

But the modern world's greatest betrayals of man are those in which a philosophically mixed company will generally agree. And among these I should personally list the interpretation of progress as man's emancipation from the bondage of material nature. It implies the lack of any proximate criterion by which to judge the sense and direction of mechanical development. Secondly, I should list that fatal half-truth expressed in the phrase 'the power of the machine to liberate' and in the assurance that technical improvements in the machinery of industrialism are 'ahead of the spirit.'

'The knowledge of man is much harder for us than the knowledge of matter,' says Maritain (p. 28). It is both worth while and in keeping with the stricter metaphysical discipline of Maritain's earlier writings to deny such a proposition.

BERNARD KELLY.

THE NATIONAL CHURCHES AND THE CHURCH UNIVERSAL. By F. Dvornik, D.D. (Dacre Press; 2s.)

Dr. Dvornik is best known in this country as the scholar who has presented so much new material in the Photius controversy. Following up the hints dropped so long ago as 1895 by P. Laporte, S.J., he has, together with M. Amann and P. Grumel, A.A., led us to reconsider and revise the Baronius Hergenröthe's account of Photius's dealings with the Holy See so familiar to us in the pages of Hefele and Fortescue. Whether the 'revised' Photius is quite such a suitable patron for Reunion as Dr. Dvornik suggests is a much more questionable matter. It is indeed interesting to learn that 'the Acts of the Synod in Photius's reign does ample justice to the Roman Primacy,' but what does the additional clause 'without prejudicing the national element' imply? It is quite clear that no Gallican or Febronian thesis is being advanced and that Dr. Dvornik is writing as a historian and a patriot, who finds that the history of the Christian Church provides many instances of national feeling expressing itself in Christian worship and organisation without prejudice to the principle of universality. This thesis Dr. Dvornik illustrates by the story of the Persian and Armenian national churches, the effect of Islam on the Eastern Churches in accentuating their national consciousness and in cutting them off from the West, and the growth of the idea of universality and the *Rex-Sacerdos* in the West. The learning and ability with which this story is told does not, however, suffice to overcome Dr. Dvornik's prejudices. Latin as a liturgical language is interestingly dealt with in cultural terms, but is hardly allowed to state its case against the vernacular. The German Reichkirche and the Franks are hardly dealt with, but this is not surprising. Both these questions have, of course, a very special importance for Dr. Dvornik in view of the history of his own country.

While we are in full sympathy with much of what Dr. Dvornik argues from the facts, yet at times his argumentation seems unreal

and forced. A case in point is the mission he entrusts, under Providence, to the Church of England. More important, however, is the criticism that the issue raised by the study cannot be adequately discussed in terms drawn from 'history.' After all, though the national or cultural group has its rights within its own sphere—a sphere, which Dr. Dvornik would be the first to assert, the Holy See has always respected and protected—yet this sphere does not exhaust the potentialities of man, who is at once the member of a nation and a Christian, the member of the *regnum Dei*.

In the case of a conflict of loyalties, or seeming conflict, it is simply the latter that prevails, as transcending the division of even Jew and Gentile. The Kingdom, the Mytical Body, makes demands and calls for sacrifices which are of such importance in our lives, that all else must seem trivial. It is not that these claims, which are the claims of Christ, destroy our nationality, our cultural individuality, but they do lead beyond any cultural category, for Revelation may be approached, but never defined in terms of any culture.

This is not to deny that historical research has not its part to play in removing prejudices and false occasions of conflict—and in this task Dr. Dvornik has deserved well of the Church. The fact remains that this is all on the side of the *humanum*; very much so. It is the Gospel that matters and it is in terms of the Gospel and of tradition that judgment is passed.

The man who makes of his nationality or his culture—of the nationality of his Church—a barrier against the universal claims of Christ (and the Church is Christ) is turning his nationality, his culture into an idol: and thus repeats the error of the ancient Jews. Whereas the man who offers his nationality to Christ will receive it back re-vivified and transformed in the Spirit.

The trouble is, of course, that so often the issue is confused by the fact that one nation or culture uses ecclesiastical machinery to repress another, or that people of one culture confound an element drawn from that culture with the *depositum fidei*: to act or think thus is a crime in the face of the Church.

No doubt Dr. Dvornik is well aware of all this, but the fact remains that in this study this discussion of the question in terms drawn from a cultural context tends to prejudice an issue which ought rather to be judged in terms of the mystery of Christ present to us in the Church and Simon the rock chosen of God from whom the waters flow to all peoples and all nations.

IAN HISLOP, O.P.

DIE KIRCHE CHRISTI. GRUNDFRAGEN DER MENSCHENBILDUNG UND WELTFESTALTUNG. HERAUSGEGEBEN VON OTTO ISERLAND. (Benziger & Co., Einsiedeln Köln, 1941).

In the Introduction, the Editor (the only layman among the contributors) remarks that the aim of this symposium is twofold. It is