

THE ORDEAL OF LOVE. C F ANDREWS AND INDIA by Hugh Tinker. *OUP*, 1979
pp 334. £9.75.

C F Andrews is probably remembered better in India than in his native England. Brought up in a Catholic Apostolic family in the 1870s and '80s, he moved during his days at Cambridge into the roomier atmosphere of Anglicanism, and after ordination and a period in a college mission in the slums of Walworth, he moved into what seemed like the calm waters of a Cambridge fellowship; but within less than three years he had decided to accept the call of the Cambridge Mission to Delhi to help restore the fortunes of St Stephen's College; and for the rest of his incredibly active life, India was to be the centre of his concerns and the Indian people throughout the Colonial world were to be the objects of his almost frantic love.

He fairly quickly moved from regarding himself as a conventional High Church missionary seeking the conversion of Hindus from their idolatrous ways (though even in those early days he was aware of the need to see the gospel as not alien to the nationalist aspirations of the people) to being an undogmatic servant of Christ for the Indian people – particularly the leaders of movements of national and cultural renaissance on the one hand, and disenfranchised indentured labourers in Fiji, South Africa and East Africa on the other. He was a devoted and sometimes rather tiresome disciple of Tagore, and a close friend, collaborator and apostle of Gandhi. He would no doubt have seen it as appropriate that those two great Indians, whose work and ideas he had done so much to make known in England, should be – more or less – remembered here while his own name is consigned to oblivion.

But Hugh Tinker, who has written mainly in the field of colonial history and

race relations, is anxious that the name of such a fervent and, on the whole, effective opponent of racialism and imperialism should not remain in such oblivion. He has done an enormous amount of research into original correspondence of and concerning Andrews in England, India and USA. The result is, correctly, an impression of a life lived at breathless pace; the chapter headings are, simply, 'Africa – India'; 'India – Africa – Britain' etc. One has the impression that Andrews started off with dedication to dedication, before finding the particular thing to which his life finally became dedicated; that he moved from being a somewhat tiresome and unbalanced fanatic to being a very great man of action. It would be tempting, on the basis of the copious evidence Professor Tinker gives us, to attempt to trace his spiritual and theological development a little more systematically, though system is not the first word that springs to mind where Andrews is concerned.

As well as being an extremely interesting biography, this book gives one a particularly valuable perspective on the Indian independence struggle, since Andrews was neither Indian nor a representative of British policy, since for him Indian independence was not an issue separate from that of justice for Indians in other parts of the colonial world, and since he maintained close relations with two such fundamentally different men as Gandhi and Tagore.

There are copious notes, a good index and one or two pictures. If it were possible to add a few maps and to locate the bibliography in one place, that would make this excellent work even better.

COLIN CARR O P

FRONTIERS OF THEOLOGY IN LATIN AMERICA Ed. Rosino Gibellini, *SCM Press*,
pp 321, £5.50.

Here we have assembled mostly new pieces from thirteen of the most well-known names in Latin American Liberation Theology. Worthwhile as most of

them are, they do not all live up to the expectations induced by the title: some of them are occupied with securing the rear-guard rather than crossing the frontiers.

Exceptions are the essays of Hugo Assmann, Enrique Dussel and Ruben Alves which do give the impression of progress being made in thinking out the implications of Liberation Theology. A good deal of what is said by the others may be found in more elaborate form in their previous publications. A solid article by the father of them all, Gustavo Gutierrez, once more recounts the genesis of the movement and puts forward its main claims to the attention of the world. One welcome new emphasis here – also present in some of the other articles – is a discussion of the non-classical, non-dualist theory of knowledge that underlies Liberation Theology. Clearly, they have been forced to think their way out of the impasses left them by classical European theology with its pretensions to objectivity and universality, and its consequent indifference to the sufferings of the non-Europeans upon which it has been imposed. Needless to say a good deal of help is obtained from the practical epistemology of Marx, but they have gone beyond it in making a place for religion – non-idolatrous religion – as genuine knowledge of the most important kind. Dussel and Alves are particularly good on this topic.

The essay by Joseph Comblin has the style of a manifesto. It is good on the historical role of theology, which has often been that of a self-supporting system of beliefs making a difference to no one except to keep the learned and their class in power. But some of his claims are rather unbelievable. Is theology “wholly conditioned by the portion of the world in which it itself is immersed”? If it is, then Latin American theology is not going to be able to do the job that is claimed for it throughout these pages: to criticise all previous theologies. Was the Bible ever the “book of simple unlettered people”? It was surely the product of the most literate people that ever lived. But these are minor slips. Otherwise the critical, anti-idolatrous role of the Bible and theology are well understood. The essay of Segundo – who is in my opinion head and shoulders above the others as a thinker – tells us little we couldn’t get from *The Liberation of Theology*. But it is a clear re-statement of

some of his main themes, in particular the fundamental one of the self-legitimation of liberation and the secondary nature of theology – illustrated as usual by the controversies between Jesus and the Pharisees who demanded signs from heaven before they were prepared to accept the good which was being done before their very eyes.

The article by Assmann is more intelligible and jargon-free than some of his earlier writings. Both from style and content you can tell he has been forced to communicate with those who don’t share his position in everything. It is a critique of Christologies and their role in backing up class power of one kind or another. In place of “ecclesiastical Christologies” whose class affinities are masked by their concentration on Christ the individual in apparent disinterested objectivity, he calls for Christology of the “total Christ”, i.e. of the people with whom Christ must be identified in the contemporary world. “Essentialist” Christologies – presenting Christ the non-partial great reconciler, standing outside worldly conflicts – are the product of those who have a vested interest in keeping him there. European Political Theology is still lumbered with this. We need instead a science of Christ in worldly relation rather than of Christ alone, in himself, relating only to his heavenly Father. This is surely correct. Christ has no relevance for us without his particular historical relations with those who loved him and those who hated him. The nativity, the works, the death and the resurrection are all about *power*, and so, of course, are most of his sayings. A Christology which avoids the issue of power relations between those who worship Christ has no meaning.

The article of Dussel links the universalist, objectivist pretensions of European Theology with the murderous destructiveness of the Christians who first conquered Latin America, killed the men, raped the women and enslaved the children. It is a good passionate, intelligent piece of writing. Finally, Ruben Alves, the Brazilian ex-Presbyterian tells us about his personal progress from innocence to weary experience. “Our backs are to the wall, and there

is no escape. The exodus of which we dreamed earlier has miscarried. Instead we now find ourselves in a situation of exile and captivity." The ultimate question now is "how to survive as a human being in a cold world that has sent our values into exile." Fifteen years of Liberation Theology and a brutal military government in every Latin American country but two, together with the triumph of consumer capitalism, have presumably forced these bitter reflections upon him. It is noticeable how the old favourite theme of the exodus is virtually absent from the book as a whole.

A theology of captivity has replaced the theology of escape. It almost reads like an epitaph for the movement. A rejection of both religious and political fundamentalisms has stripped Alves of false hopes and false certainties. All that is left is a faith in the God "who summons things that do not exist into existence and makes the barren fruitful". It is no time for European theologians to say, from the security of their libraries, 'we told you so'. We would do better to watch and learn with humility.

ROGER RUSTON O P

CULTURE AND VALUE by Ludwig Wittgenstein, trans. by Peter Winch. *Basil Blackwell*, 1980. pp 94. £9.50.

This is a German-English text of an amended edition of *Vermischte Bemerkungen* (Miscellaneous Remarks), a series of Wittgenstein's manuscript notes (dating from 1914 to 1951) arranged for publication by G H von Wright and first printed in German in 1977. It ranges over a large number of topics, including music, art, mathematics, language, literature, religion, causation and science. Almost all of its entries are fairly short, but, though some of them seem rather inconsequential, most of them are very illuminating, full of engaging similes, and philosophically sug-

gestive. They cannot be usefully discussed in a brief review, but those who do not already know them should read them as soon as possible. Those who have read them already will not need to be told that they certainly bear reading again. Apart from its price, the only serious drawback with the present edition of them lies in the fact that its entries are not numbered, which they easily could have been, and which would have been very helpful for purposes of reference and quotation.

BRIAN DAVIES O P

JEWS, GREEKS AND BARBARIANS by Martin Hengel. *SCM Press* 1980 pp x + 174 £4.50.

Biblical scholars have sometimes argued over the relative extent of Jewish and of Greek thought on the writings of the New Testament. This argument has not always been motivated simply by a desire to establish the historical truth; behind it have lain judgments as to the relative value of the Jewish and Greek traditions – of the intellectual superiority of the Greeks, or of the greater purity of Hebrew religion. But it is a natural suspicion that a simple distinction between Greek and Jewish thought cannot be maintained. After all, Jews and Greeks did not live in isolation from each other. By the time of Christ, the Jews had been subject for over three hundred years to rulers whose civilisation

can broadly be called 'hellenistic': first the Ptolemaic and Seleucid successors of Alexander, and then the Romans. It is hardly to be supposed that the Jews could, over such a long period, have been entirely immune to the Hellenistic influences of their masters. Is it not natural to suspect that the Judaism of the first century AD, although standing in opposition to some aspects of Hellenistic culture, was to some extent a Hellenised Judaism? Even a casual reading of the later wisdom books of the Greek canon – Sirach and the Wisdom of Solomon – seems to confirm this.

Martin Hengel's *Judaism and Hellenism* (SCM Press 1974) showed in considerable detail just how deep and widespread