

as Miami. However, compared to Cleveland and Cincinnati—also two separate locations—Tampa and Miami cluster together in Florida. Cleveland and Cincinnati are in Ohio. Both Florida and Ohio can be said to cluster in the United States. When it comes to human races, their number varies greatly depending on how they are defined. Most people define races at the continental level, and define different groups within the same continental race as “subraces” or “ethnic groups.”

Some people argue that all races merge gradually into all others at their borders, and that this means race does not exist. First, this is not true. Gradual shifts from one race to another can be found within a continent, but between continents there are distinct racial breaks. This helps substantiate the usual definition of race at the level of continents. At the same time, the existence of mixed-race people does not, somehow, negate the existence of races. It substantiates it. There could not be mixed-race people if race did not exist.

Race is therefore a concrete, objectively-determined biological fact. Race is a “social construct” only insofar as a society may label people using criteria that are at least partially independent of biological reality. For example, in America, “blacks” include people with a wide range of ancestry, and some may have more white or Amerindian than black ancestors. This American practice, the most extreme form of which is the “one drop rule,” does not alter the objective existence of the African, Euro-

pean and Amerindian racial groups.

Virtually no non-whites take the position that race is an illusion. They have too healthy a sense of racial identity to accept such an odd notion. It is yet an-



Trobriand Islanders: racial differences, not sociological delusions.

other ridiculous idea whites have talked themselves into as part of their overall race hysteria. Whites take great pride in staking out strange but fashionable positions, and then concocting elaborate justifications for them. The more strikingly they contradict common sense the better. To believe and to profess a self-righteous absurdity requires high virtue and mastery of difficult, mysterious teachings—a combination liberals find irresistible. Other examples would be insisting that blacks are as smart as whites or that diversity is a strength, but the purest form of high mumbo-jumbo is race-does-not-exist.

Cracks are, fortunately, beginning to

appear in the façade. Population geneticists increasingly report that people can be unerringly classified by “continental population groups,” and thoughtful readers realize that “continental population group” is only a polite way of saying “race.” Researchers like Bruce Lahn of the University of Chicago will continue to find potentially important gene variants that differ in frequency between racial groups. More medicines will appear that have markedly different effects on different races. More people will buy commercially available DNA tests that determine ancestry, and wonder how it is possible to measure something that does not exist. Commentators like Steve Sailer will continue speaking truthfully about race—even if they refuse to accept the implications of what they are saying. Before long, claims about the alleged non-reality of race will be increasingly met with headshaking, smirks, and outright ridicule.

Even liberals have an interest in grasping reality. As Prof. Edwards warns in his article, “[I]t is a dangerous mistake to premise moral equality of human beings on biological similarity because dissimilarity, once revealed, then becomes an argument for moral inequality.” Liberals have built an entire world view on faulty assumptions and willful blindness. Most will go to their graves with their eyes closed; for the rest, there will be an unpleasant awakening. **Ω**

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Matching Race and Genes

Science can do it better than you can.

Recent studies have identified the race of individuals with close to 100 percent accuracy on the basis of genetic analysis. One such study, (Genetic structure, self-identified race/ethnicity, and confounding in case-control association studies, Tang et al., American Journal of Human Genetics 76: 268-275, 2005. Online at: www.pubmedcentral.gov/articlerender.fcgi?tool=pubmed&pubmedid=15625622) used 326 DNA markers to sort 3,636 individuals on the basis of ancestry, and then see whether the genetic result

matched what the individuals called themselves. The subjects classified themselves as white, black, Hispanic (Mexican), East Asian (Chinese and Japanese), and twelve people who called themselves “Other,” most of whom were classified genetically as Hispanic. Computer analysis of the DNA markers got an exact match for 3,631 out of the 3,636. Analysis of human genetic data created the four groupings that match popular conceptions of race.

The five mismatches were the kind we would expect in America. Three subjects called themselves black but were identified as genetically white. This is to be expected of American “blacks”

who are predominantly white, with very light skin and Caucasian features. Another mismatch was a Hispanic whom the analysis also considered white—probably a Mexican of predominantly Spanish ancestry. Finally, one self-identified white fell into the Hispanic group. This may have been a mixed-race Hispanic who considered himself white or perhaps a white with enough Indian ancestry to have a genetic profile similar to that of a Mexican. This tiny number of “errors” (0.14 percent) reflects the confusion of a few subjects, not a failure of genetic analysis.

The analysis was even more detailed than appears at first sight. When com-

pared to the other groups, Chinese and Japanese clustered together, but when analyzed separately, the authors were able to get “excellent separation” be-



something that can be detected almost unerringly by genetic analysis is social rather than biological.

Breeds of dogs have genetic similari-



One of these men is Japanese and the other is Chinese. Can you tell which is which?
The man with the earphones is Chinese.

tween them, with only six misclassifications out of 567. It is remarkable to get an error rate of essentially one percent in distinguishing groups as close as Chinese and Japanese, and advances in the field will make such distinctions even more accurate. It is hard to claim that

ties and differences analogous to those of human races. A recent study of 85 breeds (Genetic structure of the purebred domestic dog, Parker et al., *Science* 304: 1093-1095, 2004) used genetic markers to sort dogs into the correct breed with 99 percent accuracy, and found that dog

breeds cluster into four major groups. The study also found that 30 percent of total genetic variation of dogs is between breeds and 70 percent is within them. It is not surprising that the 30 percent figure is twice the human figure of 15 percent, given the intense, artificial selection that has produced modern breeds of dog. It is important to note that despite this intense selection, and the sharp physical differences between dog breeds, the between-group genetic variation is still less than one-third of the total canine genetic variation.

Does this mean that “dog breeds do not exist,” and that an anti-racist would not care whether a dog that suddenly jumped out of the bushes was a Rottweiler or a Pug? Genetic differences influence dog behavior as well as appearance. Another recent study (The genetic contribution to canine personality, Sætre et al., *Genes, Brain & Behavior*, 5: 240-248, 2006) showed a genetic basis for behavior traits, even with dogs as similar as German Shepherds and Rottweilers. As with humans, the important group differences are concentrated in that small portion of the genome that differs from breed to breed, not in the part they have in common. **Ω**

The Man Who Invented White Guilt

Raymond Wolters, *Du Bois and His Rivals*, University of Missouri Press, 2002, 311 pp., \$39.95 (softcover, \$19.95).

W.E.B. Du Bois taught us all what to think.

reviewed by Jared Taylor

I confess that I read this book, not because I thought it would interest AR readers, but because of my admiration for the author, Prof. Raymond Wolters of the University of Delaware. His *The Burden of Brown* (see “Integration . . . Disintegration, AR, July, 1993) and *Right Turn* (see “The Law is an Ass,” AR, Sept. 1999) are incisive, unsentimental histories of government intrusion into race relations that will never go out of date. But W.E.B. Du Bois? How interesting can he be?

In fact, Du Bois was a fascinating man, who established the black attitude towards whites and “civil rights” that is dominant today. What was essentially his

view is now so widespread, it is hard to imagine an era when powerful black institutions and movements represented competing visions. Americans both white and black have hardened into intolerant consensus.

As Prof. Wolters explains, the competing visions Du Bois overcame were those of Booker T. Washington and Marcus Garvey, both vivid characters in their own right. Prof. Wolters tells the story of their often bitter and petty rivalries, during what has been called “the forgotten years” of the “civil rights” movement—the period up until the Second World War

Du Bois

William Edward Burghardt Du Bois was born in 1868, and grew up as one of just 50 blacks in the Massachusetts town of Great Barrington. His mother’s fam-

ily, the Burghardts, had lived in Massachusetts since before the American Revolution, but his father Alfred was born in Haiti and claimed to trace his ancestry back to Geoffroi Du Bois, who sailed with William the Conqueror. Alfred was so light-skinned he could pass for white, and he abandoned the family when William was two. Du Bois later wrote that the Burghardts drove him off because he was too white, too cultured, and refused to work on the family farm.

As a child, Du Bois was accepted and liked by whites, later writing that there was “almost no . . . segregation or color consciousness” in Great Barrington. On one occasion, however, a girl, a newcomer to the area, snubbed him socially, and the thin-skinned Du Bois resolved never to give whites a chance to reject him again. Henceforth, he decided, “They must seek me out and urge me to