

is mostly white, the focus is on the role of minority communities: Native Americans, African Americans and Hispanics in the United States, First Nation peoples and Haitians in Canada, Aboriginal people in Australia, Maoris in New Zealand, and black “ethnic minority people” in Great Britain itself and their contribution to the Church of England. While not forgetting or neglecting missionary presence and work in different parts of the world and the importance of colonialism and neocolonialism for explaining the globalization of Anglicanism, rather than in the spread and expansion of English Christianity, Kevin Ward is interested in the local appropriation of faith in Africa, India or China, in whatever there was of a local African or Indian or Chinese initiative. His approach highlights the local dimension of Christianization and the importance of missionary work engaged in by Anglican Christians who were not British, and who worked outside their own homeland to spread Anglican faith. The devout missionary work of these evangelists helped to create strong local communities and appropriate what has been called “the double heritage” of Anglicanism – Catholic and Reformed.

Kevin Ward’s book is a wide-ranging historical account of the Anglican communion in a world context, trying to explore the historically deep roots of non-Western forms of Anglicanism, to discern and highlight the role of Anglican Christians from the South in developing diverse, cohesive yet multiform identities around the world, which are now decisively shaping Global Anglicanism or what it means to be Anglican. The book deserves to be read. It is enriched by many useful maps and should be welcomed and appreciated for its innovative approach.

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SHORTER, Aylward. *Cross & Flag in Africa. The “White Fathers” during the Colonial Scramble (1892-1914)*. Maryknoll, NY: Orbis Books, 2006. 294 p. ISBN 13: 9781570756559.

The nineteenth century saw a revival of Roman Catholic missionary work in Africa. An impetus given to the Roman Catholic missionary movement in Africa was the foundation of new missionary congregations explicitly directed towards the conversion of the African continent. A new international missionary society wholly devoted to Africa was founded in 1868 in North Africa by Cardinal Lavigerie and named the *Société des Missionnaires d’Afrique* (the Society of Missionaries of Africa), but came to be popularly called and better known by the nickname White Fathers after the Muslim attire, they had adopted in Algeria, and kept when they established themselves in sub-Saharan Africa. One year later, in 1869, Lavigerie founded *la Congrégation des Soeurs Missionnaires de Notre-Dame d’Afrique* or the Society of the Missionary Sisters of Our Lady of Africa, nicknamed the White Sisters. When Cardinal Lavigerie, who was called “the most outstanding Catholic missionary strategist of the nineteenth

century”,¹ passed away on November 26th 1892 at Saint Eugène in Algiers, many predicted that the two missionary societies he had founded, would not long survive him. Such voices proved wrong. The White Fathers, who have recently reverted for general use to their original name “Missionaries of Africa”,² and the White Sisters became by the end of the nineteenth century “a missionary force of unsurpassed vigour and consistency in the interior of Africa”³ and came to play a vital role in the conversion of the African continent. In the late 1970s the White Fathers had 3000 missionaries, priests and brothers from twenty-three different countries working in Africa. The White Fathers who are now working in eighty-one dioceses spread over twenty-nine African countries, of which twenty-seven have African bishops, are most densely represented in Algeria, Tunisia, Mali, Burkina Faso, Ghana, Nigeria, Uganda, Tanzania, Burundi, Rwanda, Democratic Republic of Congo, Malawi and Zambia. One third of all African Roman-Catholic priests have been trained by the White Fathers and these included the two black African Cardinals, Rugambwa of Tanzania, and Zoungrama – a White Father from Burkina Faso.⁴

The planning and execution of all missionary work was in Lavigerie’s hands, he outlined both the broad strategy and the policy on the spot by sending instructions to his spiritual sons and daughters working in missionary stations scattered throughout the African continent. Lavigerie’s own writings best illuminate the moves and motives which inspired the Society’s foundation and its missionary strategy. There are many articles and books written by White Fathers themselves and numerous publications by non-White Fathers on Cardinal Lavigerie, the moves and motives which inspired the Society’s foundation and the conceptual framework surrounding the White Fathers missionary activities in Africa.

The book under review is an important study written by a member of the Missionaries of Africa, a well-known historian and anthropologist, author of numerous books and studies, Aylward Shorter, on the history of White Fathers society following the death of Cardinal Lavigerie in November 1892. It provides an insider view of the crucial twenty-two years between 1892 and 1914, when the Society was governed by Léon Livinhac and had to witness and challenge the increasing violence of “the scramble for Africa”, the aggressive competition by rival European powers that accompanied carving up of the African continent into colonies and protectorates. This period, during which White Fathers laid the foundations of the Catholic Church in what were to become fifteen African countries, has been much less covered by historical research than the previous one. A. Shorter’s book attempts to redress this deficiency by an account portraying both missionaries and their converts, focusing on the White Fathers achievements and failures in the work of evangelisation, education and

¹ Hastings, A. *The Church in Africa 1450-1950*. Oxford: Clarendon Press, 1996. p. 254.

² Shorter, A. Preface, p.XXV.

³ Hastings, A. op.cit., p.298.

⁴ Lamey, R.X. *Cardinal Lavigerie. Selection of articles*. Rome: Missionari d’Africa, Archives, Historical Department, 1990.

linguistic work, while not forgetting or neglecting the African dimension of the process of Christianisation of the African continent.

This period saw the realisation of many visions and dreams of the founding father. Much of the credit goes to L.Livinhac who during his thirty-year superiorate had to confront and solve many problems and take crucial decisions. Learning and recording languages and the collection of oral literature were high priorities in Cardinal Lavigerie's mission policy. Lavigerie believed that a good language policy was a key to the establishment of Christianity in Africa and in his instructions demanded White Fathers missionaries, when they began work in a new linguistic setting, to learn the local African language as soon as possible and compose a dictionary and a small catechism in it. The first generation of Catholic missionaries in different parts of the African continent met the expectations of their founder. Léon Livinhac himself is an outstanding example, the author of important manuscripts on the Luganda language, who placed great stress on linguistic studies and, becoming Lavigerie's successor as Superior General of the White Fathers, "saw Lavigerie's missionary principles being put into practice – language study, the catechumenate, medical care, the evangelization of Africa by Africans themselves – and became completely convinced of their validity".¹ Lavigerie's language policy, his insistence on learning African languages which were then to be used by confrères among themselves, except during recreation, was reiterated in 1914 by the new Directory of the Constitution.² Out of these principles came grammars, dictionaries, reading books, and catechisms in different African languages, as well as translations of liturgical, doctrinal and parts of the Biblical texts printed in small booklets, which were aids to oral evangelisation. Lavigerie's policy and practice of the early White Fathers from the 1870s put them in the forefront of the missionary effort to understand and master African languages. Many White Fathers became great scholars and outstanding linguists, and their linguistic work laid a solid foundation for all missionaries who came after.

The survey and analysis of different aspects of White Fathers' work is divided into six chapters, rich in detail and much new information based on extensive research in the archives of the Society in Rome. They discuss Lavigerie's principles and legacy, the crises that followed his death, the personality of Livinhac and his policies, the White Fathers' attitudes to slavery, the slave trade and colonialism, their relationships with Islam and Protestant missions, the establishment of orphanages and slave villages, the revival of the early Catholic catechumenate, and the role of African catechists in the work of evangelisation. A lot of space is devoted to the White Fathers' study of African languages and culture and the development of education, of mission schools and seminaries, and the training of African clergy, because education which came to play a vital role in the conversion of Africans was the major area of conflict with missionaries of other denominations, Islam and colonial administrations.

¹ Shorter, A.: *Cross & Flag in Africa. The "White Fathers" during the Colonial Scramble (1892-1914)*, op.cit., p. 6.

² *Directory of the Constitutions. Society of Missionaries of Africa, The White Fathers.* Algiers: Maison Carrée, 1914. pp. 345-347.

The book is an important contribution to the rich literature on the White Fathers and their mission. It is well written, balanced in assessment and judgment of the overall mission policy, of individual missionaries, African catechumens and converts, and it makes interesting and stimulating reading for all students of Christian missions and Christianity in Africa.

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