in the light of developments in the understanding of human psychology and physiology, and also in the light of development in the Church, in pastoral practice and in moral theology, since the Council. But present understandings grow out of the past, and a great part of the book consists of a careful and interesting summary of the evolution of Catholic thought (including Papal thought) on marriage, sexuality, and women. Some of it makes fairly nauseating reading, though I suppose one ought by now to be accustomed to reminders of those smug and sweeping prejudices that once passed for Christian teaching. There is also a very illuminating chapter on 'the Reformation and the Protestant Position' on marriage, sex and celibacy. This is a very useful balance, because Catholics are inclined to suppose that there is no theology of marriage of any significance outside the traditional Catholic one. Both in their insights and in their limitations the ideas of Reformed theologians help to clarify the Catholic position, and 'loosen' one's thinking a little. This less one-sided view of all the questions raised is a help in reading the second part of the book, which is an examination of current practices.

The outstanding achievement of this second part is to talk about the sexual act, children, and sex education, in a way in which physical experience, emotion, daily life, morality, social life and life with God are not separated into compartments. Many Catholic books on marriage, for instance, begin by describing a perfectly ordinary and authentic human activity, and then reflect on it in terms of, say, moral theology, in such a way as to make the situation suddenly quite unrecognizable as a possible way for humans to behave. It is interesting that sex-enthusiasts like Doctor Comfort do the same thing, in another direction. A description of sexual intercourse by this school of anti-theologians makes it appear almost as inhuman a proceeding as the curious antics described by some scholastic theologians. Doctor Dominian uses whatever point of view serves to give a clearer appreciation of what is going on. One may not always agree with his conclusions; at least he is clearly talking about people.

The chapter on 'Birth Regulation' is inevitably one of the longest, and it begins with useful historical survey of the development of thought on the subject. Doctor Dominian considers all the usual methods of birth-control, and although he does not reject them in all circumstances his own feeling is that 'rhythm' is after all the most Christian way of controlling conception. '. . . contraception does in fact ensure that what the husband and wife offer to one another is not an intact person. . . . What is presented is an altered body, which would otherwise be a threat to one another.' Whereas the use of rhythm encourages 'self-control and sacrifice . . . they can certainly exist in those who use contraceptives but contraceptives in themselves do not encourage this possibility'. I am not sure myself that this view goes deep enough. I am inclined to think that the assumption present in so much Catholic teaching on marriage, that the sex relationship itself is the natural *focus* of efforts at self-sacrifice, is a false emphasis. The proper focus of Christian married love is God, and that love is worked out both in love and service of the marriage partner, and in love and service of others—children, and anyone else who needs help. If the focus of effort is clearly God, then sexual activity falls into place as an expression of it. It will find its right level, in kind and quantity, according to the needs of the couple in their search for a more and more complete self-giving. Self-sacrifice and self-control are not ends, and when they are made to serve as ends they lead to the kind of tension and smugness and coldness that, at its worst, made nineteenth-century sexual morality something we reject with unbelieving disgust. But self-sacrifice and self-control *happen*, when people are looking beyond themselves at something they love better than themselves. It seems to me that this is implicit in much of what Doctor Dominian says about married love. But some of the chapter on the 'Nature of Marriage' seems to encourage the concentration of married people on the marriage itself, as something they have, rather than on marriage as a way of loving—loving God, finally, even if people don't know that is what they are doing.

In spite of my reservations about bits of it, this seems to me the best book of its kind that I have seen. It gives plenty of information, but does not stun one with irrelevant statistics. It is useful for reference, it is clear and complete and helps to form one's own opinions. Above all it is thoroughly human, and Christian through and through. ROSEMARY HAUGHTON

THE DIVERSITY OF MEANING, by L. Jonathan Cohen. *Methuen*, 1966. 55s.

This is an important and profound book, but unfortunately by no means an easy one to read. This is mainly because of the author's scrupulous fair-mindedness, and his determination,

surely reasonable, to see some useful insight in all the various theories of meaning which are advanced by people in different scientific disciplines and of different philosophical persuasions. The logical positivist contention that the meaning of a non-analytic statement is the way in which it may be verified, for instance, is neither accepted nor rejected *tout court*; it is shown to have a useful application to a restricted range of cases.

The author remarks on the curious fact that so few philosophers have taken into account the science of linguistics in discussing the problems connected with meaning. The physicist's concept of 'material particle' is taken seriously as a starting-point for philosophical analysis; it is odd therefore that the equivalent is not true for 'meaning' (p. 29). The meaning of every word, and consequently every sentence, in a language, is interrelated more or less closely or remotely with every other; the meanings of words in such a 'field' all affect one another to a greater or lesser extent rather as every body whatever in the universe has some gravitational effect, however tiny, on every other. But just as, for most purposes, we can study the motions of Mercury without taking into account the movements of population from London to Brighton on a fine summer week-end, so we may profitably study the concept of friendship in the modern world without dragging in that of zero (p. 185).

It follows from this that the usual division of statements into analytic and synthetic is far too crude. Not that the author goes so far as to deny all use to the notion of analyticity; it is just that he finds it applicable to particular *uses* of certain sentences rather than to such sentences over the whole range of their application. The statement 'Phosphorus melts at 44°C', for instance, could communicate information about a substance identified in some other way, or could stipulate that nothing which did not melt at this temperature should be called 'phosphorus' (p. 182).

One can hardly leave this book without a comment on its erudition, which is really breathtaking. HUGO MEYNELL

GIVING IN ON BIRTH CONTROL?, by Rosemary Haughton. *A Living Parish Pamphlet*. 1967. 1s.

Without pre-judging the issue, Mrs Haughton sets out the substance of the majority and minority reports of the Pope's Commission on Birth Control. She states the principles of the Church's teaching on the place of sex in marriage, which have remained unchanged; and describes how their application by theologians has changed from the Old Testament, through the New Covenant, and through St Augustine's fight with the gnostics, until the present time when even the concept of 'natural law' is under discussion.

The point where Mrs Haughton draws the line between unchanging principle and changeable application may not appear to all readers to be the correct one. Some indeed may doubt that it is ever possible to draw a line except by hindsight, for St Augustine's teaching that sexual desires are a corrupt aspect of man's nature seems to have been regarded as a principle by the Church (though wrongly so) for several centuries.

For many, however, this will be a lucid and satisfying exposition; and as such it is a splendid preparation for an official decision allowing control other than by the rhythm method, should a decision one way or the other ever come. DAVID AND MARGARET WALLACE

THE NEW RADICALS, by Paul Jacobs and Saul Landau. *Penguin*, 1967. 7s. 6d.

Oh, demonstrations! Oh, marches! I once arrived in the centre of Birmingham to attend a march against, I think, apartheid, only to discover that my fellow demonstrators had passed by me unrecognized because of the smallness of their numbers. I only realized that I had missed them as they disappeared up a side street. The protest—so promising in emotional appeal, so exciting to organize, attracting such satisfying publicity, so ineffective. What good does it all do? Precious little, as this book admits, unless it can be harnessed to a viable policy for gaining control of, or replacing, the power structure of the country. Otherwise the protest achieves only a pricking of consciences, a stimulation of public debate. The Establishment becomes indignant, the masses are entertained, the moderate liberals lose a little sleep. Then everything is as before, only more so. Yet protest is an essential part of a healthy society. Order and stability are one thing, but the government has to be called to account for all that it does not do. No social order is sacred, but it often pays those in power to foster the legend that it is. This is done very subtly, but nonetheless effectively, in countries like Britain and America. The story in this book is of the fight that has been going on in America since the McCarthy doldrums of the fifties against