), especially after the White men from Belgium left the Congo during the “liberation movement” in the 1960s (which by no mere co-incidence matched the “civil rights movement” in America). Since that time, most all Central Africa for example had become miserable, and now, has become violent and deadly. While life under the oppressive White-raced European Belgian hand was for some reason inhumane by any standards, one Black man, a small riverboat handler in the Congo of Central Africa, was recently quoted as saying:

“We should just give it all back to the whites, . . . Even if you go 1,000 kilometers down this river, you won't see a single sign of development. When the whites left, we didn't just stay where we were. We went backwards.”

“‘The river is the artery of Congo’s economy,’ he says. ‘When the Belgians and the Portuguese were here, there were farms and plantations — cashews, peanuts, rubber, palm oil. There was industry and factories employing 3,000 people, 5,000 people. But since independence, no Congolese has succeeded. The plantations are abandoned.’ Using a French expression literally translated as ‘on the ground,’ he adds: ‘Everything is *par terre*.’ . . .

“[W]here the Maringa River joins the Congo at Mbandaka, [there] has been an exploration of decline. An abandoned tugboat here; there, a beached paddle steamer stripped of its metal sides to a rusted skeleton; several abandoned palm oil factories, their roofs caved in, their walls disappearing into the engulfing forest, their giant storage tanks empty and rusted out. The palms now grow wild and untended on the riverbanks and in the villages we pass, the people dress in rags, hawk smoked blackfish and bushmeat, and besiege us with requests for salt or soap. There are no schools here, no clinics, no electricity, no roads. It can take a year for basic necessities ordered from the capital, Kinshasa, nearly 2,000 kilometers downstream, to make it here — if they make it at all. . .

“Around 45,000 people die each month in the DRC [Democratic Republic of the Congo] as a result of the social collapse brought on by civil war, according to a study released in January by the International Rescue Committee. It estimated the total loss of life between 1998 and April 2007 at 5.4 million. . . .

[The riverboat man again lamented:] ““On this river, all that you see — the buildings, the boats — only whites did that. After the whites left, the Congolese did not work. We did not know how to. For the past 50 years, we've just declined.’ He pauses. ‘They took this country by force,’ he says, with more than a touch of admiration. ‘If they came back [today], this time we’d give them the country for free.’ ” (Alex Perry, journalist, staff writer, travel editor, “Come Back Colonialism, All is Forgiven,” *Time Magazine* > [§] *World*, Thursday, February 14, 2008, <www.time.com/time/world/article/0,8599,1713275,00.html>, visited March, 2008, April 12th, 2008).

And perhaps they would also now freely welcome home some of their smarter Black American cousins too, who, with the skills learned in America, would almost immediately commence in repairing and restoring that ancient people and their country, and in the process occupy an almost instant Upper-Middle Class, and probably much of the Upper Class, as well. Goodbye, and, Hello!

How are “we” to do that? When considering the “material” to work with selected from among the American Blacks of today, it may seem almost impossible. The life of crime many Blacks have taken upon themselves may not always be so ‘genetic’ as ‘learned, induced, copied.’ If the latter, there is hope for both American Blacks and the African Blacks. But there is in fact a way to do to help the suffering African Blacks, as always, Blacks in general are the only ones to accomplish it among other Blacks, regardless of their continental location. It requires a “voluntary repatriation” by American Blacks to Africa, if that is what it could be labeled.

The answer to solving these problems — which again are not “ours” as White people to address — requires the involvement and the actions of those decent, non-criminal, (moderately) successful American Blacks, who can be of great help in Africa, and probably more so than they are here in Ames, in Story County, or in Iowa or in America. And as they occupy their rightful Place there in Africa, and as they help restore the health, safety, and dignity of their racial brethren in Africa, they can also nearly “have it all” at the same time — and far more of that “allness,” and far more of the respect that accompanies it, than could ever be obtained or attained by those same Blacks here in America. If Africans are approached in a compassionate manner with an honest and open intent in helping and saving them from their miseries, the African Blacks would more than likely put their faith in the American Blacks, and those American Blacks, being what they are and/or what they can be, will not fail them.

But these American Blacks cannot be successful if returning to Africa by only one or two individuals at a time; they must return as a group, and a large group, ideally already, if not quickly eventually, personally acquainted with one another, arranged into a co-operative, functional organization, divided into “departments,” each person having a “office” and a “duty, a responsibility.” In this manner, they can work together as a unit, as a societal machinery, but only upon being previously accepted by the inhabitants what African place to where they go. (That will not require much outside impulse, when they see what will soon benefit them).

Also, this effort cannot be done simply by getting up and going there and then deciding what to do. It requires first the selecting of an African place in need and where their American abilities can be utilized to make a difference; it will do no good to send them(selves) to a place where there is no fertile ground for their abilities to be established, nor to a people who cannot or will not improve, with help. Second, it needs obtaining a favorable response to their organizational inquiry from the “government” or other “authority” of that African place, to see if the American Blacks, with this fairly specific plan, would be welcome. Third, they would then, in a preliminary manner, go there to assess the needs and potential for success; and finally, if favorable, this group of American Blacks will be moving to Africa to commence with this great and noble effort. They would need doctors and nurses, electrical and mechanical engineers, carpenters and plumbers, truck drivers; the professional and skilled and semi-skilled, as well as common office and labor workers; a veritable army of American Blacks with sufficient abilities. They can do this. And the world will look very favorably upon those American Blacks who see this need and act upon it, and provide additional support as may be needed or wanted.

This will also necessitate the financial and technical assistance from some governments, the several corporations, foundations, and also from the Whites and Blacks here in America, and in Europe, for example, to provide the medicines, the tools, vehicles, and other “hardware” to accomplish the task. As a White race of people, Blessed by our God with plainly a very superior intellect and ability, it is our Duty, as being among the Privileged with that ‘Noblesse Oblige,’ that noble obligation, to see that the lesser Blessed of our God’s children are well-cared for. It is more than simply an Opportunity. It can become a Redemption.

This effort and its goal, if we really admit it, and if we really believe in it and then do it, can be easily done. All we need to do is give them the supplies; they will do all the work, and the African Blacks will help with most of the common labors. The more successful this effort, the more American Blacks will be encouraged to remove to Africa and share in these profitable successes.

The ultimate goal is to get that African locale to be self-sufficient and functional; it also is to place the American Blacks in a superior position there, with their probable good sense of the “American way of justice,” so they can govern — not Rule, but Govern — these newly reformed African people and places. The African Blacks need a good governance, they admit they need it, and their history for the last 50 years of Black self-rule, self-government, whether nationally or individually, proves this to be true. The suffering Africans *want* to be *rightly* governed, and they will accept a superior mind willing to govern them rightly. Anything less than sufficiency and good government is a form of welfare; they don’t need welfare, they don’t want welfare, but they do want a paternal, firm hand of compassion and guidance.

This may be seen by some as a variation of colonialism, or a limited colonialism, this time by émigré American Blacks living in Africa even as legally African Blacks. And that may be true. But what the African Blacks suffer and endure there today is far worse than almost anything they suffered under European colonialism; it is far worse than anything the American Blacks endured even while under slavery here. Even the Africans would admit that, especially when offered relief in this “racially-based, semi-colonialist” manner. The riverboat man tells us this, plainly. They need our help. American Blacks can give them that help, in a way the African Blacks can understand. But American Blacks have to go there to be of any help. Thought transference is not a viable option here.

Now we see can how the ancestors of the American Blacks today call upon them from the grave: “Do not forget us; remember us, and help us, by helping them.” A more noble cause cannot be conceived in the minds of mankind quite like that of successfully helping, if not also saving, one’s own people, those who also are descendants of one’s own ancient-most ancestors, during their greatest hour of need and necessity. What else could compare? Let it happen. Encourage it to happen. Make it happen. Let them go home to a lauded welcome.

But here again, having said and read all that, we in fact are not in such a laudable circumstance as being the benefactors of a helping hand. We are in Ames, in Iowa; we have problems, particularly with Black people here who have become more violent and disruptive and rebellious than can be tolerated. So to end this mess, at least ending it in this Commentary, we most come to a Conclusion of the Matter. And even that requires more effort in addition to what has been accomplished to this point, whether by your Presenter or by the Reader.

PART XII.
A SUMMARY OF
THIS ENTIRE COMMENTARY

XII. – A.
A Statistical Review of Our Miseries

It shall be readily remembered, as shown above in enough yet not enough detail, that while one race in particular, the Whites, are about 90% of the Iowa population, there are also among us the Blacks, who are no more than 2% of that Iowa population, and perhaps about as much in Ames. The statistical appearance in overall Iowa society, with Ames happily — at present — not reflecting or suffering similarly, reveals that:

The Black population increases are far greater than the White population, because:
The White population is dying out 4 to 6 Whites for every 1 White that is born in;
The Blacks are berthing in far more children than Whites are.

Nationwide,
Blacks commit 90% of all the violent intra- and inter-racial crime in America;
Blacks commit crimes against Blacks as much as they do against Whites;
Blacks commit all types of crimes, multiple more times than Whites;
Blacks target White women for rape 200 times more than Whites do Black women;

In Iowa,
Blacks are almost 7 times as un-employable as Whites;
Blacks are 2% of the State population yet 25% of the Iowa prison population;
Black women, being about 1% of the State population, are 22% of all women prisoners;
Black children are 4% of the State population, and represent 25% of the offenders in the State Juvenile system; and,

Against Lawfulness and Orderliness in Ames,
At or less than 2% of the population,
Blacks are or can be suspected as being, responsible for about 50% of the rapes in Ames;

And almost 90% of rapes in the ISU Campus;
Blacks are or can be suspected of an unusually high percentage of all crimes in Ames.
?? ****

Against the Public Health,
Who knows what serious and terrible diseases they have, or bring with them?
Blacks acquire (and spread) more sexually transmitted diseases than any other race.
They are 14 times more likely to have a sexual disease than Whites;
25% of all AIDS case are among Blacks, as a nationwide majority;
22% of HIV cases are among Blacks;
42% of all gonorrhea cases are among Blacks;
17% of all chlamydia cases are among Blacks;
50% of all Black girls / women have one or more STD.

Blacks are 31.1 times more likely to be infected with syphilis and 44.0 times more likely to be infected with gonorrhea, as compared with Whites.

Black heterosexual males were about 14 times more likely to be HIV-positive than White heterosexual men.

In Iowa Schools,
While Blacks are 4% among State-wide enrolled school students,
Black 4th grade students were at least 10-15 test points behind Whites;
Black 8th grade students were 30 test points, and 3 learning-years, behind Whites;
At least 22% of all State-wide student disciplinary actions are against Black students;

In the Ames Schools,
Perhaps 8% to 10% are Black students, yet, within the last two School years,
of all disciplinary actions,
about 33% were against Black students in all the Ames School System;
about 30% were against Black students in all the Elementary Schools;
about 45% were against Black students in the Middle School; and,
about 20% were against Black students in the High School.

And this is only a partial, if not also painful, list of adverse acts perpetrated by a numerical super-minority Race of People who are only 2% of the Iowa population, yet these represent a substantial percentage of the origins of the increasing, nearly overwhelming adversities and miseries and crime brought upon the numerically super-majority White people in Iowa by some (*though not all*) of the Blacks extant or incoming. Whites tolerate, *tolerate*, **tolerate**, those criminally-minded Blacks, who have more than abundantly displayed the fact that their Black culture is totally incompatible with the White culture, and that this is not a remediable situation; they have more than abundantly displayed “the content of their character” — only occasionally for better and usually for worse; and, for the Blacks such a display is almost always a content-characterization proven for the Worse, obviously working laboriously *against* any and all White people, as much as it is against their own Black people.

I hope that our Countrymen will open their eyes to the present danger.
I fear it is useless to waste arguments upon them. —

***The Thunder of the Enemy’s Cannon —
The pollution of their wives and daughters —
The cries of their Famished Children — and
The Smoke of their burning dwellings and businesses;
This only, will arouse them from their induced slumbers,
And yet even then, it may be too late.***^{135/}

XII. – B.
FIRST CONCLUSION:
“IT’S A BLACK ISSUE,”
And Whites are Not Invited

Every race has its intelligencia.
Every race has its very smart people.
Every race has its really productive people.
Every race has its truly honest people; reliable, and trustworthy; hard working;
Every race has those who are a good example of their “people”;
Every race has those who prove their race is worthy of respect and continued existence.

The intelligent among us all bring forth advancement in humanity; they obtain Ideas & Solutions to Problems that are far in advance of most others. The smart people know what to do with those Ideas, and how to Plan that advancement; the productive people labor and Produce the results that prove those Ideas correct and make the Plans happen. These are a fit example of how those intelligent people are a blessing upon their own people, and for that, at least, they usually are a blessing upon all people. These are the “good people,” who bring upon their race a dignity and respect and restraint, so that anyone would welcome them into their neighborhood. While of a specific race, there is no racial boundaries to this intellect and its successes.

And then, there are — “those other people.”

Yes, “those other people,” the ones often complained of by their own race as much as by those of other races. Those Other People, whose personal conduct brings upon their own people a social disgrace. Those Other People, who, for what intelligence they may have (and some have plenty of it), are not very smart; they do dumb things, and get into more trouble than they are worth. They cannot, do not, or will not, be productive, nor help to solve any Problems; they as often create Problems, towards which the intelligent people among them must then divert their attentions, to solve the Problem. They are not honest nor reliable, nor can they be trusted. If they work at all, it is better they didn’t work at all. Let them sleep until their eyes are tired of being closed; then let them take a few hours to scratch their unwashed toes, if that spares us from their wrongs. They are a fit example of how they are not a blessing, but a curse upon their own people,

¹³⁵ THUNDER & POLLUTION. Paraphrasing the American hero William Barret Travis, a Texas patriot, February, 1836, from a quote by William C. Davis (1946--), author of many Civil War and Southern histories, *Three Roads to the Alamo: The Lives and Fortunes of David Crockett, James Bowie, and William Barret Travis*, (Harper-Collins Publishers, New York, 1998), Chp. 20, Travis, p. 522). They lost their structural Alamo and gained the Texas Republic. If we lose our racial “Alamo,” we lose everything. Everything. There will be no “recovery.”

and for that, at least, they are not a blessing upon any people, but a curse upon all people. These are the “not so good people,” and these often, if not always, bring upon their race a dis-grace and inducement of lack of restraint among others, and obtain from other races that dis-respect which never seems to go away, and which causes untold suffering upon their better, innocent racial brethren. These are the other people no one wants to have in their neighborhood. And usually there is nothing one can do to keep, or kick, them out.

While appearances may be perceived, and conclusions obtained as well as deceived by all these points of detail in this Commentary (and beyond), many of Black America may not desire to raise themselves up from the pit of Iniquity and Un-Righteousness, nor divest themselves of a long-held hatred for another Race of peoples; maybe they like it that way. Even so the populace in Ames, on their own initiative, including the local Black community, can turn this potential Adversity in their own town in to a positive Advantage, and perhaps a nation-wide Exemplar of Good Race Relations. Your Presenter has not lived in Ames long enough to tell anyone here what to think or what to do; he does not know if this is a new idea or a worn-out old one; nor is he aware of “who’s who in town”; but later, perhaps, more so than sooner, these ideas of racial and inter-racial resolution will present themselves on its own, anyway.

It seems likely, but not so obvious, that the best solution to the race and crime problem here would be first, that the Black community would address the conflict themselves, among themselves; but this may not be so likely, if the newcomer Blacks impose some kind of gangsterism that terrorizes the Ames Blacks extant into silence or inaction (as it is or may be done in other cities, to great success for the evil-doers). Second, it would require an organized effort among the Whites, or at least those Whites acknowledged to be leaders of them, to quietly go to the equivalent leaders of that Black community — assuming they have any, and they do, with no fanfare or newspaper headlines or announcements, and ask them to bring these newcomers into line with the local, relevant cultural and social customs, providing what assistance is needed — but only when it is asked for, since at the societal “bottom line,” only Blacks can tell other Blacks what to do and why. That may require some seemingly unassociated police involvement, removing those who would obstruct this effort.

These corrective measures would be done by the leaders of the Black community; the actual leaders, recognized by the Blacks themselves as being their own racial leaders. They probably would be citizens in good standing, probably “well-Churched,” and either successful business people, or educators, or otherwise able to demonstrate their worthy status, regardless of financial holdings, among their own Black people. Individual wealth is notwithstanding, for money often brings a contempt for those beneath the other’s wealthy status. It will do no good to promote the matter as if a “Help Wanted” advertising would awaken those for whom the commanding of this effort was intended. Little good, perhaps no good, will result if the local newspapers were to headline an article, “The Ames City Council / Police ask local Black leaders for help. . .” Those Blacks who are perceived to side with “the Man” will soon find young and old Blacks, who need to hear the “message” from their own people, will turn away, deaf ears and closed eyes. It must come willingly from within the Blacks themselves. They need a nudge.

Therefore, contacted or not, let the Blacks themselves be the ones to “bear down” on their own kind. Because from your Presenter’s experience over all these years of being with, near, or around the Blacks, less sometimes, more other times, the Black people will not be told what to do by White people. But they will listen to their own racial kindred. And there is where we might

find that “positive” effect to resolve this potentially greater increase crime and social conflict. If they fail, or if they do not to attempt it, or refuse, then the Whites will step in and solve the problem “in the usual manner.” Not a threat, not a promise; but a natural reaction. An abnormal reaction would be no reaction at all. And from the looks of that November 27th “Changing Cultural Face of Ames” meeting, the “normal reaction” is beginning to come together.

In this manner of good Blacks speaking to, admonishing, disciplining, other troublesome Blacks, and with their co-operation, the Ames Police Department can avoid and avert this potential crime increase, as well as avoid a racial conflict nearing riot standards, and the people in Ames can avoid those constant social chaffings, without stirring up any undue trouble, while letting these newcomers arriving into Ames know that there is an enforceable Standard Of Conduct in Ames, one of Orderliness and Lawfulness; and that there are those here who will more than willing to enforce it, one way or another: “You be good, or you be gone.” And even if they are good, if they went “gone” to help their African cousins, as suggested above, that would be even better. There, everyone gains.

XII. – C.
SECOND CONCLUSION:
WE MAY YET MEET OUR FRIENDS,
And They will be Us all.

This problem of the Blacks not being “included” among the individual White people and among others in Ames, and the Ames populace at large not willing to include those Blacks in their overall community, first, should be recognized as an age-old problem that can be solved by willful, intentional co-operation, not by the negative effects of laws, human rights commissions, fines, or prisons, or “government intervention”; second, it must be admitted that the original source of this problem cannot be erased from the past, but it can be resolved in the present, and thus avoided in the future, by the positive corrective means of individual and racial responsibility, including the promotion of the basic principles of the two above suggested slogans of lasting use and truly equal rights: “Respect your race; if you don’t, they won’t”; and, “You be good or be gone.” For starters, it can be as simple as that: respect and expect.

(For the Task Force’s Final Report, see this Commentary’s Attachment I., Incls Task Force Final Report, and your Presenter’s Comments regarding it, in Attachment J., Comments on ITF Final Report, the edited text of which was presented above, in the Introductory paragraphs, at A Review Of A Video Recording Of The “Changing Cultural Face Of Ames,” November 27th, 2007 Meeting, found immediately below the Section titled: Thinking Of Ames As “A Little Chicago”: Is It Really A “Black & White issue?”).

As for individuals addressing some desire for “inclusiveness,” as if they deserved it, or thought it a “right,” it is a simple matter. When encountering others, of any race, especially in the inclusiveness circumstance, the means of expressing it, even minimally, seems so simple as to be thought complex, yet it is also almost inconsequential: it need not be demonstrated on a street corner, although, by the records of inter-racial conflicts as seen above, that is where it seems to be occurring more often than not, and not happily. All one needs do is acknowledge that the other person *exists*, and has a right to exist, here or elsewhere. One need not inquire as to ‘how the other is feeling or doing,’ or ‘what kind of day they are having,’ because one or the other

really doesn't care to know; nor do they care about one's own. It must be mutual; and that is the problem: it won't happen. Crime statistics shown above will disprove suggestion it could.

There is no necessity to engage in any lengthy or in-depth social "dialog" or conversation or 'meeting of the minds,' because this has been tried for decades, over 40 years of it; and it has not worked. A few people of each race come together and agree; the newspapers report this event and its results; no one else on either racial side bothers to agree with them. Only liars and malcontents would suggest it has worked. Look at the above crime rates and those who perpetrate them and those who suffer for it. Their ideas and ideals are not always one's own White ideas or ideals, except for those basic human needs and wants as found anywhere in the world, even among those we believe to be primitive; i.e., prime-ative, primary, the lowest level of social complexity, ultimately based upon simple, basic human emotions, fears, and needs. One needs only express that mutual acknowledgment of the other's and one's own existence; that among the multitudes thronging upon the face of the earth, often living in more populace density than here, they find themselves in the Western Hemisphere, on the North American continent, in the United States of America, in the State of Iowa, County of Story, in the city of Ames, and right there in the middle of a pedestrian crosswalk at 5th Street and Douglas Avenue, this Black man, and this White man, whose respective races at large seem determined to be (and ever will be) in perpetual conflict, pass by each other in peaceable circumstances, silently admitting, with a nod of the head or a brief, quiet comment of greeting, that the other actually *exists*, and has a right to do so, with all the attachments of humanity that accompanies that existence. It could happen, but the past says it will not happen. So it won't happen, and both races are happy with it.

This is all one needs to do. Any more than that is helpful, but if "inclusiveness" is the desired circumstance, even this little effort is more than enough for essential strangers, particularly for strangers of different races, and it could set the proverbial table for further "inclusiveness," should either desire it; not everyone does desire it, nor is it always desirable. Neither will change; acts and re-acts will remain as they are and were. And it can be admitted, again silently, that, while being a "right," such individual or mutual existence also can be a provocation. Too bad for the provoked; what misery for the provoker.

This has been said so many times: Our God-blessed, greater-Blessed White, superior minds have been Godly appointed to attend to the needs of His other, less Blessed, less Appointed Children and Creations, who as often require, as needed, a superior being within their presence to preserve for them the necessities of life that will assure them of happiness and a future. Up to this day, the record of humanity shows that the White race has demonstrated a "double-mindedness," both a compassion and a contempt, for other peoples of lesser Place and Intellect; we have been and are as much a Curse as a Blessing, a help and a hindrance, at the same time. This is not good, and the present circumstances in the world prove this to be so. Yet what problems we created, we can solve, because what problems exist came into existence because of a superior intellect, and thus only a superior intellect can solve those same problems.

If we White people, the Caucasian raced people, as those God-blessed people with all the advantages life can offer, fail in this Duty, this simple and easy to manage Duty and Obligation of the Privileged, then we also fail in all the Commandments of Scripture, and all the Gospel teachings of that Master Christian, Jesus of Nazareth, in whom so many White people find their Exemplar and their Faith. Therefore, the White people of the world, and even those of Ames, must carry this racial Burden, whether they like it or want it or not; and while appearing heavy,

this Duty, this Obligation, is in fact very light, first because “we” have the capacity to bear it — “they” do not. “We” were exercised, and well-taught to do it, although we did not know it then nor believe it yet now; “they” were not prepared, and they *do* know it, or soon will.

Second, it is because as it is admitted elsewhere, our God does not burden us with any more than we can bear. This, therefore, we can do. And third, most importantly, unlike the gods of other racial peoples, our God is greater than their gods, and even their gods admit this to be so. Also, unlike those other gods and their worshipers, our God answers our Prayers — but only if we pray correctly; otherwise, we ask amiss, obtain nothing, and — believing we received something — we proceed on a foundationless basis into a continuation of the abysmal failures that we now have. Thus, all these Good and Righteous Acts we can do, and we shall do. Our God will Help us. He always has, and now, more than ever, He will. But we have to Ask.

Reform we must, reform we shall.
Lead we must, lead we shall.
Exemplar we must be, Exemplar we shall be.

XII. – D.
“TODAY, I WEEP FOR MY PEOPLE.”
You remember “America,”
don’t you?

And now your Presenter turns from the Black people, having said more than enough about them, and to them, desiring no more of them; and he turns his racial face towards his own people, the White, Caucasian people, those overly-God-Blessed people, and he addresses their recent and ancestral memory.

For those Readers who were born as or before the “Baby Boom” era, you remember America, don’t you? That “White America” where you grew up in? Where all this massive racial and wide-spread crime trouble was not there, and everybody essentially got along with each other? If your Presenter can remember it (and he is, to his own amazement, getting rather ‘long in the tooth’), so can you as a White person, as a(n almost, or well-past) middle-aged person. Those were great days. You remember them. But those days are almost all gone now. We can get them back, if we only Seek and Ask, and Receive.

“Today, I weep for my country.” Those were the serious and very saddened words of the very elderly United States Senator Byrd of West Virginia, a very old man who has lived long enough to know of what he speaks, as he addressed the United States Senate late in A.D. 2006, as he was contemplating some of the terrible and oppressive Acts of The Congress Assembled, burdened upon the people of America in some supposition of a war on terror. He was worried that our nation will become yet another dead nation, thrown upon that high Scrap-heap of History — that un-forgetting, un-forgiving record of humanity’s life-works, piled so high with Governments recently gone and long past, and Graveyards filled with those who defended them as with those who opposed them. It was because of an induced national as well as individual inability, or lack of ability, or lack of desire, of his people to restore their country to its former greatness and rightful place as a leader of the world. These historical monuments represent a people’s failure, not a Government’s failure, because no government exists without the will or lack of will of the people over whom it rules or for whom it governs. It was for them to

demonstrate such Greatness and Place, as a fit example to all of how good government ought, or ought not, to be accomplished.

And Senator Byrd's words are as fitting here as they were there, when that Body Politic slud down a well-greased Legislative hill into the morass they brought with them that also is presently afflicting all America, regardless of "race, color or creed." (Although some races are much better set even if they are worse than before). But here, these words contemplate the circumstances not of what is, but of what was; what we once had and have now almost entirely lost. Today, your Presenter weeps for another, far more worthy Cause: he weeps his own people; he weeps for his White, Caucasian peoples, who are dying out faster than they are being born in.

When looking upon all the Wrong Doing, and the unrequited Acts of Criminals, and the racial confusion, and troubles, the debauching of our sound American Christian morals, all those good morals once founded upon the Principles set forth in our Scriptures now removed by a liberalizing stealth; and when we see such criminal and racial destructiveness cropping up everywhere and such immoral displays broadcast at all times in all places by all means, sometimes, is it no wonder we find ourselves compelled to raise up our head from our self-assumed, often time-consuming if not self-defeating labors?; and upon recognizing these evils, is it no wonder we are horrified that matters are as bad as they are?; that when we really come to the proper conclusions, it will be found that we allowed these problems to get this way — or that others, in whom we placed our faith and trust (such as The Government, and The Church, and The Schools, at all levels), failed to keep the peace, or now, failed to put this rebellion down.

There is no peace anymore, there is no justice; and some racially anti-White people who hate us threaten us by saying 'no justice, no peace' for themselves, and only for themselves. Yet the anti-Whites are the unjust ones, and they are the disturbance the peace. They care not of law or of lawful conduct, nor of order or orderly behavior; they care little who writes our laws or anyone's laws; they care less who enforces those laws. They refuse to obey those laws, and yet insist that we as Whites must obey.

Our White men are being murdered, and our White girls and women raped and murdered by these racial-based criminals who rebel against the very source of their life existence; our homes broken into, our stores violently robbed, our automobiles stolen, our laws broken, our faith in government shattered. Hell, like a bulldozer, is at our doorstep, and the whirlwind of racial and religious hate against White people sweeps across street and walk. We are not safe in our own homes, in our own neighborhoods, in our own cities. Riot rules. The White people fear. They live in fear. And they have every right to fear.

And to escape the awful, if not terrifying vision before us, and seek some sense of solace, we might think back to a fond and comforting memory, and remember America as it once was; as it was in Yesterday's time; as in the days of our childhood, when everything was so different, and so much better. When we were happy. The America of your childhood, and of mine, in the 1940s and '50s, and early '60s? Those were great days, weren't they? We remember them.

And when we do remember them, we can also contemplate the Nature and the Consequences of those prophetic, and solemn words spoken on the Senate floor only a little while ago, and say to ourselves, quietly, as soon openly and loudly:

“Today, I weep for my country. Today, I weep for my people.”

Although my eyes are dry most of the time, when I am in contemplation of my country’s problems, and my the problems afflicting my Race, and when I am remembering what it was like in the early days, I too begin to weep for my country, in a way unseen outwardly; and to weep all the more for my White, Caucasian people, who suffer so much, and so terribly, for such wrongful reasons; for our was a great nation, and it is declining, ever faster.

And even though I myself was a mere child at the time, in early grade school, I seemed to know that I was living in a great nation; one that had the absolute respect, and sometimes fear, of the entire world, from both friend and foe; and rightly so: we deserved it, having obtained, and attained, that high Place and that sublime Glory by doing it the “old-fashioned way”: we earned it. And we were very good at it, and we were ready to do it again.

When I was little, I was told my country had recently, only a few years before my earliest years, saved the world from several terrible plights; this was often told. (Although much later, I had to learn the labor was only half finished, the wrong “usual suspects” were involved, and the remainder who were, are yet with us — among us, over us). The world should have been grateful for what we as Americans did, and it was.

For that, I simply knew, as many of my childhood friends did as well, and unspoken as assumed though it may have been, that we as Americans were something “special,” even though I had no understanding of exactly what that “special” was or why, but I knew it: we Americans were special; we were different; better than the others. But now I do know.

When I was a little boy, everything was different than it is today. It was all much better.

We did not need to lock the doors on our house. We did not need security bars on the windows, or home burglar alarms, as if we were making prisoners of ourselves in our own homes. There were no criminals rampantly running about outside. In those days, women who lived alone could sleep without fear, and go out shopping with no worries of being kidnapped, raped, murdered. It was a time of peace, and mostly, a time of safety.

A boy could be his usual forgetful self and leave his ball glove or bat or toy at the park, and it would be there when he came back to get it, even on the next day.

We did not need alarms on our automobiles. Everyone knew whose automobile it was, where the car keys were — in the car; and they knew who ought to drive it, too. And nobody stole our cars, either, no matter how new it was. It simply was not done. Good boys did not do that. And we were good. (Most of the time). The police, and other adults, watched for us, just to be sure we were.

Stores in our neighborhood, at least where we lived, did not need those heavy metal gates on the front and back to protect them from intruders while the owner was gone. (I call them “the mask of the ghetto,” and a precursor to the near future’s torment). People did not break into stores and steal things in our towns; but bad people did it where they lived, and where we lived sometimes, and they paid dearly for it.

And at our neighborhood banks, and high-dollar stores, we knew the clerks and managers, and we could talk to them. They did not need thick bullet-proof glass at the teller windows, setting everything and everyone so distant from us. They had no use for metal detectors or special electronic locking, double-door entries. They knew we are not criminals.

There were no large and roaming street gangs in my town, nobody constantly took what and whom they wanted, and hurt or killed as they pleased, doing so with impunity, with no expectation of any form of retribution at all. People rarely did that then, and if done, it was not for long.

As children, we obeyed our parents, and we respected the law, and respected the police officers, and our teachers, too. They were our friends. We expected to be punished for something we did that was wrong. We even felt guilty if we did wrong and were not punished for it, whether anyone knew of our acts or not. Fear of discovery was enough to keep most of us in an orderly and respectful line. We were not slaves to be commanded around, but we were good boys and girls. That's the way we were raised up, in the America of our younger years, in White America. Remember? Sure you do.

We could go out of the house and play for hours at a time; ride our bicycles all over town; and be with our friends, and be at the schoolyard or playground or swimming pool, and our parents never worried about our being beaten, robbed by gangsters, or raped or molested or killed by repeat-offending perverts.

We could walk on any street, in our town, and on as many in neighboring towns, at most any hour of the day or night, almost no matter how old we were, and we could do so in complete safety; nobody bothered us.

Real fear, fear of crime, was not something we knew in those days, for America was great, and for the most part, because we knew America was great, we knew we too were great, and we acted as a great people would act.

The schools educated us with real and useful facts; the teachers were good, and well-trained, and happy in their work, devoted, often thirty or more years at our grade school. For them, it was more than a career, it was a life; a life-style. They were concerned about what they taught. And as their students, we were required to learn, and we were expected to get good grades, and graduate from high school, and maybe go on to college, too; and we were to make something of ourselves as honest and productive citizens.

Do you remember that? I do. I could have done better in my life, and maybe other Readers could have as well (however it took all those years to get us to where we are, no matter what we did, good or not so good; any other life line and we would be elsewhere); but those foundation stones in living were what helped us get to where we can write or read this Commentary. It was a hard road, as maybe your was too. But it was not a life surrounded with crime, as it is getting to be every day. The Newzies didn't make sure we are afraid.

Back then, we could all get jobs, and earn enough to get by, and as often, earned enough maybe to buy a house of our own, big enough, and still pay our bills, have a happy family, and live "The American Dream," while gathering together enough money to give our children a

better life than we had, which was better than our parents or grandparents had. They did that for us, and we tried to do that for ours. Sometimes we failed, often not by our own fault, either.

For the longest time, every generation in America was better than the previous generation, and far more advanced in technology. We amazed even ourselves. We led the way, and we led the world. The world was amazed, and wanted to obtain it. We wanted it that way. And the world was grateful: our success was their success, too; and they knew it. They relied on us to make everything better.

People then in general had good morals; there were some sinners, of course, but not openly. Respectable and respected people kept personal and private matters to themselves; they were careful, and discreet in their conduct. If they had any un-righteousness, no one knew of it, and sometimes we did not even know of their righteousness, unless discovered.

Our elected representatives and public servants listened to us (or they pretended to very well), and they obeyed our will (most of the time, anyway); the police respected the citizens and “hated” the criminals with that ‘perfect hatred’ of the Biblical psalm; our courts applied common sense in their decisions about circumstances and laws, derived from logical legislative enactment.

And the Constitution was respected; and the law meant something, because it was all easy to understand, mostly. It meant what it said and said what it meant. There was little quibbling or trifling among the average citizens; that was for side-stepping malcontents. We were good people, and had no use for that.

None of us were offended, and few were embarrassed, and many expected, to stand together in public and pray, and name Names, too; and no one criticized us for doing it, not even at school or the football field or at work. Our religious faith and our religious icons were respected. No one dared to condemn them or attempt to remove them from public places.

There were so many true and good Americans in this land then, which was so far from any known or possible enemy, that no one worried about any other nation or people or their military might invading us. So we didn’t need all kinds of guns and bullets in the house for that purpose.

People in America of our childhood had respect for themselves, and respect for others, and for America as well in those days of my care-free childhood; and this was most likely the same in your childhood also. It wasn’t a perfect society, as anyone could see, but it worked, better than it works today. America was great, in those days.

THAT was America as ***I remember it***, and it was the America as you would remember it as well. THAT was America as our parents and grandparents wanted us to grow up in and to remember.

It is ***not*** the America of today.

It is ***not*** the America we wanted our children and grandchildren to grow up in.

It is ***not*** what we wanted them to have as an inheritance.

It is ***not*** the America we wanted them to remember in later years.

But it is. And it is all wrong. And you know it.

Sadly, since that almost “golden age,” in the last twenty or thirty years or so, America has changed, and not for the better, and the evils and ills of America are Part & Parcel with Ames and Story County. It was a slow change, at first — “incremental,” as the social engineers and educationalists (anti-Christ communists, really) would call it — intentional, it now appears; and now changes are becoming so rapid we can hardly keep track of it all; and there are far too many political, social, religious, economic, and military battlefronts for any one individual or group to combat. It is now to the point of nearly a free-fall into the Pit of Misery and Oblivion of Shameful History.

Looking at our own city, and our own American people, and what do we see? We are compelled to see so much pain on so many faces. We have been forced to see so many dirty sights, and dirty places; such a rough and wide-spread brush of the mis-colorings of the Un-righteous, smeared everywhere, exalted in place of any sense of Righteousness, and unopposed by those we thought held Office to stop it, whether Church or State.

We have had to close our eyes, and close our minds, to avoid being overwhelmed by the evil of it all. It has gotten to be too much to bear; it has invaded our life, and it afflicts our soul; it is as if our God has darkened His Face in anger, and turned his Face from us in disgust; and who can doubt we are miserably Cursed, with no perceptible way of being Saved. We have become numb to the pain, unresponsive to the needs of others, not even of the needs or pain of ourselves. Our world has changed, and slowly; yet suddenly we discovered it this way, suddenly.

Some of the Readers here in Ames and in Iowa have lived long enough to see more of that change than other Readers; some recognize these changes better than others; and a few have discovered the causes of it, perhaps more than others near or afar have. None of the good things about America that you or I remember from our childhood are the realities of today. Today’s problems are a “sign of the times,” and a sign of the future also. These are not good signs, either. Cannot we read the ‘sign of the times’?

Something must be done. Talk has done us no good. We tried that so many times, it is not worth the effort to follow failure with failure after failure. To Blacks, talk is a sign of weakness; and all we do is “dialog” with them. Ha. And in this Commentary, hopefully someone greater than I am, perhaps among, or greater than, the Readers will find the Source and Reason and the impulse for Action, and then *do it*. It may not be accomplished in my lifetime, or your lifetime, nor in the lifetime of those now here; but it must be done. If there would be any dissenting voice heard in objection to our own White, Caucasian racial Awakening and Awareness, if any would obstruct us in our effort to save ourselves, it will come loudest from those promoters of liberalism, and the legalistic parasites of the “civil rights” laws, which helped to bring upon us all this terrible calamity.

In the end, regardless of whether the Blacks talk to Blacks and get Blacks to conform to the Ames way of life, or Whites and Blacks together or separately merely ‘talk the talk and not walk the walk,’ it will be us, the Whites, who eventually will either clean up this racial mess — as usual, or it will be us, the Whites who suffer —as usual; and it will be us, the Whites, who will correct all those Wrongs the White and Black people complained of in November of 2007, and of those much earlier, or it will be us, the Whites, who perish for that failure.

The end is not yet known. Nor can any predict.

But soon, we all may meet our friends, and they may be us all. If not, one stays, one goes.

YOUR PRESENTER'S
CLOSING COMMENTS:
The Beginning, at the very End.

“Work With What You Have” (Being probably more confusing than explanatory)

Your Presenter re-arranges the circumstances and setting of his appearance by means of this Revised Edition of this “Inclusiveness Commentary,” sent to the Ames City Council and to the Ames Inclusiveness Task Force in the following manner:

Pursuant to the Opinion of the City Attorney for The City of Ames, this august panel comprised of the Task Force had and has three significant weaknesses, any of which would render its efforts nil and useless:

They had no powers to subpoena anyone's appearance;
They had no powers to compel the giving of testimony;
They had no powers to compel the production of records and documents.

The Task Force was and is as a watchdog with no teeth and no bark.

Therefore, concerning any statement, oral or in writing, which your Presenter may make in this Commentary, or if called, at any “hearing” or other gathering public or private for making such statements, your Presenter reserves the right to revise and extent or retract or redact any or all of his comments at any time. (Something not everyone is blessed with having). Assuming he condescends to appear. Little good is done preaching to the choir, and less to diehard sinners.

And it would seem, when contemplating the width and breath of this Commentary, that your Presenter may have become, unfortunately and by no willing co-incidence, to be the first, perhaps locally, to apply the purpose of investigation and research into one of those truisms, which, however plain, are never stated until some active mind employs them as foundations for more intricate inductions, deductions and conclusions, of which your Presenter believes the Reader, particularly the White, Caucasian Reader in Ames, Iowa, is capable of accomplishing.

Aside from that, having spent so much of life completing this Commentary, all this effort surely was a waste of time; who would want to spend any time at all reading almost Three Hundred Twenty pages of dense, statistical material; and then contemplate the nature and consequences of all this technical stuff — and then wade through the deep and wide comments of your Presenter; and then, weigh in with their own, now stimulated opinions; and then, discover that they must *do something about it?! Nobody. Nobody would do all that.*

There was no real need for your Presenter to devote the effort to all this, because in the end, investigations may prove Who's Who & Why; but Violence solves everything. Violence always has solved everything, human history proves violence solves everything, and only a

moronic liberal puke with the newspaper jammed in the ears and a TeleVision taped over the eyes cannot see this simple truth. Violence will solve the racial and crime problems in Ames, and the percentages indicate Blacks lose. Big time. If the races, White and Black and Hispanic and others, get tired of One victimizing Another, it will be violence, not rhetoric, nor apologies or reparations, or apologies or anything else, which solve that problem. The last one standing wins.

Your Presenter himself is a Caucasian, a White man; and for many years he has found that if there was to be any semblance of “racial harmony” in his life, it was, it should have been, found among White people. This, unhappily, has not been the situation, particularly ever since the newz media during and after the ‘civil right era’ altered the consciousness of his own White people into lowering their heads in a presumed and usually undeserved shame, compelled by subtle, aggressive suggestion and mental manipulations into admitting what they did not do; and allowing themselves induced into dreaming the “American Dream,” the racial dream, that Impossible Dream, along with everyone else: ‘we are all the same.’ They forgot about the “American Reality,” and they were never told of their ancient-most ancestry and the Blessings attaching thereto. Worse than that, if such could be, they also forgot to consider “the content of the character” of those who afflict them; they denied the racial content as well.

But in support of his own effort to improve the “race relations” between especially Whites and Blacks (which he would rather not do) here in Ames and thereafter elsewhere, your Presenter here states with no regret at all that he is willing to be a very tolerant man; he has been a tolerant man for so long, and had been disadvantaged because of it. So he won’t like it, being tolerant, when contemplating the crime statistics and health and school statistics shown above, yet he is willing to be tolerant. But also, his tolerance is now relative and adjustable to the circumstances and situations in which he either wants to be in, or is compelled to be in, necessitating him as being such a tolerant man. This is only right; and everyone else thinks the same way about themselves, as well; but not about others. Everything is adjustable. Nothing new, here. What *is* new, is what many agree with but few will openly admit.

If your Presenter’s desires could be granted (and such cannot be so), he would rather have an all-White, all-Caucasian populace in Ames, Iowa. No one else; no other racial kind or type need be here because we would not need them. Nobody but Whites. All the Blacks, out. Hispanics, out. Asians, out. Jews out. All of them, out. Who wants them? They feed off the labors and the good will of the Whites, from ancient to present times, so who needs them? Let them establish their own highly technological civilization. Nothing but Whites in Ames and Iowa.

This may or may not be the opinion held by the majority populace of Ames (being misled as they were and are), and certainly not within the narrower minds of any touted “tolerant” collegiate liberalism broadcasting their verbose opines somewhere farther to the nearer near West down that Highway a’ways. Maybe they think more along conservative lines than we believe them to do; maybe they only front themselves as ‘liberal’ until they get Degree’d. Let’s hope so. Your Presenter’s opinions and views are his own and he will yield them up on his own initiative, not by external compulsion, equally as the Reader would yield up theirs on their own: only by either arriving at it by logical(?) contemplation and conclusion, or by someone’s convincing “argument” (i.e., point-of-view), or, if threatened sufficiently with worse circumstances, by compulsion (meaning really, threats, force, violence). The latter, being

possible, if not most probable, it will nonetheless not obtain its goals here. Cringe with the captives or fall with the slain. Trample the weak, hurdle the dead.

And don't even begin to think your Presenter expects to find any intra-racial, Whites-only harmony among his own White people with whom he would exclusively associate or live amongst if he could. Being White does not assure being Right, nor even Nice, Kind, Gentle, Patient (all that sort of 'good stuff' others want from everyone else and disdain to acquire themselves). Some of the most vicious, violent, hurtful, nasty, and destructive people he has ever met in his entire (now a too long) life were White people; for little or no reason they did that. Perhaps those were that retrospectively bitter dregs of a cup of un-Kindness brought about as the soon-end of the White race; as if an almost ghost town, the diehards, bitter and hostile. When comparing his previous, Big City experiences with White people and that miserable state of confusion called "diversity and multi-racial, multi-cultural" circumstances, he as often had obtained a momentary "respect" from among unknown, stranger-type Blacks and illegal aliens than from similar situations among some of his own White "brethren" who were ignorant of their racially and intellectually Superior Place. But it did not last long; and standing amongst them was "more than difficult to deal with," subtle and open threats as there were from them. With them, as with the Whites, it is easier to live alone. So let's not think Whites are perfect. Nor Blacks evil. Think of them as Separate but Equal.

It would be again his extended, if not logical, desire, further, that there would be no Blacks here in Ames; nor any Hispanics, or Asians, or Muslims, or any other varietal "racial or cultural or religious types or kinds" around here. If they all went back to their ancestral homelands of Africa, Mexico, Central America, the Orient, or the Middle East, or wherever else, that would make your Presenter very happy; and perhaps they upon returning to their homeland also would find that same contentment they erroneously thought could be obtained or attained by coming to America, a place where they were not Placed, do not belong, and now find all manner of (im)morals, cultures, and what-not, contrary to and conflicting with their foreign, sensitive psyche or demanding, demonstrative faiths. Not that we Whites wanted it that way, but this is what we now have, and those foreigners have it too. They know it more than we do. Whether these interlopers have found happiness in America or not is secondary to your Presenter's opinions and views, here or elsewhere. Not even tertiary. (third place). America for Whites, Africa for Blacks. We'll keep the land we got, and send them all right back. The present-day Inducement for "Going home" never looked so appealing.

But all this cannot be so. The idea of an all-White, all-Caucasian Ames, and Iowa, and even an all-White America is now an impossibility. The Blacks, the Hispanics, the Orientals, the Muslims, all these were here before your Presenter arrived in Ames, and they will be here long after he leaves, one way or the other. Nothing will change in that racial presence regard, except the co-operation and subsequent harmony of these races of people who would be willing to engage it and then accomplish it; and to obtain that, for if no other reason than for the "concern" your Presenter has for his own White people, he would work with those other racial peoples who are here in Ames and willing to do the same. But there must be a demonstrable co-operation of all involved. No more one way street that Whites only must travel on. No more "civil rights," but a "right to be civil." Therefore, your Presenter brings forth one of his own "old sayings," to wit, and again: "Work with what you have"; there will be nothing more with which to work than exists now. And he, and the Reader of this Commentary, and their various peoples, are all we have to work with. So we must work with what we have.

It is also admitted by me that I as your Presenter am, of my own conclusions, a racist; I am in favor of my own race of people, the White people. Anyone favoring their own race is a racist. Therefore I am a racist, yes, a racist, and proud of it. I have a concern for my own race. Other races can wait their turn, and the way it's going now, they will wait a long time. Except for the newz media, there ought to be nothing wrong with expressing a concern for one's own race of White, Caucasian people. But, as with ridding Ames of the non-Whites, this proper labeling of that race-favoring person is turned asunder, and rendered by verbal force of liberal rhetoric and neuro-linguistic mental re-engineering from a laudable title into a sharp and cutting, and very hurtful weapon. For this, I expect that the wrath of the ignorant shall be upon me. Yet I will not stop being a racist in favor of his own race. Why is that?

When a Black man or a Black woman steps forward, as is often seen, and expresses "a concern for my Black brothers and sisters," that Black person obtains respect; they are recognized, and lauded and honored; the newz media go out of their way to rub it into our faces and shove it into our ears. When a native American Indian leader says "I have a concern for his Indian people," he also is heard and respected; when the Hispanic leaders gather for "La Raza" (Spanish, for "the race"), they obtain results; those Blacks, Indians, Hispanics, are all racists: they favor their own race above and before other races. The same applies to any "minority" person who speaks up for his people, seeking to improve their racial lot in life, often (if not literally) at the expense of the White people: they get respect.

You don't see any of these "people of color" really stepping forward in the defense of the White race, do you? Yet we Whites are expected to defend all of those minority races, even when it runs against our own self-interests and causes great losses among our White people. Those minority races look upon the "civil rights" laws and its liberal proponents, then decide that what is theirs' is theirs; what is ours is theirs. White not being a color. Now since we Whites agree with that destructive liberal idea, it has got to be so intensely controlling that it now is some form of insanity, nearly race-wide — among our race, not theirs.

But when a White man, or White woman, even dares to speak up, or object, and say they themselves also have "a concern for their own White race," all hell breaks loose; vicious words fly towards them, threats, slanders, and serious objections come from the leaders and syncopates of the Blacks, the Indians, the Hispanics, any of those who just moments ago received accolades for their own pro-race efforts; and they would condemn the utterances or acts of that or any White person, who does the very same thing, by only seeking, as others do, to better the conditions, circumstances, and situations of his or her own White race. This may not be right by common-sense logic, but it is correct by impassioned racial conduct.

It will also be noted that I will no longer be seen going around supporting or doing things for other people of another race not my own; but (whenever this moment would arise, some long time from now) I seek to serve and help my own White, Caucasian race first; and when my own people's rightful Place is assured, then I might decide to help others of another race obtain their rightful Place, assuming they deserve it, based upon their conduct towards myself, and the White people both previously, then now, and during The Reformation.

A kindly welcome would help, since as of now, no such welcome to Whites exists among any of the liberally provoked "people of color" extant, possibly not in Ames, and maybe not in

Iowa, and certainly not in America. “Whites,” the colored people might maintain, “are guilty of being White”; and/or, “Whites are getting what they deserve”; its “payback” time. To them, all White people are racists, regardless of who they are or what they say or do, regardless of what sacrifices those White people did for any other races, even if what that same White person did helps the other race(s) to the detriment and/or abandonment of their own White race; and thus, White people are all just hateful, hate-filled, and hate-mongers. That’s what the Newz Media says, that’s what the “minorities” think, and when enough of them think it and say it, we Whites will end up thinking and saying the same and believing it. And we think it, say it, and believe it.

So for all that, and against all that, I am an unabashed, though rather quiet racist, yes yes, racially aware for my own sake and for the sake of my White, Caucasian people, hating no one really except any of those who would hate me or my Race; hating those who would hurt, harm, or deprive myself or those of my Race. Anyone who does not do that for their own race is not worthy of their race. Anyone who does not like this position, or disagrees, can present their own racially-based, racially-viewed Commentary of their own to this Ames City Council and its Inclusiveness Task Force (now essentially disbanded), and make the best of their views, with “fact and law (and maybe some court cases) in support.” (Good luck on that one, because the minorities will find exactly what is presented in this Commentary, and some of it is not at all what they want to answer to). There aren’t many people among the racial minorities who can do that. Talk is cheap. Talk is weakness. Actions speak louder than words (even though of late words from social engineers and ‘activists’ have moved more good and deserving people to reject their own proper Place in the world and yield it up to lesser beings, merely upon the aggressive suggestions of such psycho logic and emotion). But if there are such objectors, and if they do object, then we all can have something to quibble about amongst each other, as immature adults, exemplifying for children the childish-manner in which we as adult are handling these problems. After all, isn’t that what tomorrow’s trouble makers used to pattern their own conduct?

But regardless of all this, I admit and shamelessly so, that I would not shed a tear if *all* the Black people throughout the entire North American continent simply got up and went back to Africa; there is plenty of room there for them, and financial assistance can be arranged. Ask us. We will be glad to help. Consider it a Pay-Back, with compassion, not contempt.

And then, our City Government can sell those formerly low-income housing units to long-time renting Ames residents, who will maintain that property with their usual good and proper conduct, and keep the buildings and lawns in good and respectable order. It will be a good lesson for us all. With everyone (moderately) happy. However, this most likely will never be accomplished, any more than will my fear and expectation about this matter, this situation, this circumstance, be frustrated:

My greatest fear is that ‘No one will read this Commentary.’

My greatest expectation is that ‘No one will read this Commentary.’

In closing this lengthy Commentary, you Presenter asks the Reader to consider that when accomplishing all this, there is yet one more, most ancient comment, from someone who knows:

Dear friend, it is not possible for man to avert
that which God has decreed shall happen.
No one believes warnings, however true.
Many of us know of our danger,
but we are constrained by necessity
to do as our leader bids us.
Verily 'tis the sorest of all human ills,
to abound in knowledge and yet
have no power over action.

The Persian to Thersander.
Herodotus, *The Histories*, Book 9-Calliope, 9.16
(George Rawlinson's translation)

So enabled, thus disabled.
And so it is here.
Iyonamut.

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THE WRATH OF THE AWAKENED WHITE MEN

It was not part of their blood
It came to them very late
With long arrears to make good,
When the White men began to hate,

They were not easily moved,
They were icy-willing to wait
Till every count should be proved
'Ere the White men began to hate.

Their voices were even and low,
Their eyes were level and straight,
There was neither sign nor show,
When the White men began to hate.

It was not preached to the crowd;
It was not taught by the State,
No man spoke it aloud,
When the White men began to hate.

It was not suddenly bred,
It will not swiftly abate,
Through the chilled years ahead
When Time shall count from the date,
That the White men began to hate.

(Rudyard Kipling^{136/})

¹³⁶ THE WRATH. Or, "when the Saxons began to hate." Neither this Title nor its exact Text has been yet found among several print publications and Internet websites of "complete" collections of Kipling's works, although it is within his poetic and prose style, absent a presumed "political correctness" amongst his later, excising 'editors.'

WHEN THE WHITE MAN LEARNS TO LOVE

— Anonymous

To a Candle, tall and white,
Comes a wonder (from above):
A flame, like a guiding Light,
When the White man learns to love.

And a world, once grim and dark,
Sunk in clouds of sullen fear,
Rejoices to see the spark
in his eyes, so bright and clear!

Like a lion, poised to leap,
Or a sweetly-singing dove
Who watches (while others sleep)
from a tower lit by Love;
Like the sun, he shares a fate.

Once a shadowed world revolves
To shine, until gloomy hate,
Like a morning mist, dissolves;
With the rule of Christ on earth,

Which the prophets much spoke of,
Arrives, like a blessed birth --
When the White man learns to love,
When the White man burns with love!