

BLACKFRIARS

or another which deny all place to the ideal of Sacrifice. Christianity is in neither camp. For its acceptance of the value of earthly things is coloured by the recognition that as suffering is only intelligible in terms of love, so love is only expressible in terms of suffering. From the side of the "appeal to what we most want" it is this unique content of Christianity which Fr. D'Arcy most eloquently urges.

For one other characteristic of this book the author deserves our deep gratitude: his unvarying courtesy to other thinkers, however at variance the Christian may be with the conclusions to which they have been drawn, and his readiness to recognize in any theory, however far from the Christian ideal, the disinterested and earnest search for truth.

GERALD VANN, O.P.

HISTORY

GESCHICHTE DER FUEHRENDEN VOELKER. Edited by H. Finke, H. Junker and G. Schnürer. Vol. I: SINN DER GESCHICHTE, by Josef Bernhart, and URGESCHICHTE DER MENSCHHEIT, by Hugo Obermaier (RM. 12). Vol. XXVII: DIE INDER, by Alfons Vâth, S.J. (RM. 9.40). (Herder, Freiburg i. Br.)

A dozen volumes of the new Universal History published by Messrs. Herder have been issued in the past few years, out of the thirty, to which the complete series is intended to run. We have before us the first and the twenty-eighth, which suffice to convince any reader of the value of the collection.

Dr. Bernhart's *Meaning of History* is a profound exposition of the Philosophy of History. The author shows in pregnant and almost epigrammatic form the three attitudes that man can take in regard to History: (1) the negative one of India, for which History is a formless, meaningless and purposeless movement, *blâ*, a divine sport, and *mâyâ*, a human illusion; (2) the humanistic one of Hellas, which sees in History a human effort of reducing *chaos* to *Kosmos* and therefore considers as absolute, ultimate value what the Germans call *Kultur*, (3) the theistic one of the Church, for which "the dynamics of History subserve an eschatological *τελος*" (p. 68), the *Regnum Dei*, which alone gives a value and meaning to civilization, as to all human history. The mode of this *τελος* working itself out is twofold: its physical mode is called time, its moral mode liberty (p. 120). Time is on the part of God an offer, on the part of man, an acceptance of that offer, to realize, out of temporal, eternal values (p. 18). The meaning of History is the meaning of Revelation, which becomes manifest in the gradualness of History (p. 101). As the Bible has got an historical meaning, so has all History got a biblical meaning. Man is not the cause but the instrument of this mean-

REVIEWS

ing (p. 112), which in the last end is—the Logos made flesh.

Prof. Obermaier of the University of Madrid has in his *Human Prehistory* produced a treatise which forms a most worthy sequel to Dr. Bernhart's philosophical *ouverture*. As readable as his philosophical fellow-author is sometimes hard to follow, Prof. Obermaier knows how to marshal the salient facts and weave them into a story that seems effortless and yet contains all that science has so far been able to puzzle out of that human past which antedates the invention of writing. Especially the Palæolithic Period, which usually receives a rather skimpy treatment, is presented to the reader in an admirable fullness which makes one regret that the Neolithic Period could not have been treated with similar completeness—though the reader will have less difficulty to fill this *lacuna* elsewhere. Moreover, the Prehistory offered is almost exclusively the prehistory of Europe, the rest of the world only coming into the picture as far as an explanation of European Prehistory renders it necessary. The six plates and fourteen other pictures supplied in the text illustrate the latter most happily: the majority are photos taken by the author himself of the treasures of prehistoric art, in which Spain abounds. Ill. 8 for instance (a stag chase from the Valltorta Gorge, Castellón) is a masterpiece of painting, which incidentally brings it home to the reader how little the "inevitable gradualness" of Spencerian Progressivism squares with the facts.

The volume on India by Fr. Vâth does not, as one might expect, take up the tale where Prof. Obermaier and Dr. Bernhart have left it; more's the pity. His is a most meritorious attempt to provide for German readers a complete history of India on the traditional lines, familiar to readers of the late Vincent Smith's *Oxford History of India*. One readily grants that it is superior to the latter in conciseness, readability and the greater emphasis laid on cultural rather than purely political history. But even Fr. Vâth's Indian History emerges as a *lila* out of a Vedic twilight, only to remain such to our own days. Four millenia of rhythmic up-and-down, and to-and-fro—mysterious, admirable in many ways, and yet ultimately meaningless. Ominously enough (for a non-German reader) the book begins with some phrases about the Aryans as "the human race which has proved culturally the most capable," about "the almost race-pure Aryan who meditates about the Divine Essence and who creates literary masterpieces"—phrases which might have come straight out of a speech of Herr Goebbels—and it all ends in an exhortation to Indians to limit themselves to the intellectual and artistic realms, but to leave politics to the Anglo-Saxon Paramount Power. The closing words are typical:

BLACKFRIARS

The Westerner is still mysteriously attracted to this tropical country with its high civilization and unique people; and the erudite of Europe will never cease admiringly to explore India's past.

Perhaps. But for India to be nothing except a *corpus vile* for tourist or savant is not only a conclusion no Indian could accept: it also proves that this History of India was written by one who, however skilfully he has mingled these two points of view, and notwithstanding his eight years' sojourn in pre-war India, has confessedly not been able to look at India otherwise than from the outside.

H. C. E. ZACHARIAS.

THE NINETEENTH CENTURY AND THE WORLD WAR. Vol. IV—
An Outline of European History. By C. J. P. Hughes.
(Gollancz; 3/6.)

"Every generation," says the editor of this series, "must write its own text-books. The object of this series is to tell the story of Europe . . . from the point of view . . . of the post-war generation." It is intended to appeal not only to the school-boy but also to the intelligent if uninstructed adult reader. It may be said at once that Mr. Hughes has scored a definite success: he has had the supremely difficult task of escorting his reader in some three hundred pages from the Congress of Vienna to the Versailles Peace Treaties. He has achieved something which is a vast improvement on the dessicated text-books at present in use. Amusingly written, the book has shape and purpose, adequate appendices and excellent maps. Finally—and most important—it leaves a definite impression instead of a blurred smudge on the mind of the reader. The impression is one of movement and dissolution. And that is a true impression.

The book suffers from two limitations—failure in definition and failure, in certain respects, in comprehension—the two root failings in English historical writing. This is important, for until they are eradicated from popular history they will not disappear from the universities. Moreover, in a book intended for popular use definition is of the utmost consequence, yet the reader is provided with quite inadequate definitions of such cardinal points as Liberalism, Democracy and Nationalism. Maritain's admirable few pages of discussion and definition (in the *Primauté du Spirituel*) have not yet penetrated as far as the general public, and until that public can get adequately defined conceptions of Liberalism, Nationalism and Democracy into its head, political discussion in England will continue barren and futile.

As is perhaps inevitable, judgments and valuations are of the cut-and-dried variety. Liberalism is always the right cause, even if Mr. Hughes sometimes appears to find it difficult to profess more than a very tepid enthusiasm for the Liberals. The