

sound, it must be false – whatever *A* may be it certainly is. Numbers, the Homeric Gods, relations, chimeras and four-dimensional spaces all have being, for if they were not entities of some kind, we could make no propositions about them' (p 449). But existence is not a property of objects, of individuals. And 'X does not exist' does not entail that something is not the case with X. The correct account of what 'existence' means is the one which Russell finally adopted, the one which is clearly stated by Frege. And the great merit of *What is*

Existence? is that it explains why this is so. The book is a technical one, liberally peppered with Polish notation. So I doubt that it will readily endear itself to readers uninterested in logic. And it will probably be simply ignored by those for whom existence or being is something that can be named. Be that as it may, the book is a fine contribution to philosophy. It is packed with careful argument and it ought certainly to be studied by anyone seriously concerned with its subject matter.

BRIAN DAVIES O P

NUCLEAR NIGHTMARES by Nigel Calder. *Penguin, 1981. pp 168 £1.50.*

INTERNATIONAL PEACEKEEPING by Anthony Verrier. *Penguin, 1981, pp xxxi + 172 £5.95.*

Four possible routes to nuclear war is the subject of a very alarming and depressing book by the distinguished science commentator Nigel Calder: first use by NATO of their battlefield weapons in Europe; proliferation and local use of nuclear weapons leading to super-power involvement; temptations to behead the command and control system of the other side; temptation in a moment of great tension to strike out the other side's nuclear weapons before they can be used. The simple game of nuclear deterrence is, as he says, now over, and speculations about "fighting" and "winning" a war with nuclear weapons fill the air of the defence establishments yet again. The weapons are certainly made, in place and targeted for many possible plans – products of the military imagination and potentially fatal to us all. This book makes me wonder how we have managed so far to escape nuclear death. It makes the everyday world seem a very fragile and transitory achievement. In the end the accumulated danger is too much for the mind to take in. This short book packs in

more loaded information than most of us can emotionally cope with. One of the dangers at this stage of the public uproar about nuclear weapons is that excess of information becomes numbing for the many and a fascinating field of expertise for the few: the technology of Armageddon. But one useful thing books of this kind can still do is to show us what a blind, confused and musclebound monster Western "defence" really is. Neat policy statements by governments are just weak attempts to give the impression of rationality and control, when both of these essential qualities for any security system are in extremely short supply. But what can the ordinary citizen do with these revelations of contradictions, short-term gambles for ultimate stakes and reluctance to think of the future other than in terms of weapons procurement for genocide? In our minds I suppose we have already abolished the future.

Any faint glimmer of hope becomes a beacon in this darkness. A glimmer is provided by the chequered history of the UN

peacekeeping forces since 1947 recounted by Anthony Verrier. Hopes at the end of World War II that a strong international legal and military authority might take over the functions of world order from the great powers proved ill-founded. But there have been lesser achievements. In spite of – or perhaps because of – the fact that the nuclear powers have often used the UN to further their strategic aims, dangerous confrontations have sometimes been avoided through the intervention of multinational forces. It is a story of bungling, uncertainty about aims, but also of great bravery and good soldiering in the interests of peace – especially by such countries as India, Nepal, Nigeria and Ireland. The UN peacekeeping forces have been dogged continually by lack of clarity as to their real purpose: whether to be passive mediators or active interventionists. Great powers fearful of UN interference in their sovereign rights to use force when they want to have come together with small

peaceful countries to make sure that most UN forces have had no clear mandate to intervene with force. What success has been achieved has only been through decisive and clearly understood troops not afraid to use their weapons. Verrier is quite convinced that the UN dictum that their troops can only use force in self-defence has never been of the slightest use in the field. It is clear from his account that effective peacekeeping cannot always be a peaceful business, and also that it must be truly international and well commanded and equipped. The only complaint I have about this book is that the basic history of the episodes in question – Korea, Congo, Cyprus, Lebanon, etc. – is only alluded to in an oblique manner, which makes it sometimes difficult to follow the story. But that would have meant a much longer book than the one which is offered.

ROGER RUSTON O P

NEWMAN AND THE GOSPEL OF CHRIST, Oxford Theological Monographs, by Roderick Strange. Oxford University Press, 1981. pp 179. £12.50.

Newman disclaimed the title of theologian. He wrote no systematic theological treatises in the systematic manner of his day. His work was pastoral, apologetic and occasional, with the exception perhaps of the *Grammar of Assent* in which he wrestled with the questions of faith and reason which had concerned him from his earliest days. Nonetheless his theological achievement was considerable and has proved remarkably fertile, not least for his pioneering of a style of theologising both subtler and more personal than the deductive theology of contemporary Catholicism and the evidence theology influential in Anglicanism.

In this study of the central theological themes of Incarnation, Atonement and Sanctification, in Newman's thought Dr Strange has drawn on many different aspects of Newman's writings, sermons, letters, lectures and patristic studies, and has demonstrated a remarkable coherence

in Newman's thought. His delicate and painstaking work has been amply rewarded in his demonstration of the extent to which Newman was influenced by the Alexandrian tradition, and particularly by the theology of Athanasius. Not only in his work on the Arians, and in his edition of Athanasius' treatises, but also in what appear at first sight to be no more than occasional allusions and phrases in the sermons, Newman found the Alexandrian Fathers a creative inspiration for his own theology. We are reminded that Newman claimed that 'it was the Fathers that made him a Catholic, and it was wrestling with the history of patristic theology in relation to the contemporary church that led him to his account of doctrinal development. What Dr Strange has given us is not only a valuable study of Newman but also an important discussion of patristic theology, so that this is a book to be read profitably by those whose interests are patristic or