

Book Reviews

CHRISTIANITY AND THE SURVIVAL OF THE WEST

By Revilo P. Oliver. Sterling Enterprises, Virginia, 1973. Pp. 85. Price \$1.95.

Here and there the statements in this book are too sweeping, as there are some non-Europeans who are sincere Christians. But those apart, this book hits the heart of the matter. Christianity is the European religion, and it follows in direct succession from the religions of Celts, Teutons, Romans, and Greeks, which were much closer than is formerly thought, and the religion as taught by Christ, one in which Hellenism and Iranian thought had its place. The Semitic world rejected it for Islam. Sight must not be lost of the fact that all the disciples of Christ, except Judas Iscariot, were Galileans — and the Galileans even to this day are a fair people. Israel itself had its origins in the Nordic world as I have shown in *The Syro-Mesopotamian Ethnology as Revealed in Genesis X*. Therefore, it is not surprising that with these foundations woven throughout the Old Testament and the Hellenism of a later period, Christianity should have had an appeal to the West. But this was lost, in the main of the Brown elements of the Caucasoid race, and they lapsed from Paganism into Islam in the West, and into Islam and Hinduism in the East.

Certainly nationalistic considerations are very strong in these matters. For instance on 13th October 1973 a Coptic Bishop in Egypt was clamouring to be taken into the army to fight Israel! Although, in his case, the Copts are the real Egyptians, the Islamic are not, and the Jews whom he is clamouring to fight are a European people who should have more affinity with him and his Copts!

The statement that the "lie detector" when applied to the Koreans and Chinese was a failure (p. 17), because they are differently constituted, is interesting — more than interesting as it shows the difference of constitution.

The catastrophic decline of Christianity, and the near agnosticism of many of the clergy, has led to the Churches all too frequently preaching social gospel and nothing else.

There is so much more in this book which is of interest, even if all the statements may not be accepted by all, that I feel it should be read, as it throws light on the reasons why Christendom and Europeans came to be interchangeable terms.

R. GAYRE OF GAYRE

EDUCABILITY AND GROUP DIFFERENCES

By Arthur R. Jensen. Methuen, London, 1973. Pp. 407. Price £3.90. (U.S. edition, Harper and Row, \$10.00.)

Unlike his *Genetics and Education*, this book is not a collection of Jensen's published essays, but a systematic application of Mendelian genetics to group differences in intelligence and its heritability. Based partly on the variance analysis methods of Sir Ronald A. Fisher, geneticists have devised means of breaking down the extent to which the variability of any trait in a population is determined by heredity and environment. These techniques have been refined in recent years largely because of the practical requirements of farmers and cattle and poultry men who must be able to make rational economic choices between improving the breed (heredity) or improving nutrition and soil (environment)

Unfortunately, Jensen and most of his hostile critics inhabit different worlds. The latter are frequently "social scientists," who tend, as Cattell has cogently observed, to be ideological propagandists in scientific masquerade and whose ignorance of both science and mathematics is at times appalling. On this point, Jensen (p. 1) states:

The modern genetic view of man calls for a revolution in our thinking, in our whole orientation. It demands on everyone's part an even more drastic reorientation of thinking than was required by other historical revolutions of thought, such as the Copernican, Darwinian, and Einsteinian revolutions. The Mendelian revolution (and Fisher's pioneering extensions of Mendelian genetics to polygenic systems) is already established in biological science, but it has not yet filtered into other domains. The Mendelian revolution, if it can be called that, has not yet influenced social scientists on any large scale; it has not characterized the thinking of our social policy makers, and it is totally foreign to the general public, which in terms of thinking genetically in the modern sense is surely at the flat earth stage of scientific sophistication. The educational task that is called for is awesome.

After a rigorous definition of the problem and an exposition of the mathematical and statistical methods to be applied, Jensen deals systematically with the various objections that have been raised to the hypothesis that the gap between Blacks and Whites in I.Q. is primarily the result of hereditary rather than environmental factors.

Much of this is old and well-travelled ground to readers of *THE MANKIND QUARTERLY*, but Jensen's treatment has a precision that most prior approaches lacked and is therefore worth careful study.

Among the red herrings that have been strewn in the path of the geneticist who approaches problems of group differences in I.Q. are the assertion that intelligence tests merely reflect the values of (and measure the individual's adjustment to) middle class culture. The simplest refutation of this naive view is that I.Q. is as predictive of academic learning capacity among Blacks as among Whites. Jensen provides sophisticated manipulations of I.Q. data which decisively refute this viewpoint.

The assertion that the Negro lag in I.Q. is due to cultural deprivation is refuted by the fact that the shortfall of Blacks in I.Q. is most marked in those tests, or portions of tests, calling for abstract thought and least on those which are primarily verbal and which call upon memory. Then there is the assertion that lack of rapport between the Blacks tested and white test administrators causes part of the I.Q. gap, a view that has been refuted by several controlled experiments. Others maintain that malnutrition is the cause of low Negro intelligence, but Jensen shows that to have this effect, malnutrition must be extremely severe and that no such condition prevails among the great majority of American Negroes.

The book under review casts light on specific differences in mentality between Negroes and Whites, such as reaction time and pursuit rotor performances.

Citing this reviewer, Jensen shows the comparative contributions of Whites, Negroes, Indians, Japanese and Chinese to 1960 U.S. professional employment and observes:¹

If prejudice and discrimination are more important than abilities in determining a group's representation among the professional classes, then it should be puzzling that two minorities — the Japanese and Chinese — who have also been subject to discrimination and other

¹ Page 253, citing Nathaniel Weyl, "Some Comparative Performance Indexes of American Ethnic Minorities," *THE MANKIND QUARTERLY*, Vol. IX, No. 3, January-March 1969, pp. 106-128.

social disadvantages in the United States should have considerably higher indices than the white majority.

Jensen shows that the American Indians are further behind the Negroes in economic status than the latter are behind the white majority, yet they score markedly higher than Blacks on I.Q. tests.²

The genetic ignorance of most social scientists is illustrated by Gross's 1967 study of Sephardic and Ashkenazic Jewish children in Brooklyn. Finding that the latter scored consistently higher on mental tests, Gross concluded that the reason was that Ashkenazic mothers placed a greater value on learning than on wealth!³ An equally appalling instance of slipshod thinking is Christopher Jencks' assertion that Jensen's belief that black-white I.Q. differences are mainly hereditary in causation is refuted by that fact that "Jewish children also do better on I.Q. tests than Christians at the same socioeconomic level, but very few people conclude that Jews are genetically superior to Christians."⁴ Jensen (p. 60) retorts mildly that the fact that Jewish children average 8 to 10 points higher on I.Q. tests "does not make it an unreasonable hypothesis that genetic factors are involved in this subpopulation difference as well as many others."

The book under review is probably as definitive a resolution of the black-white-I.Q.-gap problem as we are likely to see. It makes further debate on the issue, in this reviewer's opinion, superfluous. Dr Jensen's unhurried, calm, impersonal and reasoned replies to his many critics are slowly creating an upheaval in the social sciences on this issue. The tempo of intellectual progress may seem glacial to the impatient, but perhaps one can comment with Galileo, "Eppur si muove."

NATHANIEL WEYL

COMMUNIST PENETRATION OF THE THIRD WORLD

By Edward Taborsky. Robert Speller, New York, 1973. Seven tables. Price \$12.50.

Edward Taborsky was the personal aide to the late President Benes. He is now a professor at the University of Texas and his book deals with the Communist strategy of the "Third World."

On the question of race he says: "As reported by many of the Third World students, especially Africans, who have studied in communist countries, they are often looked upon by the man-in-the-street as strange and deeply alien characters free-loading at his expense, 'eating out' his country and enjoying undeservedly all sorts of privileges. They have experienced ostracism, social rebuffs, humiliations and insults, especially when trying to socialise with local girls. There have been a number of instances of African students being beaten up because of their real or alleged relations with the opposite sex and the girls willing to go out with them have been warned, threatened and vilified. Claiming racial discrimination, several hundreds of African students have time and again responded by cutting short their studies in communist countries and leaving either for home or the West."

² Page 245. The Coleman Report reported that first-grade White children averaged 54.1 on the non-verbal portions of an intelligence test, Indian children 53.0, and Negro children 43.4 (50 being the overall national average).

³ M. Gross, "Learning Readiness in Two Jewish Groups," Center for Urban Education, New York, 1967.

⁴ Christopher Jencks, "Intelligence and Race: What Colour is I.Q.?" *New Republic*, 13th September 1969, 10-11, pp. 25-29.