

congregations of Antonian religious. From what is known of Father Charbel's life, it was indeed reminiscent of that of the fathers of the Desert. He left a reputation of great holiness, and his tomb at Annaya has been, and is, the scene of well-attested wonders. The growth of pilgrimages to this shrine of recent years is a notable phenomenon in the religious life of the Levant: not only Christians of all the ancient communions but also Moslems and Druzes resort thither. 'I am sure', says Father Voillaume, 'there are as many miracles of conversion as miracles of healing, if not more.' The cause of Father Charbel's beatification was introduced at Rome in 1954.

The book under notice is a translation of Father Paul Daher's account of Charbel Makhlof published in Paris in 1953. To it Father Whatmore has added some useful notes and two chapters of additional information, including particulars of the allegedly miraculous photograph of the hermit. There are some interesting illustrations, and—unusual in books of this kind—a good index. The publication of *A Cedar of Lebanon* is timely: there has been little written in English about Father Charbel, and the book will arouse interest in this modern example of Eastern Catholic holiness.

D.A.

SOUTHERN AFRICA: TODAY AND YESTERDAY. By A. W. Wells. (J. M. Dent; 30s.)

This is an enlarged new edition of the same writer's *South Africa: Planned Tour* which has already had a wide sale. It continues the form of a tour round the chief centres of European interest in South Africa and the Rhodesia-Nyasaland Federation, but has incorporated a large amount of the history of both countries, and pen-sketches of famous persons past and present, in connection with each locality. It is a mine of interesting information, and written in a vivid style that makes it very readable. Unfortunately the author has seen fit to mix what he considers to be of interest to the light reader and casual traveller with explanations of Southern African problems for students of human affairs. His dealing with the racial problem is dangerously superficial. Either it should have been left out altogether, or its gravity suggested. What he does quote is on the journalistic and political level, and it is astonishing to think that such matter could be put in without reference to the people who study the racial situation outside the political and commercial interests of the Europeans: the Afrikaans University institute *Sabra*, the Institute of Race Relations, the African, Coloured and Indian thinkers, the Churches. None of these, I think, would subscribe to his statement that 'only time can solve some of our racial problems'. They would rather hold the opposite, that this has been

said too often, and the time useful for peaceful settlements cut very short. The statement, 'some of the natives live semi-civilized lives', gives no idea of the state of African development. Africans are developing fast in the professions and business. At any given moment fully a thousand are studying for degrees. The country is teeming with that student life, particularly among the Natives, which has been the close prelude to political maturity in such countries as India and Egypt. Mr Wells does not seem to have adverted to this. The African here is substantially the same man as he who is running his own countries in West Africa. He is not being offered political rights. This lies under the bright surface of South Africa.

FINBAR SYNNOTT, O.P.

NATIONALISM IN COLONIAL AFRICA. By Thomas Hodgkin. (Muller; 10s. 6d.)

There is perhaps no greater English authority on modern Africa in England than Mr Hodgkin; certainly there is no one who possesses a deeper understanding and sympathy with modern Africans. The present volume is a short but indispensable guide to Africa today. In it he deals in turn with the contrasting policies of the European powers, with life in the new African cities, with new African religious movements, with parties and congresses, theories and myths. Naturally there are omissions: thus, there is no treatment of the Tanganyika National party and its social programme. Inevitably Mr Hodgkin tends to draw his examples from the areas in Africa with which he is most familiar—the West with French Equatorial and the Congo. He has obviously, and naturally, had closer contacts with townsmen than with peasants. But it is remarkable how often his generalizations based on West African evidence are completely valid for the East and directly relevant to the South. No recent study has brought out more clearly the increasing unity of Africa.

G.M.

SOCIAL JUSTICE. By William Drummond, S.J. (Bruce Publishing Co., Milwaukee; \$2.)

This is a study of the meaning of social justice in Catholic social philosophy. Attention is concentrated on the main Papal Encyclicals as the source to establish this meaning, and Fr Drummond devotes much space in quoting passages at length to show the context in which the phrase 'social justice' is used. Three important conclusions emerge from this analysis which are significant contributions to social philosophy and extensions of traditional interpretations.

First, social justice is not an aggregate concept, but a precise one,