In sum, what makes *The Human Cloning Debate* a successful collection is the broad spectrum of opinions and the readability of the pieces. The insights to be gained from science, ethics, and religion can only help us make intelligent choices as we move into a future that may just contain the practices of human cloning. Ultimately, however, the degree to which this book does not just debate the issues but helps settle some of them in the public arena, through stimulating us to action, is the degree to which it will be more than just another anthology for academics and their students and become public literature. It just might succeed.

D. Micah Hester
Vanderbilt University


This is a handy selection of substantial readings from Peirce, James and Bergson to Dewey, Whitehead and Hartshorne. Also included are Samuel Alexander, Mead, and, surprisingly, Nietzsche. There are brief biographical essays and lists of primary and secondary works. The selections focus on metaphysics, so that ethics, social philosophy, aesthetics and religion are deliberately not treated. There is a nice balance of standard pieces like Peirce's "The Law of Mind," James on the stream of consciousness, and the chapter on "Nature, Life, and Body-Mind" of Dewey's *Experience and Nature* with significant, lesser-known material such as Dewey's "Time and Individuality" and Whitehead's "The Grouping of Occasions" from *The Adventure of Ideas.* The Bergson, Mead and Hartshorne selections are also important.

Myers is listed as the editor of the second edition, so this is apparently a revision of the earlier anthology edited by Browning and published by Random House in 1965. In the revision the selection by C. Lloyd Morgan from *Emergent Evolution* was dropped. This is a reasonable deletion, given the inclusion of Alexander to cover the British scene between the wars, although Morgan (with Jan Christian Smuts and Bernard Meland) should not be forgotten. Hartshorne's "The Development of Process Philosophy," was published for this anthology, appearing as the Introduction to the first edition, here included among the Hartshorne selections, which is appropriate given the addition of a Hartshorne section in this second edition. This is the essay in which he suggests that the term "process philosophy" was coined by "perhaps my friend Bernard Loomer."

It is easy to take shots at the exposed position of any editor, but the choice to include Nietzsche and not Henry Nelson Wieman or Bernard Loomer causes a small demurrer. The inclusion of the American pragmatists is very appropriate. The choice of the Alexander essay was brilliant, but with no mention that for him "deity" (not God), is the universe pregnant with the future is to lose a key piece of his view. The Nietzsche readings give no hint of his discussion of the struggle of powers as a key to understanding the world, certainly a process notion. The Peirce selections skipped significant treatment of God and a clear treatment of the categories. The omission of the last paragraph of
Man's Glassy Essence" is a small but perhaps arbitrary choice.

The location of the sources, so clear in the first edition, would help the student Despite the list of acknowledgments, it would be difficult to trace the Whitehead selections, even with the table of contents of Science and the Modern World at hand, or to locate some of the Nietzsche pieces or to find the Alexander selection in Philosophical and Literary Pieces. There are some clearly marked omissions from the original texts and some omissions of footnotes, not marked, all of which are appropriate deletions. This is a handy package for the scholar and would be useful in seminars, even at the undergraduate level, with sufficient supplement by lecture.

Jerome A. Stone

William Rainey Harper College

Recovering Benjamin Franklin: An Exploration of a Life of Science and Service,

Inasmuch as James Campbell is a philosopher, one would expect that he is writing about Franklin as a philosopher. However, as the subtitle of his book, An Exploration of a life of Science and Service, suggests, a broader picture is presented. On the other hand Franklin's philosophic achievements are not neglected.

Those who like to present American philosophy from its beginnings in colonial times usually begin with Jonathan Edwards and rarely consider Benjamin Franklin. James Campbell's book shows that Franklin cannot be overlooked as a reflection of American thinking in colonial times. However, if one has an overbearing requirement that a thinker must labor with the problems of epistemology before he can wear the grey cloak of philosopher, then he will react sceptically to the notion of Franklin as a philosopher. Campbell shows that, despite lacking an epistemology (a decided advantage according to Dewey) Franklin qualifies as a philosopher just as much as Locke the physician does.

Franklin fit in with the activities of European intellectuals of his time. Neither Franklin nor the other Europeans who were regarded philosophers were members of university philosophy departments. Nevertheless they were regarded as philosophers. In this regard, they all regarded themselves as Newtonians. However, this was not because they were competent with his Principia and its mathematics. Rather, as Campbell shows, they took their cue from Newton's Opticks, which was experimental and observational. From the seventeenth century (or even before that) until the nineteenth century, the philosophy of nature was one of the important fields of philosophy-a field in which Newton, Leibniz, and Descartes worked. Franklin worked in the philosophy of nature. He was an experimentalist who corresponded with European contemporaries. Even before his famous experiment, his accomplishments impressed his European contemporaries. Franklin was lauded as a philosopher by the English and the French, and in particular, by David Hume. Our present-day knowledge of electricity and magnetism is so further