

'the right to make defensive war rests, for a Christian, on the non-existent right of the individual to use force in self-defence'. Nowhere in the Augustinian tradition—which includes Aquinas—is this the case. The connection is not self-defence, but protection of the weak and innocent from internal and external violence. This means that the author's *lengthy discussion of self-defence theories* is beside the point. It is the wrong model. But the fact that only blunt instruments are available to the state when it is under attack from outside means that problems arise for war which do not arise for policing: people will be killed who are morally innocent, both combatants and non-combatants. It is this which causes most of the moral difficulties for just war doctrines. Unfortunately, the author's treatment of these doctrines is unsystematic, both historically and philosophically. A sense of their variety is conveyed, but no sense of their development in response to the changing conditions of war. In the end, we are told, it is not possible to decide which of the two rival doctrines is true and which false. The reason for this is that choices of evils may be forced on us in this world. Pacifists may err in dismissing this fact, and just war advocates may err in assuming that such forced choices justify war in general and anything they might feel necessary for victory. Despite its faults and disappointments, this book does loosen the argumentative stalemate between pacifism and just war and make us think about some of the shaky assumptions on which the latter doctrine is based. In an appendix there is a brief but accurate discussion of nuclear deterrent threats which shows that, although they might not be so immoral as use of the weapons, they are not therefore to be considered as acceptable.

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POWER UNLIMITED AND EXCLUSIVE: NUCLEAR ARMS AND THE VISION OF GEORGE BELL, by Peter Walker. *Cambridge Christian CND*, 1986. Obtainable from Westcott House, Jesus Lane, Cambridge CB5 8BP. 20pp. No price given.

This short study by the Bishop of Ely, based on a talk he gave in 1985 to Cambridge Christian CND, is certainly not a tidy exposition of its subject, but, then, it could not easily be. His friend, Bishop Bell, surely the most discussed of all bishops of Chichester, pioneer ecumenist but best known for his work for peace, in fact never went 'the whole anti-nuclearist way'. It is futile to speculate whether he would if he had lived a little longer, been a little younger. However, even in the middle of World War Two he was speaking courageously on some of the basic issues that so trouble us today—above all, what sense are we to make of the notion of 'the just war' and the logic of deterrence. Bishop Walker focuses on what Bell was doing and saying during those war years. It is the perspicacious glimpses which are offered to us here of the man behind the public controversy that makes these twenty pages illuminating reading, in places poignant reading.

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