

something of which Mr Windass is aware in a general sort of way and which he refers to on p. 159; the projection of the violence latent in us all, under cover of some virtuous label and in the security of a group united largely by its prejudices and hostilities. He describes 'the snowballing of hatreds which occurs when small resentments combine to seek out a common enemy or scapegoat. On a small scale the thing can be observed in any neighbourhood gossip group, when a few people find they share a scarcely definable antagonism to some other individual. Give them a few minutes to roll together their antagonisms, and a much more potent compound will emerge – the unfortunate victim will be hard put to it to re-establish his shattered reputation. Even those who did not share in the original antagonism may be drawn into the attack in order to "belong" to the group.'

Much of the weak criticism of theologians found in this book reminds one of such groups in the Church now, among whom it is fashionable to attack writers such as Aquinas from a little knowledge. In the same fashion are cheap and inaccurate sneers of which the following is a good specimen: 'While pious Christians, glutted with "supernatural" virtues, gloat over their boxing-

matches, it is the brain-surgeons and not their pastors who observe that, though their virtues may be supernatural, their entertainment is sub-human.' (Mr Windass has not kept up with *Osservatore Romano*).

Theologians, pastors, pious Christians, scholastics, bishops, are all common objects of resentment in search of a scapegoat. The resentments are often understandable and deserve appreciation, but it is a tragedy that so often those who harbour them attribute neither sincerity, nor humane feeling, nor a modicum of intelligence to fellow-Catholics who disagree with them on any matter. If we are to begin to frustrate the seeds of violence in the human personality and develop the strength necessary to face violence as Christians it is not enough to avoid becoming 'involved in a crusade of hatred against a Makarios, a Soekarno or a Mao Tse-Tung simply because (we) read the *Daily Blast*.' We need also to avoid becoming involved in a fashion of sterile criticism of our fellow-Catholics, past or present, simply because we read *Search*. Apart from anything else, it weakens, as in the present case, many an urgent plea for fresh consideration of a vital issue.

Anthony Ross, O.P.

POLITICS AND LAW by Gerhard Leibholz. *Sythoff (Leiden) 55s.*

A reviewer lays down this volume, chastened. It consists of a couple of dozen essays, most of which are themselves reviews of other books written twenty odd years ago. Due allowance made for the distinction of the author, the coincidence between his views and those of many liberal Catholics and that he is writing in a language not native to him, this book is more suited for the public library than the private reader. Reviews are a type of wine which rarely carries. If, as in this case, they are used as a vehicle to express the reviewer's own ideas rather than to guide the prospective reader, they have, when re-read, the character of a diary without the idiom or anecdote which makes so many an old chronicle a delight.

Professor Leibholz was one of several eminent German jurists and sociologists who sheltered in Britain during the years of Hitler. Unlike most of the others, he returned to his native land and today occupies one of its most respected posts, being an Associate Justice of the Federal Constitutional Court. While in Britain he was a frequent contributor to the more thoughtful publications, including *Blackfriars*. Particularly on the subject of the post-war development of Germany and Europe he expressed himself wisely during the dog-days of the war, when pattern-bombers on the one side and utopians on the other were knocking down every remaining structure in his country. However strongly he dissociated himself from the Nazis, his essential German character

emerges very clearly. Indeed as a German he assumes, probably rightly where his compatriots are concerned, that there will be generations of students poring over the texts of those German emigres who expressed views about their country during the early '40's.

British readers will recognize that their more extravagant ideas of 're-educating' Germany were only dreams. The change that has come about in German attitudes is due, as Professor Leibholz foresaw, to the influence of German intellectual leaders, not to that of Allied Military Government. In the dedication to this volume the author implies that the compatriot who has had the most effect upon the rising generations is one who is not able to speak for himself. Dr Leibholz's essay on Die-

trich Bonhoeffer, written for the British compilation *The Cost of Discipleship* (1948), is much the most important part of this volume. So great and sincere is the Professor's regard for the martyred pastor that he will surely not mind it being said that his own thoughts take wings through the verses of Bonhoeffer's last poems, so aptly quoted. The simple, prophetic beauty of these poems leaves the professor's worthy style and logical reasoning grounded on the earth while they soar up to heaven.

This is perhaps the moral for every reviewer: what he writes is ephemeral, what he quotes may be eternal.

Peter Benenson

MISSISSIPPI: THE CLOSED SOCIETY by James Silver. *Gollancz, 30s.*

A PROFILE OF THE NEGRO AMERICAN by Thomas E. Pettigrew. *D. Van Nostrand Co., paperbound 21s; clothbound, 46s 6d.*

The murder of a young mother of five, a tragic aftermath to the otherwise inspiring protest march from Selma to Montgomery, Alabama, added one more shocking event to the growing list which already included the shooting of a heroic Baltimore postman and the triple-lynching of civil rights workers in Philadelphia, Mississippi. Well might the observer in Britain look with horror upon the mounting toll of death – not to mention the property destroyed through bombings and other terrorist acts – and wonder how a supposedly civilized nation could endure, much less produce such displays of primitive hatred and malevolence. It is probably not enough to say that the dreadful situation is steadily improving, that the very demonstrations which have evoked these obscene reprisals are themselves evidence of this improvement and assurance of ultimate victory in the struggle to achieve equal rights for the Negro in America. The challenging question remains, and it is well that the shocked and disgusted world outside keeps forcing that question to the fore.

Recent months have shown however, that the question is not one that challenges America alone.

I have read the public notice boards in the vicinity of Notting Hill and I, too, have been shocked. The offerings of lodgings which include blunt warnings like 'Europeans only' or 'Sorry, no Africans or Asiatics' are a troubling sign that the lesson of the American tragedy has not been learned. It ought to be recognized that the process of ghetto-building which such exclusions necessarily reflect carries a double threat to the stability and security of a social order which has prided itself upon its sense of fairness and decency: first it creates increasingly unbearable tensions while the ghetto walls are being raised and, second, it promises even greater tensions and disturbances when these walls come tumbling down, as they certainly must in the course of time. In a sense, we Americans are suffering through the latter stage now; the troubles we are having (in the urban centres of the North to an only slightly lesser degree than in the rural outposts of the South) are but a grim foreshadowing of the price Britain may yet have to pay in the future if the exclusionists succeed today.

The scandals of Smethwick and Leyton have relevance here too, of course. However great or