

The matter has a certain urgency. It is no longer in anyone's power to restrict the use of discoveries in nuclear physics, where in any case the correct solution was far from clear: but nearly every branch of science is producing its own moral dilemma for our decision. To quote Dr Adrian again, 'a drug or a system of education which would make us all do as we are told, a method of producing radical conversion to a new system of belief, a knowledge of new ways of rousing patriotic ardour, all these might be used with consequences almost as grim as the genetical deterioration in a radio-active world'. Equally menacing will be the power of the biologist to control the production both of our children and of our food in a world for which the problem of over-population is soon going to be all-important.

How is the Church concerned in all this? The old controversies between science and religion on matters of pure knowledge have ended in a reconciliation, as a result of better understanding on either side. In the moral sphere the question of conflict or collaboration yet remains. Here above all the Catholic scientist has an important part to play. In the pursuit of truth he must never allow his judgment to be biased by preconceptions of what he ought to find; but in determining the use to which his knowledge will be put he must judge the issue in the light of his moral principles and speak out fearlessly. A scientist has immense prestige in the modern world; in his hands he holds the future of us all.

NOTICE

The November issue of *BLACKFRIARS* will be specially devoted to St Augustine, in celebration of the sixteenth centenary of his birth.