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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

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tried to consider his subject in the large, as well as in its details, and so has produced a book which is an interesting contribution to a subject on which there is little of value in English. His work, however, suffers from certain shortcomings of form. An undistinguished and clumsy style helps to conceal rather than to make clear the author's meaning, while his constant, and not always discriminate, appeals to other people's judgments, by means of extensive quotation, often has the effect, whether intentional or otherwise, of masking his own. But his own views, once disengaged, are always sensible and broad-minded, and at times quite acute; and he is well up to date in his knowledge of Italian and German—especially Gothic German work upon the Reformation period. The bulk of his book, pages 62 to 245, considers the main Protestantizing personalities and movements in the different Italian territories taken separately—Piedmont, Milan and Mantua, Modena and Ferrara, Venetia, Venice herself, Frioli and Istria, Tuscany, the Papal States, the Kingdom of the Two Sicilies. There is, inevitably, a certain sameness about these pages, and some perhaps unavoidable repetition. In the first five and the concluding two chapters something more in the way of synthesis is attempted. Dr. Brown points out rightly that both the nature and the failure of Italian Protestantism had their roots in certain distinguishing features of mediaeval Italy. The predominance of the legal over the theological in the tradition of the Italian Universities; the national character of the Papacy—not as for Germans or English a foreign power—the allegiance of the Papacy with the Humanists who mocked yet submitted outwardly to its religion; were all factors that made against the appearance of any really powerful or large-scale anti-Catholic religious movement in the Peninsula. On the other hand Dr. Brown sees in such phenomena as Arnold of Brescia, the Vaudois communities, and the many Academies and Oratories to be found in the Italian towns, a 'rebel' tradition bound to produce its effects when confronted by the ecclesiastical abuses of the fifteenth and early sixteenth centuries. Conduct rather than Creed, says Dr. Brown, had been the preoccupation of the mediaeval Italian reformers, and he implies that what is true of these is true also of their sixteenth century successors. But conduct rests upon Creed, and Dr. Brown himself weakens his own thesis not only by his final conclusion that it is in anti-Trinitarianism—Socinianism—that we find 'the peculiar flower of Italian soil,' but also by the stress laid throughout the book on the Justification controversy, and by his devotion of a special chapter to the Italian Mediatizing Theologians—Contarini, Sadoletto, Morone, Pole.

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It is perhaps a little hard on Dr. Brown that his book should have appeared so soon after Mr. Church's on the same subject (*The Italian Reformers, 1534-1564*; Columbia University Press, 1932), and harder still that he should have to confess that he has not had the opportunity of reading it. Mr. Church's is a somewhat larger book; his method is chronological, and his scope rather wider. But Dr. Brown's work is by no means superfluous. For he has caught and attempted to convey certain aspects of his subject which hardly come out in the American book, and there is plenty of room for both.

H.O.E.

THE USE OF POETRY AND THE USE OF CRITICISM. By T. S. Eliot.
(Faber & Faber; 7/6.)

This is a book which should draw the attention of theologians and philosophers, of all those, that is to say, whose concern is with reality and the synthesis of reality. From this point of view Mr. Eliot is the most significant of living English critics, not merely because being a poet he presumably knows what he is talking about, or on account of his wide and accurate scholarship, but because he realizes that one cannot criticize poetry without, in the long run, asking the question what is its relation to reality as a whole, and especially, what is its relation to God. He does not answer this question: it is sufficient that he posits it. For, as he points out, from Matthew Arnold to Mr. Richards the relation between religion and poetry has been confused by making poetry a *substitute* for religion. Only those who appreciate the absolute nature of poetry (and of art in general) can appreciate this temptation: to those for whom art is an extra like jam the problem will not be evident. It is difficult to think of an English writer who has seen the issue as clearly as Mr. Eliot: T. E. Hulme perhaps: but his fundamental affinity, in spite of obvious differences, seems to be with Johnson. One can only regret profoundly that he is unable to accept the traditional metaphysics, which, allowing to the full, the absolute nature of art, as it does the absolute nature of philosophy, points out that the very glory of these absolutes of the natural order demands a supernatural glory to ensure their validity and completion.

In these lectures he indicates the course of English criticism and its relation to the social changes of the times. He shows that the usual contrast between creative ages and critical ages is far too *simpliste*. Criticism is inevitable as soon as we begin to think about our poetic experiences, to compare them and to organize them into a pattern. 'You cannot deplore criticism unless you deprecate philosophy,' And the moment when men are