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Race relationships daily exact attention from every literate American. The racial impact on national politics is a subject of newspaper articles and editorials. Public and private opinions are violently controversial. In the words of the late William Alexander Percy, we are "heckled and misguided by pious fools from the North and impious fools from the South."

From personal involvement there is no escape on community, national or world levels. Negro housing and health embroil local interests. Discriminations in employment against minority group members (Negroes, Mexican-Americans, Asiatics and Jews) increasingly impose problems on trade unions and employers. Questions of conscience stir the churches. The professions of law, medicine and education cannot escape direct implication in current questions which became innate with the introduction in Seventeenth Century Virginia of the first of a race whose color identification and servile status started 300 years of dichotomy between American ideals of equal opportunity and American practice. On the world stage, racial attitudes handicap the United States in securing the alliance to our interests of that two-thirds of the nations of the globe whose peoples are dark-skinned.

Racial issues for generations have disturbed the minds and incomes of millions of Americans, most notably those whites whose low economic and social status places them in personal competition with minority group members. Americans on the higher levels of general education have their own historical reasons for embracing a tradition of prejudice.

Until recently the thinking of most people on the subject has been in emotional terms. During the ante-bellum years the diatribes of the Abolitionists and the pages of Uncle Tom’s Cabin were too loud for the quiet voice of reason to present solutions which might have saved us from sectional bloodshed and abiding hate. Reconstruction scalawags and carpetbaggers, the Klan, the mudslingers and the tub-thumping politicians have until this day made money and notoriety for themselves by keeping the original animosities alive. Only within the last decade has there been a wide circulation of objective and scholarly books and articles, from North and South, seeking to diagnose causes and find possible cures.

The existence of this new bibliography is more than a literary phenomenon. It marks a new and hopeful approach to race problems. It undercuts the emotional routine of those who from ignorance or self-interest would keep
the arguments on a plane where reason cannot operate. Fortunately the country at large has come to recognize that the grievous old problem of prejudice can be attacked through studies in sociology, political science, anthropology and law.

Prior to the late war there was much scholarship relating to race in these fields. Gunnar Myrdal and his research aides had already set a pattern for objective analysis. It remained for World War II, with its example of Hitlerian racism, to bring scholarship off the shelves and make it a marketplace commodity. The commissions for racial studies and action, both North and South, are lively factors in a majority of our big cities and states. Despite a rabid fringe, some of it Communist, the practical work being done by civic, religious and labor organizations is beginning to nudge emotional racism into the background.

Professor Davie's *Negroes in American Society* is an invaluable handbook for those who wish authoritative information on any phase of the subject. He attempts to impose no opinions. He has no novel solutions. His 542-page book is a one-volume reference library to which you may confidently turn for an enlightened condensation of the best thought in the various disciplines which impinge on the relationship between White and Negro Americans.

The book in effect is a readable lazyman's guide. Prof. Davie obviously sat down to his labors with full realization of the vast reading which anyone must do if he is to supplant fallacy with fact. At the end of each chapter is a list of references comprising in all some 50 pages and upwards of 800 books and articles which the author has digested for the reader's benefit. A sociologist by profession, Prof. Davie's own reading in related fields has produced a synthesis in which are all the elements needed to make a complete picture.

The diversity of the material, excellent in itself as a sort of racial Baedaker, makes difficulty for a reviewer. Eight packed pages of notes taken during my own reading of it are persuasive against any attempt to digest his subject matter. Perhaps an indication of the book's value may be made by listing briefly what specialized readers may find in it.

The historian will be interested in the concise account of the various ways in which Hispanic, Anglo-Saxon and other peoples have accommodated Negroes to their own economic and cultural norms. He may particularly appreciate the clearness of the distinctions between the position of the Negro in Brazil, in the United States and in South Africa. Although he may find nothing unknown to him already, he may be led into reading those other sections of the book to which he cannot bring specialized information, and in doing so he will probably be carrying out the author's intention for him.
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The economist likewise may trip lightly over sections on Negro northerward migrations, but he will do well to read the sociologist's findings on the effects of low incomes on Negro family life, Americanism, disease and crime.

The journalist, perhaps originally scornful of the editorial nature of the reporting in the Negro press, will ask himself whether his own press could remain objective and free under the racial and economic requirements to which Negro papers are subject.

A reading of *Negroes in American Society* by members of the U.S. Senate and House might well change the trend of inter-sectional politics. It is not that this book is pre-eminent; merely that its allinclusive treatment could provide legislators with material to speak knowingly in the current civil rights discussion in Congress. The Hayne-Webster debate of more than a hundred years ago was a meaty and sensible affair compared to the empty scoldings by which North and South, Democrat and Republican, today berate each other. That civil rights legislation is at the core of political calculations is made clear by Prof. Davie's analysis of the Negro balance of power in key states. Yet a glance at current Congressional Records shows no resort to expert findings in order to back up the merits or flaws of proposed legislation. A century of sound and fury finds echo in today's oratorical pleas for the Negro vote.

Members of the legal profession have good reason to acquire a working knowledge of race relations. Prof. Davie accurately points out that so long as their civil rights are denied, Negroes will continue to vote as Negroes rather than as citizens at large. An undigested bloc of many million votes is not safe for a democracy. Further, the Constitutional issues before the courts and on the way up will affect our common carriers, our universities, our industries and our politics. A dry familiarity with previous cases is not enough. The sociological brief has joined the economic brief. The field of legal scholarship must expand to include all the elements, even the emotional one, if lawyers are to contribute to a dignified *modus vivendi* between white and colored Americans.

Widespread confusion exists between civil rights and "social equality." The general public's inability to distinguish between civil liberties stemming from the Constitution and civil rights based on state law further riles the endless current arguments. Lawyers have responsibility to make these points apparent, in order, as Prof. Davie puts it, that we may find a solution within the framework of democracy "in harmony with the fundamental law of the nation and its free institutions."

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