

THE RACE QUESTION IN MODERN SCIENCE. (A UNESCO Publication: Sidgwick and Jackson; 17s. 6d.)

This volume of a dozen or so essays by eminent social scientists is part of a UNESCO programme adopted in 1950 to dispel racial prejudice by means of an education campaign based on objective scientific information. One common theme runs through all of them: there are no hereditary differences between members of different races which demonstrate the necessary superiority of mind or character on the part of any particular race. The differences that do exist are the result of environmental factors, and their significance is greatly diminished by the fact that all differences between groups are over-ridden by individual differences within the groups. The term 'race' can only be used to describe varying physical and physiological characteristics. No proofs have ever been adduced to suggest that the human being can be pinned down, bottled and labelled, 'black hedonist', 'sly Oriental', 'happy native', or 'civilized European'. A close look at recent European history will quickly dispose of the last myth; the rest are relegated to the realms of fiction by Professor Klineberg's closely argued essay on 'Race and Psychology' and Kenneth Little's contribution on 'Race and Society'.

Professor Klineberg's essay is a careful study of intelligence tests applied to different groups in the United States. He concludes that while it is true to say that the negro in Nashville, Tennessee, shows an intelligence quotient below that of the white Southerner, similar educational facilities for members of both races in New York iron out any differences that may exist in regions where opportunities of education are less equitable. Whereas it is well known that the intelligence quotient of the American Indian falls far below the average for all other groups in the States, members of the Osage tribe who happened to discover oil, and with it all the concomitants of modern civilization on their reservation, now average well above the white intelligence average.

The second contribution of great interest is Kenneth Little's study of the economic causation of racial prejudice. He regards the treatment meted out to the negro in most bi- or multi-racial states as a modern aspect of the proletarianization of labour, once so ingeniously justified by the Reverend Townsend: 'it is the law of nature that the poor should be to a certain degree improvident, that there may always be some to fulfil the most servile, the most sordid, and the most ignoble offices in the community'. The twentieth-century attempt to depersonalize whole groups of people, deals with Jews, or Slavs, or Negroes; but the problem is as old as Plato. If we can persuade a certain group that their base metal is the natural slave of the gold of the ruling classes,

the state of the ruling classes will be a much better one. Kenneth Little does well to remind us that even in England, where no legal discrimination exists, these subtle social pressures operate against the man who is 'different'. A recent study of unemployment figures at Glasgow shows that while among British workmen, one in twenty was unemployed, the average in the case of West Indians was one in six.

A brief glance at some of the other essays in this volume indicates that economic and psychological arguments are more likely to convince than historical ones, for though it can be demonstrated that given similar environment, people from different groups do in general show the same aptitudes, the argument that the aborigine who invented the use of the boomerang is in his way as capable as the technologist of the twentieth century, is unlikely to persuade anyone, least of all the protagonist of racial gradation. Sentiment about the happy and superior state of the primitive native bears little relevance to the real problem of race and civilization in the modern age. For good or evil, the white man's science and technology have become the standards of modern civilization, and the peoples of Africa and Asia are eager to acquire all their enormous benefits. The myth of the tribe happy without modern science and moral in ignorance of 'Western materialism' is as likely to play into the hands of the racist politician as his conviction that the 'native' is inferior to the white man.

This is a book to supply the already colour-blind with arguments. One fears, though, that the Verwoerds of this world are hardly likely to be affected by any serious demonstration of the fact that he who is different, be it in nose, or skin, or accent, is not therefore inferior.

CARLA WARTENBERG

THE ROAD TO SANTIAGO. PILGRIMS OF ST JAMES. By Walter Starkie, C.M.G. (Murray; 25s.)

This is an account, written with unmistakable Starkie verve, of a pilgrimage from Arles, along the *Via Tolosana*, to the shrine of St James at Compostella. The author had already visited the Jacobean tomb three times between 1924 and 1952. In 1953, a resolve to tread the Road to Santiago, starting from Paris, had come to grief at Chinon, amid the fifth-centenary Rabelais celebrations (the story of this defection is promised for a later volume). 1954, the Jubilee Year, and also the year of Dr Starkie's retirement, saw the fulfilment of his 'pèlerinage de l'âme', his 'shadow journey' along the way where countless spirits of earlier centuries continue to haunt the pilgrim traveller. From Arles, by St Gilles, the Camargue, the hills of the Cevennes, Toulouse, Lourdes, Jaca, Logroño, Burgos, León and