

## REVIEWS

**THE MISSIONARY FACTOR IN EAST AFRICA.** By Roland Oliver. (Longmans; 17s. 6d.)

Mr Oliver has provided an illuminating study of missionary development. His book is dispassionate and objective and breaks fresh ground. It is worth careful study. The first two chapters deal with what the author terms the pioneer period which he considers to have lasted until 1885. The third and perhaps the most valuable chapter deals with the Missions and the European Occupation in the ten years prior to 1895. The account of the conflict in Uganda is particularly balanced and exact, but the whole book inspires real confidence. The fourth chapter covers the period which Mr Oliver describes as the zenith of the Missions. He chooses the year 1914 as the closing date for this section and it is certainly true that the disappearance of German East Africa consequent upon the war marked the end of a specialised stage in Church and State relationship. The book concludes with a long chapter entitled 'Mission, Church and State 1914-49'. This contains many suggestive comments, but the detailed treatment accorded to the early missionary efforts could only have been extended to the contemporary situation if the book had been considerably enlarged. In this connection the price, seventeen shillings and sixpence, is rather high. This book should, however, find a place in every serious library dealing with the work of the Christian Missions.

In the examination of current problems Mr Oliver perhaps overstresses the contrast between the Missions and the African Church as he terms it. For many years collaboration will be essential. The expert European advisers, who will presumably for a long time feature in the West African economic scene, have their counterparts in the structure of the Christian communities in Africa. The key to the future of these communities seems to lie in the gaining and retention of the confidence of the African peoples by these expert advisers.

In this connection a very close association with the European Government is a grave handicap. It can be maintained that the sympathy shown for the Catholic Missions by the Government of the Belgian Congo and for the Church Missionary Society by the Government of the Anglo-Egyptian Sudan gives a definite advantage to the Protestant Missions in the Congo and to the Catholic Missions in the Sudan in their approach to the populations of the two territories. Any identification of the personnel of a Mission with the policies of the Administering Power is bound to be dangerous.

There is, however, another way in which the European personnel are at a disadvantage when dealing with their African flock, and this is a danger against which it is more difficult to guard. The priests and nuns

from Europe enjoy all the privileges of Europeans and also the prestige of what appears to the African as a Government-sponsored organisation. This is a position from which at present they cannot free themselves, but the acceptance of such a situation in the British territories to the north of the Zambezi will gradually sap the confidence of the African population unless it is accompanied by a resolute and outspoken opposition to *Apartheid*. To admit *Apartheid* into the religious life of a community, to have church buildings from which any member of the Church is excluded on racial grounds, to agree to a situation in which African and European priests do not share a common life and a common table is to prepare the way for the wholesale repudiation by the African population of the Christian body which adopts such practices. The Africans do not believe that such practices are consistent with the spirit of the New Testament and the teachings of Christ.

What is required is an approach which is simple, unsentimental and fraternal. Our success will depend, as the Popes from Benedict XV onwards have so constantly insisted, on the steady development of the number of African priests. But to train African priests is not enough. The European priests must have for the African priests a deep Christian love and a perfect confidence. Like their brothers in India and in the Far East, these priests, born from the people of the country, have a knowledge of their own nation, its language, customs and traditions to which no stranger can attain. They alone can feel and think with their African brethren.

The devotion of the African priests to Rome is very marked and the present system of sending selected church students to the Urban College *de Propaganda Fide* and young priests to the College of St Peter the Apostle to obtain doctorates in Theology and Canon Law is proving useful. In the summer the African priests studying at the latter College are accustomed to supply in the parishes of the archdiocese of Glasgow and the dioceses of Paisley and Motherwell. This interchange has a real value.

It is intended that eventually the Catholic Church in Africa will reflect the varieties of religious life to which Europe has been accustomed for so many centuries. This will be easier of accomplishment owing to the new and great mobility of the African population, a trend due mainly to industrial expansion. Thus a boy drawn to the Capuchins could in the future join a novitiate in the vicariate of Dar-es-Salaam, or alternatively those who wished for the Benedictine or Passionist life could go to Southern Tanganyika or to Dodoma. The Jesuits would in time have a novitiate at Lusaka in Northern Rhodesia and the Dominicans eventually would have noviciates both in Nigeria and in East Africa. This is, of course, a blueprint for the future. What is needed is that in time the spiritual riches of the Church should be at the disposal of all her children.

Meanwhile the African secular clergy is being built up, but the speed of development varies greatly. In the Gold Coast and in Nigeria there is much leeway to be recovered. These territories in particular should provide the Catholic body with a large group of lay readers. All those who come to work in Africa should approach the people of the country with a deep sympathy and with a respect for their traditions. They do not need learning or political notions of a European pattern; their success will be measured by the degree that they are impregnated with the charity of Christ.

DAVID MATHEW

MEET THE GREEK TESTAMENT. By Adam Fox, Canon of Westminster. (S.C.M. Press; 8s. 6d.)

THE FORMATION OF THE NEW TESTAMENT. By H. F. D. Sparks. (S.C.M. Press; 13s. 6d.)

The first of these books consists of three parts: an essay on the Greek manuscripts and kindred subjects, another on the sacred writers and their background, and a dialogue on the meaning of the most important Greek words. This is a great deal to pack into the small space, and it says much for the author that he has done it with so little sacrifice of clearness, accuracy, or interest. Indeed the whole book is remarkably readable. We can give unqualified applause to the first essay, and also, with a few exceptions, to the second. (It inevitably includes the Two-Document Hypothesis, etc.) The pages are filled with true and curious facts which will arrest the passing reader and all is written with a zest and enthusiasm which can hardly fail to stir many of all ages to begin learning Greek.

The dialogue is not so attractive. There are too many speakers, with very odd names, and the subject (the meaning of eighteen important words) is too big and complicated. Moreover we are often on controversial ground here, especially in the case of *Justification, Church, Adoption*, etc. Canon Fox takes these words in a Protestant sense.

A few careless statements have somehow escaped correction, e.g. on page 60: 'four-fifths . . . two-thirds' where the author probably meant: 'two-fifths . . . one-third', and at the foot of page 64, where 'three [legions] in Palestine' seems to be an error for 'three cohorts in Palestine', but the next words continue the error.

Professor Sparks aims at giving briefly the results of Protestant criticism in a form suited to the general reader. His book is perfectly lucid and free from the technical vocabulary of biblical scholars; yet simplicity and brevity do not seem to be anywhere attained at the cost of misrepresentation or of 'talking down', and though it is necessarily a summary, there is a great deal of individuality about it. In regard to the Gospels he notes some recent tendencies which diverge from the widely held opinions of a generation ago. Many scholars now doubt whether the matter usually labelled 'Q' ever circulated as a separate single document—this