which Catholics may be found adopting with respect to the multifarious activities summed up under the heading of 'technology'. It is perhaps hard to credit but they do in fact seem to differ significantly. The author has picked out a key-word to characterize each of the eight positions: supernatural law (*intégrisme* in effect though Fr Serrand never uses the term); natural law (*Pacem in Terris*); incarnation (earlier French Catholic Action); assumption (humanist values 'assumed' into Christianity); eschatology (the word belongs to the devil); dualism (separating the spiritual from the material as far as a Christian possibly can); dialectic (synthesis of Christian and Promethean values); parallelism (coexistence of the two antithetical sets of values). As the catalogue proceeds the positions become less and less 'doctrinal', more and more 'pragmatic' (Fr Serrand suggests that most middle-class Catholics in business and industry illustrate the tendency to unthinking or anyway unthought-out coexistence).

It is not easy to see how Fr Serrand is going to rationalize all these attitudes. From his concluding remarks we are led to suppose that he will now trace their emergence throughout the history of Christianity. Anybody familiar with German work on the philosophy of *Technik* would be much more inclined to tackle the problem *speculatively* rather than simply *historically;* but the French theologian always prefers making an *enquête* to undertaking a revision of basic categories. There is, however, plenty of work for everybody in this particular field and we look forward eagerly to Fr Serrand's next volume.

FERGUS KERR, O.P.

VISIBLE UNITY AND TRADITION by Max Thurian, Frère de Taizé. *Darton, Longman & Todd. 22s 6d.*

The Taizé community, as all who have contact with it know, is a remarkable realization of the ecumenical spirit within continental Protestantism, Lutheran and Calvinist. *Visible Unity and Tradition* by Max Thurian, Taizé's best known and most able theologian, deals with ecclesiology as the community view it. The book is set against the background of the World Council of Churches, but takes ample account of Roman Catholicism, Orthodoxy and the Old Catholic position. Max Thurian bases his vision of the existent Church of Christ upon the whole company of the baptized, throughout the world, holding, as its essential core of belief, a Trinitarian faith in Jesus Christ as God and Saviour. For him this is the Body of Christ, sacramentally visible through baptism, and visible too by its common possession of the Scriptures, the sufficient source of God's revelation to men in Christ. Though it possesses this much of visible unity, it is yet a divided Church, no part of which possesses the wholeness of faith as given.

Over and above this primary and basic conception of the Church, we see in Taizé a strangely marked looking back, with complete fidelity, to the tradition of undivided Christendom, with its teaching authority rooted in the first four General Councils and so in apostolicity and in the extension of apostolicity which is episcopal succession (understood broadly as ministry commissioned by apostles); a rather less decisive adhesion is extended to the rest of the General Councils, up to the seventh. Tradition is thus the on-going interpretation and proclamation of the deposit of faith, contained in the Scriptures. The creeds are authoritative, as summaries of Christ's gospel, understood within the worshipping community, a mainly doxological understanding, growing under the guidance of the Holy Spirit, safeguarded by the Church's apostolic insight, under the pastoral guidance of the episcopate.

All this is outlined by Brother Max Thurian with a clarity and devotion to the person of Christ reminiscent of the writings of Cardinal Newman in the days before 1845. There is, too, a perceptive fairness in assessing the divergent positions of divided Christians, which is wholly ecumenical in its spirit. The sacrament of baptism and the Scriptures, as primary visible elements of the Church, existing in the separated Churches and constituting a real but imperfect communion, on their part, with the Catholic Church is the starting point, from which we Catholics are now directed, in the new Ecumenical Constitution, to approach our separated Christian brethren. This approach, with all its many implications, greatly lessens the sense of separation between us.

Max Thurian regards the Vatican Council, the Pan-Orthodox Conference at Rhodes and the World Council of Churches, as three partial, as opposed to General Councils of the Church. He looks forward to the unity of the One church as a condition to be achieved and

sanctioned by a 'really' General Council, made up of delegates from all the separated Churches of Christendom. He seems hardly aware, as so many Reformation Christians are not, of the powerful traditional witness historic Christendom has borne, from the beginning, to the necessity, by divine ordinance, of an always existing visible unity. He has written, nonetheless, a moving and encouraging book of a markedly Catholic tendency; its readers will draw from it a vivid and lasting sense of the meaning of ecumenism and of its vital importance.

HENRY ST JOHN, O.P.

ETHICAL PHILOSOPHIES OF INDIA by I. C. Sharma. *Allen and Unwin.*

In face of the very general view, especially among European scholars, that Indian religion as a whole is 'world-denying', there is a strong movement among Indian philosophers today to insist on the character of 'world-affirmation' in Hindu philosophy. At the same time there is a movement to see all Indian philosophy as an organic whole deriving from the Vedas, in which all its main principles are contained. It is along these lines that Mr Sharma attempts to 'bring out the ethical and humanistic elements in Indian philosophy. There is no doubt of the need to obtain a more balanced view of Indian Philosopy and to bring out the genuine elements of humanism in it, but in his attempt to do so Mr Sharma has ever-stated his case.

One's confidence in his judgement is not strengthened when one finds him claiming that Indian ethics is 'the oldest moral philosophy in the history of civilization' and that the Vedas are 'the oldest literature available in the world'. There is no evidence that the texts of the Vedas are older than the oldest Chinese texts, still less the Egyptian or Babylonian. Nor is one impressed by his attempt to show that all the fundamental ideas of later Hinduism, such as the idea of the four 'ends' of life and the four 'stages' (ashramas) and even the four 'classes' (varnas) are all derived from the Vedas, for which statements he gives scarcely any evidence at all. But one's confidence is finally shattered when he introduces a fantastic theory of his own, by which he tries to reduce all these very diverse elements to a unified system of social, ethical and metaphysical philosophy, supposedly based on the Vedas.

When he comes to the Bhagavad Gita with its strong emphasis on the place of 'works' (karma) in the spiritual life, thus opening the way to liberation to the householder, he is on firmer ground, and it is on the Bhagavad Gita that the movement towards a greater realism in Indian philosophy, as found for instance in Mahatma Gandhi, is based. But when he tries to bring the advaita philosophy of Sankara into the same framework, he once more resorts to fantasy, trying to make out that the four requirements for Moksa in Sankara are equivalent to the four cardinal virtues. Mr Sharma never really faces the fact that if, as Sankara and, with him, the main tradition of Indian philosophy (both Buddhist and Hindu) maintains the individual soul is ultimately unreal, then the whole basis of the social, humanist ethics which he upholds is undermined, and to say that the 'goal of life' is 'universal love' is meaningless.

It is a pity that a book, into which so much solid work has gone and which is based on extensive reading of both eastern and western philosophy, should be spoilt by such lack of judgement. It is all the greater pity because Mr Sharma desires to his book to be a contribution to the 'ever-growing synthesis between Eastern and Western thought'. But here he suffers from another limitation. His view of Western thought, like that of so many Indians (it is one of the unhappy effects of British rule in India) is confined to the Greeks on the one hand, and modern European philosophers on the other. The whole of the thousand years between St Augustine and St Thomas More, is a closed book to him. Thus he thinks that the synthesis of the moral and metaphysical in Indian philosophy, its 'reconciliation of intellect and intuition', is 'unique'; but in fact a similar synthesis is to be found in the Christian tradition, and, one might also add, in the Islamic tradition, in the Middle Ages. It is only when Indian philosophy is brought into relation with these great cultural traditions, together with that of the Chinese, and not merely with Greek and modern thought, that one can hope for any real cultural synthesis between East and West. Yet Mr Sharma's book should at least serve to stimulate interest in this great task.

BEDE GRIFFITHS