

history of the Czechs. His main point is to connect the Reforming zeal of the nation in religion with its democratic trends in political life, and this purpose he has well fulfilled. He is not altogether fair, at times, to the champions of the orthodox Faith, though few would be found to-day to defend the treatment of John Hus at the Council of Constance. But he succeeds in drawing the picture of a nation, now fallen, partly through our fault, on very evil days, a nation with a long and noble history of Christianity and culture, and one inspired with the ideal of the Slovak poet Jan Kollar; 'Whenever you call a Slav, a human being should answer.'

P.U.F.

INDIA AND DEMOCRACY. By Sir George Schuster and Guy Wint. (Macmillan; 12s. 6d.)

There is so much in this well-constructed book that it will appeal to many readers. To the student of Western history there is the lightly drawn sketch of Indian history, enough to fill in those gaps which always make experts such miserably uncatholic creatures. For the general reader there is an interesting sociological vein which will give him a clearer idea of the Indian cults of simplicity and asceticism. But what seems of primary importance is the sincerity and clarity with which the curiously complicated problem of the future constitution of India is probed and judged. Incidentally, for the distributist, India may easily be the Great Divide that will separate once and for all the essential and the artificial in the growing conflict in human life. The question can be so easily and erroneously read as the conflict between Indian Nationalism and the British Raj. In fact, in spite of the war cries of the West, the Indian problem is seen ever clearer as a local skirmish (but where the antagonists are not so strongly disguised as elsewhere) between man and the machine, the plough and Cowley, the hearth-craft and Woolworth, Walsingham and Coney Island, Fr. Coughlin and the Curé d'Arse—but why go on? The book will irritate you if you think you know all about India from your *Daily Herald* or the *Picture Post*—but no age needs blistering so much as our own. At Jehosopha it is more than likely that both the loin-cloth of Gandhi and the grey topper of Linlithgow will be found on the side of the Righteous.

G.A.F.

THE WORLD WE'RE FIGHTING FOR. Broadcast Talks by R A. Knox, G. L. Russell, Anthony Otter, and W. J. Noble. (Student Christian Movement; 2s. 6d)

Anyone speaking to the Forces on religion has need of prayers and sympathy. A formidable task. These a-moral post-Christian masses do not understand what the word means—and are not interested. Yet they are abundantly worth instructing. The problem is, how to get them to listen—and then, how to hold their attention and

help them to understand. In seven months of active service I have not once seen any group of men listening to a broadcast religious service or talk. These are switched off at once. This reprint, then, may be the means of reaching many who did not, and would not, hear the spoken word. It would be hard to say which of these clergymen has found the most, or least, successful line of approach; but Mr. Russell's blunt treatment of the problem of sexual morals and conduct seems to me good.

MICHAEL SEWELL.

MEDIAEVAL STUDIES

HISTORY OF THE SCHOOLMEN. By E. Crewdson Thomas. (Williams and Norgate, Ltd.; 30s.)

This volume is meant to be a History of Scholasticism from its origin up to the sixteenth century. Unhappily the author in attempting this work has not realised the magnitude of his undertaking. This is all the more to be regretted in that a good work in English on this subject would fulfil the growing need for a more detailed knowledge of Scholastic Philosophy. As it is, to say the least the book is disappointing. The author was optimistic in thinking that he had included sufficient documentation 'to provide a concise book of reference for those who may wish to elaborate any special point or undertake any particular line of research' (p. xiv). There is in fact no serious attempt at documentation. The few references to manuscripts are on the whole valueless. Those concerning French MSS. are nearly all borrowed from Hauréau's *Notices et Extraits*. It would surely have been of greater profit to the student had he been directed to Hauréau's books, with their useful information, than to have presented him with a citation like this: '5504, *Bibl. Nat.*' And, we may ask, what is the use of quoting a single manuscript, when a book, such as the Lombard's *Sentences*, has appeared in hundreds of editions? Further, we find no evidence that the author relied on original sources; rather, it would seem that his main source was Hauréau's *Histoire de la Philosophie Scolastique*, supplemented with some misquoted information from De Wulf's *History of Mediaeval Philosophy* (cited as: *Histoire de la Philosophie de Médiévale*), with Gilson for St. Thomas and St. Bonaventure, and D. Sharp for the English Franciscans. The result is a farrago of mistatements in the exposition of the most vital problems of philosophy, of misrepresentations in the appreciation of the Schoolmen and their teaching, and of countless inaccuracies in history and chronology.

Our charges may seem to some too harsh, but they will find evidence on almost any page in the 650 of the text. One or two instances taken at random will suffice. We read on p. 241 of the astonishing discovery that 'what is known as the *Hexameron* is his (Robert Grosseteste's) Commentary on the *Metaphysics* of Aristotle,