



Letters from Readers

Sir — I am optimistic that Jews are, indeed, “getting over their liberal hangover,” as Thomas Jackson urges them to do in his August review of a recent book on black-Jewish relations. Only the nuttiest Jews still have the idea that they and blacks are, somehow, natural allies in the struggle for—well—the struggle for anything. As even the nutty author Cheryl Greenberg conceded, by the 1960s, Jewish businessmen in Harlem or Southside Chicago just wanted to get out. Today, Jews avoid blacks as deliberately and as successfully as any white group. Gentiles need not fear some kind of resurgent black-Jewish alliance.

Unfortunately, many Jews still think it is in their interests to encourage Third-World immigration. They are having a harder time getting over this part of the “liberal hangover,” but they are making progress. Jews don’t like it either when the schools fill up with Spanish-speakers, and when you have to “press one for English.”

Race realists blame the Jews for many of our problems, and they are not entirely wrong to do so, but please be patient. Late-arriving allies are much better than enemies, and more Jews are tilting towards a broader racial-civilizational loyalty than you may think. They will have a strong Jewish identity for a generation or two yet, but it is one that is increasingly compatible with sentiments that make them—potentially—strong defenders of the West.

This is a crucial juncture in our history. Jews have thrown their weight on the wrong side of too many questions for too long. It would be a tragedy if Gentile patriots scared them off just when they were about to mend their

ways.

Samuel Dine, Upstate New York

Sir — While I agree with the basic point Mr. McClaren was making in his August article on Costa Rica—that the whiter a Latin American nation is, the better it is run—some points need to be made about the racial composition of that nation. Mr. McClaren writes that Costa Rica is 94 percent white, albeit with some “lighter mestizos.” Bernal Morera et. al. (“Gene Admixture in the Costa Rican Population,” *Annals of Human Genetics*, 67, 71-80, 2003) have presented data showing that the Costa Rican gene pool is quite mixed: 61 percent European, 30 percent American Indian, and nine percent African.

Of course, this admixture is not evenly distributed among the entire population, so there will be some Costa Ricans who are of direct Spanish descent, or nearly so. However, since only six percent of the population is officially designated as non-white, the fact that the Costa Rican gene pool is approximately two-fifths non-white means that many, possibly a majority, of Costa Ricans have significant non-Spanish (Afro-American) ancestry. Data from Chile suggest that much of that nation’s “white” population is likewise mestizo. Thus, while, overall, Costa Rica and Chile are racially distinct from Guatemala, they are distinct from Spain as well. We should be as precise as possible when racially comparing nations and peoples.

Harold Stowe

Sir — The review of Prof. Raymond Wolter’s book on W.E.B. Du Bois in the July issue is called “The Man Who In-

vented White Guilt,” but with all due respect, no black, alone or with other blacks, could have invented “white guilt” as we know it. Who, if we are to choose one person, could have had the power to unleash such a worldwide calamity?

Reason, logic and historical reflection suggest that only Adolph Hitler had that power. Surely, that was not his intention, as Hitler believed that the races differed and offered a twisted, tragic, pagan kind of white supremacy, but that was the result of the monumental evil he released on the world. It is for that reason that *American Renaissance* should disavow any support from self-avowed Nazis and their followers.

Edmund Levine, Philadelphia, Penn.

Sir — I must question what I believe to be the flawed opinions of Clairese Lippincott in her letter in the July 2006 issue.

The world’s resources are being stretched, almost to breaking point, because of gross overpopulation and resulting overexploitation. Evidence of this is all around us. Rather than encouraging whites to have more babies, it would be better to encourage Third-World peoples (including those in America) to have fewer babies. With fewer babies, they would be better able to feed and educate them, and they themselves could enjoy better lives. Instead, they carry on breeding with no thought of consequences.

Of course, this brings other problems such as future pension and medical funding, but white ingenuity could solve these problems without resorting to immigration.

Terrence Jackson, Spain

Sir — I got a bitter laugh out of your August O Tempora item about Bruce Lahn of the University of Chicago deciding to stop studying the genetics of intelligence because the racial implications are too controversial. He says he now thinks some knowledge may not be worth having.

Isn’t this admission virtually the definition of intellectual cowardice? We are undoubtedly living in degraded times when a college professor *admits* that his findings are true but must be suppressed because they might be misused or give offense.

Sarah Wentworth, Richmond, Va.



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most black voters have consistently supported Democrats since the 1960s, it is the white liberals that have slowly withered away over the decades, leaving African Americans as the sole standard bearers for the left."

These differences lead to clear divisions on concrete political choices. No fewer than 74 percent of blacks believe that it is the government's responsibility to "assure the availability of jobs," whereas only 33 percent of whites think this. In 1996, 84 percent of blacks but only 43 percent of whites voted for Bill Clinton.

Many whites find some black opinions startling. Only 13 percent of blacks think O.J. Simpson was "probably guilty" of killing his wife, but 73 percent believe it is true that "the CIA has imported cocaine for distribution in the black community." Sixty-two percent "believe that HIV and AIDS are being used as part of a plot to deliberately kill African Americans." When solid majorities of blacks think the government is trying to hook them on cocaine and kill them with AIDS, we have moved well beyond different choices in children's names and divergent television habits. Blacks and whites often do not see the world in the same way. These differences are clearly bound up somehow in race itself.

Not Black Enough

In 1998, Anthony Williams was elected mayor of Washington, DC. Mr. Williams had attended Harvard and Yale, was clearly interested in running an efficient city government, and had considerable white support. Although he is a

black man who has never pretended to be anything else, Mr. Williams left many blacks wondering if he was "black enough." Perhaps this was unavoidable for any black politician who followed the crack-smoking, skirt-chasing Marion Barry—there was never any doubt as to his bona fides—but a black writer for the *Washington Post* raised "the question of whether whites, assuming they care one way or the other, even under-



Mayor Anthony Williams: Black enough?

stand the concept of 'How black is a black person?' " He went on to say that Mayor Williams had quickly fired incompetents, but that "the firings hurt black workers most of all, creating the impression—fairly or unfairly—that he has little or no special concern for people who look like him." A black politician who is more concerned about efficiency than about jobs for blacks may not be black enough. The writer concluded:

"Blackness . . . is a state of common spiritual idealism that serves to unite the group for the purpose of survival. Put-

ting it another way that's less of a mouthful, there is not one person of color who can separate himself or herself from the rest of the people of color."

Since Mayor Williams was bound to all other blacks "for the purpose of survival," loosening those bonds cast doubt on his blackness.

At about the same time, another black writer for the *Post* mourned his loss of that rolling, characteristically black gait known as "the pimp walk." As a young man he felt authentically black—"Whether the pimp walk was some celebration of male blackness I don't know, but I do know that walking so rhythmically, I never felt so good, or so black"—but at some point he started walking normally. This was cause for soul-searching:

"Oh, I attend a mostly black church. I have a black wife. Black kids. And as a journalist, I write mostly about black people. My mama is black. My car is black. I buy black. I vote black. I think black. Still, I can't help but wonder if I wasn't once blacker."

It is not enough to think, buy, and vote black. True blackness may require a certain walk.

Randall Robinson, whose early career was devoted to fighting South African apartheid and who later tried to promote reparations for blacks, reports matter-of-factly, "I am obsessively black . . . race is an overarching aspect of my identity." Kweisi Mfume, former president of the NAACP, told the group's 1998 national convention that "Race and skin color . . . still dominate every aspect of American life, at home and abroad." Ron Daniels, a columnist for the black paper, *The St. Louis American*, wrote: "Whatever my political or economic pursuits in life, however, I am always guided by the dictum to be 'of the race and for the race.' While being open to building working political relationships with others, these relationships must always be with African people."

Part of authentic blackness requires an explicit rejection of white norms. James Bernard is a graduate of Harvard Law School and has been a consultant to the Rockefeller Foundation. Instead of practicing law, he decided to start a glossy, hip-hop magazine called *The Source*. His reasons? "Either you identify with white society, and that's disgustingly empty—not to mention you'll be rejected and go insane—or you look for something that's rich and real."