

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.