

volume gives us, but a clear Catholic commentary on these facts, as they affect the structure of human society, prepared with honesty and care, is still badly needed. PAUL FOSTER, O.P.

THE ENGLISHMAN BUILDS. By Ralph Tubbs. (Penguin Books; 3s. 6d.)
THE ANATOMY OF THE VILLAGE. By Thomas Sharp. (Ditto; 2s. 6d.)

'We cannot have an organic architecture unless we achieve an organic society'. Lloyd Wright's proposition provides the text for two well-intentioned essays, presented with a typographical distinction and wealth of illustration that makes them excellent value for money. Mr Tubbs relates the story of English architecture to the rhythm of the social history which it reflects, marred though his account is by some astonishingly naive generalisations ('Medieval philosophy had regarded human nature as inherently vile, distrusted human reason, and considered the body essentially evil'—three statements which even the Rationalist Press might find it hard to substantiate).

Mr Sharp sticks more closely to his text, and his analysis (with excellent diagrams) of the design of the English village is brilliantly done. His book should be in the hands of those planners who envisage architecture as an instrument for imposing a policy rather than as the servant of human needs. In architecture, as in much else besides, we get what we deserve; and the traditional rightness of rural building was the fruit of an ordered society, in which things were made for use, and beauty most triumphantly looked after herself. It remains to be seen whether bureaucracy can improve on the 'tyranny' of landlords, which gave to the English countryside the pattern which the planners are compelled to admire. The 'sympathetic and informed understanding of the deep subtleties that lie at the heart of village character' for which Mr Sharp so justly appeals can only come about when the land, and the life which springs from it, is recognised for what it is—the heart of the nation. I. E.

THE PAPACY AND WORLD PEACE. By Guido Gonella. (Hollis and Carter; 12s. 6d.)

It may be thought fantastic that after a fruitless and disastrous war, fought only to replace one hydra-headed aggression by another, the word *war* should still be found in the vocabulary of possibilities. Man is a strange race, however; the very brutes might marvel at a species that kills its kind with less than an argument for the slaughter and not even a use for the carcase. A dog twice beaten learns his lesson; but two international massacres in a generation are not enough to teach us ours. It might again be thought preposterous that members of the Mystical Body of Christ should engage in the wholesale rending asunder that Body, were we not familiar with the spectacle of English Catholics (or at least some of the more distinguished of them) busily—and overmuch—protesting, lest they be thought laggards in bellicose patriotism. So that there linger in the memory, voices shouting a little louder than the rest, denunciation

added bravely to denunciation, an impressive haste to assure the public that it mattered little should Rome be bombed, or proffering approval, without a vestige of military knowledge, of the destruction of Monte Cassino. Above all, the soft-peddalling of what the Holy Father had to say.

Now, greatly daring, with the war well over, it is fashionable amongst the run of Catholics to retail what a few of their pacifically-minded brethren were saying when the truth had to be paid for. The excogitation of a learned moral theologian that the killing of tens of thousands of civilians and the clinical torture of many more by the atom bomb was almost certainly morally unjustifiable finds its way into the speech of a bold Catholic layman. For such small mercies we must be grateful. Above all, we welcome such a recapitulation and study of the Christmas message of Pope Pius XII as that contained in *The Papacy and World Peace*. The author, Professor Guido Gonella, who will be remembered appreciatively as political editor of *Il Popolo*, is now a Minister in the Republican Government of Italy. Readers of his contributions to the *Osservatore Romano* may find some of the vigour of the original work lacking in the abridged edition presented to us by Fr Beck and Mr Beales. The translated author is rarely lucky, and the work of translation is a thankless task. The present work was translated by 'past and present students of the Venerable English College'. There is a full discussion of the problem of minorities, the possibility of a sound international judicial system, disarmament and the betterment of intercourse between nations.

With the foregoing reservations we recommend *The Papacy and World Peace*.
J. F. T. PRINCE.

CHRISTIAN MORALS—*A Study in First Principles*. By Canon Lindsay Dewar, B.D. and Canon Cyril Hudson, M.A. (The London Theological Library. Hodder and Stoughton; 7s. 6d.)

Belloc once said that the power of definition was lost at the Reformation. This book is a conspicuous example. There are descriptions of and remarks about 'supernature', 'grace', 'sin', 'conscience', but never any attempt to define these things. The most glaring example is the omission of the definition of 'law' by St Thomas, whose treatise in the *Prima-Secundae* q. 90 seq. is frequently quoted and accepted. In explaining the 'oughtness' of Christian morals it is obviously necessary to mention his definition of 'law' as a 'rule of right reason for the common good, made by him who has the care of the community and promulgated'. God is the head of the community of the universe and Christ is the head of the community of the Church and obviously there must be a visible head of the Christian community who speaks in Christ's name.

It is not surprising that the authors are despairingly driven to the admission that 'for the Anglican some ethical problems, in their