By the conclusion of the first chapter, Shreeve has established his contention that *Homo sapiens* as a species is qualitatively distinct from all others. The thesis developed by the end of the book is that this is why we are here and Neanderthals are not. Shreeve argues for a separate species designation for these hominids—a position not shared by all anthropologists. His passion (or "obsession" as he puts it) regarding the subject of Neanderthals is obvious, however, and so he does not blithely dismiss these "players" from the evolutionary "stage." Instead, he wades through the considerable array of science fact and fiction concerning Neanderthals and constructs an admirably thorough and balanced perspective on this group which, in the end, amounts to a sympathetic and somewhat poignant assessment as well.

Shreeve's considerable talents as a story-teller are evident throughout. The text unfolds like a mystery or detective novel of the highest order. There are twists and turns woven into the skillfully crafted "plot" and the narrative propels the reader forward in anticipation of the next revelation. Shreeve raises numerous hypothetical possibilities and then proceeds to dissect and refute them, often taking the reader quite by surprise in the process. The author's penchant for humor is also apparent. Some of the more amusing segments reveal the passions and loyalties of those men and women for whom these issues have deeply personal as well as professional significance.

The issues and arguments surrounding modern human origins comprise one of the major "arenas" of debate in anthropology—an arena not only of clashing ideologies, but of clashing reputations and egos as well.

In reviewing *The Neanderthal Enigma*, one must not disclose too much of its content; to do so would thwart the author's considerable accomplishment in crafting a mystery about a mystery, and ultimately undermine a large part of the pleasure in reading this book. *The Neanderthal Enigma* should prove absorbing and provocative reading for any person intrigued by the issues of modern human origins and the fate of the those who were almost, but not quite, "us."

Reviewed by Janice Dodge, Assistant Professor of Anthropology, University College of Cape Breton, Sydney, NS B1P 6L2, Canada.


Meilaender recently joined the faculty of Valparaiso University. He has published extensively in the field of theology and ethics. His recent publications include *Bioethics: A Primer for Christians, Limits of Love: Some Theological Explorations, and Faith and Faithfulness: Basic Themes in Christian Ethics."

In this book, Meilaender addresses only a small range of topics within bioethics. He raises the question whether bioethics as a new discipline has developed in a way beneficial to the individual and society. He laments the increasing focus on public policy in bioethics which obscures the importance of beliefs about human nature and destiny. By drawing our attention to those beliefs, he shows us what is at stake in many of the debates about bioethics.

In chapter one, "How Bioethics Lost the Body: Personhood," he considers from where the direction for bioethics should come. Since medicine is a profession, it is important that its norms be generated from within the practice itself, not from applying more universal norms to it. But the development of bioethics in recent years has been moving away from this principle which was perceived as paternalistic, arrogant, and elitist. Meilaender criticizes the communitarian approach of Emanuel and the principism approach of Beauchamp and Childress, which treat morality as rooted in general communities. These approaches fail to explore in detail the world view underpinning their principles of respect for autonomy, nonmaleficence, beneficence, and justice. They also fail to provide wisdom and guidance about questions of human life and personhood. They only provide a minimal morality and consensus in a pluralistic society. Meilaender also criticizes the casuistic approach of Jonsen and Toulmin in abandoning principles and in setting for probabilistic opinions to gain public support.

In the second chapter, he explains "How Bioethics Lost the Body: Personhood." Augustine first described the human being as "animated earth." This idea can be extended to mean that the human body is a trajectory, and every person shall live out a history. Meilaender criticizes the recent development in bioethics which separates a person from the body and which considers only a body with cognitive ability as a true person. He concurrs with Paul Ramsey that the human is an embodied soul or an ensouled body and that the soul is inseparable from the body until death. It is impossible to point to some moment in a person's history when he is no longer a person. He concludes that only God can see us as person and we should not truncate according to our own criteria of personhood or our own desire of autonomy.

Meilaender then discusses the beginning of a person in "How Bioethics Lost the Body: Personhood." He analyzes the arguments in John Robertson's *Children of Choice* about decisions to produce and finds them wanting. The arguments of Robertson have a very thin understanding of human life. The body is separated from the person, and it can do whatever it wants for fulfillment. However, a true understanding of procreation within a marriage bond, as a mystery, is good for the loving relationship between husband and wife and good for the dignity of a child.

In chapter four, "Bioethics as Public Policy: A Case Study," Meilaender uses the Report of the Human Embryo Research Panel as an example of bioethics in search of a public policy. He decohes the marginalization of religious and philosophical perspectives in the deliberation of this issue, and points out the impossibility of purely...
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scientific or philosophically neutral consideration of this issue.

In the concluding chapter, "The Issue That Will Not Die," Meilaender revisits the abortion issue and discusses the two arguments, personhood and bodily support, for the rights to choice. He points out that neither argument is sufficient, and they need mutual support. The basic issue is the concept of humanity.

This is a book which discusses bioethics from a traditional Judeo-Christian world view. It analyzes issues in depth and contrasts different approaches sharply. It is useful for reminding Christians that biblical thinking is different from the prevailing ideas. In a pluralistic society, Christians should seek out books like this which explain the outwarding of biblical truth and try to reflect and integrate the faith into their daily lives.

Reviewed by T. Timothy Chen, National Cancer Institute, Bethesda, MD 20892.


Kellert has conducted over twenty years of research into the relationship between human values and the diversity of life on this planet. Following a brief introduction that outlines the parameters which he established for examining the differing values that people associate with nature, the extensive second section shows how various social and cultural factors can shape the content and expression of these values. The final section examines how the understanding of these values can be applied through government policies and management practices, to ensure a long term harmony between humankind and all other species.

While much of this book is descriptive in nature, there is also a prescriptive element. "The great majority of Americans fail to appropriate the extent to which the intellectual quality, emotional value, and material well-being of their lives depend on an abundant, healthy, and diverse living world" (p. 63). Many of the chapters consist of evidence taken from surveys that demonstrate how one or another factor lead to this conclusion. So, for example, we learn that most Americans possess a highly utilitarian perspective toward animals, while the young and better educated have a much broader appreciation of nature and wildlife. Similarly, people show a greater appreciation for animals that are large, intelligent, and express emotion while, by and large, they fail to see the importance of insects.

The diversity of perspectives towards nature is highlighted by comparing the attitudes of, for example, hunters with those of bird watchers. Similarly, a presentation of the attitude of Americans, Japanese, and Germans demonstrates the importance of national differences while material from Botswana is less convincing. Despite the variety and complexity of views and interests that different groups of people hold toward nature, Kellert advocates a more active role for government in guaranteeing a better future for humankind. He sees this taking place through a process of incremental change accompanied by increased education and the adoption of a more ethical attitude toward all forms of life.

Perhaps the greatest feature of this book is the author's prologue, where we gain an insight into the intense passion that Kellert has for his subject. It is in these few pages, and briefly in the final chapter of the book, that we are presented with a holistic view of nature as possessing an order and purpose that is as spiritual as it is intellectual or material. Unfortunately, I do not think that the rest of the book lives up to the author's expectations. Though this book is not intended for specialists, the scientific tone of the text is tedious and uninspired, and the figures and tables are more distracting than convincing. For those readers interested in learning about biodiversity and society's attitudes towards living things, I would recommend Kellert's more technical articles or works for a more general audience by others.

Reviewed by Robert A. Campbell, University College of Cape Breton, Sydney, NS B1P 8L2, Canada.


In the preface, we read: "The purpose of this collaborative volume is to comprehend state-of-the-art scholarship and teaching across the fields of theological education in response to the environmental challenge ... These essays evolved from carefully crafted papers that were prepared for and discussed at an October 1994 conference on 'Theology for Earth Community.'"

Some authors are not Christian, others are not orthodox. The editor uses four short essays by other authors to stress the fact that our ecological, physical, and social environment touches everything that theological schools teach. The book has twenty chapters in six parts. Hessel wrote short introductions to each of the six parts. That the book has no index is an indefensible omission.

Some writers in this book appear not to know church history. As a result, viewpoints are hollow. Others seem to know no writings of the last decennia. Some writers accuse the Christian community of originating the degradation of our environment. However, they base it on a false interpretation. In spite of these objections, several articles in this book are excellent.

Theology deals with God and his relationship to creation. Is it necessary to teach the ways in which man destroys the environment in seminars? The fact that the writers felt the necessity to write this book may be a sign of our deficiencies as church members. We have become comfortable pew-sitters, waiting for the preacher to decide what the Christian life requires of us.