

system. If we were indeed aware of the nature of the Kingdom of God, which must be realized through us in the world, then we would have a perspective and motivation capable of

renewing and transforming the educational process, and of liberating the powers required to change the world.

P. W. SINGLETON

THE STRUGGLE FOR RACIAL EQUALITY, by Julius Lewin. *Longmans, London, 1967.* 187 pp. 21s.

Professor Lewin's little book adds little that is new to the study of race-relations. As a collection of thirty-two passages of writings on the subject it does, however, make easily available one or two statements hitherto rather inaccessible.

As a South African, Professor Lewin is at pains to emphasize that his country is not the only place in the world to face the problems presented by different racial groups living within one country. There are many statements of the obvious here, and also not a little moralizing and defensiveness. There is also an element, common in South Africa still, of the colonial mentality, in which Britain is rather curiously regarded as the power-centre, the example, the setter of standards.

Professor Lewin's initial idea appears to have been to make a collection of documents concerning apartheid in South Africa; its origins, legal enactments, and the forces which now maintain it. Other passages have been added concerning Britain's attitudes to colour, and the position of negroes in America. There are some topics which appear a little out of place in this book such as 'Universal traits of colonialism' (do they exist?) and 'The British in India'. The Introduction has a certain naivety.

It is only in the last three pages of the book that one perceives real wisdom in the short passages given from Ruth Benedict's book *Race and Racism*. This was written in 1942, at a time when racial persecution in Britain was seen in the context of Nazi Germany and Japan. It is a sad reflection on much that has

been written about race-relations since, that Ruth Benedict still provides us with the starting point for any examination of the subject with her famous dictum:

'to understand race conflict we need fundamentally to understand conflict and not race.' Persecution of minorities was an old, old story long before racism was ever thought of. 'In-groups' are consistently unwilling to give status and to share prerogatives with the outsider. Groups may be set apart by any number of things besides race, and an aversion to inter-marriage usually accompanies any conflict between two groups, however the groups may be defined. The patricians of Rome recoiled from marriage with plebeians; Catholics of France from marriage with Huguenots. Even today, a pamphlet in the Church of England entitled 'Mixed Marriages' is more likely to be concerned with the problems of marriage between Anglicans and Roman Catholics than between members of different races and cultures (which two are not to be confused).

When people talk about 'race-relations' they are talking about conflict. If only the self-righteous and the morally outraged would begin from this *general* basis of what they are talking about, the discussion concerning race-relations might achieve something less emotional and more substantial. A good starting point is the writing of those, like Jacques Barzun and Ruth Benedict, who, in the different context of the 1930's, thought more deeply about these issues than many are doing today.

IAIN R. SMITH

EARLY CHRISTIAN ART, by F. van der Meer. *Faber & Faber, London, 1967.* 149 pp. 50s.

Archaeologists have been plying us with the details of early Christian art since the first half of the nineteenth century; but as Macaulay once remarked, 'facts are the mere dross of history'. The artistic remains have need of interpretation. For individual works and for certain categories this has been done, but not for early Christian art as a whole. There have been numerous books on the evolution of form, but form was not of prime importance to the early Christians. There have been several able

studies on early Christian basilicas, on painting, on sarcophagi; but there has been little in the way of a comprehensive synthesis which relates architecture, painting and sculpture and puts them firmly in their historical and liturgical context. This is what Professor van der Meer has done, and he is a person well suited to have done it. He has provided us with a portrait which, after two introductory chapters on the growth of an interest in early Christian art and on the visible remains, goes on to deal with the