

placed him on board a ship from which he was captured by Turkish pirates and landed in Smyrna, is rejected as a fabrication by all who have studied this strange episode. It is suggested that an examination of the Earl of Gainsborough's manuscripts at Exton Park might throw light on this mystery. It does not seem likely that they would yield a true solution. To this reviewer the evidence seems to point to serious thefts by the steward from his employer. As Lord Maugham points out, the *interregnum* preceding the restoration of Charles II is likely to have a bearing on the problem. The return of an effective judiciary may have made action necessary. It is possible that Harrison made off with the sum of £140 belonging to his employer, which he claimed to have been stolen from his house. His son Edward was appointed steward in his place and there appears to be no evidence that William Harrison resumed his stewardship on his return. He did, however, take his place again as one of the fcoffees of the grammar school at Chipping Campden. If this interpretation should be correct, Harrison's disappearance would have been arranged with the help of his steward John Perry, who was perhaps responsible for placing Harrison's hat and comb and his blood-stained band in the public highway.

If this interpretation should be correct it would faully explain why Harrison did not come forward at the Perrys' trial. He could not have done so without endangering his own liberty. It must be admitted that this solution would make Harrison a thorough-paced ruffian. Perhaps some careful reader will find a better answer.

DAVID MATHEW

THE OTHER FACE. By Philip Caraman. (Longmans; 30s.)

In the Preface to his deservedly popular *Life in Shakespeare's England*, John Dover Wilson explained that he had omitted the greatest and most engrossing topic of all, namely religion, and promised to give it some day an anthology to itself. That day never came, and now Fr Caraman has partly filled the gap by this anthology of Elizabethan Catholic life. He has cast his net wide and gathered a variety of texts. From well-known printed sources such as *Strype*, from rare books and tracts that are inaccessible to most readers, and occasionally from unprinted sources at home and abroad, he has assembled some hundreds of contemporary comments that bring home vividly and authentically the everyday life of Catholics under persecution. Some extracts, such as *Campion's Brag*, run to two pages or more while others are only a line or two. But each in its way illustrates some aspect of a vast subject.

The anthology is by no means a new method of presenting the essence of an era with the greatest economy, but this is the first time it has been used for portraying the Elizabethan Catholics. With the matchless English prose and Fr Caraman's own sensitive translations it could scarcely fail to be a success. Some will regret the absence of their favourites, but that is always the way with anthologies. There is no mention, for instance, of those great eccentrics, Thomas Tresham and Thomas Pound. I find the section on

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.