

about it all. Just before his death he told the heroic Mgr Thomas Quinlan, who was his companion on the march: 'It has always been my hope to give my life for our Faith. The good Lord has given me this privilege.'

So it is that, because of the nature of Bishop Byrne's life and death, this book which begins so quietly becomes one which must surely be an inspiration to all who read it. Today, because of the men who, like him, died there for the Faith, Korea is a land of enormous opportunity for the Church. They did not die in vain.

DOUGLAS HYDE

POLICY FOR THE WEST. By Ion Ratiu. (Harvill Press; 16s.)

This is a book worth reading. Perhaps when it is read the reader may not agree with the positive ideas of the author, yet he will probably be sufficiently stirred to agree that some positive ideas are needed unless the West is to lose the battle against Communism.

The argument of the book is simple. On one side there stands the giant Communist bloc, an evil thing yet possessing many advantages coming from its size, its unity and its disregard for moral standards in debate. On the other there stands the free world, representing something noble in the way of life but divided and disorganized, leaderless and policyless. On the side of the battlefield stand the uncommitted worlds of Asia and Africa.

The Communist tactic is not to engage in direct battle with the West but to tackle the uncommitted lands. In the fight for Asia and Africa Communism is winning and as soon as this battle is over the West will be outflanked and cannot avoid destruction.

Even if some would suggest that this picture is too gloomy there is enough truth in it to worry us all. But what can be done? Mr Ratiu has a full programme to offer us.

Part of it is emotional—yet still necessary. We must rally all democrats and give them a sense of direction. It is easy to give them a negative sense of being anti-communist in policy. But what is the positive sense they need?

Mr Ratiu proposes a World Council of Democracy to attend to this problem, to make it clear to the world that the benefits of democracy can be made available to all nations, and to canalize the efforts of the West to help in the development of backward areas.

Whatever one may think of some of the proposals outlined, Mr Ratiu is correct to lay so much stress on nationalism. We in the West must stop being imperialistic. The outraged citizen of the West may well reply that such an accusation belongs to yesterday and is not true today: yet a good many of the people of Asia see us as still imperialistic;

so perhaps there is something in the charge if we could only look at ourselves honestly.

R. P. WALSH

DYING WE LIVE: The Final Messages and Records of some Germans who defied Hitler. Edited by H. Gollwitzer, K. Kuhn, R. Schneider. Translated by R. C. Kuhn. (The Harvill Press; 16s.)

All sorts of men and women they were, who died at the hands of Hitler's henchmen: cabin-boys, noblemen, priests, journalists, and soldiers—people of all ages and drawn from every social class. Some believed with Dietrich Bonhoeffer that Hitler was evil incarnate and felt it to be their responsibility as Christians to destroy his malignant power. Others, like the twenty-two-year-old girl whose last letters are quoted in this volume, knew not what they were dying for, yet could write: 'I harbour no ill-will, rather I go on loving mankind to the very end, all men, all!' One thing is common to all the jottings, smuggled scraps of paper and letters that form this incredible collection of last messages: these men and women accepted death—their spirits not only unshaken, but confident and exhilarated. One of the priests wrote on the day of his execution: 'The name of the Lord be praised. Today I have been condemned to death.' With only one or two exceptions, these are the thoughts of intensely Christian beings, who knew that whatever the Nazis might do with their bodies, their souls could not be touched, for they belonged to God. 'Look at the Gestapo', a Danish cabin-boy wrote from prison, 'realize how far beneath you they are, and it will dawn upon you that the utmost that these creatures can achieve is to give you a few bruises and some aching muscles.'

Though this collection of letters has clearly not been compiled with any political message in view, one cannot help noticing how strong the purely ethical basis of much of the German opposition to Hitler was. Here was an Idealism which on the one hand made the resistance of so many people intensely moving in its practical futility, yet on the other points to one of the chief factors in the failure of any successful anti-Nazi movement in Germany. This 'other-worldliness' which in some cases amounted to spiritual egocentricity shines through many of the letters. It is best summed up in the words of the above-mentioned girl, who left a resistance group with the proud explanation: 'I am not a political being. There is only one thing I want to be, and that is a human being.' Yet some of them, Monsignor Lichtenberg, Pastor Bonhoeffer and others, realized that it is impossible to be a human being unless one accepts the responsibility for the fate of other human beings under certain circumstances. In this belief, Bonhoeffer wrote his testament, that of a true Christian: 'When a madman is tearing