

To anyone familiar with Greek and medieval philosophy such an approach seems desperately inadequate. Let it be said once more that it is not the function of philosophy to be a commentary upon the sciences but to be the master-science, with a theory of objective knowledge and a metaphysic of intelligible being. Until this is recognised, thinkers will go on, like Mr Lambek, inquiring how we arrive at the notion of a persistent self while forgetting to ask in what sense the self may truly be said to persist through time. Physics and psychology without an autonomous philosophy inevitably land the mind in subjectivism.

D. J. B. HAWKINS

NATIONALISM AND INTERNATIONALISM. By Don Luigi Sturzo. (Roy Publishers; 15s.)

This volume is a collection of nine papers on various questions—Nationalism, the Roman Question, Fascism, Christian Democracy, Workers' Unions, Modern Wars, Imperialism, Internationalism, Post War Crisis. There is no stringent cohesion between them except that the author says that he wishes to emphasise the influence of morality on politics.

Don Sturzo makes a useful distinction between the *thesis* of the ethical and religious principles of society which Christianity asserts and proclaims and the *hypothesis* or given realisation of these principles. But while he is willing to use the distinction against a dead Fascism he does not apply it to the living fact of Communism. In fact there is a strange unawareness of Communist philosophy throughout the whole book. Surely if a priest and a theologian is going to comment on modern political affairs, we expect him to do so from the standpoint of professed philosophical principles of the leaders of Communism. Otherwise his comment is misleading and very akin to journalism. Catholics are entitled to know the inner meaning of the Communist tactics, which may change, though the principles do not change.

Throughout Don Sturzo gives the impression that he is writing as a politician, with all the vagueness and reservation of a man of affairs, who must, perhaps, pay lip service to the expression of moral principles but never go below the surface. It is not sufficient to say: 'Today one country only may say *no* to the international organisation and it is Russia' and then not explain why. A reading of Lenin's *Materialism and Empirio-Criticism* would make the thing clear. For Lenin the mind is merely a camera depicting the evolution of matter and the mind of a communist is the perfect camera, which gives the only true picture of the state of evolution at any given moment. The mind of a non-communist reflects a state of past evolution and is imperfect. Hence it is the communist alone who possesses truth and in his mind there are only two categories, viz. the certain and the certainly false. The mind of the non-communist being an imperfect instrument may have opinions and hold one side of a proposition with

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