

not Aid'; the position of organized labour in the new post-New Deal capitalism as well as the effects in the economic and political fields of the impending merger of the C.I.O. and the A.F. of L., and of the growth of industry in the South; the present stresses in the relations of Federal and State governments, particularly in the fields of the tidelands (oil) and segregation (equal rights for negroes in education); progress towards the solution of the negro problem—if indeed any complete solution is possible; America as a matriarchy and the phenomenon of 'Momism'; the state of education at primary, high school and college level and the effect of the G.I. Bill; anti-liberal trends and their tendency to recur at more or less regular intervals; the place of religion and religions with particular reference to the growth of the Catholic Church and the Church-State controversy in relation to schools; the effect of conscription; the place and responsibility of America in world affairs; the pre-eminence of American engineers and technicians in the field of 'know-how'. These points are not set out in order of importance, but some understanding of each of them is called for in order to understand the evolution of the life and institutions of the people of the U.S.A.

How does M. Siegfried rate when judged by these standards? He is strong on foreign affairs and economics, weak on the position of labour and its future, unduly hypnotized by the place of Henry Ford in the history of production technique. He is lacking altogether on education, pessimistic on the future of the negro problem, amusing on the matriarchy, superficial on the deeper political problems. The section on the New Deal, though necessarily compressed, is inadequate. He finds a peculiar fascination, as a French Protestant, in the position of the Catholic Church but neglects completely the great German Catholic *bloc*. The accuracy of detail is not always good, but it is evident that at times he has been betrayed by his translator. In sum, a useful conspectus of America today, but with sufficient gaps to make it of dubious value as a first introduction for the general reader.

JOHN FITZSIMONS

OUTLAW. *The Autobiography of a Soviet Waif.* By Voinov. (Harvill Press; 16s.)

It is a corporal work of mercy to visit the prisoner, but the nature of the prisoner's burden is almost incommunicable. John Howard and Alexander Paterson have both indicated the dead weight of suffering behind walls, but the personal calamity and desolation is rarely revealed by the victim. Wilde attempted this in his idiosyncratic way and Dostoevsky (a political prisoner and untrammelled by a sense of guilt) almost succeeded. But both were poets who were not quite broken by

physical hardship. Kolya Voinov tells his story directly and without ornament for he has no feeling of guilt for the youthful years of criminal activity.

Born in a city in North Caucasus in 1926, he was left an orphan when his father was purged six years later. During the terrible ensuing years he lived with a gang of children in a similar plight, hungry, squalid, lawless and proficient in every crime. The nature and extent of their degradation and unhappiness make the book remarkable and Voinov's release is only effected when he finds the comparative calm and orderliness of the Russian front as a soldier in 1941.

Life in the 'Third International' children's home in Ordzonikidze is well described. It is, in fact, a mid-Victorian 'Reformatory' in which the staff is depleted and the administration in chaos. 'Each of us felt he was an outcast, that ordinary normal living was impossible for him, that the outside world had become alien and hostile. One had to struggle to survive and only those succeeded who fought for the right to live.' At one point the home is restored to order by 'Uncle Fedya' who had himself been a 'Waif' ('an experienced craftsman in the thieving trade') but had by some miracle survived to give love and care to younger waifs. 'Let's spend the night here' say the children, 'he's pretty good with knives. You can tell he's pulled jobs. He's a real leader.'

Outlaw is, in the publisher's phrase, 'a breathless adventure', but it is also a salutary reminder to all who have prisoners, old or young, in their care, that all things are possible to the real leader who commands admiration. These qualities are rare, but without them the ground is very barren.

WINSTON MARTIN

THE CATHOLIC EMANCIPATION CRISIS IN IRELAND 1823-1829. by James A. Reynolds. (Yale University Press. London: Geoffrey Cumberlege; 30s.)

In substance the Catholic Emancipation Act opened all offices, civil or military, to Catholics except the offices of Regent, Lord Chancellor and Lord Lieutenant of Ireland. It conceded the franchise to Catholics in England and Scotland, a right enjoyed by Irish Catholics since 1793. Its restrictive clauses banishing religious orders and forbidding Catholic religious services outside the churches and homes of Catholics, remained in practice a dead letter. The substantive rights conceded by the Act were of little interest to the mass of Irish Catholics, who were in any case precluded from promotion of any kind by their poverty, their exclusion from every kind of education and their absolute dependence on the whim of their landlords. Nevertheless the Emanci-