

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.

A. G. L. VAN DER MEEREN