

Catholic Mass Centre, which is overwhelmingly Irish, the authors were struck by the remoteness of the liturgy. West Indian Catholics they met felt excluded from the congregation. Sikhs and Muslims were able to recreate their home culture through worship; West Indians in their Pentecostal sects appeared to be 'rejecting the goods of an affluent society that they were, in fact, denied by their economic position, and rejecting a world which they felt had rejected them'. The few churches that were substantially integrated (Methodist, Adventist, Jehovah's Witnesses) showed that 'denominations and sects can be multiracial if a cultural as well as a belief system is shared'. On the whole, however, it seemed to the authors that denominations tended to accentuate the differences between the groups by providing other-worldly refuges for them rather than helping them overcome their environment.

Much stress is laid by the authors on the misleading opinions that can be gleaned from the White Paper on Immigration and the Ministry of Education's circular on the treatment of immigrant children in schools. Firstly, the White Paper, correctly anticipating the housing conditions in Birmingham, presupposes the eligibility of the immigrants for council housing by virtue of their residence. How misinformed can you get?

Secondly, and in some respects more important, is the plight of the immigrant children in education. The dispersal of immigrant children recommended by the Ministry is based on the contention that they tend to lower the educational standards in a school. This is neither realistic nor sympathetic to the vast majority of children who are caught up between conforming to the host society and maintaining the values of their parents. It is only to be expected that their grasp of the English language would be insufficient; remedial methods of teaching must be adopted.

Finally, the authors suggest important recommendations, the chief ones being that the Government should not lend support to those who oppose immigration, but allow as much as is consistent with the needs of the British economy; that it should give priority to increasing the amount of rented housing and conversion of structurally sound old buildings; that it must enforce upon council authorities a code of housing allocation which prevents discrimination.

We would like to point out, though, that the authors' mention of the need to set up local committees representing both the host community and the immigrants should be equally stressed.

JEFF AND ANN CADER

AFRICA SINCE 1800, by Roland Oliver and Anthony Atmore. Cambridge University Press. 1967. 25s.

There are still far too few books on African history accessible in language and presentation to the sixth-form or undergraduate student of history overseas, or to the interested layman in the United Kingdom. The stock has been growing gradually over the past ten years, however, and here is a very useful addition. Professor Roland Oliver has a fully-merited international reputation as an African historian, both for the wider overview (*A Short History of Africa*, with J. D. Fage, Penguin 1962) and for the specialist study (*The Missionary Factor in East Africa*, Longmans 1952). His co-author, Anthony Atmore, brings to the work a childhood in South Africa, some teaching years in Malawi, a second degree involving an acquaintance with the rich historical sources in mediaeval Arabic from the West African universities of that time, and subsequent research at the School of Oriental and African Studies, and in Lesotho.

Together they have tried to present the history of this enormous continent from 1800

to now, from a standpoint taken within Africa; and they have largely succeeded. It is not an African standpoint as such; not the kind of history I might expect to see written by an African national from, say, Tanzania or Ghana, for there is none of that heated, rather histrionic ideology to mar or disturb the exposition. But right from the outset the authors set about dispelling the western myth that sub-Saharan Africa had no real history until the Europeans came: 'By 1800 there was still far more of West Africa south of the Sahara which looked northwards for its contacts with the outside world than southwards to the Atlantic coast and the trade of Europe. . . .'

And in West Africa in the first half of the nineteenth century ' . . . the most significant happenings were the holy wars or *jihads* of the Fula. These events had nothing to do with European intervention in the region, and yet they affected the whole of the western Sudan.' The leaders of these jihads were trying to carry out a puritan reformation of Islam in the

western Sudan, but they did have some sense of threat from an expanding Christendom: 'Early European explorers of the Sahara region . . . encountered Muslim teachers who asked them why the British had conquered India. . . .'

The narrative is vigorous and clear, and some sections particularly good, such as the story of the dynamics of the struggles and movements of tribes between 1800 and 1880. Every now and again the layman will come upon fascinating details such as that Zimbabwe was sacked in 1834 by the Ngoni tribe, an offshoot of the Zulus, on that fearful path of slaughter which led them in twenty years from Zululand two thousand miles north to central Tanzania where they exploded north, west, south and east in raids which are still remembered locally with fear. Another startling detail is that the slave-trade through Lagos in the early nineteenth century was partly managed by a community of Afro-Brazilians living there. (Yoruba religious rites are still celebrated today in North-Eastern Brazil, and a form of Yoruba spoken.)

An excellent feature of the book is the frequent use of apt quotations from contemporary sources. Here is one from the section on South Africa at the turn of the century: 'The race struggle is destined to assume a magnitude on the African continent such as the world has never seen, and the imagination shrinks from contemplating; and in that appalling struggle for existence the unity of the white camp will not be the least necessary condition—we will not say of obtaining victory, but of warding off (or, at most, postponing) annihilation.' This was written in 1892, prophetically, by Jan Smuts. Yet fourteen years later, and with another forty years of life to run, he writes: '. . . it ought to be the policy of all parties to do justice to the natives and to take all wise and prudent measures for their civilization and improvement. But I don't

believe in politics for them. . . . When I consider the political future of the natives in South Africa, I must say I look into the shadows and darkness; and then I feel inclined to shift the intolerable burden of solving the problem to the ampler shouldered and stronger brains of the future. Sufficient unto the day is the evil thereof.' And here is a very revealing quotation from an African in Nyasaland in 1911. Already the missionaries were seen as emanating from a common cultural source with government and commerce, and as operating much the same ethical code: 'There is too much failure among all Europeans in Nyasaland. The three combined bodies—Missionaries, Government and Companies or gainers of money—do form the same rule to look upon the native with mockery eyes. It sometimes startles us to see that the three combined bodies are from Europe, and along with them there is a title Christendom. And to compare and make a comparison between the Master of the title and his servants, it provokes any African away from believing in the Master of the title. If we had power enough to communicate ourselves to Europe, we would advise them not to call themselves Christendom, but Europeandom. Therefore the life of the three combined bodies is altogether too cheaty, too thefty, too mockery. Instead of "Give", they say "Take away from". There is too much breakage of God's pure law as seen in James's Epistle, chapter five, verse four.'

Does the book have weaknesses? I found the section on 1940-60 skimmed and unsatisfactory, but that is perhaps because I was present for the last six of them. I felt also, at times, overwhelmed by detail and longed for some leading themes to be more consistently developed. I should have welcomed some time-charts to complement the ample provision of maps. And I don't see why the paper in a 25s. book should have so yellowish a tinge.

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