

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