

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

abroad. In a clear account of the results of recent experiments (it requires some previous knowledge in the reader) the author shows the necessity of abandoning the naïve realism of the classical physicist, who in however abstract a way still conceived the atom as an object existing independent of the spectator, and so could picture some permanent model of it in his imagination. The modern physicist, on the other hand, can think of the atom only in relation to the experiment which allows him to describe it in some particular way; he is 'compelled to look upon himself as a subject', someone who as much makes as finds what he beholds. Physics itself now seems to insist that there are a priori elements in knowledge. In this Dr von Weizsäcker sees a confirmation of Kant's ideas, though he reduces such non-empirical elements from being the presuppositions of all possible knowledge to what must actually be supposed at each stage of thought in its historical progress. But the above summary necessarily fails to do justice to what are after all 'tentative considerations in the form of a request for co-operation and criticism', a request which one may hope Thomists at least will not refuse the author, even though they may not agree with all he says.

L.B.

PHILOSOPHIES OF INDIA. By Heinrich Zimmer, edited by Joseph Campbell. (Routledge & Kegan Paul; 42s.)

The editor describes this volume of 687 pages as 'a large and awesome fragment' of what Dr Zimmer's history of Indian philosophy would have been but for his lamented death. It is the substance of lectures delivered and in preparation at Columbia University, the final chapters being reconstructed from jottings, remembered talks and other sources.

Even in this posthumous form, however, the distinguished Indologist's work remains an exceptionally lucid introduction to this vast subject, and could be read with advantage before proceeding to the more abstruse volumes of Dasgupta and Radhakrishnan.

A main thesis of the book is that the heterodox (non-Vedic) systems represent the thought of pre-Aryan India, repeatedly clashing and interacting with the Vedic-Aryan tradition—pessimistic dualism with optimistic monism—and that the latest, Tantric phase is a creative synthesis of the Aryan and the indigenous types of thought. Similarly, the peculiar genius of the *Bhagavadgita* is that it gathers together the manifold strands of Indian religious thought. The concern of Jainism, Sankhya and Yoga was to disengage and release the spiritual self from matter, whereas the Brahmins sought fulfilment by absorption of the self in a divine Absolute. Yet Sankara's final formulation of Vedanta, with its annihilation of opposites and identification of thought and