

Guns, Crime, and the Culture War

By James H. Warner

I am going to speak to you tonight on the relationship between guns, crime, and the culture war. Before my remarks, however, it would be inappropriate in 1992 to say anything about American culture without noting that this is the Quincentennial of the event that made American culture possible, the discovery of America by Christopher Columbus. Columbus became a benefactor to all mankind when he brought civilization to the New World.

The enemies of American culture say that we should view Christopher Columbus from the perspective of Native Americans. I just did. That was from the perspective of the millions of native Americans who were, but would not have been, born because their ancestors would have been, but were not, human sacrifices.

It is coincidental that I chose to speak on the subject of the culture war before recent events which have made it current. But it gives me an opportunity to do something that you might never see otherwise. The National Rifle Association frequently is criticized for its refusal to compromise. Well, tonight I am going to do the unthinkable and offer a compromise.

First, some background. A large number of convicted felons come from single-parent households. Many of them don't even know who their fathers are. The Vice President has been extremely rigid about this issue, but not me. I am going to compromise. The compromise is this—I am not asking anyone to change her lifestyle. All I ask is that the next time the script writers for "Murphy Brown" want their character to have sex, that they make her register the man first. That way, if she gets pregnant, her child will know who the father is. That's reasonable, isn't it?

And while we are at it, shouldn't there be a seven-day cooling off period? After all, as the gun control advocates say, if this can save even one life it would be worth it.

Blaming External Factors. Seriously, the enemies of our culture refuse to recognize individual responsibility for behavior. They prefer to shift the blame. They have a long list of external factors which they claim are causes of crime. Foremost among these is the one which I wish to talk about. They claim that easy access to firearms causes crime. I can prove that they are wrong.

We have 700,000 sworn police officers in America. They carry firearms day and night, on duty and off. Taxpayers had to invest more than a billion dollars to arm and train these officers. We spent the money because we thought that these guns would suppress, not cause, crime. We have at least that many private citizens who are entitled to carry handguns concealed. Their firearms are not a problem either. We trust these people to carry guns without fear that their guns will cause crime. Doesn't that suggest that it must be the character of the person, rather than the gun itself, with which we need concern ourselves.

The fact is, we all know that access to firearms does not cause crime, a proposition which I shall deal with at length later. The cause of crime is self evident. Crime is behavior and is controlled by the moral values of the individual. If one's moral values will not permit him to do something, he will not do it. If one's moral values do allow him to do something, no law will restrain him if he believes that he can get away with it.

Always Wrong. The enemies of American culture, the cultural warriors, reject this reasoning. In fact, they reject the rational process itself. If you don't believe this, ask yourself this question: Why is it that the American left is always wrong? They have been wrong for most of this century. They were wrong about Sacco and Vanzetti. They were wrong about the Rosenbergs. They were wrong about Alger Hiss. They were wrong about Stalin and Castro. They were wrong about Mao Tse-tung and Ho Chi Minh. They were wrong about nuclear winter and they are wrong today about global warming and the ozone hole. Why are they always wrong?

Let me suggest that their problem is that they use subjective criteria to test reality. They use internal reference points, and believe, therefore, that truth is determined by their desires.

To illustrate this, talk to one of them about science. Explain how Archimedes's Principle proves that the seas will not rise with the melting of the polar ice caps. There will be no attempt to disprove Archimedes. Instead, you might be told that you are using the same argument as Senator Jesse Helms, or some other conservative. It's bad science, and bad logic, to believe something because you dislike those who can prove that it is false. It is called the *ad hominem* fallacy.

Or take the example of the feminist philosophy professor who says that all science is permeated with racism, sexism, ageism, and classism, and who wonders why no one points out the recurring themes of rape (I am not making this up) in the works of Sir Isaac Newton. She suggests, apparently with a straight face, that it would be more illuminating to refer to "Newton's Rape Manual" instead of "Newton's Laws of Mechanics." That goes beyond bad science, and approaches the irrational.

Still another example is the widespread belief that certain ideas are invalid because the authors of these ideas are dead, white, European males. To the rational mind this argument has interesting consequences:

Aristotle is a dead, white, European male.
Therefore, all the ideas of Aristotle are invalid.

This type of reasoning is called an enthymeme. It was invented by Aristotle. So the conclusion is true if, and only if, it is false.

Bitter Hatred. This is absurd, but there are now people on the left whose philosophy amounts to an endorsement of absurdity. They believe that rational thought and the rules of logic are the tools of European male domination and should be rejected. Because their belief system, such as it is, is irrational, the creeds that they profess are as numerous, and as different as the patterns in a kaleidoscope. However, for all their apparent diversity, they have one principle in common. Behind everything they say there is a bitter and implacable hatred of America, its culture, and its civilization. Why do they hate us?

I read recently about a junior member of a university faculty who used the phrase "individual genius" in a paper. One of the more senior faculty members, who read the paper, circled the word "individual" and returned the paper with a margin note saying "...there are some people who think that use of this term shows bigotry." Individualism, and the independence of the individual, are abhorrent to them. That's why they hate America. That's why they hate our culture.

American culture took English culture, on which it is based, and built upon it. The most significant influence on the new culture was the freedom of the frontier. People came to the New World seeking freedom from the heavy hand of authority. When they were not satisfied with the measure of freedom they found, they moved west. In the West, on the frontier, there was no authority.

On the frontier there was always the second chance. No one asked about another's background. Disgrace or failure in an earlier life were not important. Because of the second chance, because they could always move on, people on the frontier were always thinking of what lay beyond the next hill. This led them to see the potential in things. In the words of Robert Frost, they saw America "...such as she was, such as she would become."

On the frontier adversity was a fact of life. Survival required one to square off and face adversity. On the frontier it was believed that one had a moral duty to bear up under adversity.

On the frontier, culture became a melting pot. Make no mistake. The American culture draws from all cultures, but it is one, unified, single culture, whose highest value is individual freedom.

On the frontier there was no authority to provide safety. Safety was an individual responsibility. Once people learned that they were responsible for their own welfare, they saw objective evidence of the truth of the philosophical doctrines of John Locke and the English Whigs. Eventually, everyone on the frontier adopted the views of the Whigs.

Inalienable Right. John Locke said it is self-evident that everybody is born with an inalienable right to life, liberty, and property. Now, if it is inalienable, that means you can't lose it. If you can't lose it, it means you have a right to protect it (do you see why they hate logic?). If you have a right to protect it, it necessarily follows that you have a right to own the means to protect it. John Locke said that the individual has the same right as any government to defend sovereignty.

Because the firearm is useful in the defense of personal sovereignty, the enemies of our culture hate guns. Consistent with their error in every other aspect of life, they are wrong about guns. For example, they point to the "well-regulated militia" clause in the Second Amendment and say that say that the Second Amendment really protects the right to join the National Guard. They say that the Second Amendment was added to the Constitution because the states were afraid that they wouldn't be allowed to have militias. It is interesting to note that there is not a shred of historical evidence to support this proposition.

The cultural warriors should not have been so quick to abandon classical education, for if they had spent just a little more time at it they would have learned how to diagram sentences. The phrase "well-regulated militia" is found in a subordinate clause. The subject of the sentence is "the right of the people," and it is predicated by, "...shall not be infringed." From the grammar, it is difficult to see how it could be construed as other than an individual right.

However, I am going to compromise again, and concede, for the sake of argument, that one would have to be a member of a "well-regulated militia" in order to keep and bear arms. The question is, what is a "well-regulated militia"?

The phrase was not chosen at random. Authors Stephen P. Halbrook, in *That Every Man Be Armed*, and David T. Hardy, in *Origins and Development of the Second Amendment*, point out that the concept of a "well-regulated militia" was more than 250 years old by the time James Madison put it in the Second Amendment. Niccolo Machiavelli, author of *The Prince*, was a republican who had actually commanded a citizen militia. In *The Art of War* (1521), he explained why a "well-ordered militia" was necessary for the security of a free state. He recited three criteria which such a militia must meet, to serve its purpose:

- 1) The "well-regulated militia" must include the whole body of the people;
- 2) The members of the "well-regulated militia" must own their own arms; and

- 3) The "well-regulated militia" must *not* be controlled by the central government, and, in fact, should elect its own officers.

James Harrington was an English Whig. In *The Prerogative of Popular Government* (1656), he said that a "well-disciplined militia" was necessary to the the security of a free state. Like Machiavelli, he listed the same three criteria which such militia must meet.

Andrew Fletcher was a Scottish Whig who was sentenced to death by James II. He escaped to the court of William of Orange, and returned with William and Mary following the Glorious Revolution. In *Discourse of Government With Respect to the Militias* (1698), he, too, said that a "well-regulated militia" was necessary to the security of a free state. The "well-regulated militia" of Andrew Fletcher was defined by the same three criteria.

Roger Molesworth was an English Whig. In *Franco-Gallia* (1721), like Machiavelli, Harrington, and Fletcher, he said that a "well-regulated militia" is necessary to the security of a free state. He gave the same three criteria.

The leaders of the American Revolution were Whigs and republicans, in the tradition of the Glorious Revolution of 1688. George Washington and George Mason formed the Fairfax militia in 1774. Among the attributes of the militia was that it was to be "well-regulated." Certainly none of you here believe that Father George was trying to support King George's government.

In an earlier time, school children were required to memorize the speech of Patrick Henry in which he said "give me liberty or give me death." This speech was given before the Second Virginia Convention in 1775. He was speaking in support of a resolution for the formation of a "well-regulated militia." Clearly, this was not a call for the formation of a "National Guard" to serve at the pleasure of the central government, because the central government was George III. Anyone who went to school before the curriculum came under the control of the cultural warriors knows that Patrick Henry wanted the militia formed in order to *resist* George III.

Shared Philosophy. James Madison, the author of the Bill of Rights, knew Patrick Henry, George Washington, and George Mason. Surely he had read many of the same books as they had read. They all shared the same political philosophy, for they were all republicans who believed in limited government. Madison used the same language, in the Second Amendment, as Niccolo Machiavelli, James Harrington, Andrew Fletcher, Roger Molesworth, George Washington, George Mason, and Patrick Henry, when he used the phrase "well-regulated militia." It strains credulity to believe that this could have been mere coincidence. Given the context, it is not possible to conclude that Madison meant for this Amendment to protect anything other than a personal right.

Proving this, however, is not good enough. The enemies of our culture have a fall back position. The Supreme Court has held that the government can infringe upon a Constitutional right if such infringement serves a "compelling state interest." Surely gun control would serve a compelling state interest if it would reduce violent crime. However, it can be proven that gun control, at best, is irrelevant to violent crime.

Canada has strict gun control laws. There are very lenient gun laws in Maine, New Hampshire, North Dakota, and Vermont. In each state handguns may be carried openly, and the authorities *must* issue a concealed carry license to any honest citizen in Maine, New Hampshire, and North Dakota. No permit is required in Vermont, where many adults carry handguns concealed. Each of these states closely resembles its neighboring Canadian province with respect to climate, population density, and topography.

I used the homicide rates over a twenty-year span, from 1963 through 1982, because those were the years for which I had Canadian data. The full data are included in Appendix A. The dif-

ference in the homicide rates per 100,000 population was 0.017, or less than 2 homicides per ten million, which can be considered as statistically insignificant. In other words, there is no statistically significant difference between extremely restrictive gun laws (Canada), and gun laws which are either extremely lenient (Maine, New Hampshire, and North Dakota), or non-existent (Vermont).

This study may be contrasted with a comparison of the homicide rates in ten states with lenient gun laws—Iowa, Idaho, Maine, Minnesota, Montana, Nebraska, New Hampshire, North Dakota, South Dakota, and Vermont—with the homicide rate in the District of Columbia. The District has the strictest gun control laws in the country. The data compared are for the years 1987 through 1990. The ten states, with total population of approximately 14,660,000, had 1,499 homicides for the four years. In contrast, the District of Columbia, with a population of 622,000, had 1,500 homicides in the same period. That is, the states had a homicide rate of 2.6 per 100,000, and the District of Columbia had a rate of 60.3. These data are included in Appendix B.

Moral Values. Clearly, high rates of homicide are not caused by lenient gun laws. Then what is it that causes such disparity between the homicide rates of certain jurisdictions? We have said earlier that it is self evident that moral values—culture—is the variable which explains this difference.

No statistical test will measure moral values. However, education transmits to the young the acquired learning of a society, including its cultural values. Educational attainment can be measured, and the results taken as an analog for the transmission of cultural values.

Accordingly, I compared the rankings of each state in the 1989 Educational Attainment Assessment Test for mathematics with the rankings of each state in its 1990 homicide rate, the highest score in each case being ranked as a "1". Using linear regression, the coefficient of correlation was a negative 0.82. This is an extremely high negative rate, and strongly indicates that the same factor which induces a high homicide rate may also contribute to low educational attainment. In other words, it is highly probable that the factor, in each case, is a failure in education. When the schools fail to teach mathematics, they also fail to teach cultural values. These data are in Appendix C.

The values of the American culture are the moral values which make possible a civilized life in a state of freedom. The failure, or the refusal, to impart those values to children deprives those children of this American birthright.

I am reminded of that verse in "America the Beautiful:"

Oh, beautiful, for patriot's dream,
That sees beyond the years,
Thine alabaster cities gleam,
Undimmed by human tears.

Our cities are not alabaster, neither do they gleam, undimmed by human tears. Many of our cities are dystopias, wretched places where untold misery is produced by profound social pathology. This is illustrated by the plight of a mother who lives, with her children, in a public housing project in the District of Columbia. Recently she wrote to the *Washington Post* describing the conditions in her project. Her children cannot play outside for fear of being murdered. Drug addicts inject drugs in their hallway and leave their debris. They urinate in the hallway and defecate in the stairwell. They even perform sexual acts outside her door. She is always afraid. She did not write from Beirut or Sarajevo, but from the District of Columbia.

What is wrong? Is it presence of guns or the absence of culture? Guns do not get young girls pregnant. Guns do not create drug addiction. Guns did not create a welfare system which traps young women in dependency and keeps them in its thrall. Guns do not create music which glorifies hatred. Guns do not teach young children that they are not part of America, and that they have no share in its culture. Guns do not cause people to urinate in the halls nor to defecate in the stairwells of public housing projects. Guns did not create schools which do not teach. But each of these conditions can be traced back to the enemies of our culture, and each of these ills is, in some measure, *archogenic* (government created).

Remember that the unifying principle of the enemies of our culture is hatred. What does the culture of hatred produce? Look at the chart in Appendix E, which represents the homicide rate in the District of Columbia since 1960. Take the years when the intensity of the culture war began to increase, and look at the curve since 1985. What direction is it heading? The social ills of America's urban dystopias exactly reflect the ground which we have lost in the culture war.

"Moment to Decide." I am put in mind of a stanza in the poem by James Russell Lowell, which became the standard of the abolition movement:

Once to every man and nation comes the
Moment to decide,
In the strife of Truth with Falsehood, for the
good or evil side.

The battle is joined. Our culture requires us to protect the victims of our urban dystopias. We must give back to the children who live in American cities the culture which has been taken from them. Their American heritage has been taken from them by the enemies of our culture, who deny that there is a "melting pot" in which these children have a place, and who teach them that they must strive to be separate from, rather than participate in, American culture.

The objective of our enemies is division. Our objective is assimilation. We share our objective with many notable Americans.

We share this objective with Crispus Attucks, the first American to die for his country. A freed slave, he was in the crowd into which British soldiers fired in the Boston Massacre.

We share this objective with the thousands of black soldiers who fought in the Civil War. There are reports of black soldiers, wounded in battle, who were so eager to prove themselves as Americans that it was necessary to order that they be tied to their litters, lest they try to rejoin their comrades in the fight.

We share this objective with Zora Neale Hurston, the black woman whose writing was first promoted by H.L. Menken, in his monthly, *The American Mercury*. In the October 1943 issue, while the outcome of the Second World War was still in doubt, she wrote about a figure from the folklore of slavery, High John the Conqueror. High John was the comforter of the slave. He could "...find a way when there was no way, and finish it off with a laugh and a song." He began preparing the slaves for the end of slavery, telling them what they must do to be free, and how to endure until they were. The following is a passage from the article:

So the brother in black offers to these United States the source of courage that endures, and laughter. High John the conqueror. If the news from overseas reads bad, and the nation seems stuck...listen hard, and you will hear John the Conqueror treading on his singing-drum. You will know then, that no matter how bad things look now, it will be worse for those who seek to oppress us. Even if your hair comes yellow, and your eyes are blue, John the Conqueror will be working for you just the same. From his secret place, he is working for all America now. We are all his kinfolks. Just be sure our cause is right....

Common Culture. The verse to "America the Beautiful," from which I quoted earlier, ends with the words "...and crown thy good with brotherhood, from sea to shining sea." There is no reason why the streets of Washington, D.C., could not be as safe as the streets of Lyndonville, Vermont, or Bismark, North Dakota. But this will not happen until all Americans are assimilated into one country with one, common culture. The moral values of the American culture, not stricter enforcement of the laws, are the answer to crime.

For this reason, we must be resolute. When the enemies of our culture come to us and ask us to compromise, we must say no. Civilization is the real prize in the culture war. In this, there is no room for compromise. Not now, not ever.



APPENDIX A

GUN CONTROL AND HOMICIDE

A Comparison of Homicide Rates (per 100,000 Population) Selected Northern Border States and The Dominion of Canada

Since 1977 the Dominion of Canada has had extremely restrictive firearms laws. Many Americans favor such restrictive laws and seek to prove their case by comparing the homicide rate in the United States with the homicide rate in Canada. How valid is this comparison? Such comparisons imply a uniformity among the states which does not exist. The states differ in such important variables as firearms laws, population densities, climate, and other factors. In order to determine what effect, if any, may result from restrictive firearms laws it would be necessary to find states which most closely resemble Canada with respect to population density, demographics, climate, and terrain, and in which the only variable is lenient gun laws.

In order to make this comparison, I have chosen Maine, New Hampshire, North Dakota, and Vermont. Each of these states closely resembles its neighboring Canadian province. However, in each of these states handguns may be carried openly, and the authorities must issue a concealed carry license to any honest citizen in Maine, New Hampshire and North Dakota. No such license is required in Vermont.

I used the twenty-year span from 1963 through 1982 because those were the years for which I had Canadian data. The Canadian data were published by the Canadian Centre for Justice Statistics, and the U.S. data were published by the Federal Bureau of Investigation, Uniform Crime Reports, of the U.S. Department of Justice.

The difference in the average homicide rates, per 100,000 population, of the Northern Border States and the Dominion of Canada, was 0.017 per 100,000. This is less than 2 homicides per 10,000,000, and can be considered as statistically insignificant. In other words, there does not appear to be any statistically significant results from restrictive gun laws, when compared over time, with extremely lenient (Maine, New Hampshire, and North Dakota) or non-existent (Vermont) gun laws.

Source: F.B.I. Uniform Crime Reports; Canadian Centre for Justice Statistics.

HOMICIDE RATES (per 100,000 Population)

Year	Maine	North Dakota	New Hampshire	Vermont	Dominion of Canada
1963	3.70	2.10	3.20	0.50	1.14
1964	1.50	0.90	0.90	0.50	1.17
1965	2.10	0.90	2.70	0.50	1.24
1966	2.20	1.80	1.90	1.50	1.11
1967	0.40	0.20	2.00	3.10	1.39
1968	3.00	1.10	1.40	2.60	1.52
1969	1.60	0.20	2.50	2.50	1.65
1970	1.50	0.50	2.00	1.30	2.03
1971	2.00	1.30	2.20	1.10	1.98
1972	5.30	1.30	1.70	1.70	1.98
1973	2.10	0.80	2.10	2.20	2.17
1974	2.90	1.40	3.50	3.40	2.44
1975	2.80	0.80	2.90	2.10	2.81
1976	2.70	1.40	3.30	5.50	2.67
1977	2.40	0.90	3.20	1.40	2.70
1978	2.70	1.20	1.40	3.30	2.52
1979	2.80	1.50	2.40	1.40	2.48
1980	2.80	1.20	2.50	2.20	2.06
1981	3.20	2.30	2.90	4.30	2.48
1982	2.10	0.70	2.20	2.3	2.74
Average	2.49	1.125	2.345	2.17	2.015
Standard Deviation	0.96	0.538	0.682	1.259	0.577
Combined Average for the Northern Border States					2.0325
Average for the Dominion of Canada					2.015

APPENDIX B

A COMPARISON OF HOMICIDE RATES (per 100,000 Population) BETWEEN TEN SELECTED STATES AND THE DISTRICT OF COLUMBIA

Statistically comparing selected Northern Border States, with lenient gun laws, with the Dominion of Canada, whose gun laws are more restrictive than most of the United States except for the District of Columbia, the data showed no statistically significant difference between the American states and Canada. In order to prove that firearms restrictions would have an identifiable effect upon homicide rates, the more restrictive jurisdiction should show a statistically significant *lower* homicide rate. The Canadian comparison, therefore, is inconclusive at best.

The District of Columbia has firearms laws which are as restrictive as those of Canada. The District forbids the purchase of handguns, and all rifles and shotguns must be registered before the purchaser can take possession. I have compared the District with ten states which permit the ownership of handguns, rifles, and shotguns without permits. Two of the states, Nebraska and Vermont, have no provisions for the concealed carry of handguns. No permit is required in Vermont, and Nebraska permits concealed carry under circumstances where a "prudent person" would think it appropriate for personal protection. In Maine, New Hampshire, North Dakota and South Dakota, concealed carry permits are issued on the basis of very liberal, objective standards, and any honest citizen may obtain one. Of the ten states, only Minnesota has a reputation for restrictive issue of such permits.

The total population for the ten states is 14,666,000, and the four-year total of homicides is 1,499. The population of the District of Columbia, as of 1987, was 622,000, and the four-year total of homicides was 1,500. The combined homicide rate, per 100,000, for the ten states was 2.55. The homicide rate for the District of Columbia was 60.28.

The comparison with Canada fails to confirm any positive effect from strict gun control. The comparison with the District of Columbia may suggest a negative effect. However, the District of Columbia study does not control for variables which are controlled in the Canadian study, so no valid conclusion can be drawn as to any such negative effect from gun control. The disparities between the District and the ten states is so great, however, that it must suggest (without proving) that gun control does not have any *positive* effect.

Source: F.B.I. Uniform Crime Reports.

TEN STATES
Homicides

STATE	Population as of 1987	1987	1988	1989	1990	Total	Rate per 100,000
Iowa	2,834,000	59	47	54	54	214	1.88
Idaho	998,000	31	36	26	27	120	3.00
Maine	1,187,000	30	37	39	30	136	2.86
Minnesota	4,246,000	112	124	111	117	464	2.73
Montana	809,000	33	21	23	39	116	3.58
Nebraska	1,594,000	55	58	40	43	196	3.07
New Hampshire	1,057,000	32	25	36	21	114	2.67
North Dakota	672,000	10	12	4	5	31	1.15
South Dakota	709,000	13	22	9	14	58	2.04
Vermont	560,000	15	11	11	13	50	2.23

Population Total	Homicide Total	Rate per 100,000
14,666,000	1,499	2.55

DISTRICT OF COLUMBIA
Homicides

	Population	1987	1988	1989	1990	Total	Rate per 100,000
District of Columbia	622,000	225	369	434	472	1500	60.28

APPENDIX C

MEASURING THE RELATIONSHIP BETWEEN THE TRANSMISSION OF CULTURAL VALUES AND CRIMINAL VIOLENCE

There is a wide disparity in the rates of violent crime between different regions of the United States. All other things being equal, it seems most likely that violent crime is a cultural phenomenon. To test this thesis, I have chosen the National Educational Attainment Test Scores for 1990 as an index of the degree to which cultural values are taught to young people, since a school which does not teach one thing might be expected to fail to teach other things as well. I have chosen homicide rates as the index for violent crime.

To test for correlation I used linear regression. Correlation can be masked by the disparity of values being compared. In this case, an analysis of the *cardinal* numbers (test score averages and the homicide rates) gives a coefficient of correlation of -0.143. This is too small to be significant. However, when the *ordinal rankings* of the states, in terms of test scores and homicide rates are compared, where 1 is the highest ranking, a coefficient of correlation of -0.82 is obtained, indicating an extremely strong negative (or reciprocal) correlation.

Schools and learning are necessary to civilization. However, schools will function well only in a culture that requires that they function well. A culture which tolerates schools that cannot teach children mathematics is not a culture which places a high premium on civilized behavior. Such a culture would also tolerate the anti-social behavior which produces high rates of violent crime.

TABLE 1
A COMPARISON OF THE NATIONAL ASSESSMENT OF EDUCATIONAL
PROGRESS MATHEMATICS TEST SCORES (1990) WITH THE HOMICIDE RATE
PER 100,000

Test Score		Homicide/100,000
281	North Dakota	0.60
280	Montana	2.90
278	Iowa	1.90
276	Nebraska	2.50
276	Minnesota	2.50
274	Wisconsin	3.60
273	New Hampshire	3.30
272	Wyoming	4.40
272	Idaho	2.60
271	Oregon	4.80
270	Connecticut	5.90
269	New Jersey	5.10
267	Colorado	4.40
267	Indiana	6.30
266	Pennsylvania	6.30
264	Michigan	10.70
264	Virginia	7.90
264	Ohio	6.00
263	Oklahoma	6.50
261	New York	12.50
261	Delaware	5.10
260	Maryland	11.60
260	Illinois	9.00
260	Rhode Island	4.90
259	Arizona	6.70
258	Georgia	12.70
258	Texas	11.90

TABLE 1 (Continued)

Test Score		Homicide/100,000
256	Kentucky	7.90
256	California	10.90
256	New Mexico	8.60
256	Arkansas	8.40
256	West Virginia	6.50
255	Florida	11.10
252	Alabama	10.20
251	Hawaii	4.80
250	North Carolina	8.90
246	Louisiana	14.90
231	Guam	10.50
231	District of Columbia	71.90
218	Virgin Islands	15.50

TABLE 2
TEST SCORE RANKING AND HOMICIDE RATE RANKING

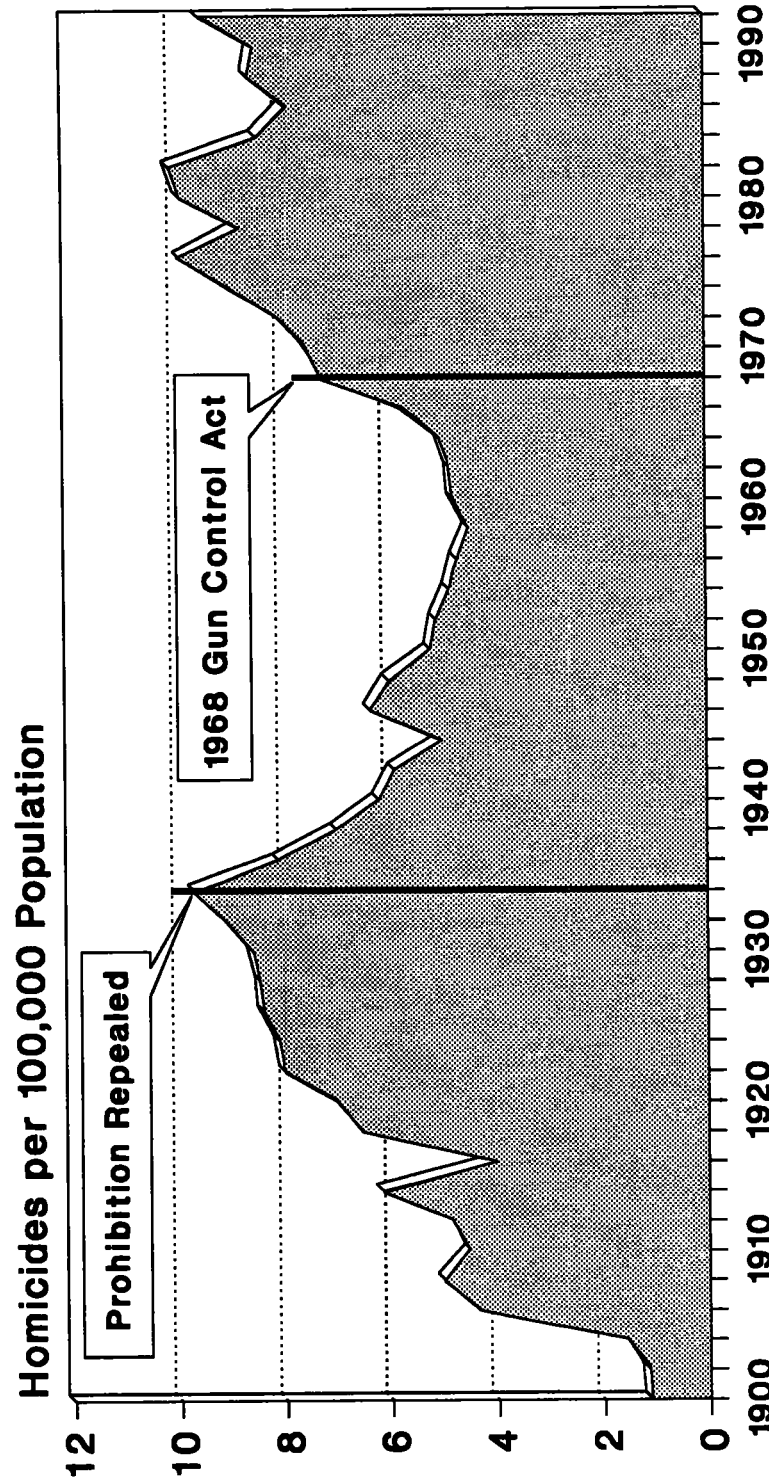
Test Rank		Homicide Rank
1	North Dakota	33
2	Montana	29
3	Iowa	32
4	Nebraska	31
4	Minnesota	31
5	Wisconsin	27
6	New Hampshire	28
7	Wyoming	26
7	Idaho	30
8	Oregon	25
9	Connecticut	23
10	New Jersey	24
11	Colorado	26
11	Indiana	21
12	Pennsylvania	21
13	Michigan	10
13	Virginia	17
13	Ohio	22
14	Oklahoma	20
15	New York	5
15	Delaware	24
16	Maryland	7
16	Illinois	13
16	Rhode Island	19
17	Arizona	18
18	Georgia	4
18	Texas	6

TABLE 2 (Continued)

Test Rank		Homicide Rank
19	Kentucky	17
19	California	9
19	New Mexico	15
19	Arkansas	16
19	West Virginia	20
20	Florida	8
21	Alabama	12
22	Hawaii	25
23	North Carolina	14
24	Louisiana	3
25	Guam	11
25	District of Columbia	1
26	Virgin Islands	2

Appendix D

Crude Homicide Rate in the United States

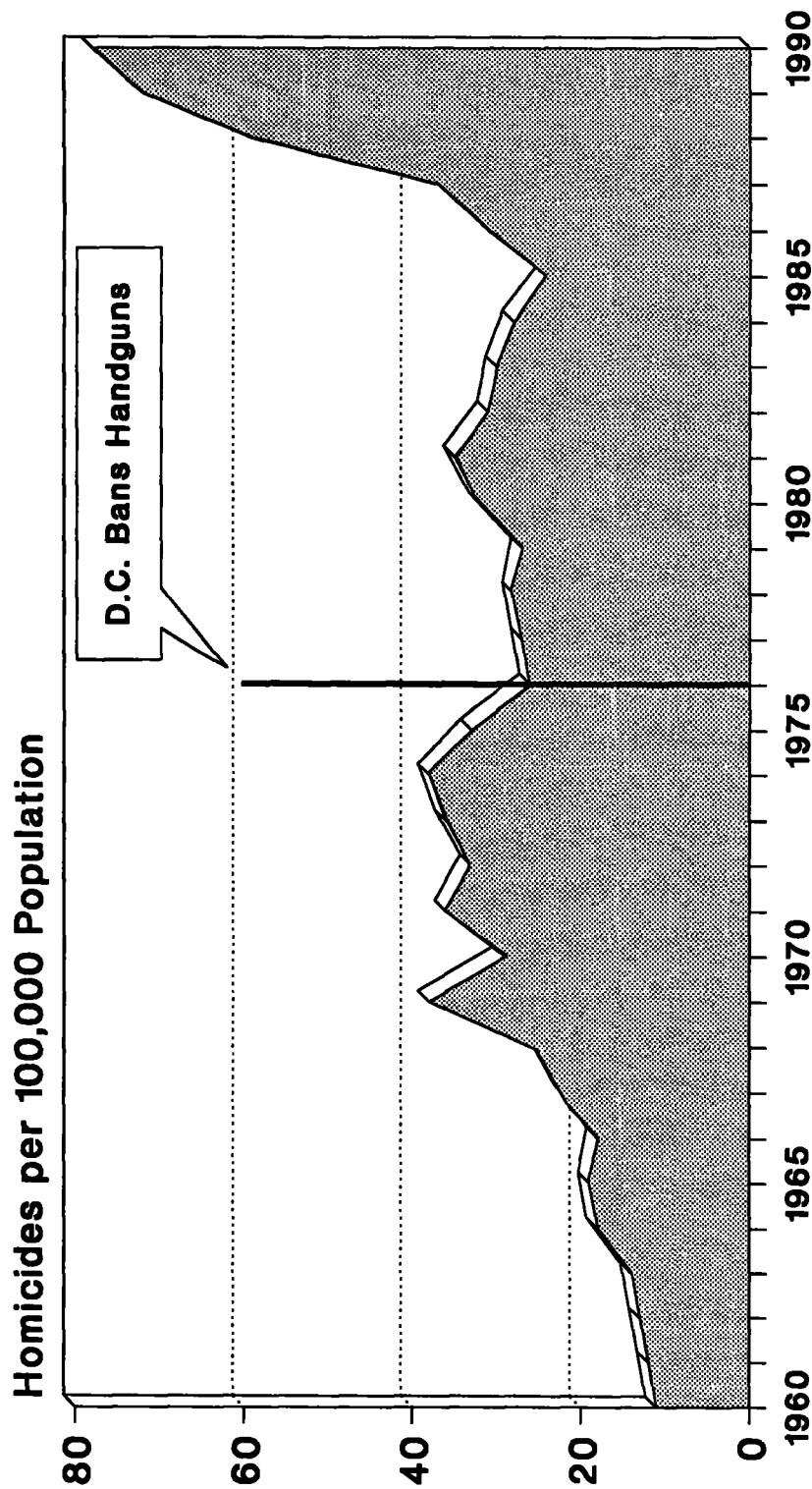


Sources: *Historical Statistics of the United States; Statistical Abstract of the United States.*

Heritage DataChart

Appendix E

Crude Homicide Rate in the District of Columbia



Heritage DataChart