

more lasting than mock "Westminster" and "Congress" methods of government dependent on the destruction of the organic structure of the societies in which they are artificially implanted.

THE LEGACY OF ARTHUR'S CHESTER

By Robert B. Stoker. Covenant Publishing Company, London, 1965. Pp. 156, frontispiece, 11 figures, 8 genealogical tables. Price 21s.

This book is basically a plea for the Caerleon of King Arthur being Chester and not Caerleon-upon-Usk. We need not doubt the veracity of Giraldus Cambrensis—who describes the extensive Romano-British remains at Caerleon-upon-Usk—since Chester was captured and re-captured time and again, and so was largely destroyed, in the Anglo-Saxon attacks which drove the Britons west. Consequently, even if Chester had been a greater and metropolitan city, much fewer remains of this would survive into medieval times.

The supposition is highly reasonable that Chester was the metropolis of post-Roman Britain before it was overwhelmed by the German invaders.

Much of the book concerns early Celtic Christianity; and there is little doubt that the author is largely right as to its authentic antiquity. It contains some useful genealogies: Welsh, Saxon, Norman and Scottish. Despite some minor errors and a lack of clarity in some places, this is an interesting book, particularly for the history of Chester.

MYCENAEANS AND MINOANS: AEGEAN PREHISTORY IN THE LIGHT OF THE LINEAR B TABLETS

By Leonard R. Palmer. Faber and Faber, London, 1965. Pp. 368, 20 plates, 49 figures. Price 36s.

This is a very important contribution to the ethnology of early Greece and Crete, especially in connection with the Linear A and B scripts. These learned investigations show that Anatolia was occupied by Aryans, Luvians and Hittites, and that the former spread in Greece before the arrival of their fellow Aryans of another branch, the Greeks. To these pre-Greek Luvians such names as Parnassos are to be attributed. The Greeks themselves arrived in Greece in the sixteenth century B.C. Meanwhile the same Luvians had settled in Crete, and they were not dominated by the arrival of Greeks until the fourteenth century B.C. The Trojans appear to have been related to the Parnassos folk who settled in Greece before the Greeks and who, no doubt, were absorbed with them and Hellenised.

It is to the Luvian period that the Linear A script is to be attributed in Crete, Linear B being coincident with the Greek dominance. Much of the book is devoted to an account of the hieroglyphics and syllabic scripts involved.

RACIAL CONTOURS: THE FACTOR OF RACE IN HUMAN SURVIVAL

By H. B. Isherwood. Times Longbooks, Douglas, Isle of Man: Sidgwick and Jackson, London, 1965. Pp. 423. Price 18s.

In this book Mr Isherwood challenges those who in recent years have made it their business to minimise not merely the importance of race but its very existence. He does so very effectively, thus providing a useful corrective to many of the popular and semi-popular works written in that vein.

Quite rightly the author takes to task the high priest of the environmentalist anti-heredity cult, Franz Boas (p. 14):

Franz Boas evidently failed to see clearly that his Eskimos (and other races) were being eliminated as a separate racial group because their exclusively-evolved racial characteristics were ill-adapted to the social forms and alien habits being thrust upon them.

Despite his views and those of his disciples, racial aptitudes are not uniform and a minute variation in hereditary ability, an evolutionary deflection, could produce far-reaching cultural and historical changes. To a large extent scales of intelligence, the functional capacities of the brain, are inborn, implanted and fixed by virtue of their evolutionary value and this is necessarily reflected in behaviour, in social and intellectual achievements.

Mr Isherwood points out (p. 18) that the facile argument for confirmation of the oneness of the races of men because they share the same blood groups is no argument at all, as men share some of these with apes and monkeys "and, according to J. B. S. Haldane, it may be no more dangerous to have a transfusion of blood from a chimpanzee than from your own brother." While this trite statement by Haldane corrects the monoracist view by restoring a certain amount of objectivity it is for all that not really true unless we emphasise the *may*, the subjunctive mood. In general it would be more dangerous, as Scudder has pointed out, but nevertheless need not necessarily be so in all cases.

Answering the argument that the fact that the newborn Negro baby is not so dark or black as its parents is proof of Black-White biological affinity, he points out that this is equally true in the case of the newborn chimpanzee (p. 19)!

After this introductory matter the author takes his reader from the pre-history of the races of mankind to the consideration of modern ethnic groups—Jews, Scots, English and others—and finally to developments in Africa and elsewhere under the "wind of change" which has not only created new states everywhere but has far too often fanned the flames not merely of Negroid nationalism but also of Black racialism.

In the end Mr Isherwood comes to discuss race and prejudice, and deals with such questions as why today a White girl will marry a Negro against the wishes of her parents—which, probably quite rightly, he attributes to a perversion of the protective maternal instinct.

This is a forceful book, full of meat, dealing with vast problems in a very readable and objective manner.

DAILY LIFE IN ANCIENT INDIA: FROM APPROXIMATELY 200 B.C. TO 700 A.D.

By Jeannine Aubover. Translated from the French by Simon Watson Taylor. Weidenfeld and Nicolson, London, 1965. Pp. 344, 31 plates. Price 42s.

This very illuminating book is an objective presentation of ancient India within the period discussed. The writer understands clearly the fact—which some special pleaders today seek to deny—that the caste system is a racial one, and she has no hesitation in saying (p. 22):

The consequences of the *karma* are not limited to the moral or eschatological order, but apply to the entire universal order or *dharma* and, consequently, to the social structure of the Aryan world which reflects this universal order and which is based upon a division into castes. This notion does not appear in the most ancient Vedic texts, but