reader's attention in the hope that other scholars will become interested in Peircian cosmology.

Reynolds' account of Peirce's metaphysical system will ease the understanding of some of Peirce's most difficult scientific and metaphysical points, making Peirce's philosophy accessible to the non-specialist unfamiliar with Peirce's doctrines and theories. This book is open to a wide readership which can be recommended to scholars interested in Peirce as an historical figure, those interested in the philosophy of science, especially concerning the application of statistical and probabilistic thinking to physics, chemistry, biology, psychology, and cosmology. Lastly, I recommend Reynolds' book on Peirce because it is interesting and a joy to read which is admirable given the complexity of Peirce's thought.

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Noel Boulting's To Be or Not to Be Philosophical: A Triptree Inspector Decides proposes to give its readers an introduction to philosophical inquiry by examining issues of environmental aesthetics and ecological ethics which arise in an actual public inquiry into the creation of a landfill site. Boulting gives detailed accounts of the arguments which emerge in these proceedings, offering the reader an opportunity to witness and examine the friction which so often develops between social, environmental, and commercial interests.

Boulting charges his readers to consider how one might oppose such land developments without recourse to the all too popular not-in-my-back-yard argument. We are thus brought to the ethical problem of how we ought to conceive of our relationship with nature. The collapse of the egocentric point of view, Boulting points out, may too easily lead us to sever human interests from environmental ones. In this dualistic situation, we are forced to adopt either an anthropocentric stance, committing ourselves to purely human interests, or a non-anthropocentric stance, disregarding human interests altogether.
Boulting tells us that philosophical inquiry, especially that of a Peircean persuasion, may serve to guide us through such problems. Employing Peirce's categories, Boulting subsumes the attitudes of the disputants under aesthetic, instrumental, and scientific heads. He shows that these attitudes must, through the process of inquiring, be made to speak to one another. From the harmonizing of these viewpoints through mutual inquiry may issue an ecocentric perspective which bypasses the need for a human-nature split. It is this perspective which justifies our granting the non-human world a moral status without excluding out of hand the needs of human society.

With elaborate discussions of landscape aesthetics and the inclusion of his own delightful ruminations at the beginning of each chapter, Boulting draws his reader into the ethical and aesthetic dimensions of what otherwise might be construed as a merely utilitarian dispute. His devotion to the Peircean spirit of inquiry and its capacity to bring to light the qualitative immediacy of our experiences yields a philosophy which is as full-bodied as it is practical.

One possible concern with Boulting's work regards the target audience for To Be or Not to Be Philosophical. In his Preface, Boulting indicates that he intends the book as a partial answer to the non-philosopher's question of the relevance of philosophical inquiry to everyday life. Such a beginning student requires an explanation of the complex philosophical issues that arise and the numerous thinkers whose thought is touched upon in the course of Boulting's investigation. And though Boulting provides this service quite well in the text as well as in his excellent appendices, which include a glossary, an index of key thinkers, and thirty-page summary of Peirce's thought, the book swells with this weight to a length far too long for use in an undergraduate course.

Nevertheless, the work's sensitive and thorough investigation of the question of philosophy's relevance may serve as a gentle reminder to those of us who sometimes find ourselves with the same question lingering in the back of our minds.

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