

tradition in a way which M. Guénon has not, and who has brought to light the kinship and affinities between the fundamental conceptions of Sanskrit and Græco-Roman terminology and belief.

There is one important facet of Eastern wisdom which M. Guénon seems to have passed by. The *Tao Te Ching* thus expresses it:

The Sage is square, but does not cut others;

He is angled, but does not chip others;

He is straight, but does not stretch others;

He is bright, but does not dazzle others.

M. Guénon is square, angled, straight and—brilliant. But there is still more for him to learn from the East if the West is to profit from him as we could wish.

VICTOR WHITE, O.P.

THE FAR EAST MUST BE UNDERSTOOD. By H. Van Straelen. (Luzac; 10s. 6d.)

Here is a most charitable book: charitable in its purpose, which is to plead for the very high charity of understanding, charitable above all in the framing of a plea too often couched in terms of bitterness. The author even seems unaware of the host of bitter or even brilliant wisecracks which are the stock-in-trade of criticism of the behaviour of Westerners in the East. His indictment of the type of diplomat who never journeys outside the European club; of the foreign correspondents who have never troubled to learn the language of the peoples whose affairs they represent to the world; of the condescension, based upon ignorance, of those who choose to regard the Easterner as a sort of inscrutable savage—of all these painful and shameful things—is immensely weighty because his seriousness does not side-step the pain or the shame of them.

The chapter on the education necessary for the prospective Far Eastern diplomat should be read by all who are responsible for the appointment of young men to diplomatic posts in the East. It has been published separately by Luzac's under the title 'New Diplomacy in the Far East'.

The book contains a most valuable critical bibliography for the assistance of those who wish to build up, as far as this can be done from books, the understanding called for on its title page. B.K.

STUDIES IN THE MIDDLE WAY. By Christmas Humphreys. (Luzac; 6s.)

A second edition of a popular modern exposition of Buddhism for English readers, including three new essays on the Buddhist trilogy of *Dana*, *Sila* and *Bhavana*. The approach is what we should call an explanatory apologetic.

A certain amount of capital is made from the revulsion of the modern mind against 'authority'; the Buddhist too, 'whatever the forms in which authority has sought to fetter the mind of man . . . bows to none of them'; and from the doctrine of rebirth in the meaning we may suppose to be assigned to it by the 'masses' (but cf. Coomaraswamy: *On the One and Only Transmigrant* in the *Journal of the American Oriental Society*, Suppl. Vol. 64, No. 2, where this