

attempt to come to grips with the fundamental evils of capitalism itself. (I would include *Mater et Magistra* in this category although Fr Adolfs does not). The feasibility of the dialogue is argued and the chapter ends with some suggestions as to the form the dialogue might take.

This is a very important book. The fact that it is written in a style which makes it easy to read (credit to the translator here) should not conceal the importance of the message. It is well summed up in the words of a Marxist – Roger Garaudy quoted by Louis Allen in *New Blackfriars* of September 1966 – ‘By his resurrection Christ

crosses the absolute limit of man, which is death. I would add that the Jewish faith and then the Christian faith – when dissociated from the Greco-Roman ideology – are particularly apt for rescuing man from the given, for hurling him into action, by their exaltation of the historical process. For the prophets of Israel as for the early Christians, God is he who comes. He presents himself as a call, a permanent future. To believe is to open oneself out to the future, to respond to God by tearing ourselves away from the past.’

MARTIN WARD

EARLY CHRISTIAN THOUGHT AND THE CLASSICAL TRADITION. Studies in Justin, Clement and Origen. by Henry Chadwick, pp 170, 25s. Oxford, *The Clarendon Press*, 1966.

This is a book which will appeal to two publics. It is based on the Hewett Lectures delivered in the United States in 1962. These dealt lucidly and gracefully with Justin, Clement of Alexandria and Origen and would provide an admirable introduction for any student. Perhaps the title chosen for them is a little wide; the epistle to Diognetos and the ‘Octavius’ should be considered in some detail in any survey of the relationship between early Christian thought

and the classical tradition. Still it conveys the central theme in the lectures. But Professor Chadwick is not only a very talented lecturer, he is also a patristic scholar of international reputation and he has added forty-six pages of notes to his Hewett lectures which provide fascinating reading for anyone who is working seriously on Greek Christian philosophy.

GERVASE MATHEW O.P.

LA VIE JUIVE DANS L'EUROPE CONTEMPORAINE. Centre National des Hautes Etudes Juives, Bruxelles, and Institute of Contemporary Jewry of the Hebrew University, Jerusalem. Editions de l'Institut de Sociologie de l'Université Libre de Bruxelles, 1965. 330 Belgian francs.

This volume seeks to open a new chapter of research on Jewish life in Europe after the second world war. It takes the form of papers delivered at a Colloquium in September, 1962 in Brussels. The conference looked at what is known about Jewish life in Europe at the present time, and considered how the demographic characteristics of Jewish communities were restructured after the war. In addition to the practical value of such investigations to international Jewry, the scientific interest of such inquiries, as Professor Bachi of Jerusalem points out, is considerable. Many Jewish communities show strikingly similar demographic features in spite of dispersal, and it is important to know whether these similarities are due to specifically Jewish influences, religious and cultural, or to the fact that in the nineteenth and twentieth centuries the demographic development of the Jews preceded that of the general population in

Western countries.

A large section of the book is devoted to considering methods of obtaining demographic statistics on European Jewry. The description of the problems from country to country make it plain why so many statistics which seem important are never collected: the different definitions of who is a Jew; the loss of characteristics of traditional Judaism amongst Jews in Western and Central Europe as they became assimilated into the middle classes; the problems of enumeration where mixed marriages are frequent, etc. The discussions of the difficulties from country to country are interesting to the specialist rather than to the general reader, and the contributions vary considerably in quality. Important as the book is both for the Jewish communities of Europe and for sociologists of religion, it is much less interesting than the proceedings of a conference held (under the

auspices of the Board of Deputies of British Jews) by the Institute of Contemporary Jewry of the Hebrew University, Jerusalem, in London in 1962 (ed. Gould and Esh, R.K.P. 1964) which really does consider what is happening in Jewish communities in this country.

There are a number of errors which remain in spite of the attached list of errata; and the layout of the book which attaches brief translations into English after each contribution, no matter how short, is irritating.

JOAN BROTHERS

BUDDHISM; THE RELIGION OF ANALYSIS. By Nolan Pliny Jacobson. (*George Allen & Unwin*. 25s)

A BENEDICTINE ASHRAM. By Abbé J. Monchanin S.A.M. & Dom Henri Le Saux OSB (*Times Press*, Douglas. 21s.)

It is perhaps no accident that the first of these books should have come out of America, that land above all others wherein men have made a society utterly dominated by the passion to spend one's life in producing or serving material needs, while failing to grasp the destructive power of this same passion. The Buddhist East, so our author tells us, has never fallen into that particular trap; hence perhaps its neglect of what we should call necessary social services.

Whether those who have spent a lifetime in the East would agree with this diagnosis there is little doubt that Mr Jacobson has put his finger on the root causes of much of our own malaise. His picture of modern man, rootless under the *depersonalising* pressures of our society, 'weak, defensive, under-developed and falsified' describes accurately enough the denizens of our own vast sprawling conurbations. In them, as indeed in ourselves the individual has the feeling that 'he is swallowed up in the quest for gratifications that have been determined *for* rather than *by* him'; that he is, in fact, the unwitting slave of a direction given to life by events which he is powerless to understand, much less to control. Hence the cult of the tranquilliser, which is specifically designed 'to help us tolerate good-naturedly the poverty of our stunted lives.'

What in fact do we do? Faced with this indeterminate emptiness at the centre of our being, refusing to accept it into consciousness, we take refuge in building up a sort of pseudo-Self, which soon, in its turn, becomes an intolerable burden because 'the pseudo-Self which now hides us from the truths must be protected and defended at all costs.'

From all this, Buddhism, 'which is not a teaching at all, but a technique for dealing with the anxiety-producing tensions of life' is here offered to Western man as the cure. And if the cure be one from which we instinctively shrink

away, then we shall certainly be told that it is this very shrinking (or rather the 'craving' from which it arises) *that is itself* the cause of our frustrations.

For the cure lies in the doctrine of *Anatta*, or the 'Not-Self'. This, according to Mr Jacobson, was the Buddha's great discovery, his priceless legacy to mankind. 'There is no thinker but the thoughts, no perceiver but the perception, no craver but the craving.' The severe conclusion that there is suffering but none who suffer is explicitly drawn. All this has to be gradually absorbed into the mind and realised; and the technique of Meditation (not to be confused with that discursive Meditation recommended to Christians) is the way of realisation. But full realisation is at the same time – release; release into Nirvana.

At this point a question may be put as to whether Mr Jacobson has correctly interpreted Gotama, or whether he may not, in fact, be to Buddhism something of what 'honest-to-god-dery' is trying to be to Christianity. There is considerable discussion at the end as to whether a 'self' may not after all persist; and also as to whether 'Nibbana' – as it is called on some pages – can be considered to have any ontological reality. More than one view is presented by Buddhists, some the exact opposite of the author's though it is perhaps significant that wherever a persisting 'self' is allowed for, we are then brought back to the old Eastern mesh of Karma and Reincarnation (from the toils of which it was the Buddha's very claim to have discovered release).

All this sounds somewhat bleak, to say the least of it, even to the post-Christian Western mind; yet we cannot dismiss it out of hand. Not only must the spiritual tradition of centuries be respected; not only is the analysis of our own condition so acute; there is a very large area of both thought and experience which does run