

The difficulty is that there is only one science but there are many philosophies. Agreement on values and how to implement them are major problems that philosophers fail to cope with in their works. Some thinkers will even advocate anarchy or Rousseau's retreat-to-Nature. Others depend upon education (propaganda?) or force, though Professor Gotshalk repudiates power as an end.

The author regards peace and the development of backward nations as major concerns for national and international ruling bodies. These values can be arrived at without philosophy simply by considering the prospects of nuclear war. The reason philosophy is not a prerequisite for politics is that common sense is a faster teacher.

ROBERT E. KUTTNER.

APTITUDES AND ABILITIES OF THE BLACK MAN IN SUB-SAHARAN AFRICA 1784-1963: AN ANNOTATED BIBLIOGRAPHY

Compiled by L. E. Andor. National Institute for Personnel Research, South African Council for Scientific and Industrial Research, Johannesburg, 1966. Pp. 174.

This bibliography, compiled by the Librarian of the National Institute for Personnel Research, comprises 486 items on intellectual functions and 35 on personality characteristics. It refers only to the Bantu-speaking largely Negro peoples south of the Sahara and hence regrettably contains no references on the intelligence of Hottentots, Bushmen, Pygmies and the various Nilotic groups. The material scanned was that available in three Johannesburg libraries and comprised 11 bibliographies and 38 periodicals. It is worth noting that neither *THE MANKIND QUARTERLY* nor *Perspectives in Medicine and Biology* were among the periodicals listed as having been consulted. An additional limitation is that, with the exception of one Spanish title, the bibliographies and periodicals are in either English or French. Thus, German, Italian, Scandinavian, Dutch, Portuguese and Russian material was either omitted or included by reproducing the frequently prejudicial and distorted summaries carried in *African Abstracts* and *Psychological Abstracts*.

Even with these limitations, the bibliography under review is *sui generis* and will be of value to all serious students of Negro intelligence. One of its most admirable features is that it is indexed both by author and in painstaking detail as to subject. To choose a few examples at random, the reader will be directed to 17 studies of Gesell Developmental Quotients among sub-Saharan natives, to 11 items referring to Goodenough Draw-a-Man tests and to five references to Porteus Maze testing. He will find a listing of 30 infant studies, many of them bearing on Geber's intriguing and important finding that the rate of kinesthetic maturation among African native neonates is several times that of Caucasian infants—a result which Dr Geber attributes to the allegedly traumatic effects of weaning as practised by African tribes, and which others attribute to the comparative simplicity of structure of the native brain. Twelve studies of African Negro EEG patterns are listed and, for those interested in possible pathological causes of the Bantu shortfall in I.Q., there are listings under such topics as bilharzia, kwashiorkor, hepatic encephalopathy, pellagra and trypanosomiasis.

Perhaps the most unsatisfactory feature of the bibliography is that it frequently reprints items from *African Abstracts* and *Psychological Abstracts*, publications prejudiced in favor of the hypothesis of the innate mental equality of the races. For example, the *Psychological Abstracts* summary of J. C. Carothers' path-breaking 1953 work, *The African Mind in Health and Disease*, omits his central thesis that African Negro mentality is comparable to that of the lobotomized European and reflects "frontal idleness." There is no mention of Carothers'

finding that the native mind is primarily auditory rather than visual and hence is deficient in the higher reasoning powers. Instead, the abstracter dwells on the adverse environmental factors mentioned by Carothers and thus gives a misleading version of the author's argument. Where researchers gave intelligence tests to natives, the abstracter almost invariably omits to report their deplorable scores. On the other hand, if an author expresses an opinion, however subjective and unsupported, in favor of racial equality it is dutifully reported.

The introduction is by W. Hudson, formerly in charge of ethnic research at the National Institute for Personnel Research, who suffers from a propensity to intrude personal prejudices and preconceptions into what should have been an objective paper. Dr Hudson reveals that "this is the period of African emancipation" and asks himself whether a finding that male Zulus and Europeans reveal innate mental differences, whereas females of the two groups do not, is "progressive."

Whether by design or accident, the abstracts seldom report the basic findings of the articles in such a way that the reader will be able to grasp their gist without reading them. To this extent the bibliography fails in one of its main functions, that of saving researchers superfluous work. Its chief value is the comprehensive listing of materials and the admirable manner in which they are cross-indexed.

I should like to close with a sentence from an anonymous 1788 contribution entitled *Slavery No Oppression*, not because I agree with it but because its magnificent and confident style is in such lively contrast to the muttered equivocations of so many of our contemporary ethnic psychologists.

The pamphleteer wrote:

It is well known that the eastern and western coasts of Africa are inhabited by stupid and unenlightened hordes; immersed in the most gross and impenetrable gloom of barbarism, dark in mind as in body, prodigiously populous, impatient of all control, unteachably lazy, ferocious as their own congenial tigers [sic!], nor in any respect superior to these rapacious beasts in intellectual advancement, but distinguished only by a rude and imperfect organ of speech, which is abusively employed in the utterance of dissonant and inarticulate jargon.

NATHANIEL WEYL.

RACIAL INTEGRATION: THE RISING TIDE OF COLOUR

By H. B. Isherwood. Britons Publishing Company, London, 1966.
Pp. 77. Price 12s 6d: \$2.00.

Mr Isherwood makes a cogent case for the dissolution of the multi-racial Commonwealth and the knitting together of the White elements of it—including an ex-member, South Africa—into a new association. Certainly the history of multi-racialism and of this multi-racial Commonwealth does not justify any optimism as to its survival. Its main affect has been to introduce a racial problem to Britain itself (through "coloured" immigration) second only to that of the United States.

The author draws attention to the amount of crime due to immigrants—a fact which is hushed up as much as possible by the Government. One thing which is clear is that most if not all countries which become multi-racial states create great problems for themselves and these include unprecedented increases of crime. The intimate contact of different races on a basis of political equality seems to be wholly bad judging by the evidence which confronts us from all quarters.