

to him, will be quick to assess the circumstantial and ideological differences between a Buddhist of the Mahayana school and a Christian hermit in the Celtic tradition. What may perhaps escape him is how much more they have in common with each other than the detached twentieth-century observer has with either. There is a fundamental integrity about their pursuit of spiritual things which puts us to shame.

No serious student of oriental religions can afford to ignore Mr Waley's volume which, while written as he modestly says for the general reader, is prepared with that critical care to which a lifetime of scholarly but never dryly academic work has accustomed us. Among the stories in the latter half of the book—which includes a reprint of the brilliant and terrifying *Mrs White*—one may notice the dramatic triumph of *San Sebastian*, a symbolic tale of Japan's 'Christian period' by Akutagawa, as being of special interest to Catholics.

A.S.

HAFIZ OF SHIRAZ: THIRTY POEMS. Translated by Peter Avery and John Heath-Stubbs. (John Murray; 4s. 6d.)

This book appears in the *Wisdom of the East* series, but it is a book for lovers of poetry rather than for those who are looking for spiritual wisdom. The translators in an admirable preface suggest that the poems have three levels of significance, three senses, which one might describe briefly as the courtly, the sensual and the spiritual. The analogy with, for instance, St John of the Cross is here misleading, for in his poetry the sensual is only imagery; in Hafiz one is less certain. But the translations themselves are very attractive; the mind quickly becomes attuned to the conversational style and the colloquialisms, which the translators justify by recent scholarship; and the explanation of their 'circular' construction, worked out by the detailed analysis of one particular poem, is interesting and helpful.

B.W.

IS GOD IN HISTORY? An enquiry into Human and Prehuman History in Terms of the Doctrine of Creation, Fall and Redemption. By Gerald Heard. (Faber and Faber; 15s.)

Mr Gerald Heard, who has already published some thirty religious books since 1924, now gives us a sequel to the essay in *Natural Theology* called *Is God Evident?* which he wrote three years ago. Although by no means always easy to follow, Mr Heard's writings have attracted much attention, perhaps even more in the United States than in this country. It was there that he made what proved to be an unsuccessful experiment in founding the inter-denominational contemplative community described by Mr C. F. Kelley (in *Pax*, Autumn 1949), and where