

book jacket. Reed's most original contribution resides in his articulation of distinct conceptions of liberal and democratic thinking. When developed more fully they will help to unite moral psychology and political philosophy with a view of moral education that Kohlberg would have admired.

**Evan Simpson**

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**Bernard E. Rollin**

*The Unheeded Cry: Animal  
Consciousness, Animal Pain, and Science.*  
Expanded Edition.

Ames: Iowa State University Press 1998.

Pp. xviii + 330.

US\$54.95 (cloth: ISBN 0-8138-2575-X);

US\$22.95 (paper: ISBN 0-8138-2576-8).

This volume is an expanded edition of Rollin's important 1989 book, with twenty pages of new material. The core of the book remains timely and convincing, reflecting both keen insight and wide-ranging knowledge on the part of Rollin. His main target is 'scientific commonsense', a crude positivism according to which scientists simply investigate empirically verifiable facts. Questions of value are deemed irrelevant, and the study of consciousness (particularly in animals) is considered unscientific as unverifiable. This ideology allows scientists to perform experiments on living subjects without concern for the subjects' conscious suffering.

Rollin argues convincingly that this approach to consciousness arose largely as a change in scientific fashion rather than through careful reasoning. Rollin provides a series of sketches of the positions of important scientists from the nineteenth century (Darwin, Romanes), through the behaviourists (Watson, Skinner), to contemporary scientists (including Donald Griffin and Marian Dawkins, who reject the ideology of scientific commonsense).

The book is rich with arguments. Central among these are arguments to the effect that (i) the denial of conscious mental states to other mammals flies in the face of evolutionary theory, and (ii) that the use of animals in experiments to model human conditions such as pain (involving a conscious component) leaves scientists with a dilemma — either the animals do not consciously suffer, etc., in which case the animals are not particularly good models for human conditions (making the point of such experiments quite unclear), or the animals do experience pain, etc. In this latter case, while the experiments may serve some purpose, the suffering of the animals involved

deserves moral consideration. Rollin calls for humane treatment — the use of anaesthetics, the provision of healthy living conditions, and so on.

Rollin considers several objections to his arguments, and deals with them convincingly. In particular, he skillfully responds to attempts to escape the aforementioned dilemma — for example, the common claim that animals provide a physical model of human conditions, but do not have accompanying conscious mental states. Rollin stresses the neurophysiological similarities between humans and other animals, and argues that the claim that animals (particularly mammals) do not consciously experience pain is unfounded.

In the newly-added material Rollin focuses on how the attitudes of scientists have changed since *The Unheeded Cry* first appeared. Rollin updates information on regulatory practices in various fields, and presents anecdotal evidence reflecting changes in attitudes towards animals within the scientific community. While interesting, the new material will be disappointing for those hoping for new arguments. Indeed, the lack of argument in the new material is striking. For example, Rollin dismisses an entire book in one sentence: 'Neo-Cartesians, such as Peter Carruthers in *The Animals Question* (New York: Cambridge University Press, 1990), attempted to weave a philosophical cloak to cover the nakedness of claims denying consciousness to animals' (275). Rollin presents nothing in defense of this claim; surely this is inadequate.

I have provided only a bare sketch of the depth and range of Rollin's book. While the new material adds little argument, *The Unheeded Cry* remains an excellent work on the status of animals within science.

**Jason Kawall**  
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**Richard Rorty**

*Truth and Progress.*

New York: Cambridge University Press 1998.

Pp. 363.

US\$59.95 (cloth: ISBN 0-521-55347-4);

US\$18.95 (paper: ISBN 0-521-55686-4).

This collection of essays is a continuation of the work and thoughts of Richard Rorty as found in his two previous volumes of collected papers *Objectivity, Relativism, and Truth*, and, *Essays on Heidegger and Others*. The seventeen papers that comprise this volume (all but four of which have been previously published) are divided into three sections titled, respectively, Truth and Some Philosophers; Moral Progress: Toward More Inclusive Communities; and, The Role of Philosophy in Human Progress. Within these three sections,