

of them are calculated to cause pain. Often they suggest a little lack of imagination, as when he writes (p. 191): 'One good air raid would have been a great help, for it was beginning to be difficult to make people face the realities of war.' But it is quite obviously the book of a good man who not only believed in British Christianity but practised it. As late as August 1952 he could write that the Mau Mau gave slight evidence that they were an anti-European rising (p. 266) and see it as a conflict between 'hooligans' and 'God-fearing Kikuyu', and note the forbearance, pity, kindness, and charity shown by his fellow countrymen in Kenya Colony (p. 272). In his speech to the Nairobi Rotarians in 1947 he could assert that British East Africa was already a 'society which places no insurmountable obstacle in front of any body of any race'. Only French historians of the future will judge all this to have been hypocrisy. English historians will know it to have been innocence.

GERVASE MATHEW, O.P.

THE INTERIOR CARMEL. By John C. Wu. (Sheed and Ward; 12s. 6d.)

Dr Wu is well known for his story of his conversion to the Catholic Faith in *Beyond East and West*. The present book grew out of a series of lectures on Christian Mysticism, which were given at the University of Hawaii in 1950. They reveal the most astonishing versatility and range of reading. He quotes alike from the Chinese classics, Confucian, Taoist and Buddhist, and from an immense variety of western writers, so that the book is almost an anthology of religious texts. But it must be admitted that the book is disappointing. One feels that Dr Wu has adopted the western, one might say the American, outlook with far too much facility. There is no sense of a deep and patient assimilation of western modes of thought to an eastern habit of mind, such as one felt in Abbot Lou's *Ways of Confucius and of Christ*. Dr Wu treats of such subjects as the purgative, illuminative and unitive way, basing himself on the Carmelite mystics especially, quoting the Psalms and the New Testament extensively, and illustrating his thesis with quotations from Chinese poetry and philosophy, but the general effect is one of superficiality. Perhaps the reason for this is that he seems never to have encountered any real difficulty in his faith; his path is not one of hard-won victory over trials, but a kind of joyous culling of flowers, very beautiful in themselves, no doubt, but seeming to lack any roots.

BEDE GRIFFITHS, O.S.B.

JOAN OF ARC. By Lucien Fabre. Translated from the French by Gerard Hopkins. (Odhams Press; 18s.)

Under five feet in height and only seventeen! A mere slip of a girl,