or cultures and in others, or indeed in learning something about the role of monetary policy in the economic development of African countries, will accordingly be disappointed. The first two chapters on “Outline of Monetary Development” and “Determinants of Stock Money” are almost completely general. The third through the sixth chapters provide some information about the history and organization of the monetary and banking systems of the three countries. The seventh and eight chapters are again almost completely general; and where attempts are made to distinguish the general theory of monetary equilibrium from the East African context, the discussion is highly misleading, if not plain wrong. The author maintains, for example, that “in economies like those of East Africa” (p. 108) investment is less important than exports in a multiplier process. But a generalized multiplicand always includes exports, as well as private investment and government expenditures, and some advanced countries (such as Australia) also have a ratio of exports to income higher than the ratio of investment to income, at least to some years. He also apparently misunderstands the role of savings in a multiplier process, arguing that savings have a smaller role in East Africa because they are not channeled into investment institutions. This fact is of no importance in the multiplier process; all that counts is what share of income is diverted from current consumption. Newlyn also repeats an all too common mistake of saying that the multiplier does not work when there is no idle capacity. Developing countries who accept this error as gospel will find to their sorrow that the multiplier works all too well when there is no idle capacity, taking the form of inflation. The book closes with a chapter on the three central banks, and a final sermon stressing the need for wisdom in the management of central banks, no matter what form the central bank legislation takes.

Neither students of African affairs nor of economic development will learn much from this book. To those who wish a brief survey of the money and banking systems of the three countries, they will find such descriptions here in concise and convenient form.

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Somehow it seemed appropriate that “Painting Africa White” – (the less explicit title of the English edition is “The British in Africa”) should arrive on my breakfast table the same morning as did the news of the Rhodesian Agreement – perhaps the last attempt that Africa will see to perpetuate the whitewashing process.

This beautifully produced book seems at first sight to be a Coffee Table book for intellectuals who enjoy a joky backward look at the funnier aspects of the departed Colonial era. The illustrations are numerous and splendidly chosen and cover most of the activities of the Whites in Africa over the last 200 or so years – missionary, exploratory, military, administrative, domestic.
and sporting. Victorian catalogues from the Army and Navy Stores extol the merits of the "Rhorkee" carrying chair for explorers and missionaries, solar topees and double terais, rifles, spine pads and compendious safari chests. There are delightful pictures of the first white nurses and teachers who braved the dangerous trek into the interior of Africa attired in long flannel skirts and whaleboned collars – and many other good things. It is immensely diverting to delve into the shopping lists of the 19th century pioneers and to read from their letters and diaries about their daily lives and adventures. For the pictures alone the book is worth the money.

But there is much more to the book than this. It begins with the first attempt by the British to administer Tangier, part of Charles II's dowry on his marriage to Catharine of Braganza. This ended in failure and a scuttle organised by the ubiquitous Mr. Samuel Pepys – but not before a duckung stool had been installed as punishment for females guilty of malice or gossip which was not, perhaps unfortunately, extended to later British communities in Africa. From the 17th century to modern times, the book traces the British presence in Africa, ending with two modern historical events – the Independence Celebrations in Tanganyika, presided over by British Royalty, and the declaration of U.D.I. in Rhodesia. At the first occasion the British watched the lowering of the Union Jack and departed "with little left but to wonder how the Blacks would ever do without them", while the theme song of white Rhodesia was "They revert. When excited or drunk, they revert". The theme of supposed white superiority repeats itself throughout the long period covered by this book.

The authors believe, and I think prove, that the British though often courageous and generous in uncomfortable and sometimes very dangerous conditions have nearly always been convinced of the basic superiority of white civilisation over black. Interestingly, they suggest that during the peak period of British penetration into Africa, the influence of Darwin was paramount. Much that they found was horrifying – the skull littered execution groves of the Asantehene, the callous cruelty of the Buganda court, the African participation in the slave trade. This, it is argued, served to reinforce the belief that the Africans were far behind the white races in the evolutionary process and only very recently down from the Darwinian trees. Perhaps it also helped to justify the German massacres in East Africa and other atrocities. By and large, however, the British were more paternalistic than brutal.

Victorians, in any case, had a natural tendency to adopt a paternalistic view of the Blacks as they had with the lower classes at home. Their survival in Africa depended on a copious supply of cheap and docile labour. Africans, for their part, felt outraged by the tacit assumption of superiority, combined with economic exploitation, and accentuated by the arrival of white wives at the turn of the century. Of course there were exceptions among the Whites – people who loved and understood Africans, and were loved by them – but in Southern Africa today such people form the endangered minority.

Whether if white people had come to Africa at an earlier period of their own bloodstained history, or had been less self-righteous and more genuinely interested in the positive aspects of African society, the outcome would have been different it is impossible to guess. But it is sad to trace the repetition of attitudes from those of Charles II's administrators down to those of recently