

greater or less probability. But a communist has no opinions. He has absolute certainties. He possesses the whole and the only truth. As a matter of tactics he may profess this or that opinion in order to deceive and so actively help on the evolution of matter towards its final consummation of perfect universal Communism. But this is merely the use of a means towards the end.

All this may seem crude to us. But unless we recognise that it is the doctrine which impregnates the leaders of Communism and that they are prepared to go to any length to preserve its inhuman orthodoxy, it is useless to treat it as merely one of the 'isms', which disturb the harmony and smooth working of the United Nations.

For these reasons Don Sturzo's book is as much use to us as Gunther's *Inside Europe* was before the war. We expected more.

P. J. FLOOD

PLAN YOUR OWN INDUSTRIES. By M. P. Fogarty. (Blackwell; 25s.)

There would appear to be two lines of policy struggling for expression not only in the Labour party but also among its opponents. On the one side there is the easy policy of abuse and enmity, the policy, open or disguised of the class-war. On the other there is the demand for the continued and close co-operation of management and workers. This line of policy was already firmly established when the present government came into power, but it is very much to the credit of men such as Sir Stafford Cripps that such stress has been laid on its implications and that its development has received such emphatic backing. Before the war the rise of development bodies, such as the Cumberland Development Council and the National Development Council of Wales, provided one of the few relatively encouraging features of a bleak industrial landscape. They represented a real attempt at a unification of forces for the building up of industry and trade in a particular region. Today they may be said to have overcome their teething troubles and to have reached the stage when they are capable of playing an important part in the new era of planned industrialism which is upon us. Mr Fogarty's book, then, comes at exactly the right time. It aims at estimating the place which development councils can take in the machinery of economic planning. There is no need to stress the vital importance of the answer to this question to all those Catholics who are concerned to see the application of the principle of subsidiary function—that linch-pin of Christian Democracy—to English industry. The book deserves the most careful and considered study: it is a book of the first importance.

T. CHARLES EDWARDS

THE BYZANTINE PATRIARCHATE, 451-1204. By George Every, S.S.M. (S.P.C.K.; 12s. 6d.)

The object of this admirable book is to provide an introduction to Eastern church history after the Council of Chalcedon and to the

ecclesiastical and theological aspects of Byzantine civilization. The first eleven chapters, furnished with ample references, taking full account of the latest research of Professor Dvornik and others, and dealing with complex matters clearly and agreeably, give a straightforward account of the Byzantine church in its relations with other churches from the year 451 to about 1000. Once again there stands out in this narrative the disastrous part played by secular politics in the history of the Church: anti-imperialism in the fifth century; the constitutional significance of the veneration of images; the insertion of the *Filioque* in the symbol as a political gesture; the jockeying for position between Rome and Constantinople; the appalling effects of the Fourth Crusade and its civil and ecclesiastical aftermath.

The last three chapters of the book are a criticism of the hitherto received version of the medieval break between East and West, and a statement of Brother Every's interpretation of the pertinent evidence. Until lately it was accepted without question and without examination that 16th July 1054 marked the definitive separation of East from West. On the other hand, the Holy See for practical purposes now dates that separation in 1472, the year when the Oecumenical Patriarch, under the eye of the Great Turk, formally repudiated the union of Florence. (An example of this was referred to in *The Life of the Spirit* for August last, page 86.) It is therefore of interest to see what an independent investigator makes of it, and Brother Every leaves us in no doubt about his opinion. 'It is no longer possible', he says, 'to believe that a new schism between Rome and Constantinople began in 1054', and he refers to the work of Gay, Michel and Jugie; there are 'many signs that in the twelfth century there was as yet no clear line between Roman Catholics and Eastern Orthodox'; 'the real parting of the ways was in the war of 1204-61', after the Franks had seized Constantinople. Brother Every examines separately the position in the three Melkite patriarchates, remarking with some justice that 'Roman Catholic historians very easily overestimate the influence of Constantinople among the Orthodox churches of the Middle East'. Throughout the area as late as the seventeenth and eighteenth centuries things were happening that nowadays would be looked on as hardly consistent with a state of schism.

This book cannot be recommended too strongly, and it is to be hoped that Brother Every will continue his researches. By the time of Justinian, he writes, 'The whole Mediterranean world from Spain to Mesopotamia could no longer be comprehended in one culture and one empire. If the nations were to remain in one church, the church must be distinct from the culture as she had not been since the conversion of Constantine'. That is a very penetrating and practical observation. Will he not develop its implications? D. D. A.