

for the English mystics whose manner has a particular appeal to Englishmen. The substance of St Teresa's account of the degrees of prayer from her autobiography is given and a complete translation of Ps.-Denys's epoch-making little treatise *Mystical Theology*. Denys's Neoplatonic derivation however is primarily from Proclus rather than Plotinus and his teaching is in the direct tradition of St Gregory of Nyssa, who is not even mentioned by Mr Happold. There is in fact nothing I would have dispensed with except the gnosticising 'Hymn of the Robe of Glory', which contributes very little by its meaning and is a clumsy composition.

The excerpts are introduced by a few 'case-history' experiences of contemporaries which owed nothing to the Christian mystical tradition and conclude with the witness of Richard Jefferies, witness of particular weight because it contradicted the scepticism of his unilluminated reason. I cannot however agree that he 'never attained to a state of mystical prayer as Catholic writers will define it'. In an appendix to my study of St John of the Cross I have argued that his experience as recorded in *The Story of my Heart* was in fact in its supreme moments a supernatural intuition of God's existence and presence. Though Mr Happold rightly approves of the reconciliation in the *Bhagavad Gita* of mystical contemplation and action, he fails to notice, what Christopher Dawson has pointed out, that the particular action approved by Krishna is morally questionable, the slaughter of enemies in battle.

E. I. WATKIN

UNITY MAN'S TOMORROW, by Roger Schutz, Prior of Taizé; Faith Press, 7s. 6d.

This book is chiefly a work of prophecy, prophecy in its stricter sense, a work of warning and scourging. It begins with a brief glance at the state of Christianity today (the book is so short that all its glances are brief), divided, bitter, uncertain and nostalgic, but containing at least the seeds of hope for unity. It goes on to remark that in the new technological civilizations that are developing about us the only hope for Christianity is to present a united front 'that the world may believe', and that in order to achieve this state of affairs we have to undergo a conversion in our attitude towards one another. It is clear that all this is very true, and the manner in which it is said in this book is pleasingly simple and direct. There are no theological arguments, neither is the book merely a pious exhortation, but it does indeed contain a sting.

The author is not a Roman Catholic and, with commendable charity, he points to the desire of some Protestants to wreck the Catholic church by tearing away as many Christians as possible from their religious allegiance, regardless of the damage that can be done by the risk 'of taking them out of a sociological situation where the grace of God could reach them freely and run the risk of taking them out of the place where a true faith in the line of continuity

might be reborn' (p. 48). In short the common danger of the 'convert mentality'. The author might just as well have pointed to a similar failure to understand among Catholics. He sees this approach to the question of unity as a serious refusal on the part of Christians to live through periods of crisis together. He compares the situation to one where a marriage has gone on the rocks; separation might bring immediate relief, but in many cases is not the answer, simply because it removes the possibility of re-establishing the desired holy relationship. As John XXIII has frequently pointed out, our task is not to recruit other Christians to our allegiance in a head-counting fashion, but so to approach them in the love of Christ that with the same intention and feeling they will see Christ in us. Here is the only possible foundation of unity among the divided members of Christ.

If this were the only tail of the scourge in the book, many of its readers might succeed in persuading themselves that in this matter at least they were not at fault. At the same time as the author makes one feel guilty, one cannot help admiring the charity and gentleness with which he does it. He occupies much of his book in pointing to the Christian responsibility for the horrible disproportion between our living standards and those of the underdeveloped countries. But his principal illustrations were from South America, and while he mentions in passing the old identification of the Church with the ascendancy, his main concern is to point to the admirable work done by Mgr Larrain, Bishop of Talca in Chile, and of other clerics, particularly in Peru, in their attempts to break the power of the tiny group of land-owners largely responsible for much of the misery. But the overall picture he draws of the majority of Christians who live in the West, with their comfortable standards, doing so little to achieve common justice for their fellow men, has much of the ring of Matt. 25, 31-46.

Now for the criticism. I had more than a suspicion that Fr Schutz regarded the advent of technology as something that was, in some sense, extraneous to the normal development of man, as though science and technology were not genuinely human pursuits which are all part of the command in Genesis 1. 28. I may be doing him an injustice here, but I don't think so. My second, and much more serious, criticism, lies in the approach. I find his vision of the world far too simple; there is a sense that the problems can be overcome easily, all that we need is a little more love. True Christian love is all-important, but in addition to this, or as part of it, there must be a clear understanding of the kind of relationship that exists between the community of Christ and the community of the world. There are two communities, and they are both human communities, and a Christian has to live fully in them both without becoming a split personality, or without succumbing to double-think. To have little or no consideration of this except by implication is, I feel, a serious drawback to the book.

I began by thinking this book dull and *simpliste*, but ended by deciding that this was my defence mechanism coming into play. It is important simply because it scratches our consciences where they can least bear being scratched.

NEIL MIDDLETON