

source of supply of 'these creepy things,' as Vivekananda scornfully describes them. To many that is what the word Yoga suggests, whereas it really is an elaborate discipline by means of which a man may endeavour to lift himself to some region more real than that of illusion. The labours of India in self-deification have been unequalled surely by any other race. If any people could have scaled Olympus it would have been they. No wonder they have drawn men's eyes and still draw them when men give serious thought to the problem of how they can extricate themselves from the slough of human sorrow and human ignorance. As we have seen in the case of the two whose views of the wisdom of the East we have been considering, men of the finest quality and the utmost sincerity have experienced this attraction. A third who could certainly be so described is the Irish poet 'A. E.', a man who drank deeply at the springs of Oriental wisdom, but who, to his own deep disappointment, failed to attain by its help the happiness he sought and remained to the end a figure of pathetic wistfulness.

Three outstanding personalities of America have also felt in greater or less degree the fascination of Oriental speculations, but of the three, two escaped with no more than the smell of the fire upon their garments. These two are T. S. Eliot, whose *Waste Land* bears distinct traces of its author having passed through an Indian period, and Paul Elmer More, that gracious scholar, student both of Greek and of Sanscrit, who, as he tells us in the beautiful narrative of his spiritual pilgrimage published after his death, 'never quite succumbed to the insidious spell' of the Vedanta. He and Professor Irving

Babbitt, loyal comrades and friends, differed in this that while Babbitt remained outside the Christian Church, a follower rather of the Buddha than of the Christ, his friend walked, though with many questionings, in humble faith in Christ 'to the end that is no end,' 'assured,' as he adds, 'that I shall meet the great Lord of life, and, falling before Him, tell my gratitude for all He has done, and implore pardon for all I have left undone.'

What 'the poor earth's dying race' needs, and has always known that it needs, is what may be called in a single word salvation. The East and the West, in the aspect in which we have been viewing them, are seen offering to us one or other of two widely different schemes of deliverance. That which the East exhibits to us is in its various forms—if we leave Islam out of account—a pattern woven of human dreams and desires and deep and subtle insights, always, however sublimated, the product of man's own thinking. As Mr. Fausset says of the Vedanta, so we can say of them all, that they are webs 'which a God-intoxicated spirit has spun, like some inspired spider out of itself.' The message of the West, if we may thus designate what claims so high an ultimate origin, is affirmed to be 'not after man but by the revelation of Jesus Christ.' Between these a choice has to be made and is being made. From the days at least of Plato the wise have felt that the perilous seas of human life can be crossed in safety by no coracle of man's building, but only if there should come down for him from above, as it were, a divine argosy, a Word of God and that not merely a Word of revelation, but also (since we men are what we are) a Word of redemption.

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## Literature.

### THE PHARISEES.

THE twentieth century has witnessed striking developments in many sides of Biblical studies, and not least in the interpretation of Israel's history. It is now recognized that the nation was at no time a homogeneous whole, but that from first to last it contained elements which could always be contrasted with one another, and were sometimes in bitter conflict. For a number of years it has been realized in this country that we have to

consider the interaction of two orders of society, that of the nomad Aramæan and that of the settled Palestinian. More recently, American scholars have adopted the same line of approach, and we now have a fresh account of the history from the pen of a distinguished American Jew, Dr. Louis Finkelstein, under the title *The Pharisees: The Sociological Background of their Faith* (Jewish Publication Society of America, Philadelphia; 2 vols., \$2.50 per vol.).

The book, however, is far more than an account

of a single Jewish sect. Nearly three hundred pages, it is true, are devoted to a description of Pharisaic doctrine, and of various lines of division within the party. But with p. 292 begins a genuine history of Israel from the social and economic point of view, starting with the prophetic movement. Dr. Finkelstein differs from his predecessors, both English and American, in admitting three main classes, and not two. We have the aristocracy of Jerusalem, the agricultural peasantry, and the plebeians, who included not only the poorer citizens, but also the groups which maintained the nomad tradition. Great stress is laid on the attitude of these groups towards war; the peasantry were blindly militaristic, the aristocracy equally fond of war, but with a keener appreciation of its dangers, and the plebeians consistently pacifist. The conflict between the two social types continued throughout the whole history of Israel, down to the fall of the second Temple, when the pacifist party alone survived. Repeated changes took place, for example, during the Exile and the second-century persecutions, but there always appeared the same fundamental line of division. If the pacifist party proved victorious, it soon formed a right and a left wing, and the old conflict was renewed, till it ended with the disappearance of Israel as a political entity.

Our Biblical literature everywhere exhibits these various types; all are represented. The Book of Job, for instance, is a piece of plebeian philosophy; the majority of the prophets are on the same side. Priestly and Levitical tendencies illustrate the same line of division; Psalms and Proverbs contain both patrician and plebeian elements. Sometimes material has been modified; for example, the Cain-Abel story originally told of a nomad (Kenite) victory over the agricultural Abel. Dr. Finkelstein's greatest literary hero is Second Isaiah, to whom he ascribes the whole of Is 40-66, regarding him as a Palestinian prophet who lived through the exultation of the Return and the disillusionment of the early reconstruction days.

Detailed criticism is impossible, but enough has been said to show how interesting and challenging the whole is. The deeper religious aspect of the endless conflict finds little place in this book—probably the omission was intentional. The most convincing part of the work (apart from the earlier chapters on Pharisaic doctrine) is that which deals with the post-exilic age. In the earlier portions of the history we have the impression that the whole is too 'sophisticated,' and that the author has read back into a society, whose political theory was embryonic, a point of view consciously

adopted only by a far more developed people. But, even if this be a fair judgment, the book is stimulating and scholarly, and may seriously affect future studies in Old Testament history.

BIBLICAL ARCHÆOLOGY: ITS USE  
AND ABUSE.

Within recent years many books unfortunately have appeared on Biblical archæology from the Fundamentalist point of view. These seek to use modern discoveries to support traditional views of the Bible and to censure the Higher Criticism. This volume, *Biblical Archæology: Its Use and Abuse* (James Clarke; 3s. 6d. net), by the Rev. George H. Richardson, Ph.D., Sc.D., Rector of Oswaldkirk, York, a scientist well known for his archæological scholarship, has been issued in condemnation of this tendency, and, although it has faults in its ultra-radicalism of treatment, it is a book of great value to all Biblical students. It is taken for granted by certain types of mind that modern excavation and research support of necessity the Fundamentalist views of the Bible, including such things as verbal inspiration and historical accuracy. Those who adopt this position do not distinguish, as Dr. Richardson shows, between an illustration and a confirmation (or 'proof'), and in their too eager efforts to defend the Scriptures they are sometimes deliberately misleading. Their disapproval of all Higher Criticism, which after all is a necessary study dealing with the date and literary nature of the books of the Bible, is unreasonable, for so far as the Biblical records are a human production (*i.e.* apart from the truth they contain) they are surely open to the critical examination of scholars, and the same methods of scrutiny must be applied to them as are applied to all ancient records. The idea, too, that archæologists and Higher Critics are sworn enemies is, to say the least, absurd, for some of the world's foremost archæologists are among the Higher Critics. All this Dr. Richardson points out in clear-cut incisive language, and it would be well that it should be taken to heart.

It needs to be stated, however, that the earlier date of the Exodus (*c.* 1445 B.C.), as well as the identity of Amraphel with Hammurabi (Gn 14), are not theories of the Fundamentalists any more than of the Higher Critics, though the author associates them entirely with the former, and in his desire to expose Fundamentalism even devotes several pages to combating these theories. Many of the most advanced Higher Critics and most

prominent Old Testament students are convinced that the earlier date of the Exodus is the correct one, and the usual trite objections urged against it in the volume have been repeatedly answered by outstanding scholars who are by no means Fundamentalists. Similarly, Dr. Richardson's methods of calculating Biblical chronology will not be accepted by all scholars. In answering Fundamentalism there is no need to advance other views, equally unreasonable. But, leaving aside these aspects of the volume, the author's efforts to bring about a proper mental attitude among the upholders of traditionalism deserve every success. The Bible does not need any unworthy defence, and Dr. Richardson has done well in drawing attention to this fact. The book ought to have a wide circulation.

#### MYSTICAL THEOLOGY.

An interesting and attractive volume has been issued by Mr. Stephen Hobhouse, M.A., under the title, *Selected Mystical Writings of William Law* (Daniel; 8s. 6d. net). The volume contains more than the title promises. It not only contains Selections from the work of 'our great English prose mystic,' but is also supplied with informative and useful notes, with quotations from the literature of mysticism; and more than that, the book is enriched with twenty-four short Studies of subjects treated in William Law's mystical writings and in those also of his teacher, Jacob Boehme, 'the greatest mystical writer produced by the Reformation,' and one who exercised a great influence on the English thinker.

Though William Law is widely known for his 'Serious Call,' it is in his later works that his characteristic mystical theology is to be found. And in the Selections which Mr. Hobhouse, who had already enriched the bibliography of mysticism with studies of William Law and Jacob Boehme, has so carefully and lovingly chosen, the endeavour is made 'to emphasize Law's treatment of the indwelling Christ in the soul, of His "atoning" life and death, of the wrathless love of God, and the profound doctrine of His "wrath" as suggested to him by Jacob Boehme.'

In the valuable Studies appended to the Selections Mr. Hobhouse seeks among other things to assess the debt of William Law to Jacob Boehme, whom Law himself speaks of as 'the heavenly, illuminated, and blessed.' It has been generally thought that the characteristic features of Law's later writings were almost entirely derived from those of the German

mystic. But in Mr. Hobhouse's view the extent of Boehme's influence upon Law has been exaggerated. Many of the ideas and doctrines attributed to Boehme are in essence part of a great tradition which can be traced through the course of Christian doctrinal and mystical writings. William Law was rightly compared long ago to 'a mystical bee . . . whose works are like so many honey-combs by him assiduously collected, formed, digested, and filled during a long life out of all the spiritual writers or mystic flowers, ancient and modern.'

We are indebted to Mr. Hobhouse for producing this volume, and for raising many points for further study and research. The spirit of the whole book is well expressed in the concluding words of the Introduction, in which the author trusts that the reading of the book 'will increase that faith in the reality of our unseen life in God, which alone can give meaning and permanence to our existence; will nourish a confident hope for the future of all mankind in spite of the dangers and disasters of the present time; and will enlarge the love, which, springing (perhaps unconsciously) from such faith and such hope, wins its abundant reward in losing itself to find itself again in the fuller life of the many and in the unity of the all-embracing Good.'

'Of the making of books on psychology there seems to be no end,' writes Dr. Richard D. Hollington in the Introduction to *Psychology Serving Religion* (Abingdon Press; \$2.00), and proceeds to add another. Its publishers claim that it is 'the first attempt to relate genetic psychology to religion in a comprehensive and systematic way.' This is an obvious overstatement, but the book certainly justifies its description as a practical guide to life adjustments. It is not a psychology of religion, but rather an attempt to use the findings of psychology in the service of practical needs. Its main divisions are Normal Adjustment, Maladjustment, and Readjustment, and under each heading we have a competent account of the matter and method of modern psychology with very definite hints on their application to the problems of ordinary people.

The book is on the same lines as the Rev. J. A. C. Murray's 'Introduction to a Christian Psycho-Therapy,' reviewed in these columns recently, one difference being that in the American book there is a very considerable amount of advice given to pastors and 'counsellors' for their conduct in handling 'cases.' Whether this is sufficient equip-

ment for such delicate and critical work is another matter. But the book before us certainly contains a great deal of knowledge and a great deal of common sense which are put at the disposal of those who are in the position of guides and helpers of others. It is a sound book, based on good authorities, and full of useful counsel.

In an attempt to do something for those whose knowledge of Church History is a blank from the Acts of the Apostles to the Reformation, Caroline M. Duncan-Jones has issued *An Outline of Church History from the Acts of the Apostles to the Reformation* (Allen & Unwin; 4s. 6d. net). She has acted merely as editress. The little book consists of twelve chapters, each by a distinguished scholar. Dr. Paul Levertoff writes on 'The Infant Church'; Cyril Bailey on 'The Background of Early Christianity'; F. N. Davey on 'The Early Church and Messianic Teaching'; C. H. Dodd on 'St. Paul and the Gentile Churches'; Dr. A. E. J. Rawlinson on 'Empire and Church'; Dr. N. Micklem on 'The Persecutions' and on 'Constantine'; Canon Raven on 'Church Growth and Leadership' and on 'Church Councils'; E. F. Jacob on 'St. Augustine' and on 'The Church and the Goths'; E. G. Selwyn on 'East and West.' Every chapter is well done and will repay reading. Yet the book, though unexceptionable in every part, can scarcely be considered satisfactory for the professed object. From St. Augustine to the Reformation measures a thousand years and more; we have only two chapters on that vast period. The type of reader in view will be puzzled to know why a Reformation was necessary.

*The Rise and Growth of the Congress in India*, by C. F. Andrews and Girija Mukerji (Allen & Unwin; 7s. 6d. net), is a handy volume, outlining the march of events in India from 1833 to 1920; all set down, somewhat dogmatically at times, as seen from the standpoint of the authors.

And if there are those who, if asked to name a really Christlike man, would at once write C. F. Andrews, there are others to whom he seems an irritating person, with a mind almost as opinionative and unfair as is that of his friend Gandhi.

No doubt both sides will see the man they think he is in this new book.

In any case, it is a handy volume, born out of an immense knowledge and a heartfelt love of India.

Two books have appeared simultaneously on

the Christian attitude to war, the one from the pacifist side, the other from the non-pacifist. The former is *A Catholic Looks at War*, by Natalie Victor (James Clarke; 2s. 6d. net). It is a very able statement of the pacifist case, passionately earnest and quite uncompromising so far as war is concerned. There is nothing particularly novel in her ideas except the fact that the writer is a Catholic (of the Anglican persuasion). This is her special contribution. To a Catholic all the world is sacramental, all things and all people. Also, his life is centred on the Altar and on the perpetual sacrifice. And, finally, he above all knows what real penitence implies in a social reference. All these Catholic facts make it sheerly impossible for a Catholic to take part in killing his fellow-men. Whatever we may think of this particular point, the book itself is one that challenges the Christian to think out the implications of his faith.

The other book, *Christian Non-Pacifism: A Study of the Mind of Christ Concerning War* (Blackwood; 3s. 6d. net), is a rarity. The pacifists have produced a large literature, but the other side has written very little. The present book, from the pen of the Rev. John Muir, B.D., Hon.C.F., a minister of the Church of Scotland, is therefore all the more interesting. It is an exceedingly able work—fair, competent, and thorough. He takes up the pacifist arguments one by one and gives his reasoned answer to them. Was it, for example, a sin for the Abyssinians to resist the Italian invasion by force? Was it a sin for the Dutch to resist Philip of Spain? These are pointed questions, but they are not the substance of Mr. Muir's book. He frankly examines the teaching and example of our Lord, and finds his real ground in these.

We have had pleasure in receiving a copy of the second edition of Claude Houghton's *The Kingdoms of the Spirit* (Daniel; 5s. net), a work by a versatile author who is perhaps best known for his Plays, and the first edition of which (published some fourteen years ago) we commended for its high literary quality and its deep and sensitive spirituality. The 'Kingdoms' in which it moves are those of Self, Belief, Vision, Law, Imagination, The Miraculous, The Invisible, and Love.

*The Last Word in Prophecy*, by Mr. C. E. Douglas (Faith Press; 18s. net), is a laborious and remarkable book. It is declared in the sub-title to be 'a study of the revelation of St. John the Divine,' but it is very much more than that. The writer has made a painstaking study of apocalyptic literature

and prophetic symbolism. He has dipped deeply into astrology and the religio-scientific concepts of the ancient world, and he brings an enormous mass of curious and interesting lore to bear upon the elucidation of the visions and symbols of the Apocalypse. One of the chief merits of his work is that he shows how the leading apocalyptic ideas run through the whole of prophecy and have affinities with corresponding ideas in the religion of Babylon. The book runs to over six hundred closely printed pages, and it is not to be thought that in so huge a mass of material all the judgments expressed and the theories advanced should meet with acceptance, but no serious and critical student of the Apocalypse can afford to neglect this book. Of the religious value of the Apocalypse the writer has the highest estimate. 'Whatever the date and whatever the immediate objective of *Revelation*, it is certainly the most wonderful book ever written, and the place which it holds in Christian devotion is thoroughly justified. Except in the actual words of our Saviour, nowhere else is there such a message of hope—nowhere such an assurance of faith—nowhere such a message of calm confidence in That which lies behind. It is the Voice of Time echoing the Eternal Gospel, the Vision of the New Creation thrusting through the Old, the Watchman's cry at the rising of the bright, the Morning Star.'

When Lord Gifford in 1887 bequeathed money for the endowment of the now famous Gifford Lectures in the four Scottish Universities he defined his purpose as being 'the promoting, advancing, teaching, and diffusing of the study of natural theology, without reference to or reliance upon any supposed special exceptional or so-called miraculous revelation.' This purpose has been very variously interpreted, and by none more surprisingly than by Karl Barth in his lectures delivered in Aberdeen University in 1937-1938 on *The Knowledge of God and the Service of God* (Hodder & Stoughton; 12s. 6d. net). When Professor Pfeiderer, one of the first Gifford lecturers in Edinburgh, delivered a serious attack on the Christian faith, it was declared to be an intolerable situation that in the Christian Universities of Scotland there should be a lectureship under which it was competent to attack the Christian Faith, but not to defend it, and a formidable reply to Pfeiderer was made in lectures by Principal Rainy, Professors Marcus Dods, Charteris, and Orr.

Karl Barth had gone to the opposite extreme. He is the last man in the world to 'advance, teach, and diffuse' natural religion, for he has no belief

in its possibility. He justifies his Gifford Lectures by the curious argument that the so-called natural religion exists only as a negation of revealed religion, and may therefore be stimulated to new activity when brought face to face with a challenging exposition of its opposite. Accordingly he chose for the subject of his Lectures the Scottish Confession of 1560. In expounding it he gives a powerful and illuminating presentation of the Reformed Faith. The older generation in Scotland, brought up on the Shorter Catechism, may find here little that is positively new, but in sharp contrast to the general trend of modern thought it contains much that is wholesome and invigorating. It will hardly be denied that the Church of to-day could do with a little more iron in its blood, and perhaps also an infusion of what Dr. Marcus Dods was wont to call 'bone-producing Calvinism,' and these Lectures are well fitted to supply it.

A useful Introduction to Christian Ethics comes from the pen of the Rev. T. C. Hammond, M.A., Principal of Moore Theological College, Sydney. It is entitled *Perfect Freedom* (a title which is a warning against a legalistic conception of Christian conduct), and is published at the moderate price of 5s. by the Inter-Varsity Fellowship of Evangelical Unions, London. Appended to the book is a series of Questions designed in particular for use in study circles.

The introductory chapters deal with the history of Natural Ethics and with the psychological and philosophical problems involved. Then comes the more specifically Christian treatment of the subject under discussion. The distinctive claims of Christian Ethics are considered, and the moral life is expounded from the Christian standpoint in its personal and social manifestations.

Throughout the work the authority of the Bible is stoutly affirmed and the evangelical note clearly sounded. There is also evidence throughout of careful study and close thinking. But a more arresting arrangement of the material would be desirable, and a crisper and more arresting literary style. None the less the book is well worthy the attention of the Christian preacher or teacher. In these days it is particularly important that the Christian moral message should be commended with force and intelligence.

It is refreshing to find a Professor in Yale Divinity School, or any Professor, kicking up his heels as it were in a serious work. The book is *The Acts of the Apostles in Present-Day Preaching* (John M'Callum ;

6s. net), and the Professor is Dr. Halford E. Luccock. The publishers really anticipate our frivolous remark on the jacket of the book when they say that 'Dr. Luccock uses the Book of Acts as a springboard from which he leaps across nineteen hundred years into the midst of our own confused and complex world.' But the book is a most interesting and suggestive one. The writer goes over Acts page by page, selects striking phrases and gives his exposition even more striking headings. For the text, 'By Many Proofs,' the heading is 'Bulletins All Day.' For 'The Upper Chamber' the heading is 'Above the Street Level.' 'Up in the Attic,' 'Multiply by Ten,' 'The Art of Standing Up' are others. What is set down under these heads is good and helpful. And we would suggest to hard-pressed ministers that they might get many an excellent suggestion for a children's sermon out of this book, and for other sermons as well.

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*Christ and the Created*, by Mr. Samuel Gorman (Marshall, Morgan & Scott; 2s. 6d. net), is an exposition of 'Christ's creed concerning the creature known as man.' It deals in a simple and Biblical way with the Christian doctrine of man in his sinfulness, his regeneration and his new life in Christ. While there is nothing very fresh or arresting in its pages it contains much that is sound and Scriptural, expressed with simplicity and persuasiveness.

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The Oxford Clarendon Press has done a great service to religious education by their issue first of all of the Clarendon Bible, and then of the School Clarendon Bible. The previous volumes of this latter series have already proved themselves in use. There are no better books for the middle school in existence, we should say. And now St. Mark and St. Luke have been followed by *The Gospel according to Saint Matthew in the R.V.* (Milford; 2s. 6d. net). This is in the capable hands of Miss B. K. Rattey, S.Th. No one who has read Miss Rattey's book on the making of the Gospels will be surprised to find that her new work is as competent, as well-informed, and as clearly and simply written. The Introduction contains all we need to know of the structure of the Gospels and of St. Matthew in particular, the last of the completed documents. The order of composition, Miss Rattey thinks, is as follows: Q, Proto-Luke, Mark, Luke (A.D. 75), and last of all Matthew (A.D. 75-85). It should be added that the notes are clear and helpful, and that the volume is enriched by some beautiful and illuminating photographs and a good map.

Students of modern eschatology will be interested in Dr. Charles G. Trumbull's *Prophecy's Light on To-day* (Oliphants; 3s. 6d. net). The author is a Fundamentalist well known in America through the 'Sunday School Times,' and his work may fairly be regarded as characteristic of his school. It is a statement of belief in the speedy return of our Lord, and presents all the characteristics which we have learnt to associate with such statements. We have the doctrine of the verbal infallibility of Scripture, the narrowing down of prophecy to specific prediction, instead of its expansion into an expression of eternal and universal truth as revealed by God to man. All the evils which are to usher in the Second Coming are rampant in the world to an unprecedented degree—a position with which many readers will sympathize, even if they question its historical accuracy. Frequent appeal is made to other writers, friendly and hostile, and the daily press is often cited as evidence of fact. Dr. Trumbull, however, even when he is attacking Modernism and Higher Criticism (which last he does not in the least understand), never descends to mere abuse, and always makes his reader feel that these things cause him more pain than anger. It must be freely recognized that his attitude and his convictions are based on a very deep and real love of his Lord, and an enthusiasm for the Kingdom, and even those who cannot accept his views will admit that this is one of the best of recent books on the subject, and that the Fundamentalist-Adventist position may never be better stated than it is here.

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We have had a number of good books in the 'Needs of To-day' series, but none better than, perhaps none so good as, the latest, with the curious title: *Can Human Nature be Improved?*, by the Rev. F. E. England, Ph.D., M.A., B.D. (Rich & Cowan; 3s. 6d. net). We did not expect much from such a title, and we were agreeably surprised by the range, interest, and ability everywhere apparent in the book. It is really a popular treatment of the deliverances of modern psychology in its application to human beings and their needs. Indeed, it is not psychology only that is drawn upon but up-to-date physiology, sociology and, if not theology, at least vital religion. It is a rich book, full of interesting and important facts and discussions. It is interesting and important, for example, that two present-day writers, both competent, are very doubtful about sterilization and especially sceptical of its utility, in view of ascertained facts.

Dr. England discusses human nature, physical,

mental and moral, its characteristics and limitations, its development, its problems, and its possible improvement through psycho-therapy, through spiritual healing and through a living faith. His aim may be said to be to show us the real facts about ourselves so that from that start we may go on to better things. All sorts of problems are canvassed—heredity, adolescence, maladjustments, social conflicts and others. And on all he has wise things to say. Indeed, it would be difficult to name a wiser book. We commend it especially to ministers, for it is full of guidance for pastoral work and of subjects for the pulpit.

An admirable little book on the findings of New Testament criticism has been written by the Rev. Dorothy F. Wilson, M.A., B.Litt., who is known best for her popular book on 'Child Psychology and Religious Education.' It is called *The Gospel Sources: Some Results of Modern Scholarship* (S.C.M.; 2s. net). It is largely based on the late Canon Streeter's great book, 'The Four Gospels.' Indeed, it is for the most part a popularizing of Streeter's views. And this gives a particular value to the book. Dr. Streeter was in the main stream of New Testament criticism, but he had original views also, in regard to St. Luke, for example, and as a result this small book gives us a fair account of the making of the Gospels generally, and of Canon Streeter's own contribution as well. It is, as we should expect, very well done, and Miss Wilson has done a real service in this matter to the general reader.

The enterprising editor of the Student Christian Movement Press is issuing a series of 'Crisis' booklets, the object of which is to help the average citizen, and especially the Christian citizen, to clear his mind about the issues involved in the present situation. The first two to reach us are, *The Crisis and the Christian*, by the Principal of Mansfield College, Oxford, Dr. Nathaniel Micklem, and *The Crisis and Democracy*, by Mr. Eric Fenn, Assistant General Secretary of the 1937 Conference on Church, Community, and State (S.C.M.; 1s. net each). Anything Dr. Micklem has to say on such a subject will receive respectful attention, because of his great ability and his high character. His booklet is an earnest plea for repentance and faith, and is written in a fine spirit. It will certainly

compel its readers to face the truth about themselves, which is probably the beginning of better things for more than themselves.

Mr. Fenn's book has also a fine spirit animating it and a passion for social righteousness which arouse our sympathy. It will not be received, however, with the same humility as Dr. Micklem produces in us. There are numerous statements in it which will at least arouse discussion. Here are one or two. The peace won at Munich was based on a defeat for the Western democracies *as decisive as if they had been defeated in war* (italics ours). We have publicly affirmed that democracy is no longer for us a thing worth fighting for. 'It may be that here we have decided, and that henceforth we belong to the Rome-Berlin axis and not to the democratic bloc.' And 'as long as our immigration regulations are as rigid as they are we remain as a nation morally bankrupt.' This is pretty strong meat, and will be found quite indigestible by many whose general sympathies would be with the writer in his plea for national integrity and social soundness. It is a pity the vigour of his language had not been slightly modified.

A second edition has just been issued of *The Jew and His Neighbour: A Study of the Causes of Anti-Semitism*, by Mr. James Parkes, M.A., D.Phil. (S.C.M.; 3s. 6d. net). The treatment of the Jews from the time of the Diaspora is described in detail. And then in a series of vivid chapters the author discusses the religious, economic, political, and racial elements in anti-Semitism. In an extraordinarily interesting analysis we have an account of the causes of German anti-Jewish feeling. It is based on two grounds, one the identification of the Jews everywhere with democratic and even revolutionary parties; and the other, the existence of a Jewish 'race' or 'blood' antipathetic to the Aryan. These are the sources of Hitler's anti-Jewish movement. The Jew is a Bolshevik and the Jew is an alien. And in addition, the Jew had obtained a strangle-hold on German finance and the German press and education. Dr. Parkes discusses all the questions that are at present before the world, and above all, What is to be done with the Jew? And how is anti-Semitism to be ended? The book is the product of much research, and is itself a profoundly interesting and valuable contribution to a world-problem.