

a much more difficult task than it was in times past, even on the material plane, and because it is as much a vocation as the priesthood or religious life, both of which require preparatory training. Hence the chapters of this book cover every aspect of marriage. The chapter on the primary and secondary purposes of marriage is a very clear explanation of a subject often badly and inadequately expressed. However this book does not attempt to go more deeply than is necessary into its subject, and hence it is refreshingly clear of the advice on 'technique' which weighs down so many other books on this subject. Yet it does cover various obvious questions such as intimacy during pregnancy, advice about honeymoons and sex before marriage. In so positive a book it may at first sight seem surprising to find a chapter on contraception, but this is necessary on account of the propaganda favouring it, and the chapter proposes very simply and clearly and convincingly the arguments against it, as well as answering the objection that the safe period is the 'Catholic form of contraception'. Very practical advice is given for both sides in the chapter on the psychological differences between men and women, showing how these provide sources for greater understanding and union rather than for quarrels. Despite its moving pages on the sanctity and happiness of marriage lived as a vocation, this book adopts no sweetly pious tone, but is throughout practical and in contact with reality, as may be seen from the suggestion that baby-sitting be used by parochial organisations as a form of Catholic action. Topics such as the length of a courtship, knowledge of one another's families, the mother-in-law 'problem', women working after marriage, and how to compose a simple budget, makes this a book which could well be given to every engaged couple, and which would render quite unnecessary any of the embarrassed and embarrassing explanations of Catholic teaching on marriage given by many priests. It may seem surprising that some of the chapters are contained in a book on preparation for marriage, when they seem at first sight to be more suitable for reading a year or so after it. But perhaps we may hope that Dr Marshall will give us another book of equal excellence to be read when the first months have passed.

ADRIAN WALKER

HISTORICAL SELECTIONS IN THE PHILOSOPHY OF RELIGION, by Ninian Smart; S.C.M., 40s.

This book consists of excerpts from representative philosophers of religion in the Western tradition, with short introductions to the work of each philosopher as a whole. No living author is included.

The introductions are as interesting and useful as the excerpts themselves; the summaries of the teaching of Aristotle (in the section on Aquinas) and of Hegel

may be singled out as models of clear and sympathetic exposition of difficult and controversial ideas. The main emphasis of the work is on philosophers since Descartes, and it might be objected that the space given to the earlier philosophers is not in proportion to their importance. The selection of modern writings is however admirably diverse, and by no means confined to the most well-thumbed works. Berkeley, for instance, is represented by a relatively unknown but typically lively passage from *Alciphron*, in which he relates his own doctrine to patristic and medieval philosophy. The last excerpts in the volume, from the work of Cook Wilson and Tennent, ought to stimulate interest in two philosophers of religion who are not as well-known as they deserve. Cook Wilson's essay is of special interest as an informed and persuasive presentation of the unfashionable argument from design, while Tennent on evil displays his usual honesty, clarity and rather acrid humour. It is almost impossible that everyone should be satisfied with such a selection, and the author disarms criticism by admitting this. Yet interesting as the passage from Mansel is, I wonder whether it was worth omitting such important thinkers as Newman and Feuerbach to make room for it. Newman's marvellous analyses, in the *University Sermons* and the *Grammar of Assent*, of the similarities and differences of reasoning in religion and in other branches of knowledge, would have been of particular interest to contemporary philosophers. And Feuerbach's *Essence of Christianity* is of capital importance as bringing Schleiermacher's conception of religion as primarily a psychological determination of man to its logical issue - that man is related in religion to nothing but an image of himself. Feuerbach is also historically significant for his influence on Marx.

But on the whole this is an excellent book, which no one seriously interested in the philosophy of religion can afford not to buy. As well as an index of names, there is a very useful index of subjects.

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