

STATISTICS DON'T SUPPORT THE THEORY THAT POLICE ARE RACIST



DAILY SPARKS 10-11-1995
IRA HANSEN

I was listening to a local call-in radio show the other day and the topic of blacks and their treatment in the criminal justice system was the hot topic. What was surprising to me was the almost total lack of any factual data on the subject presented by either the host or his callers. In light of the Simpson verdict and the split in public opinion — along racial lines — of his innocence or guilt, a backlash has erupted with many questioning the integrity of our law-enforcement agencies. The callers and host expressed what I considered to be extremely prejudiced attitudes — defined by the dictionary as: "reaching strong conclusions without basis in fact. Prejudging." However, I don't blame them for this. Finding out the facts about crime in America and the racial differences is very difficult. The evidence, as you'll read, is surprisingly different than the picture the liberal media tries to portray.

What are the facts? First of all you need to know that blacks make up 12 percent of our nation's population. Thus, if blacks committed crimes on a level equal to the other 88 percent of the population, their ratios in arrests and convictions would come out in a roughly 10-to-1 ratio. Out of every 1,000 murders, for example, 100 would be committed by blacks while the remaining 900 would be divided amongst the other ethnic or racial groups. With that ratio — 10 to 1 — in mind, review the following statistics taken from the FBI report, "Uniform Crime Reports for the U.S., 1991" (The most recent available to me). Arrests for murder: blacks 9,924; all others, 8,172; arrests for forcible rape: blacks 12,960, all others 16,807; arrests for robbery: blacks 83,146, all others 53,030.

An unusual year, in 1991? No. In fact, blacks account for 64 percent of arrests for violent crimes, 58 percent of all arrests for weapons violations and 71 percent of all robbery arrests.

Does this sharp difference in arrests and convictions show racist tendencies in police departments?

Many people (including myself, until I reviewed the facts) believe that the high crime ratios reported for blacks reflect the fact that the police concentrate on the kind of street crime blacks commit.

But don't whites commit just as many crimes, only they commit "white collar" crimes rather than assaults and robberies?

The theory sounds nice, but doesn't hold water in light of the evidence. For example, blacks are nearly three times as likely as whites to be arrested for forgery, counterfeiting, and embezzlement, and were 3.4 times more likely to be arrested for receiving stolen property. The disproportion's have been known for decades.

Well, (so the theory goes) blacks are arrested more often than whites not because blacks commit more crime but because racist police deliberately arrest them more often.

This theory gets shot down by some simple observations. With crimes such as rape, mugging or assault, the victim

usually gets a good enough look at the criminal to see what color he is. People report these crimes to the police because they want the perpetrator arrested. They are not going to say a man was black when he was actually white. Therefore, if the system was hopelessly racist, there would be more reports of crimes committed by whites than arrests of white criminals. This is not the case. Additionally, police have only a certain amount of leeway to make "racist" arrests. With violent crime for example, the police usually make arrests based on what they are told by victims and witnesses. If everybody tells them a white man did it, they are not going to get away with arresting a black man. The greatest amount of leeway for "racist" arrests are in the cases of non-violent thefts, such as burglary. Often there are no witnesses, so if the police want to indulge a racist taste for arresting blacks this would be the opportunity. In fact, blacks are most strongly over-represented in precisely the crimes of violence that the police have the least amount of leeway in. Other studies of opportunities for making racist arrests reach a similar conclusion. For example, arrests for public drunkenness and traffic violations — other crimes where the police have lots of leeway in making arrests — show no difference in the arrest rate for whites and blacks.

But aren't white judges biased? What happens when black defendants are sentenced by a black judge?

The available evidence suggests that black judges give harsher sentences to black criminals — black judges have no feelings of mercy on black criminals who prey on other blacks.

What about "hate" crimes? Aren't whites guilty of this more often than blacks? What about interracial murder?

Blacks kill twice as many whites as whites kill blacks. Black on white robberies are 21 times more common than white on black. Interracial rape? Blacks are three to four times more likely to commit rape than whites, and black men raped white women 30 times as often as white men raped black women.

How much of these differences are based on anti-white racism? When a black attacks a white, no one asks if his motives were racial. The government, liberal media and "civil rights" watchdog groups are not constantly on the lookout for black against white racism.

When O.J. Simpson's attorney, Johnny Cochran came into court accompanied by Nation of Islam bodyguards, did the media go on a rampage? After all, the Nation of Islam is notoriously racist, especially against Jews. If Lee Bailey came into court accompanied by white Ku Klux Klan body guards, how do you think the media would have responded? Their double standard on black against white racism is very apparent.

Despite the reluctance to categorize attacks by blacks as "hate crimes," the statistics show the real picture. In the state of New York, for example, whites were nearly twice as likely as blacks to be the victims of hate crimes. Since

there are only one-fifth as many blacks in the state as whites, it is clear that a vastly larger portion of blacks than whites commit hate crimes.

We need to be brutally honest. As long as we have our heads in the sand, pretending that race doesn't matter and that we all are exactly the same, we will never reach an ability to solve our problems. Correct diagnosis is impossible without open, frank, and fearless investigation. We need to be able to talk about and explore various ideas without fear of retaliation.

It's also time to quit excusing failure by blaming it on racism. As Jared Taylor, author of "Faved With Good Intentions: The Failure of Race Relations in Contemporary America" (where I got much of my information) boldly states: "Do blacks drop out of school? Teachers are insensitive to their needs. Do black women have children out of wedlock? Slavery broke up the black family. Are blacks more likely to commit crimes than whites? Oppression and poverty explain it. Are ghetto blacks unemployed? White businesses are prejudiced against them. Do blacks have I.Q. scores 15 points lower than whites? The tests are biased. Are blacks more likely to be drug addicts? They are frustrated by white society. Are half our convicts black? The police are racists. This kind of thinking denies that blacks should be expected to take responsibility for their own actions. More subtly, it suggests they cannot do so. When whites make excuses for the failures of blacks — excuses they would scorn for themselves or for their children — they treat blacks as inferior, whether they mean to or not."

Ira Hansen is a longtime Sparks resident.

TITLE: "STATISTICS DON'T SUPPORT THE THEORY THAT POLICE ARE RACIST"

SEE ALSO NEW YORK TIMES EDITORIAL "ANYONE Racist Chic" 10/13/95 AND NEWS 4 REVIEW 10-11-1995

In defense of a great statesman — U.S. Sen. Patrick McCarran

"I will say then that I am not, nor ever have been in favor of bringing about in any way the social and political equality of the white and black 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 I believe will forever forbid the two races living together on terms of social or political equality. And inasmuch as they cannot solve, while they do remain together there must be the position of the superior and inferior, and I am much as any other man am in favor of having the superior position assigned to the white race."

Who do you suppose made such a statement? David Duke? Mark Fuhrman? Nope. The great emancipator, Abraham Lincoln said it.

Recently, I heard radio ads talking about Harry Truman and what a great president and man he was. Yet, just a few years ago some of Truman's personal letters were made public, in which he spoke of how he "hated niggers" and "Japs." Truman, as you'll recall, was the president who authorized the use of the atomic bomb which resulted in the death of at least 150,000 "Japs."

Remember when Jessie Jackson got caught using racial slurs against Jews? He talked about going up to "Hymie" Brown, a word as offensive to Jews as "nigger" is to blacks. Jackson was never seriously challenged about being a "racist." (Of course not — after all, only white people can be bigots. Imagine what would happen if, say, Phil Gramm got caught talking about going to campaign



9-27-1995
DALEY
SPARKS
TRIBE
IRAHANSEN

in "nigger" town. All hell would break loose. Talk about double standards.

This column is not, however, about racism. It is about character assassination through the media's selective use and application of the term "racist."

Recently, a local journalist wrote a cheap and sleazy smear against one of Nevada's greatest public servants, U.S. Sen. Patrick McCarran. He justified his attempts at defaming this great man by using the media's favorite smear tactic, labeling him a "racist." McCarran has been dead for 41 years; it's low enough to smear a living man, who can at least defend himself, but to defame a dead man sets a new standard of ugliness for the Nevada media.

The truth is, you can easily show that almost every leader in American history, from George Washington to Dwight D. Eisenhower, were "racists" from their personal writings and public comments. This changed in about 1960. Since then, it has become a social no-no to discuss differences in the races in any way that implies anything but total equality — or superiority — of the minorities. This taboo was recently breached by the publication of the book "The Bell Curve," and hopefully a more rational approach will result.

Applying 1995 racial standards to pre-1960 public figures is unfair and ignores the tremendous differences between social tolerance then and now. The odd thing is, even using today's standards, it would be very difficult to label McCarran a "racist." I've read many publications about him, including some very unflattering ones. Even his critics have failed to apply the "racist" label.

The only comments about another race that may be so construed were his personal comments in letters, late in his life, expressing concern over the increasing influence of Jews in national politics in the 1950s. At no time did he refer to them in racially negative terms. He used the word "Jew" in the same sense I would use the word "Catholic" or "Mormon" or "Scandinavian" — a description of an organized and identifiable body of people. Even though it was socially acceptable to do so in his day, I have not found any evidence of racial negativity in any of his writings including personal correspondence not intended for the public eye. McCarran was no "racist."

What Pat McCarran was, was a fighter — a fierce political warrior, one who made his mind up and then went in swinging for his side. With him — unlike so many two-faced politicians today — you knew exactly where he stood. He was your friend or your enemy — no gray lines.

McCarran was born in Reno in 1876 and was U.S. senator for four terms, from 1932 till his death in 1954. He died as he lived, "in the harness," a hard worker to the very end. He had his faults, but his one overriding virtue,

which (to me) covers whatever shortcomings he had, was his unwavering loyalty and devotion to the citizens of Nevada and his truly heartfelt love for this state. He had to fight the then dominant "Wingfield machine," which McCarran bitterly opposed, refusing to be subservient to anyone but the people themselves. Wingfield and his lackeys controlled both political parties in Nevada until almost WWII, and worked overtime to destroy Pat McCarran. But McCarran the fighter outlasted them all. He explained his success in a private letter to his daughter: "I owe my success to the masses of the people of this State and especially to the laboring element; to the toilers and to the men in the mediocre walks of life. They were my backers. They put me over in this (his successful Senate campaign in 1932). The powers that be, so to speak, those who placed themselves in high regard, were not, without a single exception, for me."

Pat McCarran loved the people of Nevada and the feeling was reciprocal. As Robert Laxalt, another of Nevada's sons (brother to former governor and U.S. Sen. Paul Laxalt), noted in his excellent book "Nevada": "No wonder then that when McCarran dropped dead of a heart attack in 1954, his funeral in Reno was attended not only by men of high station and great wealth, but by hundreds of his little people — prospectors, sheep herders, buckaroos and working men."

One of the McCarran's fiercest opponents, Las Vegas Sun Editor Hank Greenspun — himself a Jew — wrote a eulogy that fit McCarran well: "McCarran died as he lived — fighting;

He could fight in fierce anger, courageously, with the power of a lion or he could do battle shrewdly with the cunning of a fox. And it mattered not whether the cause be just or popular. If he had taken a stand to defend it, he fought. There are men who pass through life barely producing a ripple, neither strongly liked or disliked; while others can barely stay afloat in the mountainous waves created by the passionate loves and violent hatreds which mark their stormy existence. McCarran was a man of action."

For all you "critics" out there who feel some sort of God given right to judge "men of action" like McCarran, who with your morally superior perception of yourself, sit by the ringside casting aspersions on the warriors in the ring — never having the guts to step inside the ropes — I have a quote you should tape to your mirror:

"It is not the critic who counts, not the man who points out how the strong man stumbles. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood, who strives valiantly, who errs and comes short again and again because there is no effort without error and short-comings, who spends himself in a worthy cause, who at best knows in the end the high achievement of triumph and who at worst, if he falls while daring greatly, knows his place shall never be with those timid and cold souls who know neither victory or defeat."

— Theodore Roosevelt

Ira Hansen is a longtime Sparks resident. His column appears Wednesday in the Tribune.

Pocahontas: Politically correct revisionism or reality?

My children recently saw the Disney movie "Pocahontas," the politically correct modern revision of an actual historical event. In the movie, Pocahontas has the figure of a Barbie doll and the high cheek bones of a model; the Indians as a whole are portrayed as living "in harmony with nature," while the white people are described and vilified as greedy, destroying, sinister, out to wreck the Indian paradise.

I have a great deal of respect for the Indian's ability to survive under extremely difficult conditions. There are many aspects of the Indian way of life that are truly fascinating. Nevertheless, I am frustrated by the constant twisting of history to make anything connected to or with occidental (white) culture look bad and repugnant, while promoting another culture by comparing its very best aspects to our culture's very worst. "Pocahontas" fits in nicely with a long series of ultra-romanticized versions of Indian history that simply ignores the historical and archeological evidences of what Indian culture was in reality.

What was Indian life in the West really like?

For most Indians in the Intermountain West, food was limited, with starvation a common form of death. Abundance was the exception, with variety even rarer. Cannibalism was not unknown. Peter Ogden, a fur trader, recorded in 1826 an example from a Snake Indian woman of Oregon: "The winter before had been so severe, she said, that her people had to resort to the bodies of relations and children. She had killed no one herself, but had fed on two of her children who died."

When John C. Fremont, another



**IRA
HANSEN**

explorer, was in Utah in the 1840s, he encountered Indians on the brink of starvation. "When Fremont saw some of the men pull back their robes to show their lean and bony bodies, he refused to allow his men to trade with these hungry people for what little food they might have stored away."

Charles Preuss, accompanying Fremont, entered in his diary the following description of Great Basin Indians. "Eight or ten appeared to live together, under the same little shelter; and they seemed to have no other subsistence than the roots or seeds they might have stored up and the hares which live in the sage ... their [rabbit] skins offered them little covering."

Captain James Simpson, who traveled through central Nevada in 1859, recorded, "These Indians live in habitations which, summer and winter, are nothing more than circular enclosures about three feet high, made of sage-brush or branches of the cedar, and which serve only to break off the wind. As the thermometer in the winter must at times be as low as zero, and there must be a good deal of snow, it will readily be perceived that they must suffer a great deal. Their dress, summer and winter, is a rabbit skin tunic or cape,

which comes down just below the knee, and seldom have they leggings or moccasins."

He recorded an interview with an older Indian. "One of them is an old man of at least 60 years ... they are clothed with the rabbit skin cape, (they) eat rats, lizards, grass seeds, etc. The old man represents that a number of his people died last winter from starvation and cold."

Again from Captain Simpson: "Near our camp I visited one of their wickiups. Like that already described, it was an enclosure, three feet high, of cedar brush. The offal around, and in a few feet of it, was so offensive as to cause my stomach to retch, and cause a hasty retreat. Mr. Bean told me the truth when he spoke of the immense piles of feces voided by the Indians about their habitations."

Was this unusual?

From "Papers on Great Basin Archeology," published by the University of California at Berkeley, describing the findings from Lovelock Cave, near Lovelock, Nev.: "Sanitary practices of the cave occupants were minimal. Judging from the quantity of (feces) mixed through the occupation refuse, the people simply relieved themselves at will. In an effort to check on the apparent practice of defecating at the spot and on the instant when the impulse came, I have reviewed ... the records. Judging from these accounts, there was practically no planned disposal of wastes in Western North America. Lovelock Cave, a nearly enclosed chamber, could not have been a very pleasant place to live in if we are to judge by the quantity of fecal remains present and

the odors they release..."

But not all Indians were so haphazard about their waste. Some kept it neatly piled — with a purpose. Again from the Papers on Great Basin Archeology: Johann Baeger, a Jesuit Priest in lower California between 1751 and 1768, described the native use of the Pithaya cactus, "The fruits contain a great many small seeds, resembling grains of powder, which for reasons unknown to me are not consumed in the stomach, but are passed in an undigested state. In order to use these small grains, the Indians collect all their excrement during the season of the pithayas, pick out these seeds from it, roast, grind, and eat them. This procedure is called by the Spaniards, the second harvest."

In 1845, in the Toiyabe range of Central Nevada, Fremont records, while standing around a campfire at night, an unforgettable occurrence: "In the blaze of the fire, peering over her skinny crooked hands, which shaded her eyes from the glare, was standing an old woman apparently eighty years of age, nearly naked, her grizzled hair hanging down over her face and shoulders. She thought it a camp of other people and had begun to talk and gesticulate, when her open mouth was paralyzed with fright, as she saw the faces of the whites. Hunger and cold soon dispelled fear and she made us understand that she had been left by her people at the spring to die, because she was very old and could gather no more seeds and was no longer good for anything. She told us she had nothing to eat and was very hungry. We gave her immediately about a quarter of the antelope ... Starvation

had driven her to us ..."

The Indian world was filled with hunger, constant warfare, slavery, genocide, human sacrifices, the strong constantly oppressing the weak, and other conditions almost beyond our capacity to comprehend. The introduction of western culture was a huge step forward for the majority of Indians. Even the image most favored, the mighty mounted plains warrior, hunting the buffalo, was the result of the introduction of horses to the western hemisphere by the Spaniards. Mother nature was often cruel to the Indians and proved too often to be their master. Struggling to survive was their reality.

Why must American children be given a guilt complex by Hollywood and revisionist history books that paint a picture of the exploration and industrialization of America as a blight on human history?

Certainly problems and injustices occurred when these two cultures met, but to deceive the children of today about history does not correct the problems of the past, it only compounds them.

The truth is this: We have all benefited from the exploration and industrialization of America — we all enjoy the benefits of modern medicine, food in abundance, transportation, education, indoor plumbing, indoor heating, communications, and the list goes on and on.

As far as I'm concerned, the pioneers of this country are deserving of an honorable place in American history.

Ira Hansen is a longtime Sparks resident. His column appears Wednesday.

DALE SPARKS TRIBUNE

9-6-1995

OPINION

WEDNESDAY, MAY 31, 1995 THE TRIBUNE 4A

The Tribune

Published by Tribune Publishing Co.

Ernest Walker — Sparks' government watchdog

One of the most interesting elected officials in Nevada is Sparks City Councilman Ernest Walker. Walker is the only Libertarian holding elected office in Nevada.

Unlike almost all other elected officials, who have to answer to a behind-the-scenes and somewhat clandestine party machine, Walker answers to no one but his constituents and his conscience.

Walker wears his politics on his sleeve, for everyone to see. Nothing hidden. Ask him any question, and you won't see any wobbling or equivocating in his answers, no politician double-talk or soft-pedaling.

This has made him very popular with the citizens. It's a refreshing change from your run-of-the-mill type official.

But it has also made him some very powerful political enemies, who are spending lots of money and effort to unseat him.

Most officials running for re-election list their many accomplishments in office, everything from new bike paths, to parks, to pot-hole repairs. Generally, these involve expenditures of tax revenues above and beyond the status quo when the official was first elected.

But for Walker — who promised to fight for reduced government spending and even for privatization of certain government services — there is no such list. Walker's compilation of achievements are certainly atypical for



**IRA
HANSEN**

the voters four years ago. But his record is much more than "opposition." He was instrumental in opening up city government by advocating the use of cable access TV coverage of city meetings; he defended the right of the people to keep and bear arms by helping stop an attempt to make it illegal to sell or purchase firearms in certain local markets.

In 1994, the city of Sparks sent a survey to its citizens, asking them what their priorities were from the city government. One of the priorities listed was "public safety." From that, the city council extrapolated a need to increase the property tax, with Walker in opposition. To Walker, public safety could be enhanced without tax increases by more judicious use of existing funds.

Another priority listed was veto power over city-proposed tax and fee increases. Seventy percent of the respondents requested this power. This was the Genesis for the current ballot question S-1, requiring a two-thirds majority vote of the people

specifically requested some form of potential veto power. The idea of giving the people some say in tax and fee increases was largely ignored by all but Walker; the rest attacked his plans, without coming up with anything better.

Walker was recently attacked by City Attorney Steve Elliott in a letter to the Daily Sparks Tribune. He accused Walker of being "out of step" with his constituents, claiming Walker does not want the city to assume its "proper role" in providing welfare, health, and safety.

Elliott tipped his hand when he made an impassioned plea to get rid of Walker in order to allow the city to provide for the needs of "low and moderate income families," claiming not all can afford "private country clubs, private schools, and private lawyers," implying, of course, that Walker runs with the greedy wealthy types who won't pay their "fair share." Is Elliott really that concerned about the poor and needy? Since his salary is \$65,748, plus a \$3,300 car allowance, plus a very generous benefit package, all paid for by the taxes of the low and moderate income citizens of Sparks he claims he is so concerned about, I cannot help but feel very cynical about his supposed desire to protect the needy from City Councilman Walker. The people need protection from the tax-and-spend policies of spendthrift government.

Walker's watchdog posture has

LETTERS

We must push for justice, equality

Editor:

I must respectfully disagree with Ira Hansen's column of May 25. Ira, where was the Constitution when millions of Africans were murdered, kidnapped, raped, tortured, maimed and enslaved by our ancestors? Where was the Constitution when Jim Crow kept the realization of emancipation from the black man? Where was the Constitution when native Americans were butchered for their land?

Your casual dismissal of the past compounds the ignorance of your argument. Do you really think 30 years of remedial law repairs the damage of centuries of atrocity? Responsibility, not guilt, should be the guide in our search for justice and equality!

As a white male, I, too, have been inconvenienced by our attempt to right past wrongs, but by comparison it's a small burden to bear. Past sins always curse future generations. As a Christian you should know this.

The white male victim routine is a thin, tired disguise for your continued support of racial supremacy. The poor disadvantaged white man, no longer unchallenged. Get over it!

If you are honest, you'll engage in constructive solutions rather than hollow complaint.

**Timothy Keim
Reno**

City should live within its means

Sun Valley Park is on schedule

Editor:

Our firm has been involved in the master planning and design of Sun Valley Park for several years and we have just recently completed construction drawings for the current paving project and new community building.

We are surprised to read a guest editorial by Ms. Susan Severt alleging neglect on the part of the Parks & Recreation Department in moving forward on the Sun Valley Park — nothing could be further from the truth.

In fact, our firm has worked diligently with Ms. Carol Andrew, Washoe County Park planner, to provide the largest most versatile facility possible, based on the funds available.

Ms. Severt notes that many months have passed without construction activity since the "ground-breaking last July." What she has mistaken for "intentional delays attributed to neglect" and "back-door wheeling and dealing" is in reality a normal time frame for this type of project which involves numerous user groups and various funding sources.

Ms. Severt also failed to mention that contracts have been signed with general contractors for both the paving project and community building after reviewing excellent bids.

The building system is currently being constructed off-site and should arrive in mid to late June. Due to an extremely wet winter, the paving project, to date, has moved slowly, but some visible progress will occur shortly.

Our firm has not witnessed a lack of "public service" or "personal agendas"

OPINION

WEDNESDAY, MAY 24, 1995 THE TRIBUNE 4A

Affirmative action is racial discrimination

Most people in our society believe that government racial policies should be "colorblind." Martin Luther King's famous statement that men should not be judged by the color of their skin, but on the content of their character, was the concept which motivated the rank and file in the "civil rights" movement of the 1960s.

But the believers in a colorblind society must be quite disappointed in America today. The federal government has become a promoter and defender of open, blatant discrimination, based on race and sex — all under the guise of "civil rights" legislation, passed supposedly on the basis of eliminating racism in America.

Colorblind wasn't good enough. Past discrimination in American history had to be atoned for and guilt-ridden white liberals passed laws which amounted to self flagellation to make up for slavery, segregation, and any and all real or perceived discrimination.

Did I say "self flagellation"? Well, that's not exactly correct. In fact, the generations that had nothing whatsoever to do with our past took the punishment — much like the "whipping boy" took the punishment for the king's children. Let me give you an example. I was born in 1960. I was 3 years old when Martin Luther King marched on Washington and gave his famous speech. Yet, because of my race and sex (I'm one of the most evil of God's creation, a white Anglo-Saxon heterosexual male), it is perfectly legal to openly, by government mandate, discriminate against me.

One government program, mislabeled "affirmative action," has resulted in tens of thousands of cases of fully qualified individuals being refused



DAILY SPARKS
TRIBUNE

**IRA
HANSEN**

employment — because of their race and sex. Less qualified but correctly colored people were hired — discrimination to supposedly make up for discrimination.

Several of my classmates from Sparks High School (class of 1979) applied to be firemen and policemen locally. They were fully qualified, and tested high. But, due to a need to increase the quota of minorities in the departments, they were not hired. De Jure racism? You bet. Wrong? Absolutely. If discrimination is wrong against blacks, how can it be right against whites?

Our Founding Fathers recognized the danger of passing laws which attempt to punish people for past actions. The Constitution makes it illegal to pass "ex post facto" (after the fact) laws. Affirmative action laws attempt to correct the problems of the past by punishing the children of the future; it makes as much sense as spanking your grandchildren for a mistake your child made 50 years ago. Ex post facto? Yes — but who follows the Constitution today? Not the Supreme Court. "The Constitution says whatever I say it says," is their guiding maxim.

In spite of overwhelming public opposition to affirmative action, (one national poll showed a 4-1 ratio

against it), the Nevada Legislature passed AJR-9, urging Congress to maintain affirmative action programs. I attended the hearing, which was held before the entire Assembly. Introduced by Assemblyman Thomas Batten, a black legislator, it passed by a voice vote. No roll call, no record of who voted yes or no. I was both disappointed and frustrated to see Sparks Assemblyman Bernie Anderson, in a brief speech, defend and promote this resolution defending racial discrimination. Anderson is completely out of touch with his constituents — Sparks wants "colorblind," not "colorblind, except for whites."

It's time for white Americans to quit running around with a guilt complex for something they had absolutely nothing to do with. The past is the past; it cannot be changed. Programs to help black Americans, however well intentioned, have made many of them wards of the state: they look, not to themselves, but to the federal government for their future. This is not a racist statement — look at the statistics.

Affirmative action programs are bad for blacks and whites; they solve no problems; they breed racial tension, not harmony. It is a disgrace that the Nevada Assembly passed AJR-9. For black Americans, the government contributes to the problems, not the solutions.

Affirmative action, and all other government programs that promote racial discrimination, should be abolished. Everyone should sink or swim on their merits, not their color.

Ira Hansen is a longtime Sparks resident. His column appears Thursday in the Tribune.

Ministries burned by get-rich-quick scheme

"This could be bigger than the (Jim) Bakker and (Jimmy) Swaggart scandals," an attorney with close ties to the philanthropic community tells me. He's referring to the Foundation for New Era Philanthropy, an outfit that filed for bankruptcy protection last week after failing to deliver enough pots of gold to hundreds of museums, universities and religious ministries.



**CAL
THOMAS**

that the donors do not exist.

What astounds is that so many evangelical Christian organizations could be duped. It's estimated as many as 120 of them had entrusted more than \$100 million to New Era. Apparently they ignored not only biblical proverbs about usury, but also an English proverb that admonishes, "A

NOTE: IRA FAILS TO MENTION THAT ASSEMBLYMAN THOMAS BATTEN WAS A REND REPUBLICAN, DENNIS MYERS PRAISED HIM FOR TEACHING HIS COLLEAGUES ABOUT AFFIRMATIVE ACTION.