

between innate and environmental influences, that is the predetermined and the modifiable, we now have to consider biological influences which may be genetic or hormonal!

The articles are well presented with support-

University of Natal, Pietermaritzburg

G. KENDALL

God's Irregular: Arthur Shearly Cripps. A Rhodesian Epic By D. V. Steere London, S. P. C. K., 1973, xv, 158 pp. £2,50.

Paget of Rhodesia, A Memoir of Edward, 5th Bishop of Mashonaland By G. Gibbon Bulawayo, Books of Rhodesia, 1973, 172 pp. Rh\$5,30.

The biographies of Southern African liberals make depressing reading for they are invariably stories of lost causes. As our politics move further from compromise and as the white elites fortify themselves against any possibility of peaceful change, the liberal tradition from John Philip to Alan Paton seems always to have been simplistic in its analysis and naïve in its optimism.

Many of the voices of that tradition were (and indeed still are) churchmen, but even these can be seen as eccentric within their own ecclesiastical establishments. Nor is this unexpected for the Church in Southern Africa has more often reflected the racial conventions of our society than has that society exemplified the gospel. The Anglican church has in particular always been torn between its role as a sort of unofficially established church of the ruling group and its duty, which a few of its members have seen as paramount, of protesting against legislation and customs that cannot be accepted as Christian.

The two extremes of Anglicanism in Rhodesia are represented in the careers of Arthur Shearly Cripps and Bishop Paget. Cripps from the beginning of his long life in Africa identified with the African cause and dragged out the last years of his life, blind, bewildered by the turn of events around him, and living, perversely enough, in poverty. Paget retired from Rhodesia to Natal, a successful career churchman, honoured by the Whites whose complacency in their own righteousness he had done very little to disturb.

ing references and very readable. The provocative arguments of the authors in the situation of a public lecture add a greater stimulation than one normally finds in a university occasional paper.

The backgrounds of the two men were not dissimilar. The families of both were firmly rooted in the Victorian professional classes and both were public school and Oxford men. But Cripps was a scholar who at Oxford produced some conventionally effete poetry, while Paget represented muscular Christianity and with his good looks and mediocre intellect suggests the ideal Anglican priest that recurs so often in Edwardian novels. Their initial response to Rhodesia was also predictably different. Early on in his life in Rhodesia Cripps decided that the Anglican church had sold out to the interests of the Chartered Company and this polite alliance which he believed continued with Responsible Government was the object of bitter satire. In his novel *Bay-Tree Country*, a settler who has flourished like the green bay-tree of his title and who has been notorious for his harshness to Africans has bishop and archdeacon officiating at his funeral, between them providing an 'Anglican train-de-luxe' to send him on his way. It is Bishop Beaven, Paget's predecessor, whom Cripps is attacking here but Paget would undoubtedly have played his part at a fashionable Rhodesian funeral with spirit.

From the beginning both Beaven and Paget were quick to defend the settlers against attacks from England. In a letter to *The Times* in 1920, Beaven has spoken of the kindness with which Africans were treated by Whites and in another widely reported speech had claimed they 'were dealt with in that spirit of even handed justice for which the flag of Britain stands'. During the depression Paget appealed for more priests

to come and work among the settlers and held out as a bait their 'courage, cheerfulness and hospitality.' This list of settler virtues is a significant one suggesting as it does, the cosy atmosphere of a parish and ignoring the very real challenges to the Christian ministry which Rhodesia offered and of whose nature Cripps was so aware. Of Beaven's speech Cripps wrote: 'God forgive him if he really said that'; and he opposed Paget's election partly because he represented the Anglican establishment that had, in Cripps' opinion, little sympathy with his own belief that the Church should identify with the Shona. Paget, on the other hand, within a few months of his arrival in Salisbury labelled Cripps as a 'well known poet and eccentric', although later he was to claim that he recognised his saintly character.

It is tempting to see as admirable Cripps' social and ecclesiastical unorthodoxy and to dismiss Paget as a trimmer. Such a conclusion would certainly be justified from their respective biographies. Geoffrey Gibbon's book suggests a man of considerable organisational ability, most of whose work was concerned with white Rhodesians. The missionary expansion that took place during his episcopate seems to have been haphazard and usually as the result of his giving his blessing to someone else's initiative. The growth of white parishes by contrast was carefully considered and organised. Canon Gibbon maintains that his book is a memoir and not a critical biography and it would be unfair to expect him to comment on inconsistencies of attitude and temperament in Paget. Nevertheless he acknowledges as ironic that protests against removals of people in Manicaland should be followed soon after by fulsome praise for Huggins' plans for urban Africans, but the implications of the irony are not investigated. On small issues Paget did show some political courage. He flew in the teeth of white opinion by letting African clergy dine at Bishop's Mount or by staying in their houses during visitations, and he was known in the Salisbury Club as a 'nigger lover'.

But such obvious courtesies probably arose out of common decency rather than any deeply felt conviction. On the whole Gibbon gives us a picture of a man who saw little to criticise

in the Rhodesia of his time and who identified quite contentedly with the Huggins government. The book shows so little awareness of the issues by which we could now judge the success or failure of a thirty year Rhodesian episcopate that it is impossible to draw any conclusions about Paget's stature with confidence. It resembles nineteenth century hagiography in its enthusiasm for its subject and is probably interesting only to those who knew the Bishop.

Steere's biography of Cripps reminds us that the Anglicanism could on occasion oppose the establishment, although Cripps resigned as a priest of the diocese in order to be more free to lash out at government and church authorities. This book is not sufficiently detached from its subject. Its weaknesses are anticipated by its curious subtitle. What, one wonders, made Cripps' life epic? He lost every important battle that he fought, usually because he misjudged the apathy in England for African rights and in turn the determination of the settlers for their rights. His poetry shows him again and again imposing images of Arcadia on Mashonaland, a quirk that produces some very fine poetry, but outside his poetry is responsible for attitudes that sentimentalize the Shona out of existence. His main battle was indeed to preserve a Shona idyll that existed only in his poetic imagination and led him into oddly contradictory positions. In his book *Africa for the Africans* (1927) we find him supporting segregation as the only way in which Shona society can be left intact. Twenty years later he wrote a note to be inserted in all unsold copies of the book which confessed that segregation could not be 'righteous policy for a British colony' nor 'for Christian people', but what he believed should take its place he probably did not know. He chose to live as closely to the Shona as he could and silent identification with them and their style of life replaced, for the last twenty years of his life, his earlier outspoken advocacy of their rights. Cripps' life is epic only in its isolation from England and from other educated people who shared his love of literature. His only real achievement was as a poet and this side of him Steere hardly touches on.

Our final assessment of the two men will probably be more favourable to Paget than to

Cripps. Cripps' monument as a missionary are the various crumbling churches he built about his district and the devastated acres of Maronda Mashanu where people were allowed to plough and cut down trees as they liked. His influence

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never extended beyond his own district and without his poetry he would probably be forgotten. Paget on the other hand did build for the future and finally his compromise was more creative than Cripps' obduracy.

A. J. CHENNELLS

Educational Co-operation in the Commonwealth: An Historical Study By N. D. Atkinson Salisbury, Univ. of Rhodesia, 1974, Education Occasional Paper No. 1, 265 pp. Rh\$5.10.

The author explains that his book 'is intended to provide an assessment of educational co-operation in the Commonwealth, during both the imperial and post-imperial periods. There has been no attempt to examine the educational policies or institutions of individual territories, except in so far as they have affected the development of international co-operation' (p.5). Even within this limitation, Atkinson deals with a vast subject and the chief value of this book is as a wide-ranging documentary survey rather than as a definitive assessment, especially as the author relies heavily on official reports and accepts their statements somewhat uncritically.

Atkinson begins with the general influence of British life on the Commonwealth. First he assesses the influence of the English language and then he states that a second influence, namely 'the rule of law and democratic ideals of government, has had less obvious effects in many parts of the Commonwealth. African countries, during the early years of independence at any rate, have increasingly tended to react in favour of the traditional norms and attitudes of African culture' (p.8). This judgement reflects perhaps an oversimplified view of both de-colonisation and African culture. The creation in certain African countries of what Atkinson goes on to describe as the 'autocratic framework of the one-party state' might be seen as not so much a reaction as a replacement of the imperial autocratic framework by a centralised single-party democracy which aims to facilitate what Atkinson describes as 'a transformation of the sharply defined group relationships of tribal society' (p.8). This introductory chapter is completed with a view of the evolution of the Commonwealth concept from an adherence to

the 'holist' philosophy of General Smuts down to the 1963 Ditchley Park Conference definition of it as 'an association of peoples rather than an organisation of governments' (p.12). An important aspect of the subsequent assessment of events is to show how Commonwealth co-operation has grown to embrace some nations which were never under British rule, and excludes others which were.

The second chapter, entitled 'Imperial Legacy', sketches aspects of imperial education from the exclusively Anglican denominationally-orientated 'mistake' of the Tudors in Ireland (p.15) down to Milner who made the 'first real attempt at a thorough-going programme of development through the Colonial Empire as a whole' (p. 23). Naturally, such a broad survey must overlook certain aspects of imperial education but surely the origin and development of 'industrial training' at least requires some mention in any assessment of Commonwealth co-operation. Similarly twentieth century Colonial Office policies on education in Africa, which Atkinson deals with at some length, need to be assessed in their nineteenth-century historical perspective, with reference to Kay-Shuttleworth's 'Practical Suggestions' of 1847 and the policies of Earl Grey and Sir George Grey in various colonies (see A. E. du Toit, *The Earliest British Document of Education for the Coloured Races*, Pretoria, Univ. of South Africa, 1962, Communication No. C34).

Moving into the twentieth century, Atkinson first reviews the significance of the Imperial Education Conferences in 1911, 1923 and 1927; but it is not clearly stated whether the recommendations of these conferences on such things as teacher exchanges and conditions of