

enological level to add a new dimension in profundity which makes the Christian view evidently more complete and realistic than any merely progressive theory. In the light of the Fall, Marxism appears as only another example of the pathetic arrogance by which man seeks to raise himself above his condition by his own ineffectual efforts and ends by plunging deeper into the abyss. At times Fr D'Arcy's graceful humanism seems not altogether commensurate with his only too urgently practical subject. He might be a finished product of the Christian Renaissance like Sadoletto at odds with the crudities of the new Lutheran heretics and puzzled by their arbitrary limitations. But the reader may well be expected to be sufficiently intelligent to perceive in the end that the all-embracing capacity of a Christian humanism is evidently a far richer and deeper kind of civilization than any mere positivism or mere materialism.

D. J. B. HAWKINS

ONE FRONT ACROSS THE WORLD. By Douglas Hyde. (Heinemann; 18s.)

Mr Douglas Hyde's new book is in some sense a sequel to *I Believed*, and in its own way it is no less important. In *I Believed* he described his disillusionment with Communism and his discovery of the Catholic Church. In the present work he describes his search for the answer to Communism and his discovery of it in unexpected places. The answer is not at all spectacular but it is perhaps the more impressive for this very fact. He has understood that the conflict with Communism is fundamentally a struggle for the souls of men and he has realized that it is in Asia and Africa, where the future of the world is being largely determined, that the conflict is most acute. He has therefore turned his attention to the missionary Church to try to discover for himself what is being done in that sphere to counteract Communism.

His travels took him over Africa, India, Burma, Thailand, Vietnam, Hongkong and Japan. His stay in most of these places was short, but he is a journalist with a quick eye for the relevant facts and he succeeds in giving a vivid impression of the situation in each country which he passes through. But it is his stay in Korea which is really significant. Mr Hyde learned to love Korea and its people in the time he spent there and he was able to study his problem there at close quarters. The result is a document of real value on the history of the Church in that country and on the general situation in the Far East. He got to know intimately the Mill Hill Fathers, who are largely responsible for the missions in Korea, and his record of their sufferings and achievements is impressive. But through them he also got to know the Korean Catholics and he has written a wonderful story of their faith and heroism. It is a story of suffering under almost overwhelming difficulties from the time of the

Japanese invasion until the country was overrun by the Communists. Now in South Korea that faith is beginning to bear fruit. Converts are coming to the Church in hundreds and thousands, and the only difficulty is to cope with the numbers. The reason for these conversions is always the same: the tragic experience of life under Communism, the sense that so much suffering cannot be without meaning, the discovery that the Catholic faith can alone give a meaning to this experience.

It would be foolish to think that Korea is typical of the Far East as a whole (though Mr Hyde shows that an almost exactly similar situation is to be found in Hongkong), and in Korea itself there are present all the other factors which go to make up the complex eastern world of today, the universal spread of materialism, which goes with western civilization, the breakdown of traditional morality brought by contact with the 'Christian' west, the poverty and indescribable suffering resulting from the recent war. Everywhere the pattern is the same. But by studying it closely in one isolated area and showing the strength of the Christian reaction there, Mr Hyde has been able to show where the real answer lies. It is something which gives tremendous encouragement, but at the same time there is the constantly expressed fear that this wonderful opportunity will be lost, because there are not sufficient men in the missions to do the work which is required. 'Pray you therefore the Lord of the harvest . . .'

BEDE GRIFFITHS, O.S.B.

THE SUPREME DOCTRINE. By Hubert Benoit, with an Introduction by Aldous Huxley. (Routledge and Kegan Paul; 25s.)

This work by a French psychoanalyst aims at setting forth the Supreme Doctrine of Zen Buddhism, the method of attaining *satori*, a state of mind in which a man may live his life delivered into perfect freedom and buoyancy by the given awareness that he is the supreme Buddha, and that in him 'the one is united with the All'. To prepare the personality for the crisis, the 'explosion' of *satori*, which appears to strike from outside, a complete detachment is necessary, not only from the senses, the questions, human relationships, and the incessant colour film of the imagination, but also from 'the intellect fertile in restlessness', reason, thought, all that makes a human being more—or less—than a capacity for spiritual sensation in equilibrium; 'a water drop in shadow of a thorn, clear, tranquil, beautiful. . . .'

There are of course many parallels to this search after a state of mind to be found in the writings of Catholic contemplatives who followed the negative way to the Presence of God, as an especial vocation which did not deny the validity of other ways. Odd echoes resound in this dark cave, not only of St John of the Cross, who is quoted by name, but