

Dr Coomaraswamy, who is himself one of the most quotable of writers, has also a great gift for reinforcing his argument with the most telling passages from others, both those who are with him and those who are against him. I give examples of all three things.

Dr Coomaraswamy: 'The modern traveller, proposing to visit some "lost paradise" such as Bali, often asks whether or not it has yet been "spoiled". It makes a naïve and even tragic confession. For this man does not reflect that he is condemning himself; that what his question asks is whether or not the sources of equilibrium and grace in the other civilisations have yet been poisoned by contact with men like himself and the culture of which he is a product. . . . We "preserve" folk songs, at the same time that our way of life destroys the singer. We are proud of our museums, where we display the damning evidence of a way of living that we have made impossible'.

Sir George Birdwood: 'England . . . where every national interest is sacrificed to the shibboleth of unrestricted international competition, and where, as a consequence, agriculture, the only sure foundation of society, languishes . . . its last result, the bitter, stark and cruel contrast presented between the West End of London and the East. And do Europe and America desire to reduce all Asia to an East End?' Dr Ashley Montagu: 'In spite of our enormous technological advances we are spiritually, and as humane beings, not the equals of the average Australian aboriginal or the average Eskimo—we are definitely their inferiors'.

Sir George Watt: 'However much Indian art may be injured, or individuals suffer, progression in line with the manufacturing enterprise of civilisation must be allowed free course'. Skeen Commission Report (1927): 'It is very proper that in England a good share of the produce of the earth should be appropriated to support certain families in affluence, to produce senators, sages and heroes for the service and defence of the state . . . but in India, that haughty spirit, independence and deep thought, which the possession of great wealth sometimes gives, ought to be suppressed. They are directly adverse to our political power'.

WALTER SHEWRING.

THE GIFT OF THE MINISTRY. By Daniel T. Jenkins. (Faber and Faber; 6s.)

This is an interesting, though somewhat uneven, little book written round the theme of the proclamation of the Word of God by an Evangelical ministry. The chapter on 'the Ministry and the Word of God' is of value even to those who do not accept Mr Jenkins's somewhat *a priori* theological framework.

It is unfortunate that Mr Jenkins so persistently misunderstands the Catholic position and in consequence makes statements as absurd as the following: 'there is little evidence that the problem of communication is felt very much by Catholic ministers'.

In its general position the work is dependent on an interpretation of the nature of the Church in Barthian terms. The use Mr Jenkins

makes of Barthian Dogmatics to explain the nature and the functions of the ministry is important by reason of the clarity with which he sees he is discussing a theological subject. The ministry begins with the Word of God, or is nothing. The ministry is based on Revelation, not on humanistic platitudes. This, *mutatis mutandis*, the Catholic can welcome. Some theology, even if distorted, is better than none.

WARRIOR OF GOD. By Paul Roubiczek and Joseph Kalmer. (Nicholson and Watson; 15s.)

The warrior of God is John Hus. It cannot be said that the present work adds much to our knowledge either of Hus or of his teachings. The authors tend to provide solutions for historical problems without adequate discussion. For instance their account of John of Pomuk is unsatisfactory. It is true that the fully developed legend of martyrdom is given by Bohuslav Balbinus as late as 1670. The confession incident has however much greater evidence in its support in that it was mentioned by Ebendorfer in 1459 and Zidek in 1471. Further, three documents attest to even earlier evidences of a cultus.

Again, the authors are so concerned to present Hus as a hero fighting the battle of mankind against the Big Bad Wolf, in the shape of the Catholic Church, that they miss the opportunity of discussing the really important issues which a study of the life of Hus raises.

IAN HISLOP, O.P.

BOOKS RECEIVED

- Blackfriars.* Victor White: *How To Study*, 1s.
Blackwell. M. P. Fogarty: *Plan Your Own Industries*, 25s.
Bles. Nicolas Berdyaev: *The Russian Idea*, 18s.
Burns Oates. Vernon Johnson: *The Mission of a Saint*, 3s. 6d.
Cape. Robert Lidell: *A Treatise on the Novel*, 9s. 6d.
Dakers. Robin Athill: *If Pity Departs*, 5s.; Alexander Reid: *Steps to a View Point*, 5s.
Duckett. Denis Mooney, O.F.M.: *The Rosary and the Grain of Wheat*, 1s.; *World Scouting*, 9d.
Faber. Charles Williams: *Many Dimensions*, 7s. 6d.
Gill (Dublin). A. J. Luddy, O.Cist.: *The Case of Peter Abelard*, 3s. 6d.
Lethielleux. Albert Autin: *Henri Bremond*, 80fr.
Longmans. Dom Mark Pontifex: *The Existence of God*, 7s. 6d.; Don Luigi Sturzo: *Spiritual Problems of Our Time*, 12s. 6d.
National Liturgical Week. (1946) *The Family in Christ*, n.p.
Oxford University Press. Elizabeth Wiskemann: *Italy*, 5s.
Phœnix Press. ed. N. Braybrooke and E. King: *Translation—II*, 10s. 6d.
Rhein Verlag. Hugo Rahner: *Griechische Mythen in Christlicher Deutung*, s.f. 22.50; *Eranos, Jah-Buch*, 1946, s.f. 27.50.
Sheed & Ward. Alfred Noyes: *Portrait of Horace*, 16s.; R. J. Loenertz, O.P.: *The Apocalypse of St John*, 8s. 6d.; Caryl Houselander: *The Dry Wood*, 8s. 6d.; E. Guerry: *God the Father*, 12s. 6d.
Staples. S. L. Bethell: *The Winter's Tale*, 10s. 6d.
Whelan. *Extension Magazine*, August Number, 30c.