

do how to discern spiritual values and to make them dominate the material world. But they did not isolate the spiritual from the cosmic, nor the personal from the collective. Their great systems of interpretation embraced all these territories together.

G. Tellenbach had already shown that the idea of *libertas*, which in the theme of the *Libertas Ecclesiae* animates the whole of eleventh-century reform, was both of cosmic and spiritual value.<sup>5</sup> The most mystical idea of liberty dissolved at once into a metaphysical and cosmic view of the universe such as God wills for it. One might make the same enquiry about the notion of order, which in any case is so closely related to the other. One could do the same too for the notion of *reformatio* or *renovatio*, of which Dr Ladner has considered the development up to the sixth century. In all three cases what creates unity is God's design, which has a single source and encloses at the same time the world we call material and the most spiritual and intimate operations of the Christian life.

It is very important that a foundation of such breadth should be available for the subsequent history of the idea of reform which Dr Ladner promises to provide and which we shall await with an appetite that has been stimulated by this excellent beginning. Even when we are concerned with the reform of *the Church*, understood in the sense of a juridical machinery or a clerical body, the large themes of spiritual anthropology which Dr Ladner has detached will not be wanting, just as the mystical idea of a liberty assured by the unconditional service of God is present in the reform of Leo IX and Gregory VII. One cannot understand the 'idea' of the men of the Middle Ages in all its fulness and truth unless one inserts those juridical and political aspects, on which historians have insisted to an almost exclusive degree, within a context, at once spiritual and cosmic, in which illumination comes from God's unique and universal design.

For my part, during the last six or seven years, I have come to see that unity as proceeding from the Bible, in what we may call its consistent monotheism. And I believe in effect that the secret of that unity belongs to a truly *theo*-logical concern with things. More and more the secret of the many urgent and concrete problems which are postulated by the existence of the Christian in the contemporary world seems to reside in the answer given in the Bible to the simple question—so simple that it is often assumed to be answered, but which is indeed never asked—What is my God? What is the concrete goal of my Faith and my Prayer?

For the idea that one has of the world and of man, of life and its meaning, springs at once from the idea one has of God.

YVES M.-J. CONGAR, O.P.

THE CATHOLIC CHURCH IN SOUTH AFRICA. By William Eric Brown. Edited by Michael Derrick. (Burns and Oates; 35s.)

The way to an understanding of the complex situation created by the

<sup>5</sup> G. Tellenbach, *Libertas. Kirche und Weltordnung im Zeitalter des Investiturstreites*. Stuttgart, 1935.

*apartheid* policy of the present government in the Union of South Africa is to study its history, not merely its recent history, but its history at least since the opening years of the nineteenth century. A lack of awareness of the influences revealed by this history is evident in a good deal of the rather facile anti-*apartheid* comment which has been appearing in the English press since the recent disturbances in that country. A study of the history of Catholicism in the Union of South Africa from its first beginnings to the present day opens the way to an understanding of the attitude of the Catholic Church in face of *apartheid* and provides a key to the *apartheid* situation itself.

*The Catholic Church in South Africa* undertakes this study and achieves it with conspicuous success. Its author, Dr William Eric Brown, a priest of the archdiocese of Glasgow who spent the last eleven years of his life in South Africa seeking better health, was a trained historian, a lecturer in Glasgow University and later an honorary fellow of St John's College, Oxford. His knowledge of theology qualified him in a special way to assess the effect of the Dutch Reformed mentality upon the working out of the *apartheid* principle and to analyse with skill and clarity the nature of the opposition of the Catholic Church to it.

Dr Brown left his studies in the history of the Church in South Africa without final arrangement when he died. Mr Michael Derrick has been responsible for editing them, and has added a Prologue, giving in outline the fragmentary contacts of Christianity with South Africa from the fifteenth to the end of the eighteenth century, and an Epilogue, which carries on the story beyond the appointment of the first Apostolic Delegate in 1922 where Dr Brown's work ended.

It would of course be impossible to give in a review even a brief conspectus of the beginnings and development of the Church in South Africa from the arrival of the first resident bishop in Cape Town. He was an Irish Dominican, Patrick Raymund Griffiths, and was appointed by the colonial government to take charge of the English-speaking Catholics there, receiving a small salary from it for that purpose. The creation of the hierarchy by the Holy See in 1951, with four provinces ruled by South African born Archbishops and a steadily increasing number of dioceses and vicariates, brings the book up to the present day.

The story is told in considerable detail and with a proper quota of statistics. Of special interest is the account of the growth and problems of native missionary work and its present organization begun under the influence of the first Apostolic Delegate, Archbishop Bernard Jordan Gijlswijk, O.P., who was consecrated in Rome in 1922 and died in 1944. His tenure of the Apostolic Delegation covered the whole pontificate of Pius XI 'the Pope of the Missions'. Together with the Bishops of South Africa he was influential in putting into practice the Church's principles of missiology, in promoting a great advance in the education of candidates for the native African priesthood, and in organizing seminaries where this work goes on.

The Epilogue contains an interesting analysis of the growth of the

*apartheid* policy and its ideological background. Its impact upon missionary work, especially in connection with religious education, is shown, and a clearly written synopsis included of the three joint pastorals, issued by the hierarchy, setting out in firm and decisive terms the Catholic attitude to *apartheid* and the problems it creates.

The part played by the religious orders in missionary work and education is outstanding. This is notably so in the case of the priests of the Order of Mary Immaculate and of the experiment of the German Cistercians begun in 1882 under Abbot Franz Pfanner and settled at Mariannahill in Natal, later separating from the Cistercian Order and becoming an independent Congregation. A special point of interest for BLACKFRIARS readers will be the possibilities which lie in the future for the Dominican Fathers, English and Dutch, and the existing accomplishment of the Dominican Third Order Sisters.

*The Catholic Church in South Africa* is indispensable as a guide, for those who need it, to the work of the Church in a country where the rise of African nationalism is significant for the future of world development and where Catholicism is significant for the future trends of African nationalism.

HENRY ST JOHN, O.P.

MAN AND MORALS. By D. J. B. Hawkins. (Sheed and Ward; 10s. 6d.)

In this little work, Dr Hawkins has attempted 'an old-fashioned survey in the field of ethics'. But it is not as old-fashioned as the author's disclaimer in the foreword would suggest. The style is contemporary English, and the manner is that of contemporary British philosophical writing: chatty, pipe-puffing, non-dogmatic. It will, however, add little to its author's stature as a philosopher.

The first two chapters ('Man as Thinking Being', and 'Soul and Body') contain some strange ideas. In a somewhat ambiguous paragraph on page 4, we read that the Aristotelian account of the two levels of mind (sense and intellect) 'lets us in for some of the more embarrassing problems of the Aristotelian tradition'. It is not clear whether or not Dr Hawkins believes that 'individuality is a primary and self-explanatory character of the real', but he seems to think so. Is it true psychologically that 'awareness of the primary object and awareness of awareness are a unity' in the real situation? Is 'consciousness primitively an awareness of our sensations'? Is it true that 'the majority of perceptual judgments are inferences from sensation of greater or less probability'? This is Russellian language, and almost impossible to reconcile with Thomistic ideas. Is there really any primacy of tactile sensation ('through the experience of contact . . . because in contact there is mutual compression of mass')? Have we 'intuitive knowledge of other minds in moments of complete sympathy and communication'? This may be an attempt to deal with the treatment of the problem of our knowledge of other minds in *Mind* over the last few years, but if so it is altogether too cavalier. To hold that 'thought is primarily an awareness of real singular things' appears to require the rejection of a good deal of the *Prima Pars*.