

sionary churches to the younger churches is becoming everywhere one of the major problems, and one which is bedevilled by a great lack of knowledge and understanding of the new churches. Hence the value of such grass-roots studies as this, in which the development and present life of such churches at parish level is investigated in detail, and with reliance as far as possible on local informants within the churches. An immense amount of interesting and illuminating information is here to be found on these new churches' attitudes to conversion, government, worship; cultural, social and moral change; paganism, Protestantism, the sacraments; discipline and education. In Africa, at least, the movement towards greater and greater choice by the people themselves of their social and economic developments seems likely to grow, with similar independence in church affairs and in the

way in which adaptation is to take place. Not the least value of Dr Andersson's book is the way in which he takes account of the past missionary attitudes, still dominant in the present, while bringing out the signs of new indigenous attitudes.

For the danger is development right away from traditional Christianity in semi-Christian sectarianism. Those in the older churches, and their missionaries in the younger churches, need to take stock of old attitudes and new trends, if an organic development is to be successful. This criticism of past and present, and openness to the future, together with trust and confidence in those who take control in the younger churches, is most necessary in all churches today. Comparative studies, such as in this series, can contribute much to a new understanding.

OSWIN MAGRATH, O.P.

THE PROBLEM OF LONELINESS, by J. B. Lotz, S.J. *St Paul Publications*, 1967. 15s.

In his progress through history man is accompanied by certain basic experiences, among which loneliness takes a prominent place. Man may pass through this experience of dereliction whether he goes through life alone or lives in a protective community which has lost its power to bestow purpose or security. Perhaps as never before, modern man is feeling his profound alienation from nature, from the human community and from God. The consequences are an increasing suicide rate and a growing conviction that God is dead.

Isolation of course, in the metaphysical sense, is a basic structure of the human condition; a fact which becomes unmistakably manifest in the experience of death. Since the time of Kierkegaard, existentialists have been trying to indicate how man should cope with his

predicament: whether he should passively submit to it or else try to transcend it through some sort of metaphysical conversion. Much will depend on whether one is a theist or not.

Fr Lotz, who is an expert on existentialism, gives us a somewhat popular presentation of the problem, though obviously with Heideggerian metaphysics in the background. He rejects the whole idea of passive resignation and suggests as a remedy an attitude of solitude. Loneliness *versus* solitude! One wonders whether the paradox is either necessary or useful. What he means by solitude is simply self-knowledge as a preliminary step to authentic communication. The big question still remains: how can modern man attain solitude or how many would be prepared to try?

N. FOLAN, O.P.

LE PÈRE LEBRET: L'ECONOMIE AU SERVICE DES HOMMES. Selected Texts by Father Lebre, edited by François Malley, O.P. *Les Editions du Cerf*. 1968. 255 pp.

This pot-pourri of selected texts, commentary and biography serves as an intriguing introduction to two of Pope Paul's encyclicals, *Populorum Progressio* and the controversial *Humanae Vitae*. But for those who wish to study in depth the sweep of Père Lebre's thought, this collection of disjointed texts is not the place.

For example, it is interesting to learn that Father Lebre's final work before his death in July 1966 was as a member of the Pontifical Commission whose majority opinion Pope Paul rejected in his most recent encyclical. But

how frustrating to have no indication of Father Lebre's contribution to that commission; or his own final reflections on birth control in relation to 'integral development'—that is, the total personal growth of each man in all his physical and spiritual capacities.

There are, however, revealing indications of the direction of Father Lebre's thought. The French priest-economist-sociologist-theologian believed that a married couple should 'accept children in accordance with the rhythms of nature, and prepare these children for a career and for marriage' (p. 176).

This family-orientated approach to life is further developed by the idea of 'a community of destiny' founded firmly on 'the community of the family' and rising 'to the summit of the national community' (p. 176). All of this is supposed to support some kind of 'community order' (*l'ordre communautaire*). This 'order' has 'a pyramid' or 'hierarchy' which is precisely the idea proposed by Pope Paul in his presentation of responsible parenthood in relation to 'the objective moral order' (*Humanae Vitae*, par. 10).

Furthermore, it is important to note that the inadequate Vatican English translation (i.e. the translation which has appeared in *The Times*, *The Tablet* and the first Catholic Truth Society pamphlet) translates the Latin phrase *ut quilibet matrimonii usus ad vitam humanam procreandam per se destinatus permaneat* as 'each and every marriage act must remain open to the transmission of life' (par. 11). Leaving aside the rather perplexing biological problem of how a woman is still 'open' to the transmission of life after her menopause, it should be noted that the Latin would be better translated as 'each and every marriage act must, in itself, stay destined towards the procreation of human life'. Thus the influence of Père Lebrez's approach can be seen in Pope Paul's judgment that a married couple should accept the manner in which the sexual act is 'destined' to some kind of natural rhythm.

Further light is thrown on the arguments of *Humanae Vitae* by Father Lebrez's stress upon the manner in which the modern world has tried to create 'an infinitely plastic man'—a man who by his efforts to adapt himself to the modern economy has 'deformed his body, compromised his health, and repressed his desire for a large family and a stable marriage' (p. 180-181). This is precisely the case which Pope Paul develops at length in paragraph 17 of *Humanae Vitae* in his vision of how artificial birth control will provide an easy access to infidelity, and thereby destroy 'the integrity of the human organism and its functions'.

The reasoning behind Father Lebrez's

(and Pope Paul's) reflections is further exposed by Father Lebrez's contention that those 'who do not respect human nature will not respect the whole of nature. . . . Men who no longer respect nature lose all moderation, and by their reactions such men appear senseless before all rules (in regard to human nature and nature). . . . The fundamental unit of time for human beings living in a modern economy is the period of a generation, the twenty or thirty years in which one finds a career, starts a marriage and cares for one's children until the moment when they, in their turn, pick up again the cycle of human life on their own account' (*reprandre le cycle pour leur propre compte*, p. 181).

The ambiguity inherent in such an approach is illustrated by Father Lebrez's contention that 'the modern economy does not respect the fundamental biological rhythms' (p. 176). It is impossible in the face of an edited text to suggest the full meaning of such a vague phrase; but it may well be that this kind of idea (drawn from the tradition of Comte and Durkheim and developed by industrial psychologists) is the crux of Pope Paul's fear that any form of artificial birth control will inevitably lead to sterilization and abortion, precisely because 'the fundamental biological rhythms' in man have been disturbed by modern medicine; and man has thereby lost control of his life.

It should be noted that experience with family planning in India and Japan (where several million sterilizations and abortions have occurred in recent years) *might* ultimately support the Pope. Despite the incomplete approach of *Humanae Vitae* there is a real case here in the sense that artificial means of regulating birth pose difficult questions about the morality of abortion and government-decreed sterilization.

The debate on the merits of *Humanae Vitae* has already rightly begun; for the Holy Spirit works also in the lives of married couples, as husband and wife seek together to follow the will of God.

ROBERT AND SYLVIA KAHN

MIDDLE CLASS RADICALISM. *The Social Bases of the British Campaign for Nuclear Disarmament*, by Frank Parkin. *Manchester University Press, 1968.* 207 pp. 35s.

The climate of protest has already changed so much since the peak of the CND movement in the late fifties and early sixties that it is almost possible to look at the campaign with a detachment more suited to a distant historical event. But the menace of the Bomb is still as intransigent a problem as ever, and we continue

to live with chemical and biological warfare, vast expensive and useless defence systems, and a criminal disregard for the sometimes irreversible consequences of actions taken on the grounds of military necessity (see Sir Bernard Lovell on the Pollution of Space, *Listener*, 27/6/68). But it is no longer likely that