

of Mr Wicker's ideal in practice. But he has made it difficult for Catholics, whether Socialist or not, to refuse to see the full realisation of the Church's common culture of the liturgy as desirable, and so the means to its realisation—however difficult and unpleasant—as necessary; and, by his own easy and natural fusion of the Catholic and secular traditions in his own argument, difficult for them to refuse to see it as possible.

Needless to say, too, there are shortcomings in this brief and sometimes hasty discussion of a large theme. In general, the argument is too loosely constructed and too discursive—illustrations tend to get out of hand, there is a certain amount of unnecessary recapitulation and repetition, and many of the quotations (especially those of views which are subsequently, and rightly, criticised or dismissed) would have been better briefly summarised with footnote references for those who wanted to follow them up. In particular, the author's favourite method of illustration—by analogy between our understanding of the real drama of salvation history and of the dramatic worlds of literature—is made to bear more than it is able. The analogy is illuminating, certainly, and valuable as an antidote to the old list-of-propositions-to-be-believed view of Christian faith. But the distinctive factor in Christian faith is not, as Mr Wicker implies, that it is faith in the historical truth of the salvation history events, but rather that it is faith in God's self-revelation in those events; and, though an educated Christian must proceed always further into the complex web of salvation history events in something of the same way he would go (in order, in that case, to achieve any understanding of it at all) into the dramatic world of a Shakespeare play, it remains that simple faith in the Christ-event alone is still Christian faith—and that here, at the crux of the mystery of Christian faith, there is no analogy with the dramatic worlds of literature.

But these criticisms must not be allowed to outweigh the very real achievement of *Culture and Liturgy's* main theme, or to obscure its many good sub-themes: the discussion of the role and purpose of symbol-making, for example, with particular reference to the symbolism of the liturgy, or the short but nonetheless decisive rejections of 'leadership' and 'Catholic-principles-issuing-in-social-action' theories, or the excellent pages on the philosophy of work. This book is worth several times its price; but it would be a pity if that (at first sight, high) price prevented Catholic students from buying it in large numbers, because it will make an ideal source-book for group study—the more so, because of its useful bibliography.

MARTIN REDFERN

THE HISTORY OF EAST AFRICA: Volume I, edited by Roland Oliver and Gervase Mathew; Oxford University Press; 63s.

To launch upon a history of East Africa in three volumes, of which this is the first, is a bold venture on the part of the Clarendon Press. It is bold because the present temper of the inhabitants of East Africa will ensure it a critical reception

and because the remoter past of the region has not yet yielded any very definite information. Nonetheless the enterprise could hardly be resisted, for it is a fascinating one.

The geographical term 'East Africa' is used to embrace the present separate states of Uganda, Kenya, Tanganyika and Zanzibar, which are, it seems likely, about to receive a political unity they never had before. A necessary preliminary to its historical study is an appreciation of its position and structure, which embrace the headwaters of the Nile, Victoria Nyanza, glacier and desert, rift valley and volcano, forest and steppe, pasture and paddy-field, often dramatic in their contiguity and inspiring in their scope. It is unfortunate that here this geographical introduction has fallen into the hands of Professor S. J. K. Baker, whose genius for pedantic exposition has made of it an arid waste. The maps throughout are inadequate and unlisted.

Otherwise Dr Oliver and Dr Mathew are to be congratulated on the colleagues they have enlisted and the dovetailing of their contributions into a vast and complex picture. This volume ends in 1898, on the eve of the incursion of Asians and Europeans in any considerable numbers; even to-day, as one stands at any of the cross-roads of East Africa, like the railway-station of Nairobi or the jetty at Mwanza, these later arrivals are swamped in an African humanity which manifests a prodigious intermingling of tribal cultures.

In order to ascertain, as far as possible, how they got there, the historian has to be something of a detective. The ordinary documentary and archaeological foundations are almost non-existent. There are still living links with the decade at which this volume ends, formidable old gentlemen in N.W. Uganda who remember Emin Pasha on Lake Albert and whose latest offspring were taking their O-levels in the mid-1950s, an Asiatic matriarch who remembers Nairobi when it was a railway-siding, a White Father who walked from Mombasa to Uganda in 1896; only yesterday died Ham Mukasa, a survivor from the Uganda martyrs. There are those alive who have seen the European domination come and go. Except on the Coast, with its exotic Arabian civilization, living memory is here almost coincident with written records. Beyond the very recent date when the missionary, the trader and the administrator broke into the region that surrounds the great lakes, the historian is forced to delve into tribal memory and legend.

It is possible that the occupation of East Africa by man is very ancient indeed. The title of Robert Ardrey's 'African Genesis' suggests this; but his thesis is hotly disputed and finds no reference in the volume under review. The Olduvai gorge has not yet yielded the fossil of Adam, even if Cain seems very early to have been active in those parts. The authors of the earlier sections of this volume have been wisely diffident about the theories they advance of the origins of the great tribal intercalation that produces half the fascination and nine-tenths of the political explosiveness of the region. The three linguistic strains, Nilotic, Nilo-Hamitic and Bantu are shared by some 200 peoples of the most varied appearance and social structure and their geographical intermingling has produced a crop

of vivid tribal memories of wrongs committed on scores of disputable territories.

African Genesis or not, it was no Eden into which the nineteenth century broke with such measureless effects, as the later sections of this history describe. From the Sudan to Mozambique, from Ruwenzori to the Indian Ocean, there had been little external security for the tribes and internal security for the individual only when, from time to time, leaders arose to weld the Nyamwezi, the Hehe or the Nyoro into a stable unit. Buganda provides the exception of a progressive, organic development, one so remarkable as to lead to speculation whether the Baganda, given time, might have broken out into the world of the wheel and the pen, instead of that world breaking in. As it was, the tidal wave of European expansion, Christian, political and economic, flooding into the Indian Ocean, first pushed the Arabs of the coast into a violent exploitation of East Africa and then itself inundated the the interior. Volume I of this history ends with Portal at the Kabaka's court, Carl Peters with his whip among the Wagogo, the St Otilien Benedictines educating the Wangoni, while far away Salisbury and Bismarck, Rosebery and Caprivi, drew lines upon a map which, even to-day, is far from giving universally reliable information. The wonder is that, within these arbitrary lines, the virility of the indigenous peoples may be about to produce one of the most interesting federal states of the world. The historical authors of this volume are to be congratulated on the discrimination and restraint with which they have depicted the remote and antepenultimate past of this process; they have clearly found it, as would anyone acquainted with East Africa, a labour of love.

PAUL FOSTER, O. P.

BLACK WOMAN IN SEARCH OF GOD, by Mia Brandel-Syrier; Lutterworth; 30s.

In South Africa to-day the Christian Churches are seriously handicapped in their work, and this not only by legislation which splits every parish in two, making it practically impossible for African and European Christians naturally to feel responsible for one another. More than that, the Churches in their training of African clergy may have done too little too late. Certainly that profound understanding of psychological patterning which can come from kinship and shared experience is only fully available to a fellow African; in the Catholic Church at present we have only about a hundred African priests for over a million Catholics. As a consequence of this and other hesitations, South Africa has more than eight hundred quasi-Christian sects, unconnected with any Church of European origin or government, and even within the more 'respectable' Churches there are societies, sometimes almost secret societies, where the people feel that they can express their real selves, uninhibited by foreign incomprehension. The most numerous and powerful of these societies is the