course far wider and more complex than that. It concerns in a general way the organisation of the international community and the ordered use of force within that community. Fr de Soras deals adequately, and in due proportion, with the doctrine of the 'just war' and the problem of ABC weapons. The traumatic effect of Algeria is evident in the attention which he pays to the questions of psychological warfare and the use of torture. It is perhaps a pity that he does not devote more space to the problem of persuading States to utilise peaceful methods of settlement, such as arbitration and international adjudication. Are not the true offenders against international morality today not so much those States who arm themselves with 'deterrents', which may well be a justifiable policy in the circumstances, as those who refuse to accept even the principle of third-party judgment for the settlement of international disputes?

In the penultimate chapter, entitled 'Fraternal Aid Among the Nations', Fr de Soras makes a valid point when he says that 'it has until very recently been a failing of Catholic writings on international morality that they have made too brief a mention of the positive duty of giving international aid' (p. 103). Of course, this has not been a failure of Catholics only. Be that as it may, this question has come right to the fore lately and it is like to be 'the international question' for the rest of the twentieth century. Fr de Soras discusses in a practical manner the right and the wrong methods of giving such aid. From the point of view of the average reader, this is perhaps the most important chapter in the book. If Fr de Soras' reminder that 'indirectly the subjects of international morality are all men in the world' (p. 14) does not exactly make him sit up, perhaps he will pay more heed when the incomparable Pope John tells him in *Pacem in Terris* that 'We deem it opportune to remind Our children of their duty . . . to contribute towards the attainment of the common good of the entire human family as well as to that of their own political community'.

D. H. N. JOHNSON

A SHRINKING WORLD? by Jacques Leclercq; Burns, Oates (Faith and Fact); 9s. 6d.

LA CIVILISATION ET L'ATOME, by D. DuBarle; Editions du Cerf; n.p.

No subject is more urgent today than the structure of international society, and yet none is more likely to evoke from the moralist pious platitudes and ineffective generalisations. Both of these books deserve praise for their sense of concern, and for their attempt to reach out beyond abstractions to the complexity of the real situation. They do so however with very different degrees of success. The 'Shrinking World' is milk for the new internationalist, 'La Civilisation et l'Atome' is meat for the more mature. The one sets out to tell us what the Church thinks; the other gives us the privilege of sharing the thoughts and the insights of a sensitive Christian mind.

Symbolic of this difference is the arrangement of the subject in each book. Canon Leclercq starts with theology, working from the Old Testament, through

the New, then on to the proclamations of recent Popes and thus to a final assertion of natural law as the basis of the universal community; he then proceeds to think about the world. Fr Dubarle works the other way round. He begins with an exceedingly competent and well-informed analysis of the present world situation, with particular reference to the development of atomic power. Then in his final section he attempts to read this situation as a theologian, whose job, he acknowledges, is to grope forward *with* the scientist and the politician, with the Pugwash men for whom he has a profound respect, towards a new awareness and a new responsibility. Neither Pius the Twelfth nor the natural law seems very relevant to this groping, and neither is a star feature.

Both books have their insights; perhaps the expected ones in the case of Leclercq, and unexpected ones in the case of Dubarle. Leclercq points out that Christians have a duty on the basis of natural law to co-operate in the construction of the international community, without any view to direct or indirect conversion—and he supports his daring conclusion by reference to Pius XII. More should follow the Papal lead; movements like 'My brother, the foreigner' (sponsored by Pax Christi) are practicable and important contributions to the gradual diffusion of a new collective attitude, on which any effective action must necessarily be based. Moral thinking should be directed in new ways; a seminarian may be full of missionary zeal and genuine charity of a certain kind, and yet have imbibed from his environment a sense of superiority of the white race which is the very antithesis of brotherhood. The possibility of world war will gradually be swamped by the rising tide of internationalism, and we must all develop new loyalties, to the great as well as to the little homeland.

Dubarle gives us stronger meat. He sees humanity reaching a threshold of maturity. Everywhere men are acceding to a new degree of consciousness, and a new degree of cultural homogeneity. Forms of political consciousness launched by the French Revolution are now world-wide; science is raising humanity to a higher degree of spiritual awareness, of self-realisation as beings capable of knowledge and self-determination, and is thus giving to mankind as a whole its first great spiritual potential.

At the same time, through this science, we have reached a complete impasse of antagonism, with an enormous nuclear industry organised to meet an irrational demand which cannot continue; it is however an ambiguous industry —nuclear power can be used for peace as well as for war. Its peaceful use involves enormous difficulties, but it is clear that at this very time when humanity is reaching a new stage of consciousness, and is faced with enormous tasks of world development, it is also in possession for the first time of a power potentially equal to its needs.

The challenge is formidable, but Dubarle is an optimist. He sees promise in the gradual awakening of collective awareness and responsibility among the scientific community at the Pugwash Conferences; he sees promise even in abortive test-ban and disarmament conferences, through which the rules of the nuclear game are tacitly established, and men are obliged to admit

a community of interest in the face of the possibility of mutual annihilation.

But above all promise seems to lie in modern science, which by a strange cross-fertilisation at the Renaissance has inherited the vigour and some of the moral fibre of earlier Christianity. Far from 'converting' the so-called 'pagan' culture of secular science, it would be well to be converted by it; modern atheism itself can be rich in lessons for the believer; if we are to be worthy of the name of Catholics, we should begin by welcoming the universal diffusion of modern science which is the first successful catholicism, a spiritual good for the whole of humanity, of a lower order than the Catholicism to which we aspire, but nonetheless something intimately connected with the economy of salvation. The divine sonship is a present reality in the world in a much less incoherent manner than might be suggested by the membership of any particular church.

We must think again about sin. We must realise how it is not great individual transgressions, fitting easily into the decalogue, which are our problem, but rather the countless little weaknesses and inadvertences and failures of responsibility which modern civilisation accumulates with disastrous results; and perhaps our great failure as Christians is a failure of the imagination, an attachment to a servile and pre-redemptive attitude to God and to religion, and a failure to accept our freedom and our responsibility.

Nevertheless, humanity has made important moral progress; it only remains for us to grow up out of our ideological childishness, to 'de-theologise' politics, to cease to divinise some particular sociological pattern, and the present ideological deadlock between Marxist materialism and liberal materialism may well open up new possibilities of brotherhood in the face of enormous common tasks; if we learn the true meaning of what our Lord meant when He said that the Kingdom is not of this world, we may rediscover the intimate connection between the true love of God and the love of our fellow-men.

In this light, war to-day, as the opposition between two great opposing blocks, each possessed of the means of destroying the other, is in fact the principal rupture in that unity which the human race is seeking and which it could approach if the rule of peace could once be assured.

Dubarle's meat of course may be too strong for some stomachs; they would thrive better on a gentler diet. Both of these books however are good food for the international man, and both help to open a little wider the windows of the Church.

STANLEY WINDASS

BREAKTHROUGH TO PEACE: Twelve Views on the Threat of Thermonuclear Extermination, with an introduction by Thomas Merton; New Directions, New York; $1.95.

This American collection of essays complements our own 'Nuclear Weapons and Christian Conscience', now also published in America. Written by twelve different people with diverse backgrounds and convictions (including such