

physics at the Imperial College of Science and Technology, London. In response to further questions as to the precise functions of this committee, Mr. Attlee stated that it will advise the Government both with regard to the scientific progress and the general background of the whole subject, but that the Government itself will decide questions of policy arising out of the discovery.

The True Foundations of Peace

THE recently published draft proposals for an Educational and Cultural Organization of the United Nations (London: H.M. Stationery Office. 2*d.* net) have received the welcome due to a document answering to one of the first needs of the hour. Ever since 1942, discussions among Ministers of Education or their equivalent in the United Nations have taken place, and the organization now proposed has developed therefrom. In these discussions, Mr. R. A. Butler took an active part from the first. The draft proposals will form the basis of discussion at a conference to be opened in London on November 1. That conference will be one of the first results of the San Francisco deliberations, and the organization in question will be the first "specialized agency" to come into being under the relevant clause of the United Nations Charter.

The cardinal aim of the organization is "to develop and maintain mutual understanding and appreciation of the life and culture, the arts, the humanities and the sciences of the peoples of the world". This truly magnificent aim the organization will seek to further by various means. It will facilitate consultation among leaders in educational and cultural life, assist the free flow of ideas and information through every established medium with special attention to the exchange of information on educational and cultural developments, including advances in scientific knowledge, foster the growth in each country of measures to give support to international peace and security, conduct and encourage research into the problems related to the maintenance of peace and advancement of welfare, and assist countries that need and request help in developing their educational and cultural activities. The organization will operate through a conference, an executive board, and a secretariat. It is intended that the conference shall meet at least once a year and that all activities related to the functions of the organization shall be reported periodically. It is to be hoped that the conference to be opened in London on November 1 will be the beginning of great things in the cause of human progress and welfare.

Books and Journals for Holland and Denmark

INFORMATION regarding the conditions of life in scientific departments is beginning to come from Central Europe. After privations of various kinds Prof. O. Winge, Dr. Westergaard, Dr. A. Skovsted and Dr. C. A. Jorgensen in Denmark have now returned to their posts. One of their greatest difficulties is that they have been cut off from all knowledge of science in the rest of the world, and they are in great need of scientific journals, reprints and similar information. The conditions in Holland and France are even worse, since in many cases the Germans removed anything of scientific value that they could lay their hands on. It is possible to send letterpress to Sweden, Denmark, France and Holland through the Censor in Charge, Postal and Telegraph Censorship Dept. Permit Branch, Aintree, Liverpool,

if these are marked "Paragraph 42" and the weight does not exceed 1 oz. for Holland and Denmark, or 4 lb. for Sweden and France. Dr. F. W. Sansome, Botanical Department, University, Manchester, 13, to whom we are indebted for the above information, states that he would be glad to aid in the transmission of such parcels if any difficulty is met with in transmission through the normal channels.

Nietzsche and Science

MARIO BUNGE (*Revista Continental de Filosofia*, 2, No. 4, Nov.-Dec. 1944) has written a useful perspective of Nietzsche's attitude towards science. Nietzsche's main ideas are both anti-scientific and anti-rational, and his own confession, "I know very little about the results of science", was quite unnecessary, as is obvious from the puerility of his views on different sciences. Apart from his great influence on contemporary thought—which is not always recognized—he was a typical product of the decadence of European culture, and in general of the decadence of the philosophy which originated with positivism and culminated in the modern anti-intellectualism. Hence, Bunge says, we may say that Nietzsche is not only the direct forerunner, but also to a large extent the characteristic exponent, of so-called modern philosophy. He attempted to destroy standards of values and to create others, and he made no secret of the fact that those he wished to destroy were cultural—the scientific, philosophical, ethical, æsthetic, religious, etc., and above all, the social and political values which were an obstruction to the *junker* class. His attitude towards cultural interests is seen in his reply to the question, "What is science?", and the whole epistemology of Nietzsche is summed up in this reply: "It is the experience of men for their instincts and the instinct to know their instincts." The *summum bonum* is the instinctive life, not just an animal existence, but the free manifestation of the desire for domination; not the longing for quiet joy, but the peril of action, the struggle, and through this the ascendancy. Nietzsche had no desire for science but for knowledge; though not knowledge of the contemplative kind, but a knowledge active and authoritative. His ideas do not constitute so much a system of philosophy as a vague and obscure vision of the world, more suitable to a demoniac than to a philosopher seeking truth. In short, one might say that his attitude to science is, generally speaking, negative; and when it is not that, it is something much worse—a restrained pretence but brutal and also pragmatic in the worst sense, namely, that of the prostitution of science as a priestess of Moloch.

British Universities

IN *Britain To-Day* of May 1945 (No. 109), Sir Charles Grant Robertson, in an article entitled "The Idea of a University", analyses some of the characteristics of British universities as a whole. He discusses their claim to contribute an interpretation of life, built up through centuries of effort and travail, which has enabled them to survive grim ordeals and emerge stronger and purified by the struggle and which embodies the fundamentals of any civilization worth the name. First, Oxford and Cambridge and, through them, the modern universities represent in an unbroken tradition and growth the medieval ideal. Secondly, no British university has been created, endowed or maintained by the State, and until 1920