

host of other western thinkers could have explained to him the nature and importance of 'heart-knowledge'. And as, from his description of Yoga techniques, it is difficult to imagine how a Christian monk can write, in *La Voie du Silence*, of the applicability of these techniques to contemplative prayer, so from his dippings into the thought of the East it is hard to imagine it as an important element in any 'perennial philosophy' of mankind.

One is far from suggesting that all Mr Koestler's criticisms are unjustified (though one does sometimes suspect him of missing the point); the fact remains that he is attempting to subject to 'scientific and logical analysis' a way of life which is based on non-conceptual thinking. This is reminiscent of the demand of Eng. Lit. examiners to 'paraphrase the following poem'—as though to paraphrase a poem were not to kill it; or of the criticisms of abstract art as 'not making sense'; or again of the mentality which, faced with the gospel-paradoxes, feels that one side of the paradox obviously must be spurious.

It was suggested by one reviewer that this book will provoke 'howls of spiritual rage' from the 'mystical experts': possibly; but the important question is what reaction it will provoke from the ordinary reader. It is all too possible that if the West does not destroy itself (and everyone else) with nuclear weapons it will die of its own psychological impoverishment, of its repudiation (in defiance of its own heritage) of all that is not 'safely scientific' and rewardingly utilitarian. Already this repudiation has plunged us into the neurotically frenzied sound and fury of activism, of a rat-race by no means confined to the world of commerce. More, it has made us blandly and smugly blind to our own disintegration. And one cannot but wonder therefore whether this book, despite Mr Koestler's seriousness of purpose, is not bound to increase that blindness and blandness—to make us feel euphorically that all must be well after all, and that the writing on the wall is merely a frivolous *graffito*—scribbled, perhaps, by some misguided and illiterate swami?

GERALD VANN, O.P.

CHRISTOPHER DAVENPORT: Friar and Diplomat. By John Berchmans Dockery, O.F.M. (Burns and Oates; 21s.)

Father Dockery deserves the thanks of all who are concerned with the history of Caroline England. He has provided us with what has long been needed: a clear-cut and scholarly biography of that enigmatic figure, Father Sancta Clara, Provincial of the English Recollects and Chaplain to Queen Henrietta Maria. This learned Franciscan, 'a divine of reconciling temper and more disposed to make up breaches than to widen them' is of course the origin of Father Hall in Shorthouse's *John Inglesant*; and it is there, in all probability, that many of Father Dockery's readers will have met Christopher Davenport—Sancta Clara's baptismal name—for the first time. He appears in *John Inglesant* as a Jesuit, a mistake which Shorthouse may have made by relying on Murray's *Berkshire*. Needless to say, Acton noted the error.

Father Dockery has, perhaps wisely, made no attempt to set Davenport in focus against the background of that most interesting of generations, the men who were born late in the reign of Elizabeth, the men who grew up with those three newly established facts in English society: Anglicanism, Puritanism and recusancy. It was a generation which the events of 1642-1660 left curiously remote and, as it were, stranded: the main current of English history moved forward into the eighteenth century without them. So it seemed. And yet in 1961 it is less easy to evaluate their significance with confidence.

Father Dockery has made it his concern to give us the facts in an admirably clear and well-documented book. There are one or two unimportant slips of the pen. On page 83, 'gilded knights' will not do for *équites aurati*. On page 86 one notices 'Shelton' for 'Sheldon', and on page 103 'Cott' should read 'Coll'. And one imagines that 'his senile pen' on page 104 began life as a joke, was forgotten, and survived in cold print.

In conclusion, two particularly interesting points clearly emerge from the book. The first is that in Davenport we have yet another example of the way in which Puritanism and recusancy met and mingled in the same families. For Christopher Davenport's brother was the famous Puritan John Davenport, 'a most religious man who fled to New England for the sake of a good conscience'. The second is the variety of Christopher Davenport's friendships and, as they say nowadays, contacts. Both points would repay further scrutiny.

T. CHARLES EDWARDS

EMPERIOR MICHAEL PALAEOLOGUS AND THE WEST. By Beno John Geanakopulos. (Harvard University Press: Oxford University Press; 60s.)

Professor Geanakopulos is a Greek American Byzantinist of acknowledged distinction. His study of the reign of Michael VIII is the result of many years of research and of careful scholarship. In two respects at least it may stay definitive. For a Byzantinist its primary attraction is as a study of Byzantine diplomacy; the whole technique of such statecraft can now be illustrated from the practice of one of the greatest of Imperial diplomats. For the Church historian its value lies in the study of the prelude of the Council of Lyons and of the uneasy union between Greeks and Latins that followed. It now seems clear that the union might have been stabilized and have survived had it not been for Latin arrogance. There had been so much to strengthen it besides political expediency; the vision and the charity of the Franciscan John Parastron, the wisdom of the Patriarch John Bekhos, the pastoral urgency of Pope Gregory X. The final responsibility for its failure must rest with the faction of Charles of Anjou within the papal curia.

GERVASE MATHEW, O.P.

PERMANENT RED. By John Berger. (Methuen; 16s.)

Nowadays a book of essays is almost bound to be a revision of already published articles, and it is hard to find a series of articles which makes a