

Institution of the Presbyterian Church, gives an excellent though brief introductory survey. The only point to which exception might be taken is the statement that Bantu and Europeans entered the present Union more or less simultaneously, since later researches into records and language suggest that the Bantu were there much earlier.

The selections, all from missionary writings and especially from the earlier ones of the eighteenth and nineteenth centuries, tell of the life of the Bushmen, Hottentots and Bantu as seen by the missionaries, of climate, plants and animals, of domestic and civil life, of missionaries, mission-stations and missionary methods and results. Often simple and uncritical, often also illuminating and profound, in some passages highly moving, these extracts give a good general view of the missionaries and their work.

Except for two extracts relating to Father Bernard Huss of Mariannhill there are no references to Catholic missions. This is partly due to the late arrival of the Catholics in the mission field in South Africa (outside Moçambique) and partly to the lack of published material, except in Catholic periodicals not easily available, and even then scanty. There exists, however, a vast amount of interesting Catholic material, if it could be searched out and assembled. Up till now the Catholic missionaries have been too busy with their immediate work to write down their own history.

OSWIN MAGRATH, O.P.

AFRICAN AFTERTHOUGHTS. By Sir Philip Mitchell, G.C.M.G., M.C. (Hutchinson; 18s.)

Sir Philip Mitchell will have his part in any future history of East Africa, for he had his share in the remoulding of German East Africa into the Tanganyika Territory and he was successively Governor of Uganda and of Kenya in what may prove to have been the most crucial episodes in the history of them both. Certainly in Uganda the present Governor is only reaping what Sir Philip sowed and it is tenable that in Kenya the present Governor is only governing what Sir Philip reaped.

His memoirs have therefore a real importance for African history and may come in time to rank as a primary document. Historians of the American Revolution are only now beginning to realize the importance of the memoranda kept by General Gage when he was Governor of New York.

Certainly *African Afterthoughts* can dispel any future myth of British tyranny in East Africa. If Sir Philip was a tyrant it was purely in the Greek sense that he held rule without any hereditary right and without being the choice of those he governed. He has written what is essentially a 'nice' book; it consists almost entirely of anecdotes and none

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,