

said too often, and the time useful for peaceful settlements cut very short. The statement, 'some of the natives live semi-civilized lives', gives no idea of the state of African development. Africans are developing fast in the professions and business. At any given moment fully a thousand are studying for degrees. The country is teeming with that student life, particularly among the Natives, which has been the close prelude to political maturity in such countries as India and Egypt. Mr Wells does not seem to have adverted to this. The African here is substantially the same man as he who is running his own countries in West Africa. He is not being offered political rights. This lies under the bright surface of South Africa.

FINBAR SYNNOTT, O.P.

NATIONALISM IN COLONIAL AFRICA. By Thomas Hodgkin. (Muller; 10s. 6d.)

There is perhaps no greater English authority on modern Africa in England than Mr Hodgkin; certainly there is no one who possesses a deeper understanding and sympathy with modern Africans. The present volume is a short but indispensable guide to Africa today. In it he deals in turn with the contrasting policies of the European powers, with life in the new African cities, with new African religious movements, with parties and congresses, theories and myths. Naturally there are omissions: thus, there is no treatment of the Tanganyika National party and its social programme. Inevitably Mr Hodgkin tends to draw his examples from the areas in Africa with which he is most familiar—the West with French Equatorial and the Congo. He has obviously, and naturally, had closer contacts with townsmen than with peasants. But it is remarkable how often his generalizations based on West African evidence are completely valid for the East and directly relevant to the South. No recent study has brought out more clearly the increasing unity of Africa.

G.M.

SOCIAL JUSTICE. By William Drummond, S.J. (Bruce Publishing Co., Milwaukee; \$2.)

This is a study of the meaning of social justice in Catholic social philosophy. Attention is concentrated on the main Papal Encyclicals as the source to establish this meaning, and Fr Drummond devotes much space in quoting passages at length to show the context in which the phrase 'social justice' is used. Three important conclusions emerge from this analysis which are significant contributions to social philosophy and extensions of traditional interpretations.

First, social justice is not an aggregate concept, but a precise one,

and one which refers to the economic order. Most of the lengthy quotations are designed to bring this out clearly. Its purpose is the common economic good. It is concerned with the institution of property ownership, and its formal object is the social aspect of property. It requires that material goods, even when privately owned, shall serve the common use of all men.

Second, social justice is a species of justice, separate not only from commutative but also from legal justice. That it is separate from the former can hardly be denied in view of an explicit quotation from *Divini Redemptoris*. But many theologians have tried to water it down to being a synonym for legal justice, since the object of the latter is the common good. But Father Drummond points out that it is the common economic good which is the context under discussion, not the complete ordering of society. Hence the subjects of social justice are not men as citizens, but men as members of the economic order. Even whole peoples can be treated as subjects of social justice as is done in questions of under-developed areas, or in cases where one nation in its natural resources has a practical monopoly of some kind of raw material. Those moral theologians who consider legal and social justice as equivalents become very obscure when dealing with the extension of social justice to the international sphere.

The third extension of traditional teaching concerns the distinction of necessary and superfluous goods. Is the duty of distributing superfluous goods different from and more than a duty of charity? Here Father Drummond takes up a matter which will seem to many to need a more satisfactory treatment than it usually gets. If this duty is only one of charity, how can it be called a duty of social justice? These duties pertain neither to legal nor to distributive justice, because they do not affect men precisely as members of organized society. They pertain to social justice because they affect men as administrators of property.

DANIEL WOOLGAR, O.P.

ESSAYS ON FREEDOM AND POWER. By Lord Acton. (Thames and Hudson; 12s. 6d.)

This selection from Acton's work is reasonably successful in its object of introducing the reader to the main points of his thought. The editor, Dr Gertrude Himmelfarb, has chosen two lectures, four chapters from *The History of Freedom and Other Essays*, and an article from *The Rambler* which is here reprinted for the first time since its original publication in May, 1861. This latter, on the political causes of the American Revolution, is the contribution which least deserves its place and, no doubt, owes its inclusion to the fact that this work was