



Letters from Readers

Sir — John Hunt Morgan's "Building White Communities" (Nov. issue) was of special interest to me since I live in a town that is very much like the model he envisions: Edmond, Oklahoma, near Oklahoma City.

Back when it was legal to do so, there was a sign on the edge of town that advised blacks not to let the sun go down on them in Edmond. Even after the local college, Central State College, was integrated, the non-student population of Edmond remained all white. In 1972, the federal government forced a school desegregation plan on Oklahoma City that turned the district into chaos. Thousands of whites began moving to Edmond because our independent school district remained all white. Housing demand increased, so developers built more upscale houses to take advantage of higher land values.

At about the same time, the Arab oil embargo resulted in an oil exploration boom in Oklahoma. As professionals moved into the state to work for the oil industry, many chose to settle in Edmond so their children could attend Edmond's schools. More houses were built, and the value of the existing home stock increased, because so many more whites wanted to live in Edmond.

Today Edmond is a beautiful town with fine homes on tree-lined streets. Without the burden of black crime, the city has money to spend on parks where white children can play without fear of being assaulted by blacks. There are golf courses, sports fields, and a lake for fishing and boating. Many people still commute to Oklahoma City for work, but business and employment opportunities in Edmond are increasing as the town

continues to grow.

It's not perfect, however. Edmond is no longer all white. The city council allowed the construction of some low-cost apartment complexes some time ago, and they became magnets for blacks. There are now a few black families in most neighborhoods, but they are usually employed and responsible. The good news is that white flight from Edmond is next to impossible. Any direction you travel from Edmond you will find a higher concentration of blacks than we have. There is no place to run, so whites stay here. That makes it harder for blacks to get in, and helps us preserve our community.

A long-time Edmond Resident

Sir — Jared Taylor's response to Michael Levin's review of Stephen Kershner's *Justice for the Past* (Nov. issue) was very interesting. However, he might have mentioned that since Article I, Section 9 of the US Constitution forbids bills of attainder—laws passed by a legislature that impose a penalty or inflict a detriment on a particular individual or group of individuals—that alone should halt silly claims for slavery reparations.

Dan Althoff, Atlantic Beach, Fla.

Sir — It is obvious that there needs to be an organized political and social movement to save our race and Western civilization—before we reach the point of no return. As seen in the recent degrading incident involving the white actress and the black player on ABC's Monday Night Football (neatly dissected by Samuel Francis in his Nov. 26 column), large segments of American soci-

ety apparently no longer object to miscegenation. The number of people who accept racial differences in IQ seems to be shrinking as well. This only proves how susceptible whites are to media brainwashing.

A "sane" organization needs to step forward to develop a strategy and plan of action involving everything from public boycotts of corporations that promote multiculturalism to political action, including the fielding of candidates. *American Renaissance*, with your organization and contacts is best suited to fill this role. Will you rise to the challenge?

I am amazed at the bravery and stubborn resistance of the Iraqi insurgents who fight like demons for their benighted sects and culture. The contrast with whites, who do nothing to preserve the greatest race and culture the world has ever seen, is damning.

Name withheld

Sir — I was fascinated by "My Teachers' Lies" in the December issue. I would guess there are many intelligent Mexicans of Spanish heritage who share the author's views, but whose opinions are not represented in either the American or Mexican press. I suspect the situation is a little like that of black conservatives in the United States. There is a current of sophisticated dissent among blacks, but other blacks shout it down, and liberal whites ignore it. You have to dig to know it is even there.



Mexicans, in fact, are still notorious for their social separation from pure-blood Indians—the dark brown ones that are coming to the United States in increasing numbers. I would bet there is probably real racial consciousness among the Mexican upper classes. White Mexicans must certainly know that Indians are not capable of running an industrialized country, but this is probably a subject that comes up only after a few tequilas.

Peter Jacobson, St. Paul, Minn.



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Mbuti identical twins are, relatively speaking, not much more closely related to each other than any two random Mbuti.

When parents from distant ethnies have children together it can lead to surprising results. Rules of genetics hold that children always carry half the genes of each parent. However, when parents

would be to the child. Complete strangers would be closer kin than the child, and from a strictly genetic standpoint would have a greater claim on family loyalty.

Most ethnies are not as distant as aborigines and Mbuti. However, the same principles apply. Outmarriage with a member of a distant ethny produces children who are relative genetic strangers to their parents.

How do these findings square with the fact that there is more genetic variation within racial groups than between them? Richard Lewontin famously pointed out that if the total genetic variation of humans is given a figure of 100, 85 to 90 percent of that variation is found *within* population groups, and only 10 to 15 percent are distinct variations not shared by all groups.

Propagandists have used these figures mistakenly to suggest that someone could be more closely related to a person of a different race than to someone of his own race, but their real significance is to highlight the importance of the 10 to 15 percent. We share 90 percent of our genes with mice, but there is more genetic variation within a single human ethny than the variations that separate us from mice. Yet all humans are obviously more closely related to each other than to mice—they are identical twins by comparison. The small genetic variations are where the important differences lie, and it is in the area of these small differences that all Mbuti are practically identical twins by comparison with Aborigines.

Loyalty to an ethny is the genetic

equivalent of family loyalty. Therefore, if immigration replaces parts of a native ethny with aliens, for the natives who remain, this genetic shift means replacement of kinfolk with strangers. Just how drastic the effect can be depends on how genetically distant the newcomers are.

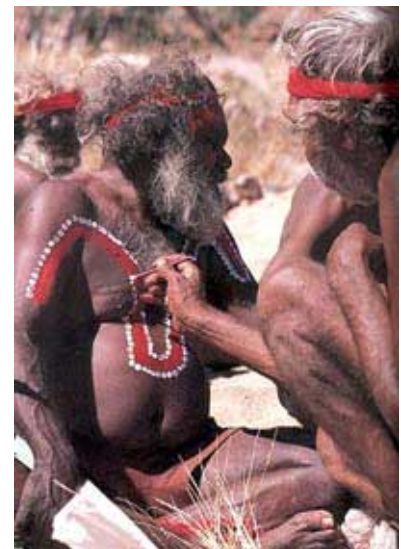
Dr. Salter here makes a striking comparison that he developed in a November 2002 article for *Population and Environment* that was summarized in the February 2003 issue of AR. He notes that Danes and Englishmen are kindred populations but still genetically distinct. If 10,000 Danes were to take the place of 10,000 Englishmen it would represent a loss of genetic interests to the English who remained, because the distinctive genes of Englishmen would be replaced by those of a different ethny. Dr. Salter calculates how great the loss would be: So many English genes would disappear that it would be the equivalent of removing from the population 167 children or siblings of the native population that remained. (The figure is the same for either children or siblings because a person shares the same number of genes—50 percent—with a child or a sibling. The loss in genetic interests could be calculated differently, as the equivalent of $167 \times 2 = 334$ cousins, nephews or aunts.) Because the English gene pool is a storehouse for all Englishmen of the genes common to them and that make them unique, this loss of 167 sibling-



All Mbuti are practically identical twins . . .

are from the same ethny, they have many distinctive genes in common, so their children actually carry *more* than half of each parent's distinctive genes. In this sense, parents who descend from the same lineage and who share many of the same genes are more closely related to their children—in terms of the number of genes they share—than are parents who have children with someone of a distant stock.

Surprising as this may seem, if an Australian and a Mbuti were to have a child together, each parent would be more closely related genetically to everyone in his original ethny than he



. . . compared to Australian Aborigines.

equivalents would be a loss of genetic interests for *all* members of the English ethny.

The loss is far greater if the English are replaced by more distant ethnies. If,