

Review Article

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MARTIN JARRETT-KERR, C.R.

William H. New, *Among Worlds: An Introduction to Modern Commonwealth and South African Fiction*, Press Porcépic, Erin, Ontario, 1975 ('New'); Hena Maes-Jelinek (ed.), *Commonwealth Literature and the Modern World*, Didier, Brussels, 1975 ('Jelinek'); Alastair Niven (ed.), *Commonwealth Writer Overseas: Themes of Exile and Expatriation*, Didier, Brussels, 1976 ('Niven'); Rowland Smith (ed.), *Exile and Tradition: Studies in African and Caribbean Literature*, Dalhousie African Studies Series, Longman and Dalhousie U. Press, 1976 ('Smith').

Most Englishmen would, I suspect, be surprised to discover that that quintessence of British Liberalism, Lord Acton, conducted his courtship in three languages. After marriage, they settled on French: for though his wife was German, for her eighteenth-century German aristocratic family French was the language of culture and civilization.¹

What strikes me most sharply, after reading three collections of 'proceedings' at Conferences of Commonwealth Literature ('Jelinek', 'Niven', 'Smith'), and a one-man survey of fiction in every country covered by *JCL*, is that there are three reasons why the central role played by Anglo-Saxons in this field would seem to be glaringly challengeable. And the first is in the realm of language. For what most Englishmen would regard as a startling achievement of tri-lingualism in Lord Acton would hardly raise an eyebrow among Africans and Indians (to mention only these). True, in a valuable essay Edgar Wright shows that bi-lingualism does not necessarily contradict uniculturalism.² But perhaps that does not let the British altogether off the hook. Maybe all that can be said in mitigation is to refer the critic to that very British institution, S.O.A.S.

The second disqualification for the centrality of British influence in the field is that very quality for which Lord Acton is famous: the tolerant 'liberalism' (found on the political Right and Left) which only

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