

Constantine Cavarinos, *A Dialogue on G. E. Moore's Ethical Philosophy: Together with an Account of Three Talks with G. E. Moore on Diverse Philosophical Questions*, Belmont, MA: Institute for Byzantine and Modern Greek Studies, 1979, 68 pp.

Dr. Constantine Cavarinos, the Director of the «Institute for Byzantine and Modern Greek Studies», wrote and published many works on several Orthodox Saints and books on topics of interest in Orthodox Christianity. The present work is of a philosophical, ethical nature that would interest the professional philosopher and theologian on the moral philosophy of one of the greatest philosophers of our age, G. E. Moore.

While I was a student at Fordham University, I had a course on the ethical philosophy of G. E. Moore, which was not only interesting but also useful. Moral philosophy is closely related to theology and its objective of moral perfection or attainment of the highest good. The present work by Professor Cavarinos is of great help to the student of philosophy and to the ethicist who seeks to understand the moral trends of our time. In a philosophical, flowing, and dialogical style, similar to that of Plato, Dr. Cavarinos clarifies the issues and notions of Moore's views on moral philosophy.

The book is divided into two sections: 1) A Dialogue on G. E. Moore's Ethical Philosophy and 2) Three Talks with G. E. Moore. The Dialogue is made up of Philagathos, who is a fictitious leader of the dialogue, G. E. Moore, C. D. Broad, and W. D. Ross. The Dialogue discusses the «good», the «right», the «ought», the «naturalistic» and other topics. Professor Cavarinos points out the similarities and differences of these philosophers.

The second section of the book is devoted to «Three Talks with G. E. Moore». These three talks were actual personal interviews of Dr. Cavarinos with Professor Moore. They are very interesting discussions on very deep topics with personal touches. In the discussions Professor Moore criticized some of his own earlier writings, because he says they lack clarity. He discussed concepts and notions important to philosophy but admired the philosophers who showed clarity in their writings and avoided logical mistakes on simple philosophical points. As far as the idea of God is concerned, Moore claimed to be agnostic. He denied all the traditional arguments or proofs for the existence of God as «unsound» (p. 49).

This book is highly recommended to the professional philosopher and the theologian as a tool to greater understanding of the methodology of ethical philosophy and the contemporary trends in philosophy. It is pleasant reading with much intellectual satisfaction.

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