

THE MEDIEVAL MANICHEE, A Study of the Christian Dualist Heresy. By Steven Runciman. (Cambridge University Press. 15s.)

Mr Runciman, already known as a specialist in Bulgarian history, has written a book which few people in this country could have attempted. It has been recognised before now that the origins of the Albigensian heresy should be looked for in the Balkans and possibly still farther East, but to follow them up demanded an unusual linguistic equipment. A knowledge of the two classical European languages, Armenian, and the main Slav tongues, was necessary for the production of the book under review, A short account of the Gnostics and their early influence on Armenia leads to a valuable chapter on the Paulicians. We are then shown how Paulicianism passed into the Balkans and played a large part in the history of the Bogomils and the Patarenes. A pattern of heresy emerges which is familiar elsewhere. It is well illustrated in the Bogomils, in whom religious elements derived from Messalianism and from the Paulicians united with social unrest and national feeling to produce what was in effect a Bulgarian national church, dualist in its theology, and identified with the hostility of the Slav peasantry to the Byzantine empire. A missionary church, it gave rise to a similar movement among the peoples of modern Jugoslavia, producing among other things the bitterly anti-Catholic Patarene church in Bosnia. From the Balkans, largely through trade contacts, dualist ideas were carried to Western Europe. The Balkan contact does not completely explain the Western forms of dualism, as Mr Runciman himself recognises. He is concerned, when he comes to discuss the latter, mainly with their Eastern line of descent. A definitive account of medieval dualism waits for more research into the western origins of the movement. Mr Runciman's success in showing the basic continuity of superficially disparate movements in the East may encourage someone to investigate, for example, the possibility that Novatianism and kindred movements in the West were eventually submerged but not destroyed, and gave some of its primitive characteristics to Albigensianism.

There are points in *The Medieval Manichee* which might be challenged as too ready assumptions, especially among the patristic material in the opening chapter, but they are made only by way of introduction and do not affect the main thesis. Some things could be usefully amplified, for example the note on Cathars (p. 184), a word with a more extensive history than the note suggests. There is a sentence on p. 165 which appears to place Tertullian in the fifth century. These are small criticisms of a book which will be appreciated by all students of ancient or medieval church history.

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ALBERT THE GREAT. By S. M. Albert, O.P. (Blackfriars Publications: 7s. 6d.)

In 1941 Pius XII declared St Albert, canonised by Pius XI, to be the Patron of those who devote themselves to the natural sciences. It therefore behoves the scientist of today to consider, not only the achievement of St Albert in the refounding of science, but also the kind of model of a man of science that he presents to us. Sister Mary Albert has given a short but balanced account of the manifold activities that filled his life, his work as teacher of theology, as Provincial of his Order and preacher of the Crusade, and as Universal Doctor—scientist, philosopher and theo-