

DOCTOR AMONG CONGO REBELS, by Helen Roseveare; with a foreword by Norman Grubb (Lutterworth Press, 6s). This is the diary of a Protestant mission doctor in the north-eastern Congo from August to December 1964, during which time the province was controlled by rebels. For the last month she was a prisoner in their hands with many other Europeans, lay and missionary, Protestant and Catholic. They were rescued by mercenaries on 30 December, after they had suffered much and been in constant danger of massacre. It is not easy to make sense of the Congo, and I am not sure that this book makes it much easier. Probably it is not meant to. It is a moving testimony to Christian devotion in a ghastly situation. The situation was itself too confused to have much meaning. Under rotten government the Congo had simply fallen to pieces. The rebellion was a combination of general desperation on the part of a bewildered people, a naive belief that in some simple way everything could be put right, an upsurge of paganism, and personal ambition, all helped on by a certain amount of interference and backing from outside the country. As the rebels' position deteriorated, they became ever wilder, but there was little rhyme or reason among them at any time – only fear, bewilderment, cruelty and confusion of both mind and organization. But Dr Roseveare does not try to tell us about this situation as a whole; she simply relates her own evangelical saga, and very fine it is too, but one does get glimmers of enlightenment: there is the son of a pastor who is among the rebels and yet does what he can to shield the missionaries; there are savage young rebels coming for medical assistance and growing quite friendly; there is the swaggering of pathetic little primary boys, caught up into the movement as lion cubs; there are blows and rape and murder, and the local commander who genuinely wants to protect them. The Congolese are much like other people, only more leaderless, poorer, very lost. They need a lot of help and sympathy.

ADRIAN HASTINGS

BORN FOR FRIENDSHIP The Spirit of Sir Thomas More, by Bernard Basset, S.J. (Burns & Oates, 25s). Love of authenticity is characteristic of our age, among thinking Christians as among men in general, and Father Basset has used this simple fact with skill. He does not claim to be adding another biography of Thomas More to those we already have, and yet he has produced a truly moving and impressive book, masterly in its insight – insight where More is concerned but also where we are concerned ourselves. Assuming that the reader knows the facts of More's life (they are summarized in the foreword in case he does not), Father Basset interprets those facts in a vivid, personal way, revealing the saint as a man whose love for sincerity and realism, whose contempt for pretence, make him irresistible to our generation. One of the finest chapters in the book, to my mind, the key to the rest and the most happily characteristic of the author, is Chapter II, 'The Realist'. Here More's stature emerges as we see his superb awareness of God, of man and of the dignity and responsibility of parenthood. Here and elsewhere his uniqueness is stressed: 'No other saint in history attempted a vocation quite like this.' p. 97.)

Father Basset has some challenging suggestions to offer. 'One is led to suspect that young More was rather more than a martyr, that his death on the scaffold may have confused the issue . . .' (p. 54). He weans us from the idea that More was always serene and inwardly untroubled, allowing us to glimpse fears, scruples and a sensitivity that bring him closely within our own experience. The Charterhouse episode is thoughtfully interpreted in this light (pp. 75 and 106).

There is much, much more to say of Father Basset's moving 'offbeat biography': its objective historical approach, its shrewd wisdom, its clear statement of the issues involved ('He was not martyred by Protestants but by his friend, a Catholic king'), its well-chosen quotations from More's own writings, especially *Utopia*

and *The Dialogue of Comfort*. Reading on, one becomes more and more vividly aware of this extraordinary man, this diffident Englishman unequalled in love and friendship, unique yet in tune with our own aspirations, and one is overwhelmed with awe and horror as the tragedy inevitably approaches. So close has More come that one's sense of involvement and outrage and triumph is intensely personal. Is that not, perhaps, the measure of the author's success? He is at his best here, direct, compelling, humorous yet powerfully in earnest, singularly fitted, somehow, to interpret Thomas More for us. This is a book for all, and one not merely to read, but to have and return to time and again.

M. EMMANUEL

NEWMAN: A PORTRAIT RESTORED, by John Coulson and A. M. Allchin (Sheed and Ward, 11s 6d). The interior motivation of what we now call the ecumenical movement is complex. How are we to understand the phenomenon of Christians long settled in very diverse traditions simultaneously moved to ecclesiastical self-criticism, to a renewal of Biblical study, of liturgy, of the religious life, of the laity of pastorate and mission, and suddenly interested in each other?

In retrospect it is becoming clear that at the heart of ecumenism, common to all of us, is a search for catholicity, painfully seen and so far only partially appropriated. To re-read Newman, or to read him for the first time, in the light of this search is to become increasingly aware of his present importance as a prophet and pioneer. His profound sense that the Church must be the meeting place of contemporary society with the Gospel of the New Testament brought him to an understanding of Catholicism as thoroughly informing each particular culture, yet ultimately not identified with it; as educating the whole man, while able to withstand his 'wild intellect'. These are the themes refreshingly developed by the authors of this small book, together with useful bibliographical pages devoted to Newman's own guide to the reading of his works. Meriol Trevor provides a biographical summary. Not least will the reader be grateful for full quotations from Pusey's letter to the *English Churchman* at the time of Newman's conversion, from Church's article in the *Guardian* immediately after his death, and from Keble's meditation on the Lord's Prayer as a prayer for unity.

VICTOR DE WAAL

THE SOCIAL TEACHING OF JOHN XXIII, by Jean-Yves Calvez, S.J.; translated by George J. M. McKenzie, S.M. (Burns and Oates, London). In *The Church and Social Justice*, Calvez and Perrin surveyed the development of papal social teaching from Leo XIII to Pius XII. The present book is a sequel which seeks to bring the account of papal social teaching up to date with a detailed survey of *Mater et Magistra*. It serves its purpose reasonably well, though as a book judged on its own merits, it has weaknesses. No real assessment of the contribution of *Mater et Magistra* to the Church's social teaching is possible without reference to what went before, but only a relatively brief treatment of earlier teaching is possible within the available space. The reader who has not already seen *The Church and Social Justice* will not be really happy with this book.

The emphasis is naturally laid on those questions where *Mater et Magistra* broke fresh ground. Thus the first chapter deals with Pope John's readiness to accept 'socialization', and shows the confusion that has arisen from his use of this term in reference to the increasingly complex network of social relationships involved in modern life and from the use of the same term by Pius XII to mean 'nationalization'.

The chapter on Property and Labour contains an interesting discussion of the rights of the worker to share in profits when self-financing occurs. The author argues that Pope John is putting forward this participation in profits as a *right* only in those cases where self-financing involves the retention of part of the joint product attributable to labour and not where it results from a levy on consumers or a non-distribution of the part of the profit attributable to capital. Unfortunately, there is no discussion of how one measures the share of the product attributable respectively to labour and capital.

Imbalance between sectors of the economy and between regions is an important subject in the encyclical. There is a useful account of what Pope John had to say on this subject, but again no reference to the difficult questions that remain to be answered. How, for example, do we draw the line between reducing inequalities and artificially bolstering up industries or areas that are not economically viable?

J. M. JACKSON

ST DOMINIC. BIOGRAPHICAL DOCUMENTS, edited by Fr Francis Lehner, O.P.

(B. Herder Book Company Ltd, 46s). Thanks to the American Dominicans we now have in English these important contemporary documents on the life of the great founder and this will prove a great help to the many lovers of the saint and his order. Pride of place is naturally given to Blessed Jordan's biography of Dominic which although short is unrivalled. Unfortunately a printer's error robs us of the last line on p. 79, para. 113, which contains the Saint's reply to the devil's threat of further and more terrible temptations against the friars. The omitted line in Latin reads *Fratres proficient et ad vitam gratiae convalescent, quia tentatio est vita hominis super terram.* ('The brethren will increase and be strengthened in grace, since temptation is the life of man on earth.')

In the Acts of the Saint's canonization we cannot but be struck by the insistence of all the witnesses on his loveableness and unflinching

kindness to all. The same testimony is given by his spiritual daughter, Blessed Cecilia, in her recollections written about fifty years after the saint's death. This document was compiled by Sister Angelica from Cecilia's dictation, and is the result of that beata's talks to her sisters at recreation.

WALTER GUMBLEY, O.P.

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