

(4) I did not suggest that anything put Mr. Massingham's thesis on the level of the South Sea Islander.

(5) Least of all did I suggest that Mr. Massingham is 'a poor kind of Christian'; I should not dare to. I take it for granted that he is a good kind of Christian, and think it quite likely that his real views are more orthodox than they appear on paper in a terminology which he has insufficiently studied. I will go further; I think that his views on work and property, art and the crafts are nearer than those of some Catholic writers to the teaching of the Popes and St. Thomas Aquinas. Really, as I began by saying, I admire his work very much, and my strictures on his book are a tribute (apparently well disguised) to my sense of his importance and influence—Christian influence.

## R E V I E W S

WHY I AM A JEW. By Edmond Fleg. (Victor Gollancz; 2s. 6d.)

This book by a prominent French Jewish writer was written more than fifteen years ago. It appears now in an English translation by Mr. Gollancz. Fleg wrote it for his grandson who was never born, for his only two sons died in the early days of the war, for love of France. But it is written ultimately for all those who are aware of the true nature and mystery of Israel. It would be almost impertinent to scrutinise this 'proud and humble little book,' for it is above all a witness, a confession, even a prayer, rather than a book 'about the Jews.' Fleg tells us how he lost, and then regained, and lived his faith and sense of membership of Israel; and how he came to know anew the eternal mission and endowment of the Chosen People.

We are used, partly through lack of insight and mainly through being consciously or unconsciously under the sway of secularised thought, to regard the Jewish question in merely political or sociological terms. But the Jewish question is in itself a *reductio ad absurdum* of secular thought. It is a unique question demanding a unique answer: an answer in religious terms. Sociology can hardly explain why amongst all minority groups it is the Jewish group alone which has survived all the vicissitudes of history. Only a universal vision of the meaning of history and a religious interpretation of history can explain the destiny of Israel. Such was and is the message of Israel's prophets. Fleg's book is inspired by the same vision. And wherever a true prophetic spirit rules, the walls between Christians and Jews are torn down.

E. LAMPERT.