

anthropological and related thinking, including R. R. Marett, A. C. Haddon, Andrew Lang and Gilbert Murray.

The considerable part played by Scots and those of Scottish descent in these subjects and others which brought Sir James into contact with them is clear from a study of the index. We read the names of A. J. Balfour, John Beattie, W. A. H. Craigie, Canon Cunningham, T. S. Eliot, G. S. Fraser, Daniel Frazer, Ninian Bannatyne Frazer, W. E. Gladstone, A. C. Haddon, Sir Ian Hamilton, I. C. Jarvie, Sir Arthur Keith, Lord Kelvin, W. P. Kev, Andrew Lang, Robert Liddell, Robert H. Lowie, Lord Macaulay, Sir William MacGregor, Alexander Mackenzie, John Ferguson McLennan, George MacMillan, Harold Macmillan, Lucy Mair, James Maxton, James Clark Maxwell, William Maxwell, Gilbert Murray, W. A. Murray, Canon Nairne, Harold Nicolson, R. S. Rattray, Adam Smith, Sydney Smith, William Robertson Smith, J. J. Thomson, Professor Veitch, G. F. Watts, including, of course, Sir James Frazer himself who was born in Glasgow. Of 130 British names mentioned in the index 41 are Scottish, which is in excess of the ratio by population of Scots to the other peoples of the British Isles. Of course, many of them are expatriated and so are part of the "brain drain" from which Scotland has been suffering for several centuries, long before this genetic loss came to embrace England as well, as it now does.

This is a stimulating and interesting book well worth reading.

#### BACK TO AFRICA: A HISTORY OF SIERRA LEONE AND LIBERIA

By Richard Weot. Jonathan Cape, London, 1970. Twenty-three illustrations, two maps. Pp. 357. Price £2.50.

This is an important work, if only for its subject, since so many do not realise that from the eighteenth century onwards there have been movements for the return of the Negroes from the U.S.A. and Britain (mainly England where they have settled) to Africa. These movements commended themselves to philanthropists and those who today would be called "liberals". Now when the same doctrine is preached by Enoch Powell is called "racist", which is a euphemism for Nazi!

As the author points out, it was the Evangelical churchmen (who were the main enemies of slavery) who took the lead in sending the London Negroes back to Africa. Thus in 1787 Black "Englishmen" (as some modern British Labour members of Parliament have called them) were sent to Sierra Leone to found that colony. This successful experiment led to the analogous American movement which led to the creation in 1847 of Liberia.

What is not generally realised is that this movement has continued into the twentieth century. Among its leaders was Marcus Garvey, leader of the "Back to Africa" movement in America in the 1920s. These movements are not in favour with the "liberals" today, as they are based upon the same concept as the South African principle of "apartheid". Yet, when all is said and done, evolution and nature are on the side of separate development and not of mongrelisation. People like Marcus Garvey may be seen as comic figures by the unthinking, but surely they represent a natural urge in the human breast of members of all races — to be among "their ain folk".

R. GAYRE OF GAYRE

#### RACE, INTELLIGENCE AND EDUCATION

By H. J. Eysenck. Temple Smith, 1971, Price 70p.

The controversy on Negro intelligence stirred up by Professor Arthur Jensen in the United States last year has now been reopened in Britain by Professor H. J. Eysenck. In this volume he reviews the evidence for

Jensen's thesis that genetic factors are the most important reason for the low average intelligence quotients obtained by American Negroes. Professor Eysenck is one of Britain's leading psychologists and is well known for his liberal sympathies; he left Germany as an adolescent in the 1930s because of his abhorrence for the rising tide of Nazism. With this background his assessment of Jensen's views should be received with considerable interest.

His conclusions are wholly in favour of Jensen's position. He singles out three strands of evidence as particularly important. The first counters the environmentalist argument that the low Negro I.Q. can be attributed to the poor social and economic status of Negroes; the evidence shows that Whites, Orientals and American-Indians of the same social and economic status have higher average I.Q.s. This is quite hard for environmentalists to explain.

The second line of evidence is that the I.Q.s obtained by half-castes vary according to their percentage of Caucasian blood. Those who are three-quarters white score the highest, the half whites come next, then the quarter whites, and finally the all blacks. Environmentalists try to explain this on the grounds that the severity of discrimination varies directly with the proportion of Caucasian blood, but there may well be doubts about how far this line of argument can be regarded as convincing.

Yet another difficulty for the environmentalist is the failure of compensatory education. Large sums have been spent in the United States, as they are beginning to be spent in Britain, on additional schooling for various kinds of backward children. None of these has succeeded in demonstrating a permanent long-term improvement in intelligence. It is now becoming doubtful whether these attempts to compensate for apparent environmental disadvantages are ever going to succeed. Of course, someone may yet discover the effective formula. On the other hand, with every failure of compensatory education the suspicion grows that it is not the environment but the genes that need improving if the I.Q.s are to be raised.

Professor Eysenck's book has already been attacked by environmentalists, but this is to be expected. It should be welcomed as an excellent exposition of the present state of the controversy.

R. LYNN

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