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Literature.

EZEKIEL.

It is now well over a quarter of a century since Messrs. T. & T. Clark announced that Dr. G. A. Cooke had consented to write the commentary on Ezekiel in the famous *I.C.C.* series. Since then Canon Cooke has done a life's work as Regius Professor of Hebrew at Oxford, and the combination of academic and ecclesiastical duties has prevented him from giving to this book the final form that he would wish it to have. Now, in the early years of his retirement, we have at last before us the fruits of the labours of a lifetime—*A Critical and Exegetical Commentary on the Book of Ezekiel* (T. & T. Clark ; 20s. net). From time to time we have had hints of the writer's views on some of the problems presented by the book, and we warmly welcome the completed volume. We cannot regret the long period that has been spent over this great task. Ezekiel has received more attention than almost any other part of the Old Testament in recent years, and we have seen a number of theories rise and fall even in the post-war period. It may safely be said that the world of scholarship would have been seriously impoverished if Dr. Cooke had issued his commentary ten years ago. As it is, he has been able to study and appraise a great many important suggestions which have been made by various scholars. He has brought to them a sober judgment, conservative but not too much so, and has submitted them to thorough and discriminating scrutiny. Even where not convinced, he has been ready generously to admit the merits of any theory propounded. The only recent volume on Ezekiel which has not been taken into account is Bertholet's commentary in the *Handbuch zum Alten Testament*, and that appeared almost simultaneously with the English scholar's work.

It is, naturally, impossible to enter into detail in speaking of Dr. Cooke's work. Suffice it to say that he is quite in line with the modern view of the structure and history of the prophetic books in general, that he makes a clear distinction between the poetical and the prose portions of the book, rightly attributing the origin of the latter to the deliberate writing down of the prophet's words and experiences. He recognizes the ecstatic nature of Ezekiel's inspiration, and refuses to accept any conclusion based on a denial of the supernatural. While admitting that there are later accretions in the book as it now stands (particularly in chs. 43–48), he rejects the theory that Ezekiel was never in Babylonia at all (held, for example, by James Smith and Herntrich), questions the soundness of Kraetschmar's view of the double text, and eschews both Hölscher's drastic criticism and Torrey's fantastic reconstruction of the history of the book. The exegesis is as sound as the criticism, and the many unpleasant things which Ezekiel has to say are handled with both frankness and tact. In spite of the enormous mass of detail which such a commentary necessarily involves, we get a clear and living impression of the prophet and of his message. The textual and philological notes are full and lucid, always marked by a meticulous accuracy. Some readers will feel it a drawback in the arrangement of the book that these two classes of notes are not separated from one another. This may be due to the need for economizing space, and the same reason may account for the absence of a bibliography. It should be added that the book contains some admirable plans of the Temple as envisaged by Ezekiel, though Dr. Cooke wisely avoids trying to reproduce the cherubim-chariot. The volume as a whole is a notable contribution to Old Testament studies, adding distinction to British scholarship, and a worthy summary of the life-work of a really great scholar.

THE SPIRIT OF METHODISM.

In the Fernley-Hartley Lecture for 1937, under the title of *The Spirit of Methodism* (Epworth Press ; 6s. net), the Rev. Henry Bett, M.A., Litt.D., of Handsworth College, Birmingham, has made a detailed study of the religious experience of John Wesley, and of the special contributions which Methodism has made to religion, theology, literature, and social progress. He has also sought to trace the relation of Methodism to the past, and to estimate its prospects as a religious community in the future. The best chapters are undoubtedly those which discuss the contributions of Methodism to the life and thought of the last two hundred years. Packed with valuable information, and written in an attractive and forceful style, these four chapters grip the attention of the reader, and make it difficult to put the book aside. In estimating the theological contribution of Methodism, Dr. Bett shows that Wesley and the early Methodists

grounded religion and theology in the fact of experience. He finds the second contribution of Methodism in the fact that 'it made an end of Calvinism, for all practical purposes,' and the third in the new emphasis it laid upon the doctrine of sanctification and in the new exposition which it gave.

Dr. Bett sees the literary contribution in the matchless hymns of Charles Wesley, and in the prose writings of John Wesley and of the early Methodist preachers. Particularly fresh and arresting are his conjectures of how the founder of Methodism would have written in his 'Thoughts upon Slavery' if he had copied the style of Addison or of Samuel Johnson. 'No unprejudiced jury of literary men,' he claims, 'would deny that Wesley's *Journal* is one of the most important and one of the most interesting books of the century, and that his prose style is as powerful and precise an instrument as Swift's; that Charles Wesley is the greatest of all English writers of devotional verse, and that his hymns are really a landmark in the renaissance of English poetry.'

The treatment in much the greater part of Dr. Bett's fine book is admirable, both in presentation and in matter, but his study of the relation of John Wesley to the past is open to the objection that he so overstresses the Moravian and Pietist influences that less than justice is done to his heritage from the English Church. Dr. Bett is also so much on his guard against recent attempts to emphasize the more Catholic elements in the teaching of the Wesleys that he fails to consider the significance of the hundred and sixty-six 'Hymns on the Lord's Supper,' with the Preface from Dr. Brevint's 'The Christian Sacrament and Sacrifice,' which reached its *tenth* edition in 1794. His contention is that Wesley's attitude was mainly pragmatic. 'He found that, as a matter of fact, these hallowed rites brought blessing to the believing soul, and therefore he urged them upon his people. That is the truth, and practically the whole truth, of the matter.' Surely, this is a patent under-statement!

In estimating the future development of Methodism, Dr. Bett shows himself doubtful, on the whole, about Reunion. 'There is no great future for Methodism,' he says, 'if it becomes characterless and colourless, and practically indistinguishable from the other evangelical communities. But there is a great future for it if it will be faithful to its own peculiar genius.'

JUDAISM AND CHRISTIANITY.

During the winter session of 1935–36 a course of lectures was delivered at King's College, London, on the Age of Transition from Judaism to Christianity, by Dr. W. O. E. Oesterley, Professor E. O. James, Mr. Herbert Loewe, and Professor S. H. Hooke. They have now been published by the Sheldon Press (the Preface is written by Dr. W. K. Lowther Clarke) as the first volume of a series called 'Judaism and Christianity'—*The Age of Transition* (10s. 6d. net). It is right that this should be done, for the lectures deserve the widest possible audience, and form a very important contribution to the study of both the religions concerned. The names of the writers in themselves would have been an adequate guarantee of the excellence of the work. Dr. Oesterley contributes four lectures on the general historical background, the Wisdom and Apocalytic writings, and on the belief in angels and demons. He has long been known as the leading authority in this country—possibly in Europe—on three of these subjects, and shows himself to be equally at home in the general background. His work is a marvel of compression, simple and clear, of the vast mass of knowledge at his disposal, and, while he has added little that is new to what he has written already on these matters, it is a real advantage to have a restatement. Professor James's chapter on religion in the Græco-Roman world should be compared with such a book as Dr. T. R. Glover's 'Conflict of Religions in the Early Roman Empire'; in this essay the reader will find especially valuable the account of Orphism and other types of 'Mystery religion.' The other two authors are, perhaps, not so well known to the Christian public, in spite of their high standing among specialists, and their work here is of remarkable interest. Mr. Loewe represents the same enlightened type of Jewish scholar as did his predecessor in Cambridge, Dr. Israel Abrahams. His study of Pharisaism raises a number of curious questions. The outstanding problem is the relation of Jesus to the Pharisees as depicted in the Gospels. As Abrahams and Montefiore have helped us to realize, the genuine Pharisaic teaching, as it has come down to us in the Talmud, was in harmony with that of Jesus on almost every point, even in matters where the Gospel record represents them as being most at variance. Mr. Loewe utters a solemn warning against rash generalizations; the Pharisees who took counsel with the Herodians against Jesus were far from being typical of their sect. Indeed, Mr. Loewe

goes so far as to hint at the possibility that it was not really Pharisees at all, but Sadducees with whom Jesus came into conflict. But Mr. Loewe's attitude towards Jesus is even more striking than his defence of the true Pharisaism, and it may be said that he goes as far in his appreciation of Jesus as it is possible to go without actually becoming a Christian. Pages 160 ff. should be read and studied by every one who wishes to get a clear light on Jesus as He was. Professor Hooke's three chapters are equally illuminating. In those on the way of the initiate and Christianity, and the Mystery religions, he discusses a problem with whose outlines most readers will be familiar, though there is much here that will be new to them. The conclusion reached is that, mainly owing to their Jewish ancestry, we cannot ascribe to the Mystery religions any serious influence on Christianity, though their vocabulary was used by New Testament writers with some freedom. It is in the last chapter of all that Professor Hooke reaches his greatest height, as he discusses the emergence of Christianity from Judaism. Here we have a brilliant summary of the spiritual history of Israel, leading up to a devout and sympathetic interpretation of Jesus, with special stress on the part which the Cross played in His thought. The chapter forms a fitting climax to an extraordinarily interesting and important book.

AN IMPORTANT BOOK FOR RELIGIOUS TEACHERS.

We have used the word 'important,' but we might have used an even stronger word for a new book on the reading and teaching of the New Testament—*The New Testament: A Guide to Bible Reading for Schools and Colleges for the Use of Teachers and Pupils*, by Mr. A. C. Toyne, M.A. (Lutterworth Press; 8s. 6d. net). The book is an ambitious one, but with a noble ambition, to make the New Testament intelligible and credible to young people, and especially to commend the gospel in its fulness to them. It is 'a text-book on the Christian Religion founded on New Testament Study.' The author pays a compliment to youth when he says that his work is chiefly designed for boys and girls of fourteen to eighteen years of age, for this large volume discusses the deepest questions of religious thought in a thorough manner. He assumes a certain knowledge of facts, and discusses the religious significance of these rather than the facts and events themselves. He also generously assumes that boys and girls who can learn the meaning of expressions like gerundive, isobar, congruency of triangles can also learn the meaning of words like immanence, eschatology, sanctification, and logos.

The first part of the book deals with the religious content and literary problems of the Synoptic Gospels, Acts, Romans, and St. John. It contains two sections on the religious and ethical teaching of Jesus, in which with admirable frankness and freedom from tradition the author states and discusses some of the acute problems raised by Jesus' words. A section on the literary characteristics of the Synoptic Gospels gives a sufficiently full account of their historical trustworthiness. The same treatment is given to Acts. A long chapter of fifty pages furnishes a summary of the contents of Romans, and one nearly as long deals with St. John. The second part of the book contains summaries of the other New Testament books, with general remarks on their value and teaching.

This bald summary of a remarkable book gives little indication of the rich material it offers to the teacher. The sincerity and freshness with which the acute points of our Lord's teaching are handled, the clearness with which the critical issues in the Fourth Gospel are stated, and the admirable description of the gradual way in which belief in the Incarnation came to the New Testament writers, may serve as examples. One feels that Mr. Toyne has gone to the New Testament and looked at it with his own eyes. It would be a heartening thing to think that such a book as this will actually be used in schools. At any rate no book of recent times is more calculated to promote real religious education as distinct from the teaching of 'facts.' We most warmly wish it a wide influence in the educational world.

THE TOTALITARIAN STATE.

Religion and the Totalitarian State, by Sir Charles Grant Robertson, C.V.O., M.A., LL.D. (Epworth Press; 2s. 6d. net), is a reprint and enlargement of the Beckly Social Service Lecture for 1937, in which the author has analysed the principles of the Totalitarian State and of religion respectively, and has attempted to show the possible relation between them. His main thesis is that it is impossible for any religion worthy of the name to submit to the claims of the Totalitarian State to be a transcendent entity of absolute value with a right to the unqualified allegiance of its subjects, without being false to the essential obligations of religion. Christianity implies a belief in the Divine government of the universe, and regards the State as part, but part

only, of the order consequent on that government. For the Christian the individual human personality has supreme value, and cannot be sacrificed at the behest of the State. He believes further in a Kingdom of God, with which even the most perfectly organized human society cannot be forthwith identified. The autonomy of the Church is inherent in its very nature, and can only be recognized, and not conferred, by the State. The Church does not, indeed, claim to be an *imperium in imperio*; its authority belongs to a different sphere, that of the individual conscience and the relation of the human soul to God, in respect of which it can brook no interference from the State.

The consequence of these contrasts, according to the author, is a challenge to the Christian Church which it 'cannot evade without committing suicide.' It must resolutely oppose any attempt of the State to dominate education, as well as all the other agencies of propaganda, so greatly increased by modern invention, which have as their aim the complete control of the thought-life of the citizens. The Church must show also that sheer nationalism and racialism are a travesty of Christianity. In order to fulfil its function the Church must, above all, close its ranks: 'divide and defeat,' says the author, 'is a fatal gift to present to your opponents.' Finally, the Church must not be faint-hearted, and sell her birthright for an accommodating peace by saying that Christianity has to do only with the concerns of the individual, and need not involve itself in matters affecting the community. The Church exists as a society or not at all, and as a society it must save civilization even at the edge of the abyss. If the lecture had been published within the last few days, Sir Charles Robertson might have quoted appositely from the Manifesto of the Evangelical Churches in Germany, read from their pulpits on Sunday, September 5, in which they demand 'full freedom to preach the undiluted Gospel,' and state that at the present time 'a Church conscious of doing its duty is treated in large parts of the Fatherland as an enemy to be fought and destroyed.'

A really delightful book of essays comes from a preacher and writer who, though an American, is very well known and much appreciated on this side of the water—*The Civilized Mind:* Forest Essays, second series, by Lynn Harold Hough, Dean of Drew Theological Seminary (Abingdon Press; $2.00). Dr. Hough may be described as a religious humanist. He is a man of letters who is at home in theology, and in these essays he contends that real humanism must find its completion in the gospel. He sets this forth in a brilliant example in his essay on Paul Elmer More, who is apparently one of his heroes. Another is Professor Babbitt, and these two names crop up in many of the essays. They are not as well known here as perhaps they ought to be, but Dr. Hough's references to them and their writings awaken our curiosity and may lead many to make their acquaintance.

The essays in this volume are of a miscellaneous character—'Books on my Study Table.' 'The Intellectual Life of the Preacher,' 'The Queen of the Sciences in our Time,' 'Liberty and Law'—but they all bear on the main theme, the crying need of our time for the Christian message. Dr. Hough is severe on the average American preacher and on the moral and spiritual condition of the age. The 'civilized mind,' the mind of Plato, Virgil, Shakespeare, Goethe, Sainte-Beuve, Matthew Arnold, is almost extinct, and can only be resuscitated by the quickening power of faith. How sympathetic and understanding Dr. Hough can be, on the other hand, is revealed in a perfectly charming essay on 'Britain through American Eyes,' the insight of which is matched only by its generosity.

What is the relationship between culture and religion? How are secular activities related to religious activities? The Church has always found in the trivial round, the common task, the sphere of discipline and service. But what of the other activities we *choose*—art, literature, science, the novels we read, the plays we see, the games we play? What is the relation of all this to religion? How far is culture involved in the religious life? These are the questions dealt with in the latest Swarthmore Lecture on *Religion and Culture*, by Miss Caroline C. Graveson, B.A. (Allen & Unwin; 2s. 6d.; paper, 1s. 6d. net). Emphasis is often laid on the simplicity of the Christian life, on the irrelevance of learning to the Kingdom of God. And we need to be clear about the place humanism and culture play in our religious life. They have been divorced far too long. And, as Miss Graveson contends, one of our urgent needs is to 'enlarge the country of God' so as to compass in it more of the interests of life. This is fully in accord with the Quaker doctrine of the sacramental life, and the book before us may be regarded as an intelligent exposition of modern Quaker principles.

Professor A. Campbell Garnett, M.A., Litt.D., of the University of Wisconsin has written *Reality and*

Value, which he describes as 'an Introduction to Metaphysics and an Essay on the Theory of Value' (Allen & Unwin; 12s. 6d. net). As an introduction to philosophical studies it will serve students admirably. We do not mean that it is a book only for beginners. But it gives such a lucid and readable account of various theories which it is of consequence to know, that the student will find himself soundly instructed and wisely guided into the heart of philosophical discussion. The writer's main interest is in the theory of values; but because he believes that we are aware of the reality of values in precisely the same way as we are aware of the reality of other things, and that our knowledge of mind is as direct and reliable as our knowledge of the material world, he begins with Epistemology, analysing the process of knowledge in general. His most important contention is that our knowledge of God and of the good rests upon a direct acquaintance as unequivocal as in the case of our knowledge of the self and the world.

The style is simple and the argument is developed by easy stages, and altogether we can most cordially recommend the work.

Fourteen years ago there appeared in German a small book which has exercised a profound influence. It was written by Martin Buber. Mr. Ronald Gregor Smith has translated it into English—*I and Thou* (T. & T. Clark; 2s. 6d. net). We congratulate Mr. Smith on the felicity of his translation. We are grateful, too, for the excellent introductory chapter in which he sets forth both the essentials of Buber's teaching, and the wide range of influence which Buber's little but pregnant work has exerted. If we may make one suggestion, it would be that in the next edition, which we hope will be called for soon, a short account might be given of Buber himself; for we are fairly certain that to many in this country next to nothing is known of him. Buber, as the book reveals, is a mystic, a poet, a profound philosopher, and a deeply religious man. Never, except in Pascal's 'Pensées,' has philosophical thought been expressed in this way. The book is written in short paragraphs, not disconnected but separable. The style is poetical, and the whole is mysticism in the best sense. Buber's main position is that there is a vital difference between a man's attitude to persons and to things. But inevitably to man another person becomes an object—'thou' becomes an 'it.' God, however, is a 'Thou' which never becomes an 'it'; God may be only 'addressed' never 'expressed.' The influence of this distinction is very clearly traceable in Karl Heim.

I and Thou is one of the books that will live and prove life- and light-giving.

Books of prayers for young people often disappoint, sometimes because of the unsuitable language employed, and sometimes because the thought is not what would naturally enter a child's mind. It seems as difficult to write a prayer for children as to make an appropriate address for them. However, *Prayers for School Use*, by Mr. C. M. Fox (Lutterworth Press; 2s. 6d. net), is somewhat exceptional, both in sentiment and language. The prayers are brief (an indispensable quality), and simple and comprehensive. The rubrics are for special occasions, all sorts and conditions of men, mental and bodily vigour, faithful service, our relations with God and victory over sin, and a right relation with others. There are suitable readings after each prayer.

King of Kings, a Devotional Commentary on St. Matthew's Gospel, by the Rev. Hugh C. C. M'Cullough (Marshall, Morgan & Scott; 2s. 6d. net), is constructed on the basis of the Coronation of King George. The ceremonial of the Coronation is used to illustrate our devotion to the King of kings. Chapters are devoted to the Royal Proclamation, the Divine Sovereignty, the Crown Jewels, the King's Keys, and so on. The symbolism is obvious, and the exposition is full of devout and edifying insight.

Clever but not always convincing is the verdict we feel constrained to pass on Mr. F. Hugh Capron's answer to Spiritualism set forth in *The Highway to Heaven and a Byway to Nowhere* (Methuen; 5s. net). The highway is the orthodox Christian faith as founded on Scripture; the byway is Spiritualism. Mr. Capron is persuaded in his own mind that Spiritualism is a dangerous rival to true Christianity, and devotes his keen critical faculties to showing its unsatisfactory nature. He limits his view, however, mainly to one widely circulating spiritualistic book which attempts to conserve all the Bible narratives by giving a spiritualistic interpretation. Thus when the Bible says 'God spake to' a prophet, the interpretation is that the prophet's spirit-guide revealed. Mr. Capron has no difficulty in showing to what absurdity as well as violence to the Scripture such a treatment leads. He thinks and says that Spiritualists can logically believe in no Spirit save discarnate human spirits, and in consequence God has disappeared. The trouble is that no Spiritualist we have met would ever agree that

such was actually his view of Spirit. Yet the book is far from being without value, and we commend a perusal of it to any tempted to desert the 'highway for the byway.'

Guidance about public prayer and the celebrating of Holy Communion is given to ministers of the Anglican Church in *Liturgy in the Parish*, by members of the Alcuin Club (Mowbray; 2s. net). This is the first volume of 'Alcuin Leaflets,' each of which (here bound together) can be obtained separately. The chapter headings will indicate the contents of the volume—Praying with the Church, The Consecration of the Eucharist, English Use, The Parish Eucharist, The Catholic Altar and Processions. Much interesting and useful detail is given on the various topics.

In the 'Needs of To-day' series, Father Martindale, S.J., has produced a little book, *Does God Matter for Me?* (Rich & Cowan; 3s. 6d. net). It is not exactly an apologia for faith. That is provided in Dr. Alington's 'Can We Believe in God?' It deals mainly with the consequences which such a belief has in human life. But as a matter of fact Father Martindale cannot keep his hand off the main problem of belief. And one of his chief points is that man can find certainty of God's existence by the exercise of his reason. He rightly protests against the modern belittling of reason, and the tendency to base faith on intuition or some other non-rational function, and on this point he is very definite and convincing. But the substance of his book has to do with the effects on ourselves of belief, and there are chapters on God Paramount, God our Rescuer, God our Enrichment, God controlling Me, and God and Human Society.

One of the charms of this book is its discursiveness. The writer roams over all fields, dealing with Freud, Marx, and other sponsors of heresies, and he makes it all relevant to his main theme. He was asked by the publishers to make his book practical, popular, and personal. And it is all three. Indeed, it is written in an easy, conversational style that makes it a pleasure to read. It would be difficult to find a better guide to inquiring minds that are not accustomed to grapple with academic language, but want real thinking expressed in familiar terms. Father Martindale does not write as a Roman Catholic, but there is the usual 'Nihil Obstat' and 'Imprimatur,' and the books suggested for further reading seem to be Romanist publications. But this ought not to deter any reader from the study of this racy and helpful volume.

In *Recent Psychic Experiences* (Seeley, Service; 5s. net), Mr. E. A. Reeves gives an account of 'manifestations' he received at various times. He was till lately map curator and instructor in surveying to the Royal Geographical Society. For many years members of practically all exploring expeditions that have left our shores have received instruction from him, including those of Scott and Shackleton. He thus has had a scientific training, and may be regarded as not too credulous. In his book he tells us of visions and communications that gave him information otherwise unobtainable. He saw his mother and heard from her both directly and indirectly. He was told about the anxiety of a sister to see him by a medium who apparently could read his sister's mind. And in many other ways he was brought into contact with the Unseen. Those who are interested will find the evidence for all this set down with modesty, but also with firm conviction. One thing ought to be stated. Mr. Reeves, unlike many spiritualists, is a Christian in the full sense by belief.

The Patience of God, by the Rev. A. H. Thompson (S.P.C.K.; 3s. 6d. net), is a book of devotional meditations of a rare quality. In successive chapters on the Divine patience in the universe, in revelation, in grace, with man, with the soul, and then on human patience with ourselves, with one another and with God, the writer leads the reader to 'green pastures and waters of comfort.' The book will be a good gift to the sick, the sorrowful, and all who find life hard. But indeed, as we all need the patience of God, it is a book for everybody. Mention must be made of the beautiful prayers at the end of the chapters, and also of the fineness of the writing.

Mr. J. F. Mozley, M.A., is convinced that William Tyndale is a man who has never yet received his due, whose 'reputation has been at the mercy of ignorance and partisanship.' So he has set himself to a fresh study of all available sources from which the authentic details of the life and work of 'a great Englishman and a great Christian man' may be gathered, and has given us a truly noble account of him in *William Tyndale* (S.P.C.K.; 12s. 6d. net). He tells us that even this work is not the final record, but we are sure that for a considerable time to come it will be the standard work of reference. Tyndale's interesting and finally tragic story is here set forth in felicitous style, and for every fact full evidence is produced. Facts long concealed in State Papers or buried in learned magazines are here

resurrected and made known to the reading public; to give only one example, we get notice of a letter in Tyndale's own hand which had reposed unread amid the archives of the Council of Brabant for more than three hundred years. All who are interested in the Reformation, and more especially in our English Bible, will turn with avidity to this learned, fascinating, and reliable account of one whose name deserves to be held in everlasting and grateful remembrance.

During last autumn a group of friends met in Westminster to consider the possibility of taking some steps towards making more effective in relation to problems of the day the great body of Christian feeling which exists in all classes of society. It was decided to promote as far as possible the study of some of the chief contemporary problems with a view to reaching a body of agreement on which action could be taken. A manifesto was issued and received a fair measure of publicity. The Archbishop of York was one of the group, and he has written a brief pamphlet, *Christian Democracy* (S.C.M.; 6d. net), to set out more fully what was in the minds of those who approved the manifesto. The main purpose of the booklet is to show the intrinsic kinship between the ultimate intuitions of the Christian faith and the attitude towards life which is expressed in and encouraged by reliance on reason. One conclusion is that democracy is best fitted to carry into human affairs the Christian conception of man, and also that democracy can only survive if it is Christian. But the principle is illustrated in other ways, in the individual's relation to society, in regard to our attitude to war, and also in our relation with the present social structure. The argument is luminous; and Dr. Temple's essay should receive wide attention.

Everything that Professor Reinhold Niebuhr writes is of great value, and his Burge Memorial Lecture for 1937 is specially timely. It bears the challenging title *Do the State and Nation belong to God or the Devil?* and is published by the S.C.M. at the price of sixpence. It is therefore within the reach of all, and we should like to see it in the hands of a great multitude in all lands. Professor Niebuhr's own answer to his own question comes to this—in both nation and State there is something of God, but far too much of the Devil. The State needs power, any pacifism which is so radical as to renounce all power can lead only to sentimental individualistic anarchy. But the craving for power is man's perennial temptation, and power inevitably tends to displace justice. The popular pacificism which would substitute 'spiritual' power for violence cannot guarantee that in wielding 'spiritual' power a nation or State or class would not likewise do violence to justice. The Papacy is the outstanding historical instance. To solve the problem of power is not easy. The existence of a strong and real democracy keenly critical of those into whose hands power has been entrusted will be useful, but negatively rather than positively. Better will be the recognition and acknowledgment of a Divine Majesty which transcends all temporal sovereignties. Ideally Christianity does this, and teaches this; but the Church has only too often been corrupted into subservience to nationalism. The prophet too easily becomes the priest; not a keen critic of what is, but the defender of the established system.

There has been a pause in the spate of books about modern psychology. But in *Psychology: The Changing Outlook*, by Professor Francis Aveling, M.C., D.Lit., D.Sc., Ph.D. (Watts; 2s. 6d. net), we have one from the competent hand of the Professor of Psychology in the University of London, and we naturally expect something of a special quality and authority from such a source. The book is one of a series, 'The Changing World Library,' that is apparently intended to have a popular appeal. Dr. Aveling has not yielded to this idea so far as to make his book easy reading. The book is a serious effort to present to serious readers the present situation in the psychological world, and that is not easy in the limited space allowed him. One result is that there is a lack of definite illustration to make the argument grip, and also of criticism of the various theories. The book is expository, not critical, but it would have been more useful if Dr. Aveling had revealed his own mind more freely. Psychology is in an extraordinary state of confusion at present. There are nearly as many psychologies, or schools of psychology, as there are instincts, and some of them are flatly contradictory in essential matters to others. The inexperienced reader may be warned that some of the theories expounded here are open to very real question, and he should supplement the exposition by further study. But with these qualifications it may be said that a very fair and (within limits) sufficient account is given here of the different psychological theories, and also of the applications of these to industry, education, medicine, and criminology.