

ships began to deteriorate. Why? Not because of Castro's admittedly just and long overdue land reforms, or because he was a communist, because he wasn't, but because he refused openly to repudiate the Cuban communist party—which would have been an absurd thing to do in any case. But in the Anti-communist religion, not to be anti-communist is already to be in league with the devil; and when Mikoyan arrived in Cuba and agreed to buy the sugar which America had rejected, and to advance the loans which America had blocked from every other source, the issue was decided for good—after all, this was a visit from Mephistopheles in person! The forces of light were drawn up against the forces of darkness. The attitude of the Catholic majority degenerated from an unco-operative silence to a battle of words, and eventually to abortive physical violence. The C.I.A. forces which attempted to invade Cuba had two main contingents: the Battistianos, and the Catholics.

What of Castro? Dewart does not mince his words. Here is no plaster saint—though here without doubt is a fervent and single-minded reformer. He responded to provocation with provocation, to violence with violence, to subversion with tyranny; and, eventually, he embraced communism, sincerely, whole-heartedly, even retrospectively, saying that the whole history of the revolution made sense in communist terms. After all, he had been told it often enough; increasingly the tensions had been built up, and he had been placed by circumstances and propaganda before an ultimate choice, communism or anti-communism, where only one choice was possible; and he made it. It's the familiar technique of brain-washing. The inquisitorial alliance of the U.S.A., the Cuban church, and the communist party proved irresistible.

There are shafts of light in this darkness. First, the vocal and intelligent minority of priests and laymen who have taken their stand firmly for justice, who deplore anti-communism and urge commitment to the justice of the revolution as the one thing that can redeem the church *and* the revolution. Secondly, the greatest hope of all, not only for the little world of Cuba, but for the great world of which it is a pattern, the graceful and unobtrusive diplomacy of Pope John, the exchange of gifts and messages of goodwill, the gradual emergence of the apostolic delegate as the representative of a new Rome. The anti-communist creed crumbles when its God falls into heresy.

We cannot afford to neglect the challenge of this book.

STANLEY WINDASS

UNHOLY WEDLOCK, by Harry Franklin; Allen & Unwin; 32s.

'Unholy Wedlock' is a topical book. The Federation of the Rhodesias and Nyasaland is to be broken up and it is still unclear what will be the result. Especially worrying is the future of Southern Rhodesia which can hardly be denied its independence when Nyasaland has been promised its freedom from British control in August 1964. Mr Frankland's book is a gloomy one. He writes

with inside knowledge of Central Africa having spent over twenty years in the Colonial Service there. He resigned his job when he saw that the British government was going to work with the white African leaders to force Federation on the Africans. After this, he became a Minister in the Northern Rhodesian Parliament for seven years and for another three years sat on the Opposition benches of the same House.

According to Mr Frankland, the motives which led the British government, in 1953, 'to federate the two Protectorates (Northern Rhodesia and Nyasaland) with the nearly self-governing colony of Southern Rhodesia were to prevent that colony joining up with the Union of South Africa, to stem the drift North of Boer immigrants, to create an economic unit which would be profitable to Britain and itself and to build a country in Africa in which white and black races would live and work in partnership (pp. 13-14)'. Mr Frankland is highly sceptical about the validity of any of these reasons. He considers it very unlikely that the Union would have accepted Southern Rhodesia, even if that colony had ever wished to merge herself into the much more powerful South African state. As far as black and white partnership is concerned, there was little intention of bringing this about within the foreseeable future; Mr Frankland defines the kind of relationship envisaged by the white leaders as that of 'rider and horse', with the whites acting as the riders.

Having brought this Federation into existence, the British government soon became less enthusiastic about the whole thing. It found that Sir Godfrey Huggins, the first Federal Prime Minister (now Lord Malvern) was a more difficult customer than they had imagined. He hoped to persuade Whitehall to let the Federation become independent in the very near future. His much more ebullient and bellicose successor Sir Roy Welensky, who took over in 1957, was even more determined to obtain Dominion status and expected to have this by 1960 when the Federal constitution was due to be reviewed. With the return of Dr Banda to Nyasaland and with the granting of independence to Ghana, latent black African opposition to this white-dominated Federation took on a more violent nature. This culminated in the emergency in Nyasaland in 1959. The appointment of that very liberal Conservative Mr Macleod as Colonial Secretary and the publication of the Monckton Report ushered in a new policy. Constitutional conference followed constitutional conference in bewildering succession. In spite of many speeches and much pageantry, nothing was accomplished. The end came abruptly in December 1962 when Mr Butler announced that Nyasaland might secede from the Federation.

Reading Mr Frankland's well documented book, fills one with a sense of tragedy. And the British government must take a large share of the blame for this, first because of their over-hasty decision to accept the Federation and then because of their tortuous reversal of policy under increasing black pressure. The result of all this has been to encourage the more violent black African extremists in politics.

Finally, it is also impossible not to feel some pity for the white Africans. They

now seem cast for the role of horses ridden by black riders, or they must go out into uncomfortable exile. No wonder Sir Roy has the appearance of a broken man and even his old adversary, Mr Frankland, feels sympathy for him.

EVERSLEY BELLFIELD

THE LATIN-AMERICAN CHURCH AND THE COUNCIL, by Francis Houtart; FERES/Newman Demographic Society; 7s. 6d.

It is perhaps unfair to criticise this little book for being what it proposes to be: a resumé. Yet one would have preferred to see a work of this scope done by a journalist rather than a sociologist. Since many of the people who *should* read the book are not sociologists and may be discouraged by the mass of data which dominates the first part of the work. Inversely, the sociologist will probably demand more than the brief synthesis here presented. In short, we feel that something along the lines of the *Dossier de la quinzaine* on Latin America in *Informations Catholiques Internationales* (Nov. 15, 1962) would be more effective in presenting the Latin-American reality to the layman.

The difficulty of constructing a sociological picture of such a varied and complex situation as that of Latin-America today is very great. Incomplete information might be preferred to the inexact. Why, for example, are we given statistics on distribution of land in Bolivia dating from 1950? Over ten years have passed since a land reform changed the picture completely, and while it is difficult if not impossible to get an accurate picture of the present situation, it is certainly not that of 1950.

In his preface the author states that 'in developing this document we have gone beyond the task of a mere observer of the social and religious situation. Orientations for pastoral and social action are suggested. These are not the work of sociology alone, but are the reflections of a member of the Church' (p. 9). In fact for most of those interested—bishops and religious superiors who are involved in the Latin-American church—these reflections constitute the most valuable part of the book. They deserve careful consideration, although the author himself would be the first to point out that they do not pretend to constitute a 'formula' for action in Latin America. Rather they are an invitation to engage in the kind of thinking demanded if the Church is to meet the challenge of this important mass of Catholics.

Some of the author's conclusions merit special attention. The fact of an evolving pluralist society (p. 57), emphasised also in the report in *Informations Catholiques Internationales*, is of particular importance, as is the insistence on the decentralisation of the apostolate and pastoral planning, the need to go beyond a policy dominated by a desire to 'plug holes' and see the real needs in function of the growth of Latin American Catholicism.

Here we encounter another of the vicious circles which abound in under-developed areas. A pastoral plan, according to Father Houtart, 'is a condition