

J: Well, I'm merely interested in the preservation of civilization, regardless of where it is. Some people are so afraid, of say, the Asians taking over in this country. Well if they can take over and do a better job than the rest of us, if they preserve the great things of both Western and Asian civilization, well I don't think the world will be worse off. Race and color and national origin and that sort of thing, don't really matter much to me at all. I've just never thought along those lines.

My fear would be a nation that devolved to the point where the great things of Western civilization would be lost. I'd hate to think that Beethoven would be lost to all except some small elite, and that these things could only be accessible on recordings and laser discs and so on. I like the idea of having an opera house where I can go and see Wagner, Verdi, and Puccini. I think that the Asians are capable of preserving that level of civilization, once introduced to it.

My fear is that if the population deteriorates to the point where there's no demand for these things, then that part of our culture is lost, at least here. Maybe it will be preserved somewhere else in the world. The fruits of genius, wherever they've occurred in the world, have to be preserved for future generations. It's conceivable you

could have a country, or maybe even the world, in which these things become irrelevant because people are more concerned with creature comforts, overpopulation, and pure survival.

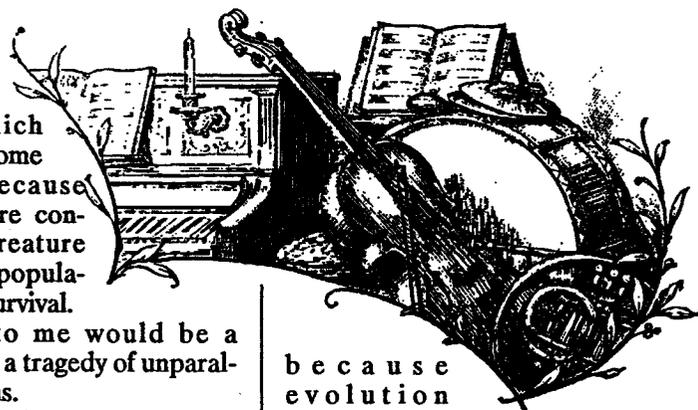
AR: That to me would be a catastrophe and a tragedy of unparalleled proportions.

J: Oh, absolutely!

AR: I can think of nothing worse, really.

J: Evolution itself doesn't care. These things are a product of evolution, and they've just, by some kind of fluke, reached this point—I mean, unless one takes a religious view of this, which I don't—they've reached this peak of having Beethovens and Wagners and Einsteins and Goethes and Shakespeares and so on. But then to move away from that to a population for which these things become meaningless, it would be just a tremendous tragedy. But it's not an impossibility,

This interview has been edited considerably. Copies of the typescript of the complete interview (37 single-spaced pages) are available for \$10.00, postage paid.



because evolution doesn't care what direction it goes in. It's simply opportunistic.

This AIDS crisis is simply another opportunity for evolution, in a sense. That's what's going to happen. It's going to divide the population into those who can avoid AIDS and those who, for whatever reasons, can't. ●

Prof. Jensen is the author of the definitive work on the validity of mental tests, Bias in Mental Testing (1980), and a more popular condensation of this book called Straight Talk About Mental Tests (1981). Some of his more recent views are reflected in "Spearman's g and the Problem of Educational Equality," which appeared in the Oxford Review of Education, Vol. 17, No. 2, 1991. He is the author of many other publications and is currently at work on a book for the layman about his latest findings.

As Long as it's Black...

Racial politics at the Ford Foundation.

by Marian Evans

Among the mighty foundations that set the cultural and philanthropic tone of the nation, none is mightier than the Ford Foundation. Ford has assets of more than \$6 billion, employs nearly 600 people, has 17 offices around the world, and plans to give away \$300 million this year. It is the wealthiest grant-making body in the world, and leads the way for the entire industry. It is also a relentless and officious advocate of "diversity."

No grant proposal will be approved unless it includes a "diversity table," showing how many non-whites and women will benefit from the project.

Grant seekers learn very early that this is one of the most important parts of the application. One Ford recipient, who even describes himself as "a fairly strong proponent of affirmative ac-

A "diversity table" is one of the most important parts of a grant application.

tion," was reportedly taken aback by the emphasis on women and non-whites. "It's all they ever talk about," he said; "They don't seem very much interested in the substance [of the project]."

Ford has been making race-conscious decisions for years. In 1971 it pledged \$100 million (\$336 million in

today's money) over six years in grants to black colleges and to fund minority fellowships at other colleges. This was one of the largest single projects the foundation has ever undertaken. Ford now makes smaller, more numerous grants, but the racial thrust is the same. In 1989, it committed \$15 million to increase the number of non-white school teachers. Ford's funding for the arts is explicitly third-world; it has essentially phased out support for European art forms.

Militant, non-white advocacy groups feed regularly at the foundation's trough. Though they pose as grass-roots organizations, Hispanic groups, such as the Mexican-American Legal Defense and Education Fund (MALDEF) and La Raza, count on Ford for most of their support. The foundation consistently backs the groups that call most loudly for open borders and more non-white

immigration. Moreover, the significance of Ford Foundation grants goes well beyond the work they sponsor. Smaller charities frequently follow in Ford's wake and support the same groups.

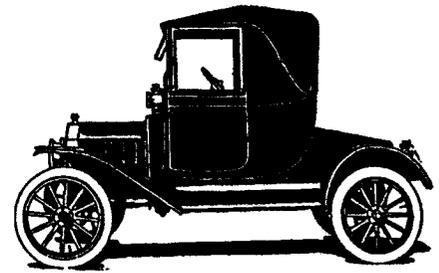
Public broadcasting, which is relentlessly liberal even by the standards of mainstream journalism, first gained a national audience because of Ford Foundation grants. Although even a few Congressmen have begun to complain about the consistent bias in public broadcasting, the tax-payer still pays for a quarter to a third of its budget.

In its own personnel policies, Ford practices what it requires of others. Franklin Thomas, the foundation's president since 1979, is black. The second-in-command at Ford, who is the officer in charge of grant-making, is a white woman named Susan Berresford. She preaches to grant

recipients the doctrine of "the connection between diversity and excellence," and enforces affirmative action with missionary enthusiasm. The professional staff at Ford is now 27 percent non-white and 62 percent female—figures that surpass the numbers of non-whites and women in the population as a whole. Still, there are zealots at Ford who think anti-white bias does not go far enough: Asians do not get hiring and promotion preferences over whites.

It is a great irony that the Ford Foundation has become one of the most powerful forces in the assault on white America. Henry Ford, the man who founded Ford Motor Company and made the original millions, was a staunch nativist and, by today's standards, an uncompromising white supremacist.

Until a few years ago, members of the Ford family sat on the foundation's



board of directors, and tried to rein in the worst excesses. One by one, they were eased out or gave up in frustration. Now the foundation is entirely in the hands of people who seem intent on doing away with the culture that gave rise to Henry Ford and to his fortune. The foundation's racial politics are a contemporary version of Mr. Ford's joke about the variety of paint jobs available for the original Model T: The customer could have his car in any color he liked, as long as it was black. ●

From Workhouse to Welfare

Marvin Olasky, *The Tragedy of American Compassion*, Regnery Gateway, 1992, 299 pp., \$21.95.

The generosity of Americans has been badly misdirected.

reviewed by Thomas Jackson

All too often the follies of the present merely repeat those of the past; what is foolish today was found to be equally foolish when it was tried 100 years ago. Although it is tempting to think that only our century could have spawned something so misguided as welfare payments, *The Tragedy of American Compassion* teaches otherwise. Marvin Olasky's illuminating history of American charity shows that relief workers have always had to contend with the impulse to give indiscriminately to layabouts, and that even in the 19th century, Americans flirted with the dole.

Nevertheless, as Dr. Olasky explains, traditional American charity has been vastly different from today's welfare—and far more successful. First, it has been private and voluntary; only since the 1920s has any federal money gone to relief, and local



governments have been very wary of welfare. Second, private charities did their work sensibly: They screened out loafers, searched for family members who could help, and tried to find people work rather than give them money. Finally, charity was driven by the religious conviction that the vices that caused poverty could be cured only by moral regeneration.

Thus, until only a few decades ago, Americans had healthy suspicions about the poor: that many were responsible for their own indigence and would happily live on charity rather than work. If Dr. Olasky's book demonstrates anything, it is that relief

work *must* make these assumptions. Effective charity is as much the art of withholding as it is of giving.

The Workhouse

In colonial times, charity did not go much beyond help for victims of catastrophe, and neighbors helped each other. When there was fire or earthquake, people shared their homes with the victims. If a family's breadwinner were killed or maimed and there were no relatives to depend on, neighbors informally adopted the children or took in the mother as a seamstress.

Even so, every society has a class of unregenerates who exhaust all patience and generosity. For these people there was the workhouse. Dr. Olasky explains that it was as good as its name; inmates got rough lodging and meager rations in exchange for work. Only cripples and idiots were exempted, and shirkers could be flogged. Our forebears took Second Thessalonians seriously: "If any would not work, neither should he eat." The workhouse was run by the