

creed and nation?): 'One need hardly say that Dante can never have been guilty of anything approaching avarice himself.' Why on earth not?

My second objection is not so easy to state clearly, and it may seem rather fine-drawn. It concerns the kind of comparison that can properly be drawn between a work of art and a situation in real life. Dante condemned, says (in effect) Miss Redpath, what Churchill condemns; and he went through what we are going through; and from this experience and this indignation he drew his poem; so that it remains a vision and example for us. That is true in a sense, of course; but it is not the whole truth or the essential truth about Dante. For he was a great and unique poet, and to appreciate this fact, and therefore to give him his due, one must be able to read him, sometimes at least, with a mind detached from everything but that vision and sense of life that he conveys in these *particular* symbols—and in no others. But to read him thus, I should maintain, it is necessary to drop all thought of comparisons and applications. But to discuss this would take us too far. Anyhow suffice it to say that I doubt whether Miss Redpath has read Dante in this way; and, so doubting I do not think, for all her enthusiasm, that she really gives him his due.

Mr. Williams is magnificent. I wish I had space to comment on his profound and beautiful paper. It should be read widely and quoted and discussed, and not only by Dante scholars. The opening paragraphs I thought a little confused, but the last twenty pages are splendid, each a pearl of great price.

KENELM FOSTER, O.P.

ITALIAN FOREIGN POLICY. By Barbara Ward.

HOLLAND AND THE WAR. By G. N. Clark.

OXFORD UNIVERSITY PAMPHLETS ON WORLD AFFAIRS, Nos. 48 and 49.
(4d. each.)

These two pamphlets, the one on an enemy, the other on an Allied nation, are useful additions to an excellent series. Miss Ward is concerned to show that the opportunism of modern Italian policy is no new thing, but has been a constant feature since the, still recent, foundation of a united Italy. Professor Clark, reviewing the main features of the now ancient polity of Holland, is most interesting when, in his concluding pages, he adumbrates those changes in Holland's future relations with England which the present war has shown to be inevitable.

P.U.F.

THE SOUL OF CZECHOSLOVAKIA. By the Very Rev. Arthur Stuart Duncan-Jones, D.D. (Herbert Barker; 6d.)

The Dean of Chichester has performed a valuable service by giving English readers a brief summary of the cultural and religious

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