After the Vatican Council he turned his attention to the problems of social justice and became the friend of non-Catholic Labour leaders such as Ben Tillett and John Burns, and the strong admirer of the ameliorative social work of General Booth and his Salvation Army. After the settlement of the London Dock Strike, for which he was largely responsible, his portrait, side by side with that of Marx, was carried in the London May Day processions. He loved the poor, and the thousands who lined the streets of his funeral route were a final and eloquent witness to his real greatness.

HENRY ST JOHN, O.P.

THE FALL OF JERUSALEM AND THE CHRISTIAN CHURCH. By S. G. F. Brandon. (S.P.C.K.; 30s.)

This book reveals a fascinating and scholarly treatment of Christian origins for which we can be grateful, even if much remains unacceptable. Dr Brandon strives to bring out the full meaning of the Fall of Jerusalem; in fact, for him 'Christianity was in a certain sense reborn as a result of the Jewish catastrope of A.D. 70'. The conditions rather than the consequences of that rebirth are the main theme of this study. However this 'reborn faith' (p. 250) would seem to be something specifically different from that faith of the Judaeo-Christians of the earliest Jerusalem community, for this last was 'too rationalistic to permit of its effective extension among Gentile peoples. Hence its metamorphosis into the universalist Saviour-God cult . . . etc.' This supposes a concept of the object or content of faith as something essentially evolutionary—very different indeed from the Catholic's notion of the substantially one faith at the moment of origin as at every period of the Church's life (perfectly consonant with a homogeneous evolution of dogma, which is something else). More acceptable are the purely historical sections, e.g., Chapter 8, 'The Jewish War against Rome, A.D. 66 to 70', which is a model of what such work should be, well-presented and well-documented. More questionable are those sections concerned with Gospel origins, St Paul and Acts, etc. Much is marred by argumentation which is anything but cogent. For example (p. 38) '. . . in the account of the trial before the Sanhedrin the charge that Jesus had declared that he would destroy the Temple "made with hands", and after three days build another "made without hands", is imputed to false witnesses, and it is stated to have failed through lack of mutual corroboration (Mk 14, 57-59)'. Then, further on '. . . the bystanders are described as taunting Jesus with the same prophecy (Mk 15, 29), which in the light of his former statement must mean that Mark intended his readers to understand that again his enemies maliciously imputed to Jesus words which he had never uttered. . . .' A clear example of faulty inference, for it is surely equally conceivable that

our Lord's enemies, the 'false witnesses', gave various garbled, and so contradictory, versions of what he had really said. Dr Brandon goes on to say 'this fact raises a problem of peculiar seriousness'—a non-cogent inference being by now raised to the dignity of a fact.

For reasons of this sort we cannot accept many of the conclusions. Yet despite these limitations, an immense amount can be learned from this study, which has the merit of going over a great deal of old evidence in a refreshingly new way. There are good indices and a bibliography.

ROLAND D. POTTER, O.P.

EARLY MEDIEVAL PHILOSOPHY. By George Bosworth Burch. (Kings Crown Press: Geoffrey Cumberlege; 14s. 6d.)

There is at present within the Church an understandable deepening of interest in that period of thought which lies between the great patristic centuries and the formulations of the schoolmen. Not only, for the theological student, does it throw a light on the work of St Thomas which his text-books would scarcely have led him to anticipate, but in its own right it has the special instructiveness of a period of assimilation and adaptation. In an age which suffers from a surfeit of books, it is with a certain envy that one looks back to the strict economy that forced Erigena to labour at his own translations of the works which inspired his speculations, and a not unimportant reflection on almost any of the five figures of whom Professor Burch writes, is how much they gained in both freshness and concentration from the narrowness of their confines. None of them was ever very far from the gear and tackle.

It must be said at once that what is good about the present volume is that it endeavours to give, in concise and unargumentative summary, something of what five medieval thinkers *said*. The harassed examination candidate in search of a little to say on each may breathe a sigh of relief. But inevitably Abelard, to whose memory the book is dedicated and for whose theory of knowledge the author barely conceals his partiality, benefits most from the method adopted. He anticipates to an extraordinary extent much that was to come later in Descartes and even in Locke and Berkeley, and these latter thinkers are still the ordinary man's true philosophical background. The unique Anselm, on the other hand, and especially the Cistercians, Bernard, and Isaac of Stella, necessarily suffer from lack of proper prospective. That Professor Burch could permit himself the anachronism of the statement that 'Anselm, a good Catholic, was dismayed to find that the English Church, of which he had become primate, did not acknowledge the supremacy of the Pope', is only a casual illustration of the fact that we are not to look here for any strong sense of history. Similarly the short passages from St Thomas to Hegel on Anselm's argument, while