Then, again, there is the linguistic difficulty. Many missionaries who have lived a long time among one or other African people think they know the native language because they can speak it, whereas only too often native words in their translations do not have the meanings they suppose. Consequently translations of the Scriptures, especially of the New Testament, can be unintelligible to Africans. Moreover, as Dr Sundkler points out, there is almost no pastoral, theological, and exegetical literature in any African language. A final illustration: the unspoken colour bar, the distance which still often prevails between the White missionary and the Black pastor. 'As a Protestant', writes Dr Sundkler (p. 185), 'I had reason to be disturbed by the fact that in many countries, not least in the Belgian Congo, African pastors would contrast their own position with the supposedly warm fellowship between Roman Catholic priests of both races. In Tanganyika, I was told by an influential pastor who has seen the world: "The Roman priests laugh at us, because there is no real fellowship between us and the Western missionary".'

All this amounts to the plain fact that in future the Africans must run their own churches and create their own religious literature. Otherwise, Dr Sundkler thinks, the very survival of Christianity in Africa is at stake, threatened as it is by materialism, Communism, Islam, nationalism, and *satyagraha* ideas. A big battle is going on in this vast continent for the souls of its inhabitants. I know of no book which gives a better account of the issues involved and the present state of the conflict than the one under review.

E. E. Evans-Pritchard

A History of Philosophy, Vol. 6. Wolff to Kant. By Frederick Copleston, s.j. (Bellarmine Series, No. 17. Burns and Oates; 35s.)

The industry that acquired this mass of material and the intelligence that mastered it all cannot be praised enough in any words the present reviewer could find; this volume, of 439 pages, not counting a bibliography and a really useful index, is the sixth of Father Copleston's *History*, of which there is more to come. The last chapter is a concluding review. The choice of Wolff for the title, though he does not come till page 113, may have something to do with his dates. The body of the book, sixteen chapters, is divided into four parts, the first three being respectively about the French Enlightenment, the German Enlightenment (much of today's outlook first taking shape in these two periods), and the rise of the Philosophy of History; Part IV is on Kant, who has nearly two-fifths of the total space.

What I have to say centres round the contrast between the first three parts and the fourth, which is quite unlike them. In a puff the *History* is described as 'interesting and very readable'. Do reviewers read the books? I can only describe the task of wading through the first three parts as tedious; the seven chapters on Kant are very different, and here 'readable' can mean that difficult stuff is made to sound fairly simple.

Do people read books like this, or is it a work of reference to be consulted? A sort of English Ueberweg perhaps? I estimate that on these dismal

writers it is about twice as long as Ueberweg; it may give fewer facts in the same space but it conveys outlooks too. I only wonder what sort of public these tabloids are meant for, are worth something to.

Fr Copleston has the gift of writing simply. I remember, when I was already of an age to be despairing of any ideas ever coming which could be the germs of any philosophical convictions, reading a little book by Joad for philosophy students. He must have been a first-class teacher. He expressed a pity mixed with scorn for readers who, instead of skipping difficult passages or sections, broke their heads struggling to grasp them. I had done this so often; it is still a mystery to me how anyone ever began to discern what any philosopher meant or was driving at—except a very few who appear simple, perhaps deceptively—without the help of a teacher or a commentary. And some do have to struggle without a teacher. Commentaries too have a way of making the thing more difficult, probably because commentators notoriously disagree among themselves. Fr Copleston sometimes draws attention to his over-simplification—I should call it short-cutting—but what a help he would be to a teacherless student struggling to read Kant, even though later the student should come to reject or modify the form in which it first seemed clear.

References to 'influence' smack of a history of literature; that Rousseau or anyone else should have 'influenced' Kant seems to me about the most crushing criticism that could be levelled against the philosopher, unless it be the other familiar allegation that his system was built on his certainty about Newtonian physics. I do not believe that either could stand serious examination.

I think Fr Copleston would agree that others besides Kant have written prolegomena to any metaphysics that should claim to be knowledge; Plato, for instance, and Hume, to mention only the long dead. He would agree perhaps too that their function is not really supplied by any compendium: compendiums only serve to introduce originals.

QUENTIN JOHNSTON, O.P.

LITURGY AND ARCHITECTURE. By Peter Hammond. (Barrie and Rockliff; 37s. 6d.)

CONTEMPORARY CHURCH ART. By Anton Henze and Theodor Filthaut. Translated by Cecily Hastings. (Sheed and Ward; 42s.)

A Dominican may perhaps be allowed a certain initial sympathy for a book which reflects so faithfully the preoccupations of some of his French brethren. Indeed Mr Hammond tells us, and as an Anglican clergyman he should know, that one of the weaknesses of the Church of England is 'that it lacks the Order of Preachers'. His appeal for a theological understanding of what a church is *for* as an essential preliminary to any discussion about how it should be built is certainly welcome, even though much of his argument is fairly superficial and repeats too uncritically the familiar formulas of *L'Art Sacré*. In any case, the reader who wants a convenient summary of continental theorizing on church building, with illustrations of recent