

also of Dom John Chapman and of *The Cloud of Unknowing*, whose advice to seek God as 'that which thou canst not think' is as an acceptance akin to Dr Benoit's rejection of 'the word God' if it is meant to indicate 'Reality as conceivable to our minds'. Sometimes, indeed, there are moments when Dr Benoit's differences from the West seem to consist only in the fact that he regards words not as pointers towards realities, but as things in themselves; witness his passionate denial of 'a personal' or 'an anthropomorphically conceived' 'God', a denial which is compatible with a recognition of 'the tireless and friendly Principle which unceasingly creates me on its own initiative'. It would be interesting to know whether such moments flash from a mind rooted in the culture of the West, or whether they appear in Zen Buddhism as lived by the bonzes themselves, the masters who reply to a question 'with a phrase that is disconcerting, or by a silence, or by repeating the question, or by blows with a stick'.

RENÉE HAYNES

BUDDHIST MEDITATION. By Edward Conze. (Allen and Unwin; 12s. 6d.)

'After the rejection of all conditioned things, "Emptiness" becomes the "proper pasture of holy men". It may surprise the worldling to learn that an inexhaustible variety of interest lurks in this subject of emptiness.' (p. 36.) Nevertheless, because it is the unconditioning condition of one who is truly awake, it has a positive implication which cannot but be its essence. This positive is "That which is hard to see" (Samyutta Nikaya, quoted p. 108).

Buddhism of its nature unites doctrine and method. Dr Conze's book expounds method, following the canon and the post-canonical literature of the Theravadins. Buddhaghosa's *Path of Purity* supplies much of the text, the extracts being newly translated for the purpose. The result is a very useful and lucid book which gives every reason to think that its compiler knows what he is doing.

'Only a few of the more elementary exercises can be carried out in conjunction with other duties. The remainder is reserved for professionals, and requires the total retirement of a monastic life.' (p. 40.) For this reason, no doubt, rather more explanatory space in proportion to the difficulty of the subject matter is given to the Recollection of Death, the Distaste for the Body and the Cultivation of Friendliness than to other considerations deeper and harder to grasp. 'The upper ranges of the virtues of mindfulness, concentration and wisdom demand a reformation of the conduct of life which is greater than almost any layman is willing to undertake.' (p. 39.) The book provides us with a means of understanding something of their acquirement by a contem-

plative discipline which renounces and ultimately negates not only the world but all that is usually thought of as the mind itself. It has the economy of a tool-kit.

The presence of other traditional streams is acknowledged by a short and rather disdainful note on the Amida worship of the Mahayana (. . . 'these practices which offered salvation at a cheap price' . . .) and a sub-chapter on the evocation of deities from the Tantra. The fact that the chapter on the attainment of the Unconditioned stops short at 'emptiness' serves to bring home a point made in the introduction that the meditations can thrive only in the climate of a living spiritual tradition which guarantees their basic assumptions. That these basic assumptions are perhaps better safeguarded by the total traditional orbit of the Mahayana is a reflection which occurs after reading the book to the end.

BERNARD KELLY

WORLD INDIVISIBLE. By Konrad Adenauer. Translated by Richard and Clara Winston. (George Allen and Unwin; 10s. 6d.)

Along with such diverse works as Jacques Maritain's *Approaches to God* and Radhakrishnan's *Recovery of Faith* this collection of Dr Adenauer's speeches takes its place in the World Perspectives series. It is a timely and valuable addition. Dr Adenauer's achievements as Chancellor—and for many years Foreign Minister as well—of the Federal Republic of Germany have justly earned him an international reputation as a statesman. Indeed, since the retirement of Sir Winston Churchill, he is commonly regarded as 'the elder statesman of the West'. His very reputation, however, as the architect of Western Germany's revival and as one of the builders of the Atlantic Alliance has tended to concentrate attention upon Adenauer the politician and Adenauer the diplomat rather than upon Adenauer the thinker. But it is clear from this book that these three aspects of Dr Adenauer's character are inseparable and that for him action is fruitless unless it be directed to ends that are deemed worthy in themselves. His immediate ends are summed up in the words *Einigkeit und Recht und Freiheit*, which he considers express the true meaning of the German national anthem so much better than the misleading phrase *Deutschland über Alles*. Dr Adenauer has no doubt that for Germany neutrality is an illusion, that Germany's only hope lies in attachment to the West, and that it is the duty of the German people 'to atone for all the harm the National Socialists have done to the world by devoting their whole strength to the salvation of Occidental Christian Europe'. This salvation, he thinks, can only be achieved through the integration of Western Europe. Although he wants a federated Europe to act as a