

of the universe (and goodness knows how he was conceived) there is really no place guaranteed for him in such a universe. He may try to master it for his own ends; but his only ends will be to end himself, or, as now seems likely, to end the world itself. Humanism gives man a poor look out; it provides no origins or cause, and no end worthy of what man conceives himself to be. Only Christianity gives him any and all of these.

Father John LaFarge, editor of *America*, a Jesuit well known for his inter-racial work and honoured for his wide-hearted sympathies tries to explain that Catholic unity is not something imposed by merely human authority. It grows out of the Unity of the Godhead; it expresses the Mission of the one Christ; and allows for all the diversity that anyone really needs. It might have helped further if Father LaFarge had stressed even more that the whole of Catholic machinery, doctrinal, ecclesiastical, and sacramental, is to keep open and make possible for all mankind, *union with God*. It would also be more impressive if Catholics could show more concern for, and actual expression of, the real social unity that should flow from agreement in doctrine and order. But the article is written with the writer's characteristic meekness and humility; and that at any rate is an advertisement that the Catholic Church does produce, if not often enough, the very likeness of Christ, who is the Head of the Body.

W. E. ORCHARD.

SEX, LIFE AND FAITH, by Rom Landau. (Faber; 21s.)

Mr Landau's 'Modern Philosophy of Sex' is largely the fruit of his experience in being 'continually asked to help people in solving their particular problems', and he certainly reveals a lively sympathy for the sexual maladjustments of his correspondents. He is 'neither a doctor nor clergyman', and his conclusions are scarcely likely to be acceptable to either category, since he shows little regard for scientific investigation on the one hand or for the objective criteria of the moral law on the other.

There are serious misunderstandings in Mr Landau's treatment of Christian morality. 'In the eyes of Paul—and of the Church—evil and sex are practically identical.' Again, 'How fatuous it is to speak of moral standards and duties as though they had a general validity comparable to that of scientific laws'. While one may sympathise with many of his strictures against barbaric legislation as a remedy for sexual deviations, the reader is bewildered by a sentimental approach to the whole subject which by-passes the sanctions on which Christian morality depends. It is not enough to complain of the 'failure' of the 'Churches' and to substitute for their standards a vague 'religion of the spirit'. The virtue of religion is, in Christian tradition, a moral virtue. Mr Landau's bibliography shows serious gaps in the section called, 'The Christian Approach'. He might have found some relevant material in the works of von Hildebrand,

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