

Mersch, and T. G. Wayne, all of which are readily available in English, not to speak of the classical Catholic moral theologians. And Father Martindale once wrote a book called, 'The Difficult Commandment,' which may be recommended to those for whom Mr Landau's good intentions are not enough. X. Y.

A HANDBOOK OF SOCIAL PSYCHOLOGY, by Kimball Young (International Library of Sociology and Social Reconstruction; 21s.)

As a bedside book for those who favour miscellanies of fact rather than of fiction, this book may be cordially recommended. In it will be found an assortment of information, of news and views, of curiosities of human behaviour and belief, which must appeal to anybody with a modicum of curiosity and love for gossip.

Its claims to be a scientific handbook are more open to question, despite its learned dress and title, and the orderly presentation of its contents. The very existence of a science of 'social psychology' is hardly justified in its pages. Perhaps this is not altogether to be regretted; any sign of the humanising of science when it treats of humanity is not lightly to be despised. The book as a whole is instructive as well as entertaining, and in the main delightfully unprejudiced. But it is seldom very profound as a study of human nature and destiny. V. W.

THE CHRISTIAN IN POLITICS. By Maurice B. Reckitt, (S.P.C.K.; 3s. 6d.)

This book is written by the editor of *Christendom*. It is just ten years since he gave us *Religion in Social Action*, a valuable and stimulating contribution to the *Challenge* series: and anything that this veteran apostle of social Christianity says will be heard with deep sympathy and respect. The present reviewer has set the book down with a sense of dissatisfaction and disappointment, but the disappointment should have been anticipated; and the dissatisfaction is due to no demerit in *The Christian in Politics* as to accuracy of vision or intensity of Christian zeal; it can be due only to the angle from which the author writes. For Mr Reckitt writes, in spite of everything, chiefly as an exponent of what has been called 'the Anglican vocation'. I can think of no finer definition of the Christian's place in the social and political world than Mr Reckitt's concluding words: 'Just because our citizenship is in heaven and we know it, we should be of all men the best fitted to endure the arduous, and embrace the privileges of our citizenship on earth.' But on page 86, we have already learned that this citizenship will, for many, be membership in a corporation whose secondary character at least is that of a national expression. Thus the author quarrels with the late Archbishop Temple for declaring (*à propos* Disestablishment), 'We have our divine commission; let us set ourselves to fulfil it. If as a result or for any other reason, the State wishes to separate itself from us, let it do so. . . . Our commission is from Our Lord and