

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,