

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.

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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

Astorga, to the resting-place of the 'Moor-Slayer', the reader accompanies the author on a double journey, backward through time and forward through space, reliving at every stage the dramatically historic and poignantly human past, of which the stones of church and shrine speak and breathe, while at the same time rubbing shoulders, quaffing and trolling with the medley of twentieth-century characters whom the irrepressible author inevitably meets on the roads of France and Spain—actors, bus-conductors, knife-grinders, bag-pipers, fishermen and others. Saints and stories of miraculous happenings abound, and the tapestry of history unfolded displays a rich and multi-coloured texture. For young and old, says the author, 'a pilgrimage is an adventure': in this case, an adventure marked by a certain pathos. The Road to Santiago had at times loomed largely in the author's life, and it seemed to him, as he stood in the Cathedral at Compostella at the end of his journeying, as though all his years in Spain had been associated with his wanderings over the pilgrim roads: 'in the fullness of my age I had followed the road once more in an attempt to gather up the memories of a lifetime'.

The earlier part of the work contains a summary of the events leading to the discovery of the body of St James in Galicia in the ninth century (omitting, however, any discussion of recent controversy regarding authenticity), a survey of the role played by St James and the cult of St James, during the succeeding six centuries, in the struggle of the Spanish Christians against the Mohammedan invaders, and two interesting chapters on 'Pilgrims' and 'Relics and Shells'.

Several misprints in the text, the footnotes and the map (p. 6) have escaped the proof-reader. The illustrations are well chosen and excellently reproduced.

This chapter of autobiography of a 'Raggle-Taggle' pilgrim, erudite, sensitive, humorous and lively, can be recommended with confidence to all readers.

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