

take the form of introductions to the respective sections, together with a couple of his own articles, likewise vary in quality. While he provides a good, reliable introduction to *Heilsgeschichte* theology, his *Talk about God-Talk* presents some worrying pieces of analysis of A.J. Ayer's position. (He equates logical positivism with empiricism, and attributes to Ayer the desire to "eliminate" ethics!) While it is always possible to quarrel over the contents of any anthology, I would have thought that this article could have been better replaced by a direct extract from *Language, Truth and Logic*; likewise, his article "The Ghost in the Cosmos", which deals with the Doctrine of Analogy, could, I feel, have found a better substitute in a section from Frederick Ferré's *Language, Logic and God*, where a much more sympathetic and fairer, although no doubt less provocative treatment is given.

As far as its use as a class text is concerned, the breadth and scope of Schedler's book might well make it suitable for a general religious studies course, especially one which embraced the psychology and sociology of religion. However, certain passages presuppose the reader's acquaintance with standard pieces of philosophical terminology (such as "meta-ethics", the distinctions between "analytic" and "synthetic", and "induction" and "deduction"), although no doubt this particular difficulty can be overcome by effective guidance by the teacher.

The book will scarcely be of value to the teacher who wishes to present philosophy of religion in the more conventional way, via the more established subject-headings such as "arguments for the existence of God", "the problem of evil", "the nature of religious language". While these topics are discussed, the distinctively theological, psychological and sociological components would tend to make the book somewhat too "off-beat" for this kind of approach.

Schedler's *Philosophy of Religion*, however, could profitably be used by the

student who has already gained an acquaintance with a certain amount of philosophy, and who wishes to employ the analytical tools he has acquired on theological material proper. As Schedler says, "I have . . . represented the linguistic point of view, but have included more essays that develop options to the linguistic standpoint . . . The linguistic philosopher can be glad for the opportunity to learn and interact with current 'live options' in theology." (p. xiii.)

There is certainly a need for greater mutual understanding between the analytical philosopher and the theologian, and such an aim will no doubt present quite a challenge to the philosophy teacher whose sympathies lie within the linguistic camp. But Schedler, I think, provides an excellent lead-in to theological positions with which philosophers often encounter difficulty, and the very full bibliographies at the end of each section help to pave the way for further exploration of the respective standpoints which are demarcated. However, one cannot help wondering if the serious philosophy student who approaches the book with this aim in mind will not be rather impatient of Schedler's somewhat gimmicky attempts to "sell" the ideas of contemporary theologians via the introductory section's copious references to the "drugs scene", "pop art", "jazz", and Vietnam protests.

— G. D. Chryssides

HENRY B. VEATCH. *Aristotle: A Contemporary Appreciation*. Bloomington, IN: Indiana University Press, 1974, pp. 214, \$2.95 paperbound. LC 73-15280; ISBN 0-253-30890-9 (hard), 0-253-20174-8 (paper).

More than a decade ago Henry Veatch published his provocative *Rational Man: A Modern Interpretation of Aristotelian Ethics*. In his newest work Veatch suggests the unconventional: namely, that we treat the Peripatetic "as if he were a contemporary philosopher." To this end,

Aristotle is occasionally contrasted with philosophers as diverse as Russell, Sartre, Bergmann and Wittgenstein. While such an approach may strike some scholars as questionable, Veatch insists that it is necessary in order to counter a prevailing professional attitude which treats Aristotle as an "enormous stuffed dinosaur . . . a great hulking museum piece."

Veatch's purpose is to show the relevance of Aristotle, and this he does quite well. Beginning with a historical sketch of Aristotle's life and works, he moves on to argue that the Peripatetic should be viewed as the paradigm philosopher of common sense, a critical realist who avoids the "tomfoolery" that has too often divorced philosophy from the activities and interests of mankind. Of the remaining five, equally weighted, chapters, two are devoted to physics, one each to metaphysics and logic, whereas ethics, politics and poetry are lumped together in a single chapter that proves to be the weak link in an otherwise admirable work. To cite but one flaw, nowhere in his terse treatment of Aristotle's ethics does Professor Veatch discuss the lively polarities of mean vs. extreme, intellectual vs. moral virtue, to say nothing of the fascinating subject of human friendship. Moreover, his odd placement of logic as the final chapter is not convincingly justified. Surely it is not the case of leaving the least important for last, for Veatch strongly insists that he disagrees with the "outright mistaken" common view that Aristotle's logic is outmoded and inadequate.

Nonetheless, the modestly priced paperback is recommended for Greekless students in a sophomore level History of Ancient Philosophy, or as a supplemental secondary source in an undergraduate seminar on Aristotle (and/or Plato). Veatch's work competes with—and in some ways is preferable to—the established texts. The works of Marjorie Grene and J.H. Randall, Jr. are colored by their author's biological concerns, whereas the high caliber works of W.D.

Ross and G.E.R. Lloyd are dependent on a close parallel reading of the Aristotelian corpus. Professor Veatch does not indicate the character of his intended audience, yet it surely is the undergraduate college market. Each page reads as though it were the fruit of his teaching experience, for he has skillfully anticipated step by step the problems and questions which might well be raised by one's students. Not only is this sort of text rare, but such a methodology partially compensates for the sizable gaps in the subject matter. Aristotle is rarely cited, but when quoted it is at length, thus insuring that the spirit of the Peripatetic is not lost via piecemeal quotations.

As to the mechanics of the text, there is an index of subjects and persons, and an annotated bibliography of both translations and a half dozen key secondary sources; however, the bibliography does not include a sampling of secondary works on particular aspects of Aristotle's philosophy which might well be used by the more ambitious student. The footnotes have properly been kept to a bare minimum, and the text is free of mechanical flaws.

— Ronald H. Epp

HARRY K. GIRVETZ. *Contemporary Moral Issues*, Third Edition. Belmont, CA: Wadsworth, 1974, pp. 410. \$4.95 paperbound.

It is ironically appropriate that one of the most promising collections of readings on current ethical issues should begin with an article by Richard Nixon, who argues: "Society is guilty of crime . . . when we fail to bring the criminal to justice. When we fail to make the criminal pay for his crime, we encourage him to think that crime will pay." (p. 4) This first selection in *Contemporary Moral Issues* is representative of the usually well-written, factual, and polemical range of views found in the Girvetz collection.

Girvetz claims that the purpose of his