

' the Furnaces became
Fountains of Living Waters flowing from the Humanity Divine
. and Self was lost in the contemplation of Faith
And wonder at the Divine Mercy.'

With regard to the symbolism Mr. Bronowski is often mistaken. Thus it is incorrect to describe the Emanation as 'true state of man' (p.144). The Emanation is man's gentler, more feminine side and in conflict with his Spectre, (harsh or brutal aspect), is prone to cruelty, jealousy and deceit. In perfected man Spectre and Emanation are a unity. Nor is the Tyger ever a symbol of Christ (p.116).

The book is a short one and within its limits discussion of such subjects as Blake's attitude towards Deism, orthodoxy and the nature and destiny of the individual soul could not have been encompassed, but they should have been implied. They are fundamental to understanding of the man and his writings. Mr. Bronowski does not seem to be aware of them. As an analysis of the progress of the Industrial Revolution and of Blake's reaction to it his book is noteworthy. But the approach towards a great Christian poet is only a partial, and unfortunately the least important, one.

JANET CLEEVES.

REVIEWS

THE RIGHTS OF MAN. By Jacques Maritain. (Bles; 5s.)

As an apologist of the social teaching of the Popes, M. Maritain has succeeded where the metaphysician or the theologian can barely hope to succeed, in reaching the ears of the secular conscience of our times. The significance of such an achievement is suggested in his earlier book *Redeeming the Time*. There, in the essay entitled 'The Catholic Church and Social Progress,' he distinguishes three 'zones of realization' of Catholic teaching. The first, which he rejects on grounds of its higher risk of failure and of its affinity with dictatorial forms of government, is the attempt 'to make out of the encyclicals an immediate program for a political or national reconstruction, to be brought about by the State's authority' (p. 184). 'Moreover,' he says (*loc. cit.*), 'the universal and highly conceived precepts of the Church's doctrine are therein applied to the contingencies of social material without the preliminary elaboration of a more particularized political philosophy which is closer to the concrete,' and (p. 185) 'contrary to the nature of things, one has

used Catholicism as a means of replacing a political ideal naturally temporal and a principle of unification naturally temporal.' The third zone of realization is in a '*movement from below* of the secular conscience itself,' which (pp. 186-7), 'worked upon by the leaven of the Gospel, moves forward through suffering and contradiction—at times inspired by sane doctrine, at times blindly and hesitantly—toward a higher state of civilization.' Between these two mediates the influence exerted upon the legislation of various states by men inspired by the teaching of the encyclicals.

These passages may be taken as proposing the task of the present book, which is precisely an essay in the elaboration of 'a more particularized political philosophy,' accepting from the common consciousness the conviction that it is in fact moving forward to a higher state of civilization. The special sense of this progress is twice underlined: (p. 22), 'at the roots of this movement of progression lie the natural aspirations of the human person to his freedom of expansion and autonomy and towards a political and social emancipation which will release him more and more from the bonds of material nature'; again on p. 27 the movement proper to the political community has as its end 'progressive liberation from the bondage of material nature, not only for the sake of our material welfare, but above all for the development of the life of the spirit within us.'

Maritain's political philosophy is a philosophy of freedom, of respect for the human person, of respect too for the autonomy of those social and religious groupings freely formed by man's desire of community. It is a spiritual and, one had almost said, a rationalist philosophy. It agrees at least with more than one type of progressive rationalism in that its political aspiration is to a sphere of cultural relationships freed from the necessities of matter: a sphere in which political life as such is identified with the life of reason and virtue.

As against the totalitarian philosophies of class and of race, heavily weighted with material considerations, Maritain seems hardly to take seriously the reality of matter under any other form than 'the contingencies of social material' in which a philosophy may commence to operate which seeks emancipation from material nature. Until he defines more closely what he means by this repeated formula of 'liberation from the bondage of material nature' we are left in doubt how far he has committed himself to that widespread Manicheism of the modern world against which Eric Gill was so signal a witness.

The conceptions which develop most readily and convincingly from the personalist basis of Maritain's political philosophy are those which have to do with political life as a development of rational life itself. Of these the conception of a pluralist order in respect to the life together of various social groups is a most salutary contribution to the philosophy of political freedom. Neither is it pos-

sible for the most fastidious critic to complain that the important rights and aspirations of family life and of physical labour go unheeded. 'The end for which the family exists is to produce and bring up human persons' (p. 44). 'The rights of the family, the rights of the human person as father and mother of the family, belong to natural law in the strictest sense of the word' (p. 46). Again in a footnote (p. 54), 'On the level of agricultural production . . . private ownership of the means of production would have to remain centred upon family economy.' And vocational groups arising from the initiative of the industrial workers themselves, the extension of the 'workers' title' to joint ownership and joint management of industrial undertakings are advocated on pp. 50-60.

Nevertheless, M. Maritain is no friend of the bodily life of man, and his thought readily falls into oppositions like the following, which, although true as far as they go, and in an adequate context, are left to feed contemporary prejudices which go a good deal further. The family group 'more basic because it has to do with the perpetuation of the species' is contrasted with political society 'more exalted because it has to do with rational life itself' (p. 14). On p. 32 man's animality is set against his rationality by the private negative 'irrational' and man's progress in civilization is here characterized as emergence from animality. The 'irrational' is to be tamed by reason, but the section and indeed the whole book contains no reference to norms of bodily life to be acknowledged by the reason as laws independently true, rather than drawn from the resources of reason itself. Consequently the book's implied diagnosis of present conflicts in Europe lacks the focus of proximate causes, and its advocacy of sound principles with regard to family life and the life of bodily labour is at a level of abstraction which renders its conclusions curiously neutral.

In spite of M. Maritain's urgency that a political philosophy such as this he outlines should lie closer to the concrete than do the higher disciplines of the mind, his 'concrete' does not seem to me to be wholly convincing. It seems to me, that is, to be a very mental concrete: the *de facto* confusion of thought and aspiration and feeling prevailing in the minds of those engaged in political struggle, to whom Maritain brings the ordering ability of a mind with an anchorage beyond the temporal. It is not the concrete sphere of the operation of proximate natural causes in the world of bodily life, for *this* concrete may be approached only through respect of the laws and the norms of material nature. Maritain's concrete is attained in any political discussion in which the disputants are philosophically mixed. To these he brings a maximum of agreement on a basis of freedom by means of the only tenable formula of a personalist community: 'if the entire man is engaged as a part in political society . . . he is, nevertheless, not a part of political society by virtue of himself as a whole and by virtue of all that is in him.'

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.

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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