

The writer has, as she says, chartered and examined the general trend of the movement as seen in several representatives of the non-Euclidean school of legal thought. They do not indeed agree in all respects among themselves, but they do have this in common, that their preoccupation is with the central problems of metaphysics and of all philosophy. The final plea of the paper is in favour of Neo-Scholasticism, which has a valuable contribution not only by way of criticism, but, above all, in the establishment of a sane legal philosophy with a metaphysical basis.

AMBROSE FARRELL, O.P.

THE JEWS

THE JEW IN THE CHRISTIAN WORLD. By Hans Kosmala and Robert Smith. (Student Christian Movement Press; 6s.)

The animus of this book may be seen in messages like the following: 'We need not repeat that the attitude of the Church was foreign to the spirit of Christ' (p. 116).

'The polemical writers became keen adversaries of the Jews. None of them was more bitter against them than Chrysostom.' 'One of the most notorious figures was Cyril, who incited the mob of Alexandria to expel the Jews' (p. 117).

These are grave charges against the most venerable religious institution in the world, and against two of the most blameless figures in any religion. But the authors of these statements show such a lack of conscience that the charges are made without giving any proof or reference.

In these days of religious peace-making it is hard to see why this unscholarly and uncharitable book should have been written; and still harder to see why it should be read.

V. McN.

MY PERSONAL FAITH. By Scholem Asch. (Routledge; 8s. 6d).

This expensive little book is of worth mainly as a readable symptom of modern Jewish religious paralysis.

Whether a racial Jew still keeps or has cast away the religion of his God-chosen people, he keeps a conviction that he has a message and even a mission to the world.

We who believe that Jesus of Nazareth is God made man, and that Peter of Bethsaida was appointed by Jesus to be his Vicar, also believe that the world-wide mission of the Jews is centred in the Church which Jesus made.

A racial Jew easily admits that the Catholic Church has a deep and unflinching sense of this world-wide mission.

If he denies the Church's claim to preach the Jewish Thing to the world he must ask himself what other form such a world-wide mission should take.

The Jew Marx was quite clear that the form to be taken by the Jewish Thing was Communism. Yet Mr. Asch's denunciations of Communism are superlative variations of *Anathema maranatha*.

Racial Jews, like Mr. Asch, who reject both the Catholic and the Communist mission of Jewry seem to have no alternative. They are brethren of those who were asked by Jesus for their opinion of the Baptist, and had no opinion to offer.

V. McN.

HISTORY

OLD CATHOLIC LANCASHIRE (1550-1850). By Dom F. O. Blundell, O.S.B. (Burns Oates; 6s.)

With the publication of the third volume of his history of Old Catholic Lancashire, Dom Odo Blundell brings an interesting series to a close. The author would be the last to claim that his studies are 'un travail de bénédictin'; nor has he clothed them with any grace of literary style; but, at least, we can recognise that they are the fruit of considerable enquiry and research among ancient documents and modern reprints. He has drawn his matter from many scattered sources.

Ranging from the northern shores of Morecambe Bay to the banks of the Mersey, the author selects a number of the older parishes, or missions, as they used to be called, and gives us their history. In almost every case we are brought up against some old Catholic family whose stubborn recusancy kept the faith a-flicker in the district during the long night of the penal times. One has to read Fr. Blundell's pages in order to understand how the gentry served and saved the Catholic Religion in Lancashire. They afforded a home and shelter to the missionary priest, and a certain measure of protection. Tenants and poorer neighbours frequented their houses for 'prayers,' as Mass was discreetly called, and for the reception of the sacraments. They gave their children to the Church, sending their sons to Rome and Douai and the continental novitiates, and their daughters to convents in France and Flanders; all the time squaring their shoulders against the relentless pressure of recusancy fines and confiscations. From a worldly point of view it must have seemed a melancholy, even gloomy existence. But Lancashire, especially the southern half of it, contained a large number of these heroic families, whose members inter-married, and who were comforted and strengthened by the ties of propinquity and kinship; who could meet to exchange tales of hardship and suffering, or mutually to condole with one another, when the knife of persecution stabbed afresh, or when the casualty lists came home from Naseby and Worcester, 'ubi ceciderunt fortes Israel.' Protestant neighbours, too, were often practical in their sympathy. A clear picture of all these things rises from Fr. Blundell's records.

J. R. MEAGHER.