

sionary churches to the younger churches is becoming everywhere one of the major problems, and one which is bedevilled by a great lack of knowledge and understanding of the new churches. Hence the value of such grass-roots studies as this, in which the development and present life of such churches at parish level is investigated in detail, and with reliance as far as possible on local informants within the churches. An immense amount of interesting and illuminating information is here to be found on these new churches' attitudes to conversion, government, worship; cultural, social and moral change; paganism, Protestantism, the sacraments; discipline and education. In Africa, at least, the movement towards greater and greater choice by the people themselves of their social and economic developments seems likely to grow, with similar independence in church affairs and in the

way in which adaptation is to take place. Not the least value of Dr Andersson's book is the way in which he takes account of the past missionary attitudes, still dominant in the present, while bringing out the signs of new indigenous attitudes.

For the danger is development right away from traditional Christianity in semi-Christian sectarianism. Those in the older churches, and their missionaries in the younger churches, need to take stock of old attitudes and new trends, if an organic development is to be successful. This criticism of past and present, and openness to the future, together with trust and confidence in those who take control in the younger churches, is most necessary in all churches today. Comparative studies, such as in this series, can contribute much to a new understanding.

OSWIN MAGRATH, O.P.

THE PROBLEM OF LONELINESS, by J. B. Lotz, S.J. *St Paul Publications*, 1967. 15s.

In his progress through history man is accompanied by certain basic experiences, among which loneliness takes a prominent place. Man may pass through this experience of dereliction whether he goes through life alone or lives in a protective community which has lost its power to bestow purpose or security. Perhaps as never before, modern man is feeling his profound alienation from nature, from the human community and from God. The consequences are an increasing suicide rate and a growing conviction that God is dead.

Isolation of course, in the metaphysical sense, is a basic structure of the human condition; a fact which becomes unmistakably manifest in the experience of death. Since the time of Kierkegaard, existentialists have been trying to indicate how man should cope with his

predicament: whether he should passively submit to it or else try to transcend it through some sort of metaphysical conversion. Much will depend on whether one is a theist or not.

Fr Lotz, who is an expert on existentialism, gives us a somewhat popular presentation of the problem, though obviously with Heideggerian metaphysics in the background. He rejects the whole idea of passive resignation and suggests as a remedy an attitude of solitude. Loneliness *versus* solitude! One wonders whether the paradox is either necessary or useful. What he means by solitude is simply self-knowledge as a preliminary step to authentic communication. The big question still remains: how can modern man attain solitude or how many would be prepared to try?

N. FOLAN, O.P.

LE PÈRE LEBRET: L'ECONOMIE AU SERVICE DES HOMMES. Selected Texts by Father Lebre, edited by François Malley, O.P. *Les Editions du Cerf*. 1968. 255 pp.

This pot-pourri of selected texts, commentary and biography serves as an intriguing introduction to two of Pope Paul's encyclicals, *Populorum Progressio* and the controversial *Humanae Vitae*. But for those who wish to study in depth the sweep of Père Lebre's thought, this collection of disjointed texts is not the place.

For example, it is interesting to learn that Father Lebre's final work before his death in July 1966 was as a member of the Pontifical Commission whose majority opinion Pope Paul rejected in his most recent encyclical. But

how frustrating to have no indication of Father Lebre's contribution to that commission; or his own final reflections on birth control in relation to 'integral development'—that is, the total personal growth of each man in all his physical and spiritual capacities.

There are, however, revealing indications of the direction of Father Lebre's thought. The French priest-economist-sociologist-theologian believed that a married couple should 'accept children in accordance with the rhythms of nature, and prepare these children for a career and for marriage' (p. 176).