

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

third power, he does not mean by this a 'third force' as that phrase is understood by 'neutralists' on the Continent. He means rather a strong and stable power that could throw its weight in favour of peace at crucial moments, when tension between the United States and the Soviet Union becomes acute. But in any case he considers that the age of small national States is over and that the integration of Western Europe is desirable on economic and cultural grounds as well as military. In a speech after a visit to England he pays tribute to the Queen and to Sir Winston Churchill and says of the lying-in-state of King George VI that it was 'more profoundly moving than any solemnities of like nature I have ever attended'.

One of the most interesting extracts contained in this series is from a speech made in 1930 when, as mayor of Cologne, Dr Adenauer was host to the New Era exhibition held in that city. The New Era, he thought then, was a 'world age of unity' in which 'narrow nationalism is giving way to a sense of common interests in economics, politics and culture'. Dr Adenauer may have been wildly mistaken then, but few men have striven as he has to realize what remains after all a noble and indispensable ideal.

Apart from occasional horrors such as 'creativity', 'imbalance' and 'actualization', the translation reads fluently. It is a great pity, however, that the editors do not give the dates and occasions of all the speeches. All we are told, apart from the 1930 speech which appears in the introduction, is that the speeches are presented in an 'ordered sequence'. But without being able to picture the occasion and to imagine the audience it is extremely difficult to assess how much there is in the criticism that is most often made of Dr Adenauer, namely, that he is aloof and didactic. These speeches certainly give the impression of a man of penetrating intellect and broad human sympathies, but also of a man who does not suffer fools gladly.

DAVID JOHNSON

YESTERDAY AND TODAY AND FOREVER. By Maria Augusta Trapp.  
(Geoffrey Bles; 12s. 6d.)

ST ANNE, GRANDMOTHER OF OUR SAVIOUR. By Frances Parkinson  
Keyes. (Allan Wingate; 21s.)

SHANE LESLIE'S GHOST BOOK. (Hollis & Carter; 12s. 6d.)

No one who has read *The Story of the Trapp Family Singers* will need any encouragement to read Mrs Trapp's second book. This is a family excursion into scriptural exegesis, enthusiastic amateurs trying to find the answers to the sort of question ordinary interested Catholics would like to put to the scripture expert. The result is a fresh and completely captivating biography of our Lord interwoven with the