

Prayer the least satisfying and representative. There is not a hint of the lingering liturgical tradition or of the great part played by the Rosary. We are told (p. 176) only that Margaret Clitherow learned our Lady's Matins because she had hopes of becoming a nun. Yet the little office of Our Lady was still the normal prayer of the educated lay Catholics and was constantly reprinted for them. But these are minor complaints. The book should stimulate others to produce similar anthologies of perhaps narrower compass and greater depth. There is material for one on the Mass showing what its enemies thought of it throughout this long reign. And perhaps Fr Caraman will give us one on the forty martyrs who have been chosen for a special cultus.

GODFREY ANSTRUTHER, O.P.

EAST AFRICAN CHIEFS. Edited by Audrey I. Richards. (Faber; 42s.)

In 1893 Lugard, arguing for the establishment of a British protectorate over buGanda, maintained that the country should be ruled through its own native government which he thought would also be capable of supplying men to assist in the administration of the surrounding countries. The important work under review studies in detail the results of the application and extension of such a policy.

Indirect rule was expedient as well as desirable in principle. Dr Richards remarks that it would have been impossible for the British with the resources at their disposal to rule the country directly. They have therefore tried to employ the traditional authorities wherever possible, while at the same time attempting to make of them the trained agents of a local government providing a range of social services.

In an admirable concluding chapter to the thirteen essays describing this process among various tribes in Uganda and Tanganyika, Dr Richards argues that it has worked best with those peoples who had originally some form of centralized, hierarchical government. Yet from the detailed evidence of the essays on this group, it is clear that only the chiefs at the lowest level of the modern hierarchy are felt to be identified closely with the interests of the people. It can hardly be accidental that the party which was held to be responsible for the disturbances in Uganda some years ago chose to call itself the *bataka*, apparently the name of the traditional clan and lineage heads. The extent of the alienation of the chiefs from their people seems therefore to vary only in degree between the different types of indigenous society.

One cause of this alienation is surely to be found in the application by the British of what can only be called a simple political morality whose main tenet seems to be efficiency. In the essay on the Nyoro it is pointed out that the standards expected of chiefs by the European administration are very different from those desired by the people. Instances of chiefs who have been dismissed for offending against these standards are given in the essays on the Sukuma. Although dismissals are mentioned in other essays, it is a pity that there is not more about them, because they often have important political consequences.

Great strain on the relations between chiefs and their people is also caused by the operation of the agricultural, veterinary and health regulations. It should be remembered that very often these have only been stringently applied since 1945 and there is a great deal of evidence from all over British Africa to show that they, more than any other single factor, have been responsible for uniting the peasants on whom they bear within the new African political parties.

Such problems inherent to the policy of indirect rule will have to be faced by the forthcoming independent governments and therefore the documentation provided by this book makes it relevant reading for anyone interested in the future as well as the past of Africa.

W. J. ARGYLE

THE VICTORIANS. By Sir Charles Petric. (Eyre and Spottiswoode; 30s.)

The bigger the subject, the more books may (if they are good ones) be written on it. Once the history of the jute industry in early Hanoverian Dundee has been 'done', it need never be done again. But 'the Victorians', or even just 'the social transformation' over which they and the Edwardians presided—for how many books of the impressionistic and anthological kinds on such limitless themes is there not room? G. M. Young's is of course the nonpareil, but there are many others and will be many more. It is in fact impossible for anyone of keen and interesting mind not to bring up something new, or throw new lights on old facts. But, alas! Sir Charles Petric has not managed to do so. He has little new to say; his anecdotes are most of them old chestnuts; and the principles that underlie his selection of material are, to say the least, obscure. Even the illustrations are poor. Who is to read this harmless, aimless book? It's no good for students. Even as an 'appetizer' it won't do, for it is far too dull. Presumably Sir Charles's books find those readers among the retired and the leisured in whose hearts sound chords readily responsive to his simple interest in such things as royalty, aristocracy, society gossip, *bons mots*, startling contrasts, sport, virtue, and amateurism. If they don't know as much about nineteenth-century society as may be learnt from a good sixth-form text book, then this book may teach them something; but they'll need plenty of enthusiasm for its author and his approach to carry them through it.

G. F. A. BEST

IN DEFENSE OF REASON. By Yvor Winters. (Routledge and Kegan Paul; 42s.)

If the first credential we demand of a critic, before we listen to his rationale, is that he should tell us what particular writers he thinks are good writers, Professor Winters has never been backward in presenting it: Elizabeth Daryush, for example, 'the finest British poet since T. Sturge Moore'; Adelaide Crapsey, 'who is certainly an immortal poet, and who has long been one of the most famous poets of our century'; and of course his wife, Janet Lewis, 'one of the best poets of her generation, as well as one of the best fictionists'.