

mostly post-*Monarchia*. One can make too much, here, of the 'optimist-pessimist' contrast. Of the three factors, City, Empire and Church, the first and third were more open to Dante's strictures than the second, just because they were more real. In a sense, the abstract *Monarchia* is naturally more 'optimistic' than the concrete Poem; *this* difference between them is no proof that one followed the other in time.

But this is scratching the surface; Professor d'Entrèves will provoke students of Dante to go deeper. In attempting to do so they will find his scholarship a real assistance and his candid courtesy an example.

KENELM FOSTER, O.P.

HEALTH AND THE CITIZEN. By Joseph V. Walker. (Hollis & Carter; 10s. 6d.)

The principle of the Welfare State has been accepted by both the main political parties in this country. The Welfare State itself is now well into its stride. The time has come when an attempt can be made to assess some of its consequences, consequences not always those envisaged by the authors or supporters of the experiment. But the unexpected after all is not uncommon in human affairs. It is, perhaps, possible to summarise the ideal objective of the Welfare State in the word 'health': health for the individual and health for the community; health in mind no less than health in body. In this way a distinction can be drawn between the Welfare State of our dreams, and the Servile State of which Mr Belloc so long ago saw the danger. For although the Servile State may bring health of body it cannot be regarded as conducive to health of mind.

The great value of Dr Walker's book on *Health and the Citizen* lies in the broad conception of health which he presents; in the vantage ground and experience which he possesses as the Medical Officer of Health in a northern industrial city; and in the picture he draws of the effect of the Welfare State upon the members of an average industrial community. Dr Walker's first contention is that the health of the individual is linked to the health of the group to which he belongs, in the first place to the health of his family. He goes on to assess the state of family life in the industrial age. This makes depressing if familiar reading. But he also points out how family life is being further undermined by the very measures the Welfare State has taken to assist it. Although critical, he is not merely destructive. He draws on his own experience and observations to point out the dangers of the present situation, but uses the same sources to suggest remedies by which these dangers may be met.

He goes on to discuss the increasingly acute problem of the care of the aged, showing how family care for the aged is breaking down in practice and is being replaced by unsatisfactory institutional care.

He then investigates the nature of 'positive health' as revealed in the pattern of work and play adopted by the average citizen. He finds this pattern for the most part unsatisfactory and frustrating. He discusses the disintegration and 'atomisation' of city society, especially in the newer housing estates. He points out some unfortunate and apparently unforeseen results of these new housing estates. Finally there are two valuable chapters on the need for a healthy life of the spirit for the full development of positive health. Here also special difficulties face this country in this age. Here also is disintegration—disintegration of belief and also of practice. The unified Christian universe of the quite recent past has been partially replaced by the ideals of scientific humanism. These fail to satisfy man's spiritual needs, and have failed to provide him with a uniform, satisfying and complete outlook on the world. For his philosophy man is thrown back upon whatever coherence he is able to acquire from the discordant output of the Press, for his happiness he has to depend upon the satisfaction of his selfish desires, or at least the welfare of his family. The inevitable result is a feeling of frustration and 'dis-ease'. Dr Walker emphasises that the only remedy is a return to the traditional philosophy of this country. The 'Natural Law' had for centuries provided the ideal of conduct. Respect for its precepts might yet be revived by the leadership of a 'dominant minority' of practising Christians, to the great improvement of the positive health of the whole community.

I hope I have been able to show that this is a valuable, thoughtful and thought-inspiring book. It is not a scientific treatise. Many of its most significant statements are made as assertions without supporting evidence. But the experience of General Practice and of bringing up a family fully supports Dr Walker's conclusions drawn from the wider field of a Public Health Department. An obscurity of style and some diffuseness in form may prevent the book reaching as large a public as it would if it were a little easier to read. But it should nevertheless be read by all Christian students of the contemporary social scene, and I would like to see it in the hands of all those responsible for the planning of the Welfare State, whose growing pains we are experiencing at this moment. For unless these or similar considerations are borne in mind we shall not be able to avoid the advent of the Servile State as the unwelcome and the unforeseen (except by Mr Belloc) consequence of the Welfare State.

R. E. HAVARD

THE WORLD VIEW OF PHYSICS. By C. F. von Weizsäcker. (Routledge & Kegan Paul; 12s. 6d.)

It is so rare to find an atomic physicist who has thought deeply about the philosophical implications of his subject that in the present translation these essays deserve to be as widely read here as they have been