

munists themselves. Young people, even children, who had undergone a partisan-training knew how to destroy Russian tanks with 'Molotov cocktails'. Hungarian girls, whom the Communist way of life changed into hardened amazons, applied their fighting ability against their erstwhile tutors in toughness. Working-class self-consciousness, enhanced by years of Marxist propaganda seminaries, made it easier to organize anti-Russian and anti-Communist strikes.

Where Miklós Kállay and the Hungarian ruling classes had failed in 1943, the Hungarian people succeeded in 1956: in putting Hungary into the focus of world politics. Indeed, it was for the second time in our life-span that Hungary tried to emerge ahead into the future: into the much-coveted *post-Communist* world. In 1919 it was the 'white terror' of the counter-revolutionaries which smothered these efforts and forced back upon the nation the empty shell of the old society, spiritually long defunct. In 1956 it was the 'red terror' of the Soviet Army that prevented the Magyars from working out their own salvation after their bitter experiences in revolution and reaction, Fascism and Communism, German and Russian occupation.

Hungary revived after the devastating Mongol invasion in the thirteenth century, survived 150 years of Turkish, another 150 years of Austrian domination. The inherent vitality of the people has thus been established beyond doubt. It is, however, impossible to forecast the future today, when even our knowledge of the present is so vague.

NOTICE

The series of articles, 'A Catechism for Adults', by Ian Hislop, O.P., which appeared in this review in 1955 and 1956, has now been published in book form by Blackfriars Publications at the price of 5s.