

must remain free of discipline, the politician must accept discipline...nothing is more tiresome than to see the qualities required in the one profession carried into the other.

The writer was Henry Fairlie.

The Spectator,
London

BRIAN INGLIS
Editor

MR. HENRY FAIRLIE's comments on the Press are indeed so true. What has puzzled me is why, at a time when it is possible to report on ideas and events of every conceivable kind from all over the world, this limitless mine of fascinating and vital material is almost completely ignored. The Press has a great freedom, but does not use it. Why?

JOAN GIBBS-SMITH

Gilling East,
York

Zen-Nazism?

WITH REFERENCE to the article by Arthur Koestler, "A Stink of Zen," in your October issue, I think I ought to make a remark illustrating his point concerning the amorality of Zen teaching. Koestler goes in for a lengthy criticism of Eugen Herrigel's *Zen in the Art of Archery* and some other texts by Zen adherents. About one he says that what he quoted could "come from a philosophically-minded Nazi journalist." It has obviously escaped Koestler's attention that Eugen Herrigel, who wrote this widely-discussed treatise, had in fact become a member of the Nazi Party after his return from Japan and having obtained whatever Zen illumination he might have got there. This fact has been carefully hushed up by the circle of his admirers after the war and it is thus small wonder that Koestler did not hear about it. Herrigel joined the Nazi Party after the outbreak of the war and some of his former friends in Frankfurt, who broke with him over this issue, told me about his career as a convinced Nazi, when I enquired about him in 1946. He was known to have stuck it out to the bitter end. This was not mentioned in some biographical notes on Herrigel published by his widow, who built up his image as one concerned with the higher spiritual sphere only. Herrigel's case is an excellent illustration of what happened to many high-minded German intellectuals.

On the other hand, when in 1954 I asked Dr. Suzuki point-blank whether someone who had passed through a true Zen experience could have become a Nazi, he flatly denied this possibility. At the same time, however, he also denied having known any Westerner who—in his opinion—had achieved true Zen illumination or *satori*. This left me not a little baffled—which of course may be just the right state of mind for a student of Zen, or for that matter, for any student of the history of mysticism in general.

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AUTHORS

Claude Lévi-Strauss, one of the world authorities on contemporary anthropology, is the author of innumerable scholarly studies dealing with Asian as well as South American problems. He lectures at the Sorbonne, and his new book will deal with "North American Mythology." *Tristes Tropiques*, which has been translated by John Russell, will be published in an English edition by Hutchinson. . . . **John Douglas Pringle** is the deputy editor of the *London Observer*, and his portrait of Sydney in our "Cities of the World" series appeared in *ENCOUNTER*, April 1958. His latest book was *Australian Accent* (Chatto & Windus). . . . **Alan Day**, whose previous contribution to *ENCOUNTER* (July, 1960) was also on the "European problem," is a member of the London School of Economics and editor of the *Economic Review*. . . . **Anthony Hartley** is the editor of the Penguin Anthologies of 19th and 20th Century French Poetry. . . .

Sir Isaiah Berlin is a regular contributor to *ENCOUNTER*. He is a member of All Souls and is Professor of Social and Political Theory at Oxford. His most recent contribution was "Russian Populism" (October 1960), and not a few readers have regretted that his unforgettable series on Herzen, Belinsky, *et al.*, which we published in four instalments in 1955, has not yet been brought together as a book. Among his publications are *The Hedgehog and the Fox*, a critical study of Tolstoy; *Karl Marx*, a biographical and intellectual portrait; *Chaim Weizmann*, a Zionist profile; and *Historical Inevitability*, a philosophical essay.

Colin Welch, London journalist and critic, contributed a memorable (so all parents still report) critique of the *Noddy* children's books in *ENCOUNTER*, Jan. 1958. . . . **Steven Runciman** is one of the leading historians of our time, his major work being a three-volume *History of the Crusades* (Cambridge University Press).

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