

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