

War on white South Africa

Written by Ilana Mercer

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Eugene Terre'Blanche, leader of the Afrikaner Resistance Movement (AWB) that seeks the establishment of a homeland for the Afrikaners of South Africa, was alone at his homestead over the Easter period, when two farmhands bludgeoned the 69-year-old separatist to a pulp with pangas and pipes. Based on hearsay – and their abiding sympathy for savages – news media across the West are insisting that the motive for the murder was a "labor dispute."

This the oleaginous officials of the African National Congress (Mandela's gang) must just love; they share with their admirers in the West a determination to ignore (and perhaps to encourage) the black onslaught against white South African farmers, or Boers (who happen to feed the continent).

Those of us who've been studying the systematic, race-based extermination of farming South Africa know too well the telltale signs of a farm murder. Without exception, Mr. Terre'Blanche and all [3,149 farmers murdered since "freedom"](#) were slaughtered in ways that would do Shaka Zulu proud.

The brutality of the racially motivated murders of white farmers in South Africa, and, increasingly, of whites in general, is one aspect of these crimes. Mr. Terre'Blanche was unrecognizable. Two weeks before he was slaughtered, 17-year-old Anika Smit was raped, her throat slashed 16 times and her hands hacked off and removed from the scene.

Both acts of butchery were unremarkable in Mandela's South Africa.

The dehumanization of the victim – *Crimen injuria* in South African law – is another feature of these feral acts. When they were finished with him, Terre'Blanche's killers pulled down the old man's pants, exposing his privates. Slain white farmers are often displayed like trophies by their black killers.

Mr. Terre'Blanche was a victim of a farm murder, plain and simple.

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Afrikaner farmers are being exterminated at the genocidal annual rate of 313 per 100,000 inhabitants. Or, in the estimation of Dr. Gregory H. Stanton, who heads "Genocide Watch," "four times as high as is for the rest of the population," making farming in South Africa the most dangerous occupation in the world. ([Miners](#), by comparison, suffer 27.8 fatalities per 100,000 workers.)

Mr. Terre'Blanche's killers, who crept up on him in his sleep, were being hailed as heroes by black groups outside the Ventersdorp courthouse in which they appeared (in a part of South Africa now known as the North West Province) and beyond. Just in case her readers forgot who here was on the side of the angels, the Associated Press' [pack animal Michelle Faul](#) gave them a history lesson peppered with politically correct pieties. She wrote:

"Blacks outside the courthouse were singing ... songs from the struggle for majority rule that finally came in 1994 after years of state-sponsored violence by the white minority regime and urban guerrilla warfare waged by the African National Congress."

As Ms. Faul tells it, the white crowd, there to protest (gasp) the slaying of Mr. Terre'Blanche, was singing (horrors) "the apartheid-era anthem in the Afrikaans language."

As hard as it is for stupid Westerners to believe, there was life before black majority rule. The white minority settled the tip of the African continent around the same time Americans settled this one. Like their American coreligionists, the puritans of South Africa built the country currently being dismantled by the black majority. And, lo – they had a national life and an anthem: "[Die Stem](#)."

Here's a verse of that old "hate speech":

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*In the golden warmth of summer,
In the chill of winter's air,
In the surging life of springtime,
In the autumn of despair;
When the wedding bells are chiming,
Or when those we love depart,
Thou dost know us for thy children
And dost take us to thy heart.
Loudly peals the answering chorus;
We are thine, and we shall stand,
Be it life or death, to answer
Thy call, beloved land.*

["Die Stem"](#) is a paean to God and country, and rather beautiful at that.

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Western journalists hunt in packs. The AP is only aping the ANC, according to which the old anthem is unsavory. Not so the hit jingle, "Kill The Boer; Kill the Farmer." For it, says the ANC, does no more than pay homage to the Party's illustrious history. (Agreed: Incitement to murder is a fitting ANC anthem.)

In the "New South Africa," there is indeed a renewed appreciation for this old slogan, chanted at political rallies and funerals during "The Struggle" (against apartheid). [The riff](#) has been revived by ANC Youth League President Julius Malema, who stomps around the country calling for Boer scalps at every opportunity. (Malema has lived most of his life under black rule.)

Variants of the hit "Kill the Boer" have hit the social networking site Facebook. At the time Anika was taken, the country had been embroiled in a debate about posts that appeared under the name of Malema. One entry called on "fellow black people" to "take [their] land," and "rape every trespasser, namely white whores ... till the last breath is out. ... White kids will be burned, especially those in **Pretoria** and Vrystaat."

Anika, an Afrikaner, was from **Pretoria**.

Popularized by Mandela's men, and [sung by The Man himself](#), the AP considers an exhortation to kill whites nothing but an "anti-apartheid song." Liberation lyrics.

Mantras and chants have a mesmerizing, often murderous, power in African life. The West's malpracticing and mindless media (liberal and, sadly, "conservative" alike) have forgotten this.

In its hypnotic hold on the popular imagination, "Kill the Boer; Kill the Farmer" is not unlike the "Kill them before they kill you" catch phrase that helped excite Hutus to massacre half a million of their Tutsi neighbors, whom they had dehumanized first by dubbing as "inyenzi" ("cockroaches").

Of course, banning an incitement to murder will do nothing to excise a dark reality embedded

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