

itself is specially important for priests as a basic principle of the Christian life. In the introduction we are told why: for Fr Hughes the priest is but the Christian writ large. One day, perhaps, we shall have a theology that takes full

account of the distinct and representative function of priests but one in which priests are writ the same size as every other Christian: then we shall have an end of theological clericalism.
JEROME SMITH, O.P.

TRAVELLING IN, by Monica Furlong. *Hodder and Stoughton*, 1971. 125 pp. £1.25.

I'm sure McLuhan would have something to say about Monica Furlong's latest. 'One who knows does not speak', much less does he write books, and as for writing reviews of books . . . Monica Furlong and I are really in the same boat, aren't we, hopelessly condemned by our own favourite texts? *Travelling In* is, I suppose, an instance of the archetypal con, the literary turn-on. It's all there, everyone from e. e. cummings to Lao Tzu (note for next edition: What about Hermann Hesse, or do they have to be in Penguins to qualify?). They've turned Monica Furlong on, they turn me on. And, on the other side, we're turned off by Michel Quoist, and congratulations to the first person I've come across who's dared to say so in public. I'm sure she's put her finger on the basic objection: the kind of complacent guiltiness he encourages us to feel about the world neither helps the world nor liberates me. 'Are we really forbidden to enjoy eating, and if we are, does this encourage us to feed the hungry?' 'The trouble is that once you start feeling sorry for (and guilty about) people as a group, you make them to this image and lose sight of what life looks like to them. Children in Biafra or in Vietnam make the strange demand of us that we give up the luxury of holding them as objects in our imagination. . . . It is a process, bit by bit, of setting ourselves free from the anaesthetics by which we conceal our own inner suffering from ourselves. In the degree to which we can do it, we can withdraw our projection upon Biafran babies and Vietnamese orphans (admitting that it is the inner baby, the inner orphan whose screams ring so

terribly in our ears).'

The rubrical theme of the book is that 'the religious man is the one who believes that life is about making some kind of journey'—a spiritual journey, a journey inwards, withdrawing our projections from the world, interiorizing the struggle of good and evil into the soul, and so, please God, eventually becoming free actually to face reality as it is, and to respond to its real demands upon us.

All this is surely right. But the question still remains: how do we get started? Do we escape from Karl Marx simply into Alan Watts and Lao Tzu? One book to another? It is perhaps the great trap to read and write books about being turned on, to compile anthologies and anecdotes (like the present book)—see how we have escaped from linearity and ideology!—but, when all is said and undone, to be still sitting on the brink, a progressive smile upon our lips, in tender superiority dismissing the misguided earnestness of those who will not take the plunge, and please, Miss, who's projecting now? 'Heaven is about to stir: do not chatter so' (Mencius, who has also just made it in Penguins, so it's O.K.—and I have already pleaded guilty too).

So, in sum, I can't help feeling that we are somewhere between two stools. We have left the zealots; we have even been turned on—but we can't just let it be, we have to prop it up and justify it and go over it again and again. . . . But even so, perhaps there are other things to do with two stools than fall between them—travelling, for instance?

SIMON TUGWELL, O.P.

GOD'S FIRST LOVE: Christians and Jews over two thousand years, by Friedrich Heer. *Weidenfeld and Nicolson*, London, 1970. £4.50. Translated from the German by Geoffrey Skelton.

Had Professor Heer entitled his book: *A Psychological Study of Anti-semitism*, the reader would have known what to expect. As it is he soon realizes that the author considers the history of two thousand years of Jewish-Christian relations from the Freudian point of view, to the elaboration of which eighteen pages out of the 444 are devoted. Combining Freudian depth psychology with the Monophysite heresy Heer proceeds to interpret the

entire unbelievably cruel story of Christian anti-semitism as being rooted in a deviation from the original message of the Man Jesus, the Jew, which resulted in a repression of the necessarily arising doubt of the later proclaimed divinity of Christ, and thus engendered a subconscious hatred of the Man Jesus and his brothers in the flesh in the soul of the Christian from the fourth century onwards to this day.

In Heer's opinion, the villain of the story is

St Paul, who 'came (not consciously, not deliberately, but factually) between Jesus and the Jews, Israel's Messianic deeds and hopes and the Christians'. It is owing to St Paul and later St Augustine that the Church has since lost all joy and hope. 'The salvation of the "New Adam", earned in communion with a remote, unearthly Christ, conveyed through the sacraments and above all in a communion which by its very exclusivity implies an ex-communication of all men holding different views—this form of salvation swallows up all Messianic hope, deprives both Jews and Christian Jews of their Messianic mission.' Instead of working in the service of his fellow men the Christian has concentrated far too exclusively on personal sanctification. Lacking, as he does, the ability to purge himself of obsessional self-hatred and inferiority complexes, he has found in the Jew a welcome scapegoat.

Another thought pattern contributed to this anti-attitude of Christians—Manichaeism with its division of angels and men into 'Children of Light' and 'Children of Darkness', thus providing ample excuse for racial and religious hatred and persecution. St Augustine, unable to free himself from Manichaean dualism, 'saw the whole world, history and mankind strictly divided into two opposing camps: pagans and Christians, Catholics and heretics, Romans and non-Romans, Christians and Jews'. It is owing to his influence that the West was impregnated with a legalistic mentality which is 'utterly alien to the Greek experience and thought which plays so great a part in the Gospel—*Zoé, phos*, Light, Love and Life; all flowing, moving concepts'.

The author insists that in Christian Europe anti-semitism came from above, not from ordinary, humble people—it originated in theology and theological concepts of world history—and he proves that to the very times of the Second Vatican Council the clergy joined in anti-semitic activities, identifying the Jews with the Devil and every imaginable subversive activity: freemasonry, Bolshevism, internationalism and the rest. It is surprising to read that Heer associates the rise of the legend of ritual murder in the twelfth century

with deep and widespread doubts, though subconscious ones, about the reality and efficacy of Holy Communion. 'It was in this atmosphere of controversy over the validity and significance of transubstantiation, and of the Catholic mass in general, that the legend of ritual murder arose'. It is equally surprising that '*Pius XII was a prisoner of his own unresolved personal past*' (author's italics) or that 'Children brought up in an authoritarian atmosphere, who have much to repress in their own selves, are especially susceptible to anti-semitism and similar prejudices'.

In his diatribes against the Church the author fails to do justice to genuine attempts to combat anti-semitism. He does not quote the fifth chapter of the Catechism of the Council of Trent where it is stated unequivocally that both Jews and Gentiles were responsible for the Crucifixion. Nor does he do justice to the Jewish people, the story of whose sufferings he has traced through the centuries. He considers the Jew's 'true function in world politics—to be agitators, disruptive elements—but in a positive sense as chemical agents and catalysts', and accuses Hasidic mystical rabbis of harsh, inflexible orthodoxy. As the only way of overcoming anti-semitism and renewing Christianity, Professor Heer advocates the return to its roots in Jewish soil. In this way 'Christianity would achieve the great acceptance of the world—the acceptance of "earthly" love. Only Eros can dissolve the neuroses and pathological self-isolation of Christianity in relation to the Jew Jesus, to Man's history and to itself. This great acceptance of the world, of love and of sexual love between man and woman, is bound up with the acceptance of God in history.'

It is indeed regrettable that the mass of facts assembled so painstakingly, though not always accurately, should have been interpreted in so biased a fashion, which *mutatis mutandis* is reminiscent of Alfred Rosenberg's Twentieth-Century Myth. The dedication reads: 'This book, by an Austrian Catholic, is dedicated to the Jewish, Christian and non-Christian victims of the Austrian Catholic, Adolf Hitler'. Its merit lies in the fact that it sets the reader thinking furiously. IRENE MARINOFF