

scholarship which gives the firm basis to M. Gilson's own essays into speculative philosophy. *The Unity of Philosophical Experience* is typical in this respect. It is shown, on the basis of brilliant thumb-nail sketches of modern philosophies, how each has failed because it has tried to limit philosophy by means of techniques borrowed from more special sciences, but that a genuine metaphysics escapes such limitation. In the twenty years since the book was first issued it has become sufficiently well-known to make any further recommendation superfluous.

LAURENCE BRIGHT, O.P.

NUCLEAR WAR AND PEACE. By Professor J. E. Roberts and the Bishop of Chichester. (National Peace Council; 2s. 6d.)

It would be difficult to exaggerate the importance of this booklet. Although a good deal of information about the effects of nuclear weapons is now available in technical journals, it has not yet been presented to the general reader. Professor Roberts now gives, in some forty pages, the clearest possible account of what nuclear warfare implies. He explains briefly how the bombs work, and then discusses the consequences of blast and heat flash, direct radiation and long-term genetic effects. He describes possible protective measures, and ends with a chapter on the peaceful uses of atomic energy. The figures, so far as they are known, are given precisely, and speak more eloquently than any colouring of rhetoric could help them to. Every educated person will now be in a position to make a moral judgement on an exact basis of fact. In the last twelve pages of the pamphlet the Bishop of Chichester draws his conclusions about the moral issues. He avoids the most fundamental questions about the morality of war by taking his principles from such documents as the Hague convention and the Nuremberg charter, but these are sufficient to show that the use of hydrogen bombs, and atom bombs as directed against centres of population, is indefensible, though the use of atomic weapons against military objectives, if due precautions are taken, may be permitted. The majority of Catholics would, I think, endorse these conclusions, though a full discussion of the moral aspect from first principles would still seem to be called for.

LAURENCE BRIGHT, O.P.

TWO CITIES. By Paul Foster, O.P. (Blackfriars; 7s. 6d.)

To anyone interested in the problem of the common good, which is the philosophical problem behind the Church-State conflict, this little book may be a keen disappointment. But in that case the fault will not have been the author's but the reader's. For the author states quite explicitly in his Introduction that his purpose is to ventilate the problem

of Church-State relationships and not to offer a solution to that vexed question. The author's task then is historical and not philosophical and it is a task he fulfils admirably. Taking as his basic idea the words of St Paul about reaching perfect manhood and maturity, Fr Foster surveys a vast stretch of history from the classical Greeks down to modern times and examines a number of attempts 'to find a simple arrangement whereby man can rise to his full stature'. But like all efforts at simplification the arrangements are often 'tidy' but never 'orderly'—a really telling and genuinely thomistic distinction. That is to say the problem is either not faced or else it is denied; the truth of one side or other is grossly exaggerated to the detriment of the other in the extremes of ultrasupernaturalism and materialistic caesaropapism. The chapter on *St Thomas Aquinas and the State* is tantalizingly short, but within its limits adequate; and the author does make the important point that for St Thomas a correct tension between opposing elements is not only not a contradiction but is a necessity if we are to maintain an orderly and harmonious balance of truth. Tension, as Fr Foster says, tends not to make things easy, but at least it does make life exhilarating. The word 'exhilarating' aptly describes this book; it is besides brilliant in its selection and compression of the relevant facts so that every important historical solution to the problem is presented; and it is eminently readable by reason of its style, good humour and wit. Fr Foster obviously knows more than a little about St Thomas's philosophy and theology of the State; but since his purpose in writing this book has been to present the historical aspects of the Church-State conflict it would be unfair to criticize one or two philosophical statements concerning St Thomas's teaching which have clearly been set down in an over-simplified way to meet the requirements of space and the scope of his treatise.

MURDOCH SCOTT, O.P.