

## REVIEWS

CHURCH AND STATE. By Don Luigi Sturzo. (Geoffrey Bles; 21s.)

Through over five hundred pages Don Luigi Sturzo describes with increasing detail the history of the relations between Christianity and the State. His technique is encyclopædic both in range and in mode of presentation. Precisely for this reason it would be easy to criticise his achievement. Among so many summaries some must be inadequate, among so many facts there are inaccuracies; John of Gaunt was not Richard II's brother, Cardinal Wolsey was not Archbishop of Canterbury, the *Defensor Fidei* seems an unconventional way of referring to the *Defensor Pacis*, 'Galen' hardly conveys the Emperor Galerius. Yet such criticism would only obscure all that Don Sturzo has achieved. For this volume is the monumental expression of his work both as a statesman and a theorist. It marks a synthesis of both liberal and Catholic standards; a sense of the individual and of justice and of freedom, a vitalising faith in the supernatural life of Catholicism, a deep trust in the fundamental goodness of human nature. It is this last trait which perhaps explains the optimism which to many will appear so anachronistic and to some so unwarranted.

The volume closes with a forecast. 'A new breath of mystical spirituality and of pacifying re-organization must come (and cannot fail to come) from Christianity, in its character as a personal religion, universal and autonomous, profoundly felt and vigorously actuated by the faithful who are partakers in the mystical body of Christ; then Church and State will find again their rhythm of social duality and spiritual unification.' It is a strange ending to a survey of two thousand years of Christian history. It may be questioned whether the strongest of the Catholic revivals in the past have ever achieved more than social unification and spiritual duality of Church and State. We have paid heavily for our Constantines and it is perhaps significant that the centuries during which Catholic values were most officially presupposed were marked by the involved and tortuous struggle of *Regnum* and *Sacerdotium*. 'Must come' and 'cannot fail to come' are not the phrases to herald in Utopia. But Catholicism could learn from its own past that if the Church is poor and unprivileged it can be free and that *Amicitia Principis Mors Est*.

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