

**Wilson, William J. (Ed.):** *The Church in Africa*. Christian Mission in a Context of Change. Maryknoll Publications/Maryknoll, New York 1967; 177 p., \$ 2,75

This is a very light-weight little book. Its contents were provided by a seminar held in Washington in September 1965. To be honest, it was not worth publishing. The first paper — that by JAMES O'CONNELL — is of value, but it has already been published in the *African Ecclesiastical Review* (1966, 134—145). The other papers are totally insignificant. The best bits of the book are two short comments on the status of women by Sister MARIE-ANDRÉ DU SACRÉ-CŒUR and Miss ANGELA CHRISTIAN, a Ghanaian. The second half of the book is devoted to reporting on a survey of the participants in the seminar. This too is of next to no interest. Some concluding remarks by Father COTTER S.J. are worth quoting: «We Americans have learnt a few lessons from Latin America. To speak personally of my own organization, the Jesuits, the American Jesuits went into Latin America, into Chile, Peru, Brazil, and Argentina, within the last seven or eight years. Watching them go, one would think that there had never been another North American missionary working in Latin America. We never asked anyone what we could do or should do, or how we might work with someone else» (84). That sort of thing is still happening today. A book like this will not alter that, though it could provide people with the sensation that they are now informed. Its one practical conclusion, however, is that the greatest missionary need today is for far better orientation courses in the sending countries, and this is not only true of the United States.

Kitwe (Zambia)

Adrian Hastings

## RELIGIONSWISSENSCHAFT UND VÖLKERKUNDE

**Bischofsberger, Otto:** *Tradition und Wandel aus der Sicht der Roman-schriftsteller Kameruns und Nigerias*. Auslieferung: Neue Zeitschr. für Missionswissenschaft/Schöneck-Beckenried (Schweiz) 1968; VIII u. 235 S.

What we really have here is two books, with a short concluding section devoted to a comparison of the two. B. uses 78 pages for his treatment of Cameroon novelists, and some 120 for Nigerian novelists. His concluding comparison uses up 15 pages. Since the phenomena highlighted by the author in his first two sections are likely to be familiar in their broad outlines to most of his readers, the real value of the work seems to lie in the third, comparative section.

An overview of their historical and socio-cultural background is given for both the Cameroon and Nigerian groups of authors, their lives and works are briefly discussed, and then, in what is quantitatively the most important part of his book, the author concentrates on the interpretation these novelists give to various aspects of the interplay between tradition and change. These comprise the traditional society and culture, the colonial factor, Christianity and missions, and nationalism.

The text is richly interspersed with quotations from the authors under discussion. Quotations are never translated, but always given in French or English. This makes one suspect that the book is intended for specialists, though the