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On Family Life

In the November 1996 issue of *Chronicles*, there is a review ("Heathen Days" by Gregory McNamee) of John Gillis's book *A World of Their Own Making*. I do not know whether to blame the reviewer or the author, but I find many of the statements questionable.

McNamee says "Gillis combs the census records to show that . . . premarital pregnancy rates in most American states . . . have never fallen below ten percent." I have spent many days combing census records and have never seen anything which would allow any conclusion about premarital pregnancy rates. The only thing that would come close would be a marriage date less than nine months before the birth of a child, and most of the United States census records do not provide this. For the one or two that do, I found practically no such cases, and indeed since the information was provided by the individual, it would have been very easy to change the marriage date. A marriage certificate was not required by the census taker.

English church records do provide some measure of illegitimacy since children are listed as bastard or base-born, but having spent some time with such records, I would hardly put the rate as high as ten percent. Interestingly, I found no case in which a female had two bastard children. Apparently the community saw to it that the father did his duty to the poor lass.

And I do not know what Gillis means by "no great fuss" about premarital pregnancy before the 19th century. Gillis might want to check the colonial records, where he would find that there was indeed a fuss about premarital pregnancy. Hence the *shotgun* wedding, presided over by the father and brothers of the offended girl.

—Charles Prevost
San Jose, CA

Dr. Gillis Replies:

I do not believe authors should be held responsible for the way reviewers represent their books. Gregory McNamee's short and generous treatment of my *A*

World of Their Own Making could not possibly present all its nuances. As someone who is not a historian, Mr. McNamee may have missed the difference between census and parish records. I was referring explicitly to evidence from the parish records, which, as Peter Laslett, Edward Shorter, and Lawrence Stone have shown, reveal considerable illegitimacy before the modern era. And, in a few instances, women did bear more than one child out of wedlock.

As my book makes clear, the family cultures I am describing originated in both Europe and North America among the Victorian urban Protestant middle classes. Mr. Prevost is right in thinking that the family cultures of rural and working-class people were quite different until this century. As for the dating of compulsory education, the laws were on the books by the late 19th century, though I would agree that full compliance was not easily achieved.

I appreciate Mr. Prevost's probing questions, most of which are answered by the book. I hope he will read it.

—John R. Gillis
Professor of History
Rutgers University
New Brunswick, NJ

On Crime Genes

Kevin Lamb's excellent article ("Crime Genes and Other Delusions," December 1996) illuminated recent behavioral genetic research on temperament and its relation to crime and showed that scientific interest of this kind is growing rapidly, despite continued opposition from the political correctness crowd. Coincidentally, two new articles of mine bear directly on this issue.

In the July 1996 issue of the medical journal *Psychiatric Genetics*, I examined data from several hundred twin pairs and found that general misbehavior for men is about 75 percent heritable and that violence is about 50 percent heritable. The measures of violence included carrying and using a weapon, fighting in public, struggling with a policeman, and vandalism. This may have been the first study to show that violence *per se* is heritable, for even some behavioral geneti-

cists relate violence to alcohol and/or drug abuse, perhaps implying that it is less heritable.

In an article in the October 1996 issue of *Aggressive Behavior*, I demonstrated that testosterone is related to aggressive behavior in both men and women. We obtained testosterone samples from the saliva of 300 college men and women and asked them to complete questionnaires regarding their aggression and nurturance in different situations. Men had five times more testosterone than did women and reported themselves as more aggressive and less nurturant than did women. Both men and women with high testosterone felt more anger and aggression than their counterparts. Similarly, men and women with low testos-

terone felt more nurturance than their counterparts.

These new findings on the biology of crime have implications for racial variation in criminal behavior, given that blacks (on average) have more testosterone than whites, who have more than Asians. Although it is well documented that blacks in the United States commit more crimes of violence than do whites or Asians, it is seldom realized just how strong the race-crime relation is. Glayde Whitney, a president of the Behavior Genetics Association, published a paper in the 1995 issue of *Mankind Quarterly* showing a very high correlation ($r = 0.77$) between the percentage of blacks in a state and the state's homicide rate. It is seldom officially noted that Orien-

tals are underrepresented in American crime statistics relative to whites and have been ever since record keeping began.

Even less often noted is that this same three-way racial gradient in crime found in the United States is also found around the world. As I show in my book *Race, Evolution, and Behavior* (1995), African and Caribbean countries have twice the rate of violent crime (murder, rape, and serious assault) as do European countries, which in turn have twice the rate of violent crime as do Pacific Rim countries.

—J. Philippe Rushton
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University of Western Ontario
London, Ontario

CULTURAL REVOLUTIONS

THE CONFEDERATE battle flag is in the news again—specifically the one that has flown from the state capitol dome in Columbia, South Carolina, by legislative resolution, every day since 1962. A combination of leaders of civil rights organizations, out-of-state-owned mass media, and big business powers has been trying to get the flag down for years. Every such effort has been voted down, even with Democratic majorities, and every poll shows quite overwhelming support for the status quo. (The flag flies below the Stars and Stripes of the Empire headquartered in Washington and the traditional Palmetto banner of South Carolina. Strangely, the federal district judges, who usually settle these matters, have kept out.)

Keeping the flag up was something of an issue in the last statewide elections, where every Republican candidate promised, repeatedly, to leave the banner of Southern identity and heritage exactly where it has been. (The party of Lincoln, by a strange twist of fate, is now more or less the conservative party in the South.) The Republicans won all the statewide offices and both houses of the legislature—for the first time since the last bluecoats left in 1877.

Suddenly, the flag issue, which seemingly had been put to rest, has been revived by the new Republican governor,

one David Beasley, who has proposed that “it is time to bring the flag down.” By way of compromise, he suggests flying Confederate banners at the two Confederate monuments on the capitol grounds, though this “compromise” has already been rejected by black legislators.

In so doing, the governor, a former Democrat and self-described born-again Christian, has reversed the stand he took repeatedly in his campaign. According to his explanation, he was led to his new position by prayer (whether to the Almighty or to His earthly deputy Ralph Reed, whose Christian Coalition possibly gave Beasley his small margin of victory, is not clear). The less trusting suspect the advice of political consultants who think the young governor can position himself as a national figure, a foolish hope. But it is pressing for him to try to recapture some political momentum since there is widespread suspicion of administrative incompetence and chicanery. Moreover, this darling of the Christian Coalition is widely believed to have Clintonsque personal habits, and he has a father-in-law who operates an abortion mill in Alabama.

In many ways, battles over symbols are the most important political battles of all. The continuing effort to denigrate and suppress the protean symbol of the bloody St. Andrew's cross of the Confed-

eracy, known universally as the chief representative symbol of the American South, reveals much about the forces at conflict in present American society.

Beasley has enlisted all the former governors of both parties and the two United States senators behind his proposals, indicating careful advance orchestration. (None of them had proposed bringing the flag down when they were in a position to!) Whenever all the top old pols of both parties gather round to push something, it is positive proof that a fast one is being put over on the people. (Remember all the senile ex-Presidents who were herded together to support the NAFTA swindle?)

Opponents of the flag claim it is a symbol of slavery, segregation, white supremacy, and defiance of the federal government. It might just as well be argued that its raising had to do with the Civil War bicentennial. In fact, a symbol as large as the Confederate flag has many meanings, the most important being simply an expression of traditional Southern pride and distinctiveness. That is what it primarily means to the large majority of working- and middle-class citizens of South Carolina who feel that their own values will be betrayed at the behest of special interests, once again, if the governor has his way. And they believe, rightly, that the anti-flag