

example of the missionary stocktaking that is going on all over the continent. It deals frankly with secondary motivations on conversions during the last hundred years, such as search for progress and status under colonial rule, now passing with the coming of independence, public school systems and Africanism. The Akan religion, described in some detail, is typical of the whole area: a name for a High God not yet seen as a Father, intermediary spirits, the ever-present ancestors and medicine-cum-spirit influences, an ethical code much identified with tribal social coherence, sin publicly recognized as a matter for social compensation rather than personal repentance.

The conclusions, that Christianity for many Africans enters into a syncretism with this form of religion, that its spiritual penetration is frequently not deep, and that some aspects of magic are even increasing in the present turmoil, could be gloomy for the missionary if we did not remember that Europe also passed through all this, and all the world over many Christians manage to live, sincerely if still

sinners, with two sets of values. They are Christians if Christianity finally predominates, in spite of pagan motivations, African or European, in much of their daily life.

The discussion of possible missionary adaptation here goes for important positive elements in African religious life. While all that the author says seems justified, it seems sometimes that adaptation may be more important in lesser things, in music and the formation of a comfortable community sense, rather than in larger questions such as initiations and sacrifices to ancestors. African life is changing so fast we may aim at adapting to a pattern that is gone tomorrow. But still the consistency of sub-Saharan psychology will remain. Possibly the chief mission formula for 1965, apart from formation of indigenous clergy and leaders, is to allow oneself to become identified with and formed by this, while offering the white light of truth – the friendship that accepts formation by the friend.

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HOPE DEFERRED: Girls' Education in English History by Josephine Kamm. *Methuen*. 35s.

The emancipation of women is a subject close to Mrs Kamm's heart. She has written biographies of Gertrude Bell and Emmeline Pankhurst, besides an excellent study of those two great Victorian school-mistresses, Miss Buss and Miss Beale, pleasantly entitled *How Different from Us*. The title of her new book, with its undertone of disillusion, should put readers on their guard against supposing that the English have much to boast of in retrospect. True, the extent of change and the rate of progress during the past hundred years has been astonishing: but we have not yet devised a form of education that takes into account all the potentialities of girls and offers them means of full development. As coeducational comprehensive schools increase, they will afford a better opportunity than we have yet had in England to observe and judge the comparative aptitudes and abilities of girls and boys, about which so many ill-founded generalizations are still current.

*Hope Deferred* is entertaining as well as informative, Mrs Kamm has an excellent eye for the telling personal detail. Besides recalling a whole galaxy of women and girls who cared about learning, she gives her readers vivid glimpses of many types of educational establishments; the nunnery schools (particularly distinguished in Anglo-Saxon times), the charity schools, the ladies' academies, the early training colleges. Time and again we are shown how a craze for 'accomplishments' has been the bane of girls' education, and how readily women used to acquiesce in the view that theirs was the inferior sex. The story is brought right up to date. There is even a footnote reference to the correspondence in *The Observer* last September, sparked off by Sir John Newsom's article that seemed to many feminists a pretty reactionary piece. The debate of course, continues, and so do the experiments.

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