

society clearly lacks the experts to whom the task of government should mainly be left, it is inevitable that numerous amateurs should make themselves heard. Among these Sir Rowland Evans has some claim on the attention of those who are interested in public affairs.

Certainly his book is full of interest; but will it be believed that a book on European post-war planning could be found whose index contains no entry for either Pope Pius XII or for the more general term 'Vatican'?

And what are those with a knowledge of Europe to think of the following:—'In order to assist Italy in regaining a constitutional democracy it will no doubt be necessary . . . for the armed forces of the United Nations to police the country until after the election of a free Parliament—which election should be supervised by officials of the United Nations'?

The author also proposes placing Italy under British 'protection' for twenty years, during which time the 'United Nations' are to have the full use of all Italian air and naval bases, etc.

By contrast to this airy 'Anglo-Saxon-ness,' chapter xv, 'Illusions and Awakening,' is an extraordinarily interesting and extremely useful reminder of the pre-war sayings of some of our 'converted' war-leaders—Morrison, Attlee, Alexander, Cripps, etc. This chapter also shows the remarkable foresight in the pre-war years of the much-attacked and jeered at 'Member for Epping' (Mr. Churchill).

In short, *Prelude to Peace* is likely to commend itself to readers of **BLACKFRIARS** more for the information it contains than for the author's theories—yet the book is readable and of considerable interest.

From South Africa comes an interesting small book on the Just State. That the author is a wise and realistic thinker may be seen from two of his sayings—'All men and women are thieves, cheats, and liars when it concerns their relations with that impalpable body, "The State."' 'The community should have as few laws as possible.' The author's ideas are rooted in distributism and guild socialism and his essay contains much social sanity.

M.G.S.S.

THE MANY AND THE FEW. By Paul Bloomfield. (Routledge; 7s. 6d.)

This is a depressingly facetious and in many ways uncritical work about a vitally important subject—the creation of a culture that shall be shared between the majority and the minority, and won't be simply a minority culture. Compelled to a definition of life by André Breton (whose manifesto was not issued in 1838), he commits himself to: 'Life is being alive. Life is being alive individually.' Definition of poetry follows: 'Life calls to life: this is the soul of poetry' (p. 23). Definition of progress: 'Birth-control might stand for one of the hard-won liberties I mean' (p. 32). A perfectly fatuous quotation from Herbert Read on p. 35 shows that his quotations from Jean Giono about the permanent quality of peasant life are romantic

theorisings; for Mr. Read seems to argue there that soon we shall be able to gather in beet and cut our hay by pressing electric buttons. Mr. Bloomfield is afraid that the despairs and misgivings of artists and poets will play into the hands of the tyrant, the slave-driver and the Philistine. Doubtless, but how much more their partial and selfish attitudes—e.g., ‘Poets and artists produce things of a spiritual order unlike craftsmen who do it for use.’ Even Salvador Dalí telling U.S. factory audiences about surrealism makes better sense than this. (Incidentally the name is Bedaux not Bedeaux.)

There is some good sense of course: ‘Industrial labour is too much for Others, not enough for Self.’ But there is no analysis. One can scarcely share the author’s faith that ‘it is not hindering the course of social justice to commit these thoughts to paper.’

J. DURKAN.

SCIENCE AND ETHICS. (An Essay). By C. H. Waddington, Sc.D. (together with discussion). (Allen and Unwin; 7s. 6d.)

This book is an amplification of the discussion following the publication of an essay by Dr. Waddington in *Nature*. Dr. Waddington claims that the future ‘development’ of ethics lies within the sphere of science, and that ethical judgements are of the same kind as scientific statements. The questions he set himself, and his answers, are conveniently summarised by Professor Bernal:—

“Why do we feel in ourselves that anything is good?” and “Is there a Good outside and independent of what we feel?” These questions he answers by equating the feeling of goodness to satisfaction of the demands of the Super-Ego, and defining objective Good as the direction of Evolution.’

The main thesis is founded on a mixture of the doctrine of evolution with psychological theories of a decidedly Freudian character, which is happily made up with the help of Dr. Karin Stephen—who manages to effect an agreement not only with the author, but also with Professor Bernal and the Bishop of Birmingham.

Among these pages, full of bewildering statements, there stand out several good points made by Professor Joad, Professor Dingle, the Dean of St. Paul’s, and others, but these are dealt with in a way which illustrates the main feature of the discussion—i.e., a complete inability to recognise the fundamentals of the problem.

In one place (p. 140) the author confesses he is ‘unable to offer a satisfactory reconciliation of materialistic determinism and the efficacy of the human will.’ He does suggest a solution, which in fact reduces man to a complicated robot, for whom the validity (or otherwise) of ethics would be irrelevant.

At first sight it would appear unfortunate that no Catholic voice was heard in a discussion where the moral law in its fulness was obviously unknown. A separate volume would, however, be required to deal with the many ramifications of the discussion.

A.H.W.