

their retrospection lost its apocalyptic power? Had Israel lost its memory? Had they not rather preserved the Law of God apart, securing it from all foreign contamination, but at the same time secure from all development? The author does not ask these questions, but he unconsciously answers them when he says that what happened was not a failure in remembering, but a failure in recognition. 'They utterly failed to *recognise* the next phase in the redemptive strategy of God' (p. 28). For they had not failed to remember, hence in part their self-sufficiency and self-centredness (although that too was, of course, a phase 'in the redemptive strategy of God.') Their error was an error of judgment. They failed 'to keep pace with God and the unfolding implications of the ancient Covenant' (p. 28). The covenant of Israel was also the mystery of Israel; not merely 'the record of his self-revelation in the past,' but of his presence now. Not primarily, as many of the new Protestant theologians are apt to suggest, a remembered tradition, but a present fact; and God becomes our contemporary not primarily by being remembered, but by being recognised in the New Israel. Indeed, the recognition is the remembrance.

A similar evidence that the author has left much half thought-out is in the artificial division between faith as assent to doctrine and consent to a Person. 'The world of things and sensations and ideas is an unreal world. The real world begins when man encounters a fellow-man, when the *I* meets a *Thou* and proceeds to establish personal relations' (p. 46). Yet how can this primary thing, personal relations, be achieved without a first contact with the comparatively unreal world of things, sensations and ideas? The author has not, I fear, read his Martin Buber too carefully.

There is much of interest in the book: the different views of man, including the personalist view, are examined briefly (pp. 38-43); the failure of American education is noted and approval given to the work of Hutchins, Flexner, and Mortimer Adler (p. 60 *et seq.*). The work at times reads a little unctuously and the author begs many questions after the manner of a tract-writer. There is no special virtue in describing the Dead Sea, for instance, as the 'briny sepulchre,' nor is it an altogether happy thought to call for more 'heat, genuine religious heat' (p. 63).

JOHN DURKAN.

MOUNTAIN JUBILEE. By Arnold Lunn. (Eyre and Spottiswoode, 15s.)

'Of all innocent pleasures, none more than this one . . . may be considered as being helpful mentally and physically . . . and owing to the difficulties overcome the climber thereby becomes better equipped and strengthened to resist the difficulties encountered in life, and by admiring the beauties and grandeur of the scenery as seen from the mighty peaks of the Alps his spirit is uplifted to the Creator of all' (*Pope Pius XI*).

Whenever a man has fairly set down the best that he knows about the things he knows best, and in words that tell his meaning, there always will be literature' (*G. S. Gordon*).

These discursive reminiscences and reflections cover fifty years of mountaineering and skiing in many countries of Europe and of North and South America, but chiefly in Switzerland. They certainly represent the best about what Arnold Lunn knows best. In this book the old Lunn thrust and vigour attain an amplitude and calmness of spirit that deserve the adjective 'Bellocian'—though I would not be understood to imply that Lunn is an imitator of that great master. Rather, the faith which these two minds share at times ennobles the writings of each not dissimilarly.

Mountain Jubilee, the product of a civilised, European and Christian mind, is a book that should give pleasure to many for a long time to come.

It is a well produced volume, adorned by seventeen fine photographs of mountain scenery. Even in peace-time it would not be dear at 15s.

MICHAEL SEWELL.

L'HISTOIRE JUGERA. By Léon Blum. (L'Arbre; \$2.00.)

These extracts from M. Blum's speeches and political journalism, compiled by a friend since his imprisonment, have a certain interest as being contemporary reactions to the events of a highly critical period in the history of Europe. They contain insufficient material—and indeed of their nature could hardly afford the right kind of evidence—to present a case upon which, as their compiler suggests, posterity will be able to form a judgment. M. Blum is consistent, but there are too many gaps in his speeches and writings to enable one to form a clear idea of his effect upon French—and European—politics. One noticeable gap occurs with regard to the Spanish War. The compiler of *L'Histoire Jugera* explains it as being the result of 'une réserve diplomatique'; but diplomacy or no, the fact remains that the Front Populaire's actions in relation to Spain constitute an important part of the evidence that history will have to sift in forming its judgment on M. Blum and his associates.

The extracts from the proceedings at the Riom trial, while testifying to M. Blum's courage in a situation of peril to himself, are rendered less illuminating than they might have been owing to the limitations and indecision of the Court.

R. D. JEBB.

LEADERSHIP FOR WOMEN. By John G. Vance; (The Grail, 1/-).

Any publication from the Grail commands attention from those interested in work for 'Youth,' and this little volume fully justifies our expectations. It is no easy task to present this kind of prac-