Describing the Soviet and Russian systems, Garrett vividly depicts the folly when ideology triumphs over rational science. Almost beyond belief are the statistics she presents on plummeting life expectancy among the people in former Soviet republics.

In fairly objective terms, Garrett explains not just the disasters that befell various communities, but the neglect or foibles that precipitated the disasters. In the United States, complacency let tuberculosis resurge and still fails to adequately address drug addiction and HIV transmission. In each of the scenarios she describes, health systems spring multiple leaks. The scenarios share the common feature that human decisions let down the people who depend on those systems.

In dedicating the book, Garrett lauds public-health programs and policies where humanity holds a place above technology. She reminds affluent readers of the numbing poverty that kills tens of millions each year. She points out a few of the innumerable occasions when politics delayed or diverted effective solutions to vital problems.

Complacency leads to gaps in vigilance to health threats: infectious, nutritional, and other. Infectious diseases have not been conquered. Less than a handful have been vanquished, while dozens of other plagues either arose anew or have returned. Garrett correctly notes that "Public health is a negative. When it is at its best, nothing happens: there are no epidemics, food and water are safe to consume ..." (p. 7). The trick for public-health planners is to provide for continuing funding to assure that nothing continues to happen.

Garrett closes *Betrayal of Trust* by pointing out that public health is a matter of trust between a government and its people. Public health is the component of health care that involves the common good. When the individuals who constitute a government fail to fulfill that trust, catastrophe results. Similarly, when individuals fail to cooperate with their community, the community suffers. Technology is not enough; human wisdom and foresight is essential.

Betrayal of Trust will be useful for people who set or influence budget and health care priorities. Garrett's book provides clear images of what happens when resources are squandered or infrastructure permitted to unravel. Her true tales remind us of the importance of protecting the vulnerable and harnessing a community's ability to preserve its health. We ignore these lessons, brought alive in Garrett's book, atour peril.

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Kass, Amy A., and Leon R. Kass, eds. *Wing to Wing*, *Oar to Oar*: *Readings on Courting and Marrying*. Notre Dame, IN: University of Notre Dame Press, 2000. 636 pp.

Leon and Amy Kass have put together "a pro-marriage anthology" designed to help people "think about the meaning, purpose, and virtues of marriage and, especially, about how one might go about finding and winning the right one to marry." The book is divided into seven sections that cover the following topics: "Where Are We Now? Why Marry? What About Sex? Is This Love? How Can I Find the Right One? Why a Wedding? What Can Married Life Be Like?" The selections include excerpts from masterworks of literature, philosophy, and theology, as well as contemporary essays. Each section has an introductory essay by the editors, and every selection is preceded by its own introduction and focus questions. All these editorial comments effectively help students both to grasp the main points and to ask good questions on the text, not just those posed by the editors.

Amy and Leon Kass explain that the organization of the readings is guided by two premises: that marriage is good for individuals and society and that *eros* or romantic love

is "a most proper beginning for marriage, but only a beginning." *Eros*, they argue, must be disciplined by either religious or secular means, i.e., religious faith or "courtship as such." The editors present both alternatives without arguing that one is superior to the other. They, of course realize that this way of proceeding may disappoint both their secular and religious readers. In response to possible objections from both sides the editors recommend "tolerance, openness, and mutual respect," since the great goods of human life and marriage are at stake.

The centerpiece of section A on the current situation is a rather long excerpt from Allan Bloom's *The Closing of the American Mind*. He first describes the sexual revolution, which made cohabitation appear to be as normal as "membership in the Girl Scouts." Bloom's scrutiny of American culture leads him to conclude that those who look at sex as intrinsically linked to love, marriage, and the education of children no longer indicate the direction in which America is moving. Sex, he argues, is increasingly being treated as a pleasure to be sought in any way that appeals to people.

In the same first section David Blankenhorn, the author of *Fatherless America*, describes two significant changes in the wedding vows that couples exchange. Most new vows do not include such words as "till death do us part," but leave the duration unspecified. Blankenhorn describes the other change in these words: "The old vows were created by society and presented to the couple, signifying the goal of conforming the couple to marriage. The new vows are created by the couple and presented to the society, signifying the goal of conforming marriage to the couple." In other words, the modern couple with self-created vows does not reach up to a grand vision of marriage, but brings the institution down to a level at which they happen to live. For example, a grand religious vision of marriage presented by the editors in section B is that of Thomas Aquinas. The thirteenth-century theologian describes the three goods of marriage as faith, offspring, and sacrament. To live out this understanding of marriage a man and a woman pledge fidelity to death, are open to the procreation and education of children and prepare themselves to enter the sacrament of matrimony. That preparation, though not mentioned in the excerpt from Aquinas, requires baptism, a profession of faith, a Christian way of life, as well as the reception of the sacraments of penance and Holy Eucharist. This Thomistic or Catholic vision of marriage requires couples to reach up and conform themselves to "a reality in which the marriage is larger than the couple" rather than " a reality in which the couple is larger than the marriage." Other authors in this section are Darwin, Erasmus, Bacon, Austen, Kierkegaard, and four contemporary authors. These selections as a whole present a wide variety of arguments for and against marrying.

The next two sections, C And D, deal respectively with sex and eros. The former contains selections from Homer, Genesis, Rousseau, Herodotus, Kant, and two twentieth-century authors. The editors say that these readings "are intended to make us thoughtful about *what it means* that we *are* sexual beings, differentiated into male and female sexes and filled with sexual desire." The longest selections on eros are from Plato's *Symposium,* Shakespeare's *Romeo and Juliet*, The Song of Songs, Rousseau's *Emile,* and C.S. Lewis. In the introductory essay to this section, the editors pose the fundamental questions on the subject. For example, "What kind of love are we talking about when we 'fall in love,' when we want to be loved by someone special, when we want to marry only for love? ... There are questions about *eros* and the other loves: friendship, love of neighbor, love of the divine. Are these loves all compatible? Does eros need the help of the other loves? Can it lead them? And what if any are the connections between the love of one person and the love of God?" Most students will initially find Lewis's essay on eros to be the most accessible and the most immediately enlightening.

In the next section, on courtship, the excerpts from Jane Austen's *Pride and Preju-*

dice give perhaps the most illuminating example of what the editors mean by good and bad courtship. Fitzwilliam Darcy, a very wealthy and handsome man, proposes marriage to Elizabeth Bennet, a young attractive woman from a family of modest means and several of whose members act so improperly as to cause her embarrassment. Without thinking of her self-interest, she forcefully rejects his proposal that was full of pride and insulting to her family, but at the time is unaware of some unfounded prejudices she harbors against Darcy. Eventually she recognizes her prejudice and Darcy his pride. He sees that he followed good principles "in pride and conceit," and acted in an overbearing and selfish manner toward those outside his family, wishing always "to think meanly of their sense and worth compared to [his] own." After his second proposal of marriage is accepted by Elizabeth, he admits to her that she persuaded him to give up his longstanding faults.

> Such I was, from eight to eight and twenty; and such I might still have been but for you, dearest, loveliest Elizabeth! What do I not owe you! You taught me a lesson, hard indeed at first, but most advantageous. By you I was properly humbled. I came to you without a doubt of my reception. You showed me how insufficient were all my pretensions to please a woman worthy of being praised.

Through the courtship of Elizabeth by Darcy, Jane Austen shows that character faults must be overcome for a couple to be really happy. She further implies that courtship is a time for a man and woman to be sure of each other's character and to make changes in attitudes and behavior where necessary.

While there is nothing specifically religious about Darcy's courtship of Elizabeth, it reveals, nevertheless, many of the virtues required for a Christian marriage, as do some of the other "secular" readings. So, even though this anthology contains only a few theological selections, it can still be profitably used by people who have religious purposes in mind.

The readings on courtship are, not surprisingly, the most numerous and the longest (194 pp.). Besides Austen, the editors include excerpts from such famous works as Genesis, Shakespeare's *The Tempest* and *As You Like It*, Benjamin Franklin's "Reflections on Courtship and Marriage," Rousseau's *Emile,* Tolstoy's *War and Peace* and *Anna Karenina*.

The next to last section, "Why a Wedding?" is the shortest in the anthology, the centerpiece of which is the selection containing sample marriage vows from Protestant, Catholic, Orthodox, Hindu, Muslim, and contemporary, nontraditional ceremonies. The editors point out that "the meaning of the various traditional ceremonies reflects the meaning of marriage as each tradition understands it."

The last section on "The Blessings of Married Life" contains eleven selections from such well-known authors as Homer, Aristotle, Tocqueville, Rousseau, Tolstoy, and Robert Frost. The title of the book comes from an intriguing fourteen-line poem by Frost, entitled "Master Speed," written on the occasion of his daughter's wedding. The last five lines read:

> *Two such as you with such a*
> *master speed*
> *Cannot be parted nor be swept away*
> *From one another once you are agreed*
> *That life is only life forevermore*
> *Together wing to wing and oar to oar.*

Another intriguing, but lesser known piece is a letter from Major Sullivan Ballou to his wife Sarah, written during the Civil War just a week before his death in the Battle of Manassas. Major Ballou eloquently expresses both love for his wife and his country, as well his willingness to die for the sake of American civilization and the blessings of family life. This letter has been a favorite of my students.

This is, arguably, the best anthology of readings on courting and marrying in print today.

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