The Great Weapons Heresy
By Thomas W. Wilson Jr.

Missile Madness
By Herbert Sceville and Robert Osborn.

Arms Beyond Doubt
The Tyranny of Weapons Technology.
By Ralph E. Lapp.
210 pp. New York: Cowles Book Company. $5.95.

By ROBERT JAY LIFTON

Preoccupied as we are these days with a very simple and gentle libel of him as "Lawrence and Oppenheimer," with little bombs, we tend to forget the hero, self-effacing and misunderstood, who came to view the bomb as our salvation, that there are big ideas around. And instead of as a passionate nuclear-arms force, that "should shake man, that those big ones have a much greater consumption by neurosis and hubris, kind free from parochialism and more fundamental hold on us, have I believe that Oppenheimer shared war." Perhaps that illusion was indeed become a fact of life and even exemplifies our nuclear savior in a man in his place. In any worship in our time. We bring to disorder, and was then crucified by case a tragic fusion took place between the Bomb, an entity the touch is still to be understood. Oppenheimer and the evil in and all too concrete, attitudes come at having their daily asked. A man who became profoundly unsettling, he feel insignificant and is, he began describing a vision beyond this moment as he was dropping Hiroshima. When he said that physicists had known the thing (in Isaiah Berlin's terms), Thomas W. Wilson Jr., in "The psychological thing that looks like a fox rather than a hammer," Oppenheimer's Great Weapons Heresy," flattens out nuclearism — is ubiquitous. The reason why — no original discover of the problem considerably by viewing French can operate hydrogen-bomb physics in a way commensurate with his Oppenheimer as a totally consistent possession with national grandeur; genius. His creative moment — his and prescient humanism, for whom the Soviet nuclearists quest for the psychologi- cal moment — was "as inevitable ... [to] be drawn the most very biggest (100-megaton) weapon; at Los Alamos. More than just his to Washington in the postpow of the and the Chinese nuclearists claim that formidable intellect, he had the un-nuclear age, as it was for him to who, in the eyes of people, whether he draws to Göttingen, he is, perhaps, or not he resembled a shaman, as free scientific center in its predawn.

Yet his "supernatural" image was with his colleagues (with Leo Szillard, for instance, who also made that journey from Göttingen to Washington via Hiroshima but, unlike Oppenheimer, became a passionate opponent of developing nuclear weapons.

Oppenheimer undoubtedly shared Szillard's humane aspirations. But he had a different involvement with the bomb. In addition to his nuclearist crisis he was also undergoing a complex political shift, which began just before the war, from passion for Soviet anti-romantic pro-Soviet leftism to a hardline anticommunism — a continued