

"The Distinction Between Psychological Egoism and Ethical Egoism," the argument undergoes twists and turns which are almost sure to leave the average student by the wayside, but no summary or an inadequate summary is provided. Even Taylor's explanations of distinctions between theories could sometimes be hard for average students to follow. For example, he explains a point of disagreement between hard and soft determinists by distinguishing between "could" as a hypothetical or conditional term and "could" as a categorical term, but he leaves the meanings of "hypothetical" and "categorical" to be derived from context.

Features of this book which tend to make it suitable for use as a classroom text, at least by superior students, are these: it is up to date, intellectually challenging, brief enough to cover in a quarter, and divided into short sections (the longest 15 pages) which are useful for assignments in intensive reading or argument analysis. Also useful are the partially annotated lists of selected readings at the ends of the chapters.

— B. C. Postow

WILLIAM K. FRANKENA and JOHN T. GRANROSE, eds. *Introductory Readings in Ethics*. Englewood Cliffs, NJ: Prentice-Hall, 1974. Pp. viii, 504. \$10.95, hardbound.

The readings presented in this volume are outstandingly enlightening, clarifying, and provocative, but the explanatory material which accompanies them does not deserve the same accolade.

Spreading a wide net, Frankena and Granrose have fished up a fascinating variety of writings that exemplify admirably incisive ethical and metaethical inquiry. The range extends from the Bhagavad Gita to Dostoevsky, Emil Brunner, and Nietzsche, and from

Socrates to Ayer, Blanshard, and Chisholm. The content is lively, engaging, illustrative of the best that has been thought and said on the good and the right, and rich in profound insights.

Mature philosophers may well accord this anthology an esteemed place in their personal libraries. In any future writings that a philosophy teacher may decide to undertake in this field, he could well use the readings contained in the Frankena-Granrose book as a stimulus and a useful panoply of signposts.

The book, however, is designed for use as a class text; and it purports to be adequate for that kind of use. Moreover, in the words of the compilers, "it is intended to be used primarily in introductory courses in ethics, whether these presuppose previous work in philosophy or not." Although the compilers observe that the student will find it helpful to use Frankena's *Ethics* (second edition, Prentice-Hall, 1973) as a parallel guide, the present book, they assure the reader, may be "used by itself if an instructor so wishes . . ." They add, wisely, that "he may supplement its introductory materials with exposition and discussions of his own"; but I believe that the word "may" in the point just quoted would have to be read "must," in view of the difficulties which the book will pose for beginners.

Here are a few examples of such difficulties:

—In introducing a selection from the *Crito* on the proposal that Socrates should evade state-decreed punishment, the compilers say, mystifyingly, that "most Athenians would think he should actually take the opportunity of doing so, but Socrates believes there is a moral question involved . . .—the question of civil disobedience." Now, the use of the word "but" in this comment assumes a contrast between the obligational import of the word "should" in the first clause of the

quotation and the obligational import of the words "a moral question involved" in the second clause of the quotation. The basis for such a contrast, however, is not explained.

—The selection by John Lemmon, entitled "Moral Dilemmas," refers, in the last line on page 23, to "one's obligation to utilitarian considerations." This is the first occurrence, in the book, of the term "utilitarian." In the compilers' introduction to the Lemmon selection, however, there is no explanation of what "utilitarian" means. Likewise, Lemmon refers, at the bottom of page 24, to "the deontological mapping of moral concepts." Although this is the first occurrence of "deontological" in the book, the term is not explained until the reader reaches page 40.

—The compilers' introductory material on page 69 refers to "an act-agapist," without explaining what that term means.

To return to the book's good features, one must commend the clear and logical classification and sequence of topics in the chapters and the sections of chapters; the apt and balanced choice of selections on the individual topics; the bold decision to include both short selections and long ones (ranging from one, on pages 101-102, of only eleven lines taken from a treatise of Ralph Cudworth, to more extended passages, or whole articles, of ten pages or more); and the exemplary, elegantly integrated index.

To compare this book with others of its kind, it will be useful to survey briefly the field of choice. Of the other available ethics textbooks which are compilations of classical and modern readings, three have proved themselves sufficiently to result in a second edition: Paul W. Taylor, *Problems of Moral Philosophy* (Dickenson); William T. Jones and others, *Approaches to Ethics* (McGraw-Hill); and

Ethel M. Albert and others, *Great Traditions in Ethics* (American Book). In addition, two were taken over and reprinted by new publishers, namely, Oliver A. Johnson, *Ethics* (now Holt, Rinehart), and Joseph Katz and others, *Writers on Ethics* (now Krieger). Compilations which have the advantage of recency include three published in 1973: Philip E. Davis, *Introduction to Moral Philosophy* (Merrill); Paul F. Fink, *Moral Philosophy* (Dickenson); and Jeffrie G. Murphy, *An Introduction to Moral and Social Philosophy* (Wadsworth).

A number of other notable ethics textbooks consisting of readings were published in the 1960's and remain in print, including Raziel Abelson, *Ethics and Metaethics* (St. Martin's); Richard B. Brandt, *Value and Obligation* (Harcourt); Jesse A. Mann and others, *Approaches to Morality* (McGraw-Hill); Mary Mothersill, *Ethics* (Macmillan), the shortest collection, 122 pages; and Andrew Oldenquist, *Readings in Moral Philosophy* (Houghton Mifflin). Two worthwhile volumes confined to twentieth-century authors are Wilfrid Sellars and John Hospers, *Readings in Ethical Theory* (Appleton), and Kenneth Pahl and Marvin Schiller, *Readings in Contemporary Ethical Theory* (Prentice-Hall).

In the reviewer's opinion, the choice would be narrowed to two: first, the Frankena-Granrose text, supplemented by the instructor's explanations where necessary; and, secondly, the revised edition of William T. Jones and others, *Approaches to Ethics* (674 pages, \$11.50). While the Frankena-Granrose collection is arranged topically, the readings in the Jones book are presented chronologically, with a topical outline of the selections provided in conjunction with the table of contents. The instructor who makes a choice will presumably have his own preference as between a good book

arranged topically and a perhaps equally good one arranged chronologically with a topical guide.

— William Gerber

ALI A. MAZRUI. *World Culture and the Black Experience*. Seattle, WA: University of Washington Press, 1974. Pp. 110. \$2.95, paperbound.

Professor Mazrui, a political scientist, has revised his John Danz Lectures, based upon his larger work, *A World Federation of Cultures: An African Perspective*, (New Delhi, Longmans, 1974) including "independent themes." In keeping with his duties as director of the African Section of the World Order Models Project, Mr. Mazrui is concerned to establish two theses about the importance of the African point of view for the development of religion and science. Briefly, these theses are as follows: 1) Africa may well become the arena for the confirmation of a "compassionate," rather than "competitive" ecumenism; and 2) Western science may be utilized to preserve, rather than destroy the environment, if we would recover the African pre-scientific (totemic) standpoint. These are highly engaging claims, and one would like to have seen them argued for fully. Mr. Mazrui states in the Preface that the issues involved are discussed more comprehensively in the larger work. That may well be, but only in the chapter on religion is the discussion sustained and directed enough for us to appreciate Mr. Mazrui's ability to analyze and synthesize. Chapter II on science consists of interesting, though episodic consideration of such matters as IQ, Jensenism, Negritude, Judaism, and the "Greek" vs. the "African" mind. Chapter III, on language, reaches the rather innocuous "conclusion" that Swahili and Hausa may be used scientifically. In sum, there is not so much a theoretical treatment of issues

as there is a recounting of the ways issues in religion and science have been used politically. Such an emphasis may well have been suited to Mr. Mazrui's conception of what was required in the popular lectures; but it hardly suffices for, and is no substitute for, a scholarly treatise. Perhaps students in social philosophy, philosophical anthropology, and philosophy of culture will see this work as a prolegomenon to the larger, and presumably, more systematic, treatment of the issues raised.

— Berkley B. Eddins
and Essie A. Eddins

RICHARD WASSERSTROM, ed. *Today's Moral Problems*. New York: Macmillan, 1975. Pp. 489. \$6.95, paperbound.

These selections fall under seven topics: Privacy; Abortion; Racism and Sexism; Sexual Morality; Punishment; The Obligation to Obey the Law; and Violence, Non-Violence and War. While there are defensible principles governing the choice of topics, we note the omission of two areas in which interest has been widespread: 1) the general field of medical ethics (of which abortion is a part), where troublesome issues have been raised by such matters as sterilization, experimentation, transplantation, euthanasia, and "death with dignity"; 2) the field of distributive justice, where sensitive persons are troubled by social and economic inequities, poverty, mass starvation, and the use of our natural resources. (To be sure, the Boxill and Newton contributions concerning "reparations" and "reverse discrimination" do touch upon the matter of distributive justice, but the topic is itself important enough to warrant explicit attention and recognition.)

Nevertheless, one can discern, both from the nature of the topics