

are observing here is the interaction between physical environment and the physiological reaction of the organism.

After the chapter on biological rhythms, the author concentrates his attention primarily on climatic factors. Edaphic and biotic components are for the most part excluded in this discussion. There are, however, some comprehensive discussions of temperature regulation and responses to hot and cold environments.

As one progresses through the book, he begins to recognize that the text is actually a compilation of research papers and other publications. Although chapters and subject headings provide some organization, the information is often spotty and jumps from one subject to another with few unifying threads. The many references to physiological adaptations in man and the final chapter, "Ape-Men, Resources and Pollution," are commendable attempts to include man as a mammal with the unique ability to drastically modify and pollute his environment while still falling prey to basic physiological and environmental principles.

The book, if used as defined, should be extremely useful. It contains a great deal of information on the physiological reactions and adaptations to the environment of mammals that cannot be found elsewhere in a single volume. As long as its shortcomings are recognized, it will make a fine textbook in the area of environmental physiology.

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SHOULD TREES HAVE STANDING? TOWARD LEGAL RIGHTS FOR NATURAL OBJECTS, by Christopher D. Stone. 1974. William Kaufman, Inc., Los Altos, Calif. 128 p. \$2.95 softback, \$6.95 hardback.

Stone has a rather novel approach to the problem of man's destruction of nature. He states his thesis most clearly on page 9, where he says, "The reason for this little discourse on the unthinkable the reader must know by now, if only from the title of the paper. I am quite seriously proposing that we give legal rights to forests, oceans, rivers and other so-called natural objects in the environment—indeed, to the natural environment as a whole."

The book has a foreword by Garrett Hardin and is divided into two parts. Part I has an introduction and three chapters, concerned with the author's ideas on the legal and social aspects of obtaining legal rights for the environment. Part II is a discussion of the opinions of the U.S. Supreme Court, *Sierra Club vs. Morton*. Some very interesting points are brought out in this section. The book also contains an index.

Should Trees Have Standing? will be helpful to anyone interested in the preservation of the environment. It could be a valuable tool in the hands of environmental protection groups.

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PRESERVING MAN'S ENVIRONMENT, by Joseph L. Pavoni, D. Joseph Hagerty, and John E. Heer. 1974. Data Courier Inc., Louisville, Ky. 308 p. \$13.95. (hardback).

This is an outstanding book that will add new dimensions to environmental education at all grade levels. It will be a good reference for any teacher who is seeking to improve his environmental education program. Each of the ten chapters deals with some facet of the environmental crisis and provides the tools needed for the development of a comprehensive teaching unit, including authoritative background information. An outstanding section which makes this a most useful vehicle for environmental education, are the units dealing with environmental impact statements and environmental law.

Each teaching unit includes discussion of the importance of the unit and objectives. A strong point for the book is its inclusion of units for both basic and advanced classes. In addition, each teaching unit is supplied with evaluative questions that can be used at any level. Information sources for each grade level include books, periodicals, pamphlets, films, filmstrips, charts, and games.

Printed on recycled paper, *Preserving Man's Environment* will be thoroughly used by all who add it to their reference shelves.

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MAN'S RESPONSIBILITY FOR NATURE: ECOLOGICAL PROBLEMS AND WESTERN TRADITIONS, by John Passmore. 1974. Charles Scribner's Sons, New York. 213 p. \$7.95 hardback.

"Intricate" and "intriguing" seem good words to describe the many levels of controversy and counterpoint in logic that the author pursues in this work. *Man's Responsibility for Nature* is "heavy" reading in the positive sense of the term. The depth to which the author carries his analysis of western man's attitudes toward his environment should delight the philosophers and neophilosophers among us. The ecological problems examined are pollution, conservation, preservation, and multiplication (population). Each is

viewed in the light of historical and contemporary discussion in an effort to determine what access remains to solutions; whether traditional morality, in compromise with scientific and technological advance, offers promise of producing the kind of thoughtful action that western tradition permits and encourages.

Passmore offers argument that strips away "rubbish" from the viewpoints of mystics, scientists, economists, and others to show that there exist "seeds" of new patterns of human behavior which offer greater promise than a view that condemns all tradition, or all science, as immoral or irrelevant.

I recommend this book to the mature and thoughtful reader and to the analytical class, if either is motivated to move beyond the trite to a fresh engagement with "real" issues.

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AN ECOLOGICAL AND EVOLUTIONARY ETHIC, by Daniel G. Kozlovsky. 1974. Prentice-Hall, Inc., Englewood Cliffs, N.J. 127 p. \$3.95 softback, \$6.50 hardback.

If you are not already angry over the waste, exploitation, pollution, and human degradation occurring on our one and only earth, you need to read Daniel Kozlovsky's little volume. On the other hand, if you are incensed and are looking for the right ways to cleanse our culture of its plundering and inhumane ways, be prepared to take issue with one or more of the correctives Kozlovsky suggests. In 64 very short essays (he calls them notes), Kozlovsky develops this question: "What is meaning in . . . a social organism that is determined to change its environments to suit itself and is changing them so rapidly that no genetic correspondence can be hoped for?" It is at the author's treatment of this question that some readers will take umbrage.

Evolution, Kozlovsky maintains, is nonethical, change being indifferently wrong or right, depending on the environment. It is adaptation that has value. But genetic adaptation requires reproduction, and we have too much of that already. At our present rate of increase, we will exhaust earth's support capabilities soon. We find ourselves in a swirl of environmental, social, cultural, and political changes requiring adaptations for which our genetic tools are wholly inappropriate. Our hope lies in our capacity for behavioral adaptation. Kozlovsky contends that up to now our behavior has been directed in all the wrong ways by our widespread adoption of Christianity.

The free-spirited biologist author (he admits he has never been a certified biologist) says that human beings must learn, must be taught, to want less. He