

for studying belief and ritual – the preconception that they are in some way abnormal growths needing explanation.

Of the six ethnographic studies one deals with the sacred kingship of the Shilluk of the Nilotic Sudan; there the king despite his official holiness might be killed by rebels who claimed to defend the kingship against the short-comings of the actual king.

The other five deal with the Azande. One essay, *Zande Kings and Princes*, is in method closer to history than to ethnography since it uses oral tradition and published accounts to examine the relation between individual personalities and the nature and possibilities of royal power. *Heredity and Gestation as the Azande see them* is more technically anthropological, discussing the relation between Zande physiological knowledge and their ideas on the origin of the soul. *Zande Blood-Brotherhood* raises some theoretical questions. Among the Azande blood-brotherhood is not regarded as an artificial form of kinship, but rather the magically-treated blood is regarded as possessing force of its own, capable of killing somebody who defaults on the obligations he has undertaken. *Zande Theology* discusses the claim made by previous writers that the Zande have a strongly monotheistic concept of a Supreme Being. Professor Evans-Pritchard, by examining the actual situations in which the Supreme Being is addressed or referred to, shows that this concept is in fact marginal to Zande culture. Previous writers 'have not only constructed such a doctrine as we would recognize were we to feel and act as they do but have separated and given distinct conceptual individuality to notions which are confused in Zande mentality'.

In the final paper on *Sanza* we are given an account of Zande 'double talk' which provides many circumlocutions to express the undercurrents of jealousy in social relations. The author links it to 'the dominant features of Zande philosophy; the witchcraft motif . . . The Zande attributes all his misfortunes to the ill-will of others', and to the social structure in which princely suspicion once aroused was dangerous to commoners.

If one theme may be seen as linking these essays together it is the implicit argument that just as social systems are the consequence of the rational acts of free individuals so their study requires the human qualities of perceptive sympathy and balanced insight. Social anthropology has as its necessary foundation the possibility of translating the meaning of social relations from one cultural setting to another; but this obliges the anthropologist to be something that is very much more than a cine-camera or tape recorder.

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THE RIGHT TO MEMBERSHIP OF A TRADE UNION, by R. W. Rideout; The Athlone Press; 45s.

Dr Rideout's book is concerned with the law relating to the admission of members to and their expulsion from trade unions. The subject is an important one

to-day, when the closed shop is so common. There are many people who maintain that the individual has a 'right to work' which should not depend upon his membership of a trade union, while others believe that unions are essential if the worker is to enjoy a just wage and conditions of employment, and that it is immoral for a worker to accept the fruits of union action without contributing towards the cost. Most people would agree, however, that where a closed shop operates, the union should at least abide by its own rules and not expel a member in contravention of them. If the union does disregard its own rules, the member should be able to seek redress in the Courts. Moreover, the Courts rightly reject rules which seek to give the union executive arbitrary powers, or to deny the expelled member the right of appeal to the Courts.

Dr Rideout shows how the problems connected with union membership have been dealt with by the Courts throughout the English-speaking world. The picture that emerges is sometimes complex and confused. Even the basis of the Courts' jurisdiction has often been in doubt. It was only 1956, in *Bonsor v. Musicians' Union*, that a clear ruling was given that a registered trade union was a legal entity that could sue and be sued, that there was a contract between the union and its members, and that a member who suffered loss through wrongful expulsion could therefore claim damages. Even so, the present state of the law is far from satisfactory. There are still many uncertainties. There are serious delays, during which the operation of the closed shop may cause the expelled member continuing hardship, for he will be deprived of the opportunity to earn his livelihood in his accustomed occupation. While the Courts require the union to give the member adequate notice of the complaints against him and a reasonable opportunity to answer them, they do not require the same very high standards of procedure and impartiality that they themselves observe. With so much at stake for the individual in occupations where the closed shop operates, there is surely much to be said for Dr Rideout's suggestion that 'ideally, disputes of this nature should be decided by an independent arbitrator.'

We should be grateful to Dr Rideout for the way in which he has elucidated the present state of the law on these matters. One must regret, however, that he has not dealt with the content of the rules themselves. It is desirable that a union member should be protected from expulsion in contravention of the rules, but it is not enough. He should be entitled to protection where the rule providing for expulsion is itself unreasonable. The need for such protection is well illustrated by a case decided in the Court of Appeal within a few weeks of the publication of Dr Rideout's study. In *Faramus v. Film Artistes' Federation*, the Court decided that a rule of the union providing for the automatic expulsion of a member for the most trivial criminal offence (with the exception of certain motoring offences) was not void as being contrary to public policy, even though it was 'cruel and arbitrary'.

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