

mendously important. The devil will not don his hooves and tail if he can get away with appearing as an angel of light. False christian spirituality needs a lot of attention as an area of demonic attack. And there is growing evidence that there can be a real enslaving of the mind here.

Finally, and here he departs from the Anglican report of 1972 on exorcism, Richards cites the present reviewer's citation of Prümmer to remind us that exorcising is not a clerical prerogative. But he slips up on a point of detail: the distinction between major and minor exorcism is thoroughly obscure (I am still in the dark, even after questioning several bishops), but both are official, formal acts, requiring episcopal authority; the distinction between formal and informal, official and lay exorcism is quite another matter. And I should have thought that here it would be useful to broaden the context once again, and see how it fits the christian life as a whole. The christian life as such involves a dimension

of spiritual warfare. Although this will generally not be adverted to, anyone living a christian life is an affront to the devil, a reminder and a celebration of the victory won by Christ, delivering us from the dominion of sin and death and darkness. And when we insist on this celebration against opposition, our attitude is already implicitly 'exorcistic', because we are maintaining the victory of Christ in a situation where it is called in question. Explicit exorcism only takes it one step further. It is therefore not just within every christian's competence but is an integral part of any attempt to persevere in faith to 'chuck out' devils, casting out darkness simply by being a child of light. I think it is in every way helpful to see, in this way, the continuity between the simplest act of faith and overt confrontation with the powers of darkness in the power of the risen Lord: it is the same basic stance that is involved, a stance of faith and celebration.

SIMON TUGWELL, O.P.

**THE NEW CONSCIOUSNESS IN SCIENCE AND RELIGION**, by Harold K. Schilling. *SCM Press*, London, 1973. 288 pp. £1.75.

'This book is not a scholarly treatise', says Professor Schilling in his introduction: 'it is primarily a resource book', dealing 'not so much with its author's own ideas as with those he sees developing elsewhere'. Can we then write it off as just one more of those interminable Guides to the New Age, this week's Compendium of the New Consciousness? Not quite, I think. Its author brings to his wide reading of modern theology and his sincere concern to achieve a synthesis between science and religion a lifetime of experience and achievement as a physicist. This is a sphere of which he writes with unquestioned authority. The first, and, to my mind, the most valuable part of the book is in fact an exceptionally lucid survey of modern, or rather, to use Professor Schilling's term, 'post-modern' physics. The analytical approach is out; the hierarchical view alone can grasp the significance of that mysterious unity of nature, in which no number of additions to our knowledge can reduce the area of the unknown. He writes so well that even 'the general reader of modest competence' to whom he offers his book is left feeling that now he really understands the uncertainty principle of Heisenberg, the wave/particle paradox, or the momentous implications of the simple equation  $E = hc/\lambda$ . He conveys most convincingly the excitement of the scientist as 'en route towards greater depths' he encounters 'only increasing—not decreasing—strangeness'.

At this point, however, a certain euphoria

begins to creep in. He tends to see his own concern with 'ultimate questions' as inherent in the whole scientific quest. Nature becomes 'a source of insight for faith' (pp. 223 ff.); there are 'aspects of reality that are truly faith-generating'. We were of course warned from the start: 'The primary motivation' for writing the book, he tells us in the introduction (p. 11), 'has been to present . . . a more general message of hope for our time'. The evangelical note is unmistakable. The gospel is that of Teilhard de Chardin, to whom the professor pays due homage. He speaks of 'the mystery of the upward pressure of man's creative effluence' (p. 140). That this pressure may not always be so beneficent he recognises, but he has faith in man who 'has inserted calculated benevolence into nature-history, and observably strong countervailing remedial forces, designed to reduce now, and eventually to control, both calamitous misfortune and evil—and possibly even to eliminate the latter' (p. 162).

And God? Having committed himself to the view that 'matter-energy creates—de novo or ex nihilo' (p. 27), there does not seem much need for a creator. Rather He is to be regarded as 'relational', not absolute. Theism may, he says, well be inadequate for our time. God is 'the great participant', 'the principle of concretion'. 'If physical reality is creative, God is even more so' (p. 247). 'It is God's continuing activity that is the source of nature's existence and evolutionary development, and

the ultimate cause of the transformative processes that operate in nature and history for good' (p. 252). As for the processes that don't seem quite so good, well, we must take a long view; things will look better if we 'focus concern on broader values . . . and cosmic trends and purposes' (p. 144). This wasn't good enough for Ivan Karamazov; and I wonder how far all the eloquence of process theology will impress those who do not share Professor Schilling's sanguine view of life and the noble prospects for our species.

This is, for all its great learning and breadth of vision so masterfully presented, a highly personal book. Not that I hanker after a value-free science; the passion of his commit-

ment illuminates this author's writing and gives great impetus to his argument. But it will also leave some readers feeling that there is a lot more to be said. He distinguishes between 'the God of the philosophers' and 'the God of the Bible' (p. 193), and it is to 'man's faith-experience' of the latter that he is ultimately appeals. But experience does not always give so simple or straightforward an answer. To those who share it, Professor Schilling's healthy-minded optimism will come as an inspiration, a call to new hope and effort in the Cause of Man. Others could find it mildly nauseating.

E. A. ROBINSON

**SELECTIVE GENOCIDE IN BURUNDI**, by Professor Rene Lemarchand and David Martin. *The Minority Rights Group*, London, 1974. 36 pp. 45p.

The latest Minority Rights report on the recent holocaust in Burundi contains David Martin's eye witness account, with Professor Lemarchand's analysis of some of the causes of the massacres.

The report is surely both substantial and informative and underlines the fact that the world is facing in Burundi not only a most depressing but also a very complex situation, which requires the pressure of world opinion if a repetition of Burundi's tragedy is to be prevented in future.

The report is all the more valuable in that it contains an analysis which demonstrates the injustice of treating the recent holocaust as another case of the old African problem of tribalism. For too long world opinion has lulled its conscience by accepting uncritically this widespread myth.

The massacres have solved nothing. The 1972 Hutu uprising was only the latest in a series of

abortive attempts by a desperate majority to attain through violence their rights in land, employment, trade and political power, and their share in profit from agricultural activities. These rights could not be attained through normal democratic processes. The Tutsi repression was essentially an act for survival. With the example of Rwanda before them, where in a Hutu revolt the Tutsi was decimated or fled the country, the ruling Tutsi in Burundi feel and indeed are threatened.

Burundi will continue to live in a latent situation of conflict which one day again will burst into another open conflict unless the Tutsi minority are to be made to realise that the only solution lies in the opening up of their society to normal democratic processes.

This report can help to set in motion the processes required to establish the rights of the majority.

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