

RAZIEL ABELSON and MARIE-LOUISE FRIQUEGNON, eds. *Ethics for Modern Life*. New York: St. Martin's Press, 1975. pp. x, 558. \$6.95, paperbound.

"The purpose of this book is to illustrate the connection between ethical theory and ethical practice, between philosophical principles and particular decisions and policies" (p. 1). Because the authors more than fulfill their purpose, they have presented us with a unique tool for teaching ethics. Why unique? Look at the competition. Richard Wasserstrom's *Today's Moral Problems* (Macmillan, 1975), James Rachel's *Moral Problems* (2nd edition, Harper and Row, 1975), and Harry Girvetz's *Contemporary Moral Issues* (3rd edition, Wadsworth, 1974) are all fine collections of readings, but only in *applied* ethics. K. Struhl and P.R. Struhl in *Ethics in Perspective: A Reader* (Random House, 1975) have also compiled a fine collection on both theory and practice; but no connection is made between the theoretical and the practical readings: they're just there, supermarket style. George Wall's *Introduction to Ethics* (Bell and Howell, 1974) is a careful treatment of the theoretical side of both metaethics and normative ethics, but without getting down to the wide range of particular concrete moral issues.

In *Ethics for Modern Life (EML)* we have not merely a compilation of philosophical arguments, but an exercise in philosophical thinking. The book's four parts focus on four central areas of social concern, viz., (1) the taking of life (including suicide, euthanasia, abortion, war), (2) the ethics of punishment, (3) happiness and the good (including sexual values), and (4) the good society (including treatment of law and conscience, and social justice). The authors have written careful introductions to their selected readings, pointing out the arguments to look for, evaluating them, and relating them to each other. And the selections are fresh and to the point. The student will meet Arthur Koestler and Norman O. Brown alongside of Sartre, Kant and Aristotle.

The thrust of *EML* is to push the student from a consideration of the pro's and con's of a concrete issue like euthanasia or war

to a consideration of the underlying theoretical principles that are at stake. The student hopefully will be led to see that a decision about euthanasia or the morality of war is really a decision about the nature of morality itself, and that a decision on the morality of capital punishment involves philosophical positions on free will and on the nature of punishment. And if the readings don't do the job, there are "questions for discussion" at the end of each subsection challenging the students to understand and evaluate the assumptions underlying the arguments they have read. These questions could be the basis of discussion either classwide or in small groups which leave the students on their own. Each chapter is rounded out by an up-to-date select bibliography which could get the student right into research for a paper or for a panel discussion of the topic at hand.

The authors do not attempt to survey every twist and turn of contemporary "gut issues" from strip-mining to sexist language. Their interest, rather, is to raise the level of discourse from the gut to the head. A student who works his or her way through this book will get a feel for what it means to approach any gut issue in the philosophical mode. *EML*, born of the teaching experience of Abelson and Friquegnon, will definitely enrich the ethics classroom experience of all those who adopt it.

—Edward Stevens
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RICHARD PAUL JANARO. *Philosophy: Something To Believe In*. Beverly Hills, CA: Glencoe Press, 1975, pp. xii, 383. \$6.95, paperbound.

This is a problems-oriented arrangement of philosophical beliefs designed to encourage reflective thinking on major issues at the introductory level. The first chapter focuses on the distinctiveness and value of the philosophical approach to establishing beliefs, and invites the reader to embark upon the adventure of sustained reflection.

The author clearly states in the preface that this book is neither a history of philosophy nor an anthology of primary sources, although it does contain many short passages from original works. His