

powerful that one cannot but succumb. This topic has been greatly neglected by philosophers, and even if Frankfurt's view proves untenable his paper still has immense value for its replacement of confused intuitions by clear and discussable distinctions. It is also a model of lucid philosophical prose, without jargon or the barbarous quasi-formal apparatus which lately has multiplied without necessity.

Two other contributions seemed to me of particular interest, those of Wiggins and Davidson. But none is a waste of time.

It would have been helpful to the general reader and to philosophers who do not cultivate this particular patch if the editor had spread himself a bit in his introduction, putting the different essays in context, emphasising the common issues and identifying the points at which they crucially differ and where further work is to be done. This would have reduced the frustrating feeling in the reader that although he can hear all the contributors they cannot hear one another.

JOHN BENSON

BLACK CLUBS IN BERMUDA: Ethnography of a Play World, by Frank E. Manning. *Cornell University Press*, Ithaca and London, 1973. 277 pp. £8.

This very interesting book is based on surveys conducted by the author in 1969-70 and in 1972. Its value is enhanced by the appendix in which the author gives his interview schedule. Given that Bermuda is a 'play' society, or has been since tourism took over from seafaring, Dr Manning asks what is the function of play in such a complex community with its class and racial tensions. It would be easier to follow his argument if he was not such an enthusiastic specialist with all a specialist's naivety. He is constantly using words like 'agonistic' without defining them and then spends a great deal of time explaining some platitude or term in common use. None the less it is a good book and he makes his case that the black social clubs have a vital role within Bermudan society, dominated as it is by white merchants and ex-patriates. These clubs developed out of the older lodges with their ideal of moral improvement, but emphasised recreation and, in particular, sport, which was until recently segregated. They also encouraged insurance and other schemes and provided some alternative to the old dependence on patronage. Because of their sporting ideal of life as a game the clubs stress both the importance of strategy and the element of chance, and accept hedonistic goals. Such a view of life is very different from the ideal of the methodic effort involved in salvation through work and undoubtedly much of our difficulty with Bermudan and West Indian males springs from the failure to realise this: the whole of the social experience of the blacks has led them to look for salvation through chance, the patron, the contact. This is mirrored too in the episodic salvation or conversion ethic of the churches whose fundamentalist and ascetic ideals the black clubmen are unable to accept—for the moment. The theology of the liberal has no contact with this world either in its Christian or its clubman form.

Although the clubman plans to exploit and compete, he is well aware that it is the 'breaks' that count and that he must play with 'style' and always before an audience with whom he communicates aesthetically rather than informatively. Round the core of sport is the 'show'—both entertainment and the projection of black identity or 'soul'—which has helped in the transition from a folk to a world culture. This all has political implications which are worked out in dialogue at the bar, a home from home, a clearing house for views, gossip and contacts. The club is then an image or symbol of reality, where, 'You tell it like it is', as opposed to the churches in which there is much hypocrisy about what 'ought' to be.

The great importance of all this is that the clubs have provided the Bermudan with an infra-structure on which he can build a society managed by blacks. The experience and power gained through the clubs before decolonisation has provided an institutional framework for a new society. In this Bermuda is unlike so many Caribbean countries where the vacuum left by the departure of the imperial administration has been filled by charismatic populist leaders and there are no indigenous institutions sufficiently deeply rooted to counter-balance the drift to despotism—as is the case in Grenada.

Bermuda, for better or worse (and in the long run it is probably for worse), is totally dominated by tourism and by expatriate finance. On this Dr Manning passes a more favourable verdict than most recent authorities, who tend to regard it as socially destructive and not even economically profitable—save to the expatriate entrepreneur. He argues that the black Bermudan has been able to respond positively to its impact and that within the hedonistic framework has even been able to rejuvenate the indigenous cultural heritage.

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