

REVIEWS

any sense, for the new social order. Avarice and selfishness and a dense resistance to progress are his historical attributes, and these unfit him for collective action and life. There is also in this book an attempt to revive the doctrine of national self-sufficiency—which, with its political reflex of nationalism, is peculiarly inopportune at the moment. Finally, we suspect from Mr. Penty's discussion of Guilds and Corporations and from his approval of a quotation from Major Barnes, that he still nurses two illusions—the romantic illusion that the Middle Ages were a golden period whence social reformers may learn useful lessons, and the less romantic illusion that Mussolini's corporate State is something more real than a word.

A.M.

THE CHURCH AND THE JEWS IN THE THIRTEENTH CENTURY. By Solomon Grayzel. (Philadelphia, 1933.)

The basis of Mr. Grayzel's book is formed by the appendix, which consists of original documents illustrating the mediaeval attempt to regulate intercourse between Christians and Jews. Although no hitherto unprinted material is published, the pieces are comprehensively selected from existing collections; and these authorities are carefully explained in the opening chapter. All the conclusions reached by the author are drawn from these primary sources; and such subservience to his authorities does great credit to Mr. Grayzel as a historian. His book, therefore, preserves an admirable unity throughout; and however artificial historical unity may be, it is invaluable for a thesis like the present study.

The thesis of Mr. Grayzel is that not by coincidence did the thirteenth century witness the development of Christian institutions and the degradation of the Jews. To ensure the superiority of Christendom the Church wilfully depressed their condition. That Christians depressed the status of the Jews is undeniable; but they were mostly the secular rulers of the new national States like our own King Edward I. In dealing with the Jews the ecclesiastical and secular administrations came in contact with each other. The author ably illustrates the problems which thus arose and which have considerable interest from the point of view of legal history and political science. He contrasts the lenient treatment of the Jews by the Holy See with the harshness of local councils, that were more influenced by popular opinion, and notes the bitterness of the newly enfranchised burghers for the Jews. But this was probably a more important factor in the oppression of the Jews than he supposes. The decline of Jewish prosperity was more directly caused by the rise of popular privileges than by the expansion

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of papal or even royal authority. During the period under consideration the people of the towns were grouping themselves into numerous organizations; and the Jews being essentially international could find no place for themselves among these new subdivisions. In this connection it is noteworthy that the latest persecution of the Jews is undertaken by a so-called *Ständestaat* that claims to be organized in guilds and groups. Mr. Grayzel adduces good authority for believing that the humiliation of the Jews was approved by ecclesiastics for theological reasons. We are all familiar with the statues of a triumphant Church and dejected Synagogue on cathedral portals.

But while he is on the subject it is a pity Mr. Grayzel does not mention the sudden appearance at this time of the Wandering Jew: a legend which badly needs elucidating. The immortal Jew was a symbol of Israel's exile, which was divinely perpetuated to demonstrate Christian superiority. In 1228 Matthew Paris heard about him from an Armenian bishop who came to St. Albans. On his way to Cologne the same bishop stayed at Tournai, where another chronicler, Philip Mousket, noted down the story. These are the only mediaeval references to a figure that is now familiar to popular fancy. After the Reformation the Jew was resurrected by German Lutherans and pressed into the forefront of protestant propaganda as being a really convincing witness for theological disputes.

The book is provided with a good bibliography, and is equipped with most learned and detailed notes. Thanks to these latter, it is possible to follow up a number of interesting questions: chief among which are Jewish participation in agriculture, which is of topical interest since the success achieved by Zionist colonists; and the development of the Ghetto. The account of the attempted extirpation of the Talmud by the ecclesiastical authority is very interesting. But we sadly miss any mention of the influence of Jewish philosophy upon scholasticism. Whatever the social condition of the Jews, in the thirteenth century, Judaism made a powerful contribution to thought. St. Albertus Magnus acknowledges his debt to Isaac and Maimonides; and though he opposes much that they said, he conducts the discussion with no scorn or hostility.

C.J.A.

ITALY AND THE REFORMATION TO 1550. By G. K. Brown, M.A., Ph.D. (Oxford: Basil Blackwell, 1933; 324 pp.)

Protestantism in sixteenth century Italy was a piecemeal, scattered, and indeterminate thing, an affair of individuals and of obscure and fragile communities. It is difficult to write sympathetically of so elusive a phenomenon, but Dr. Brown has