

agriculture and the domestication of farm livestock; and, more recently, there has been a separation of the increasingly urban and suburban human populations from any understanding of the realities of the lives of the farmed livestock. This separation has been linked with increased expectations for the care of the so-called companion animals – the appropriate chapter here has been titled ‘Pandering to pets’. It is suggested that the change in the veterinary calling from rural artisanship to learned profession has largely been in response to the social and economic needs of society. As society has changed its animal welfare expectations, so the profession has evolved. The examples to illustrate this evolution are largely drawn from the veterinary experience in the Netherlands and the UK – both, it is admitted by the author, being somewhat atypical in terms of the main sweep of European veterinary development. This anomaly does not, however, detract in any way from the correctness of the main themes put forward.

The text of this well-written and finely produced book is fully documented – there are some 290 items listed in the bibliography and there is a full and efficient index. From the English-speaking veterinary historian’s point of view it neatly complements and extends both J F Smithscors’ 1957 *Evolution of the Veterinary Art: A Narrative Account to 1850* and Ian Pattison’s 1983 *The British Veterinary Profession 1791-1948*. However, with its broad, social/historical approach, it is somewhat more than just a history of veterinary medicine. It is going to be needed not only in all veterinary, agricultural and medical libraries, but also in all book collections covering the wider aspects of the relationship between man, animals and the natural environment. The price of £50.00 may, however, somewhat exclude it from wide private purchase.

If you want to understand how the present relationship between man and domesticated animals developed, how the perceived welfare needs of animals changed, how the veterinary profession evolved to satisfy society’s expectations and how changes may come about in the future, then borrow, read and study this most interesting and important publication.

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Humans and Other Animals

Edited by Arien Mack (1999). Ohio State University Press: Columbus. 442pp. Hardback and paperback. Obtainable from the publishers, 1070 Carmack Road, Columbus, Ohio 43210-1002, USA (ISBN 0814208177 hardback or 0814250173). Price US\$45.00 hardback or US\$20.00.

‘We know it works in practice, but what about in theory?’ If this topsy-turvy conundrum appeals to you, you will find *Humans and Other Animals* a very satisfying read.

This volume looks at our historical and philosophical relationships with other animals. To be a little more accurate, it looks at our relationship through the eyes of living philosophers who re-examine the views of dead philosophers. Aristotle and Socrates vie with each other for most frequent mention, although, as always, René Descartes is the outright winner.

Originally published in 1995 as a special issue of *Social Research*, this collection of talks, ranging from the metaphysical and analytical to the legal, has been re-edited by Arien Mack with postscript comments from several of the authors. Mack has taken 15 papers given at a special conference at The New School for Social Research and divided them into five sections entitled ‘Categories’, ‘Histories’, ‘Representations’, ‘Sameness and difference’ and

'Everyday life'. Usefully, she asked additional commentators to write introductions to each section. There are thoughtful notes that recapitulate the theories and comments which follow.

The subject name does not lend itself much to humour but for mirth collectors, Stephen Jay Gould, the keynote speaker, recounts the correspondence between Dr John Hearn, Director of the Wisconsin Regional Primate Research Center and Dr George Cram in Canada of the Primate's World Relief and Development Fund. Dr Cram's office replied this way.

Dear Dr Hearn

Thank you for your letter of December 4th addressed to Dr George Cram of the Primate's World Relief and Development Fund, in which you seek information for your international directory of primatology. I should perhaps inform you that the term 'primate' in our context refers to the senior archbishop and chief pastor of the Anglican Church of Canada.

The Relief and Development Fund over which he presides is an agency for the alleviation of global poverty and hunger on behalf of Anglican Christians. I think the primates in your study are perhaps a different species.

While it is true that our primate occasionally enjoys bananas, I have never seen him walk on his knuckles on the ground or scratch himself publicly under the armpits. He does have three children, but this is far from a 'breeding colony of primates', as your research project mentions. Like you, we do not import our primates from the wild. They are elected from among the bishops of our church. This is occasionally a cause of similar, though arcane comment.

The subject of primate biology might be of great importance in your field, but, alas, not so in ours. There are a mere 28 Anglican primates in the whole world. They are all males, of course, and so far we have had no problems of reproduction.

Readability, of course, varies with the author. Daniel Dennett begins his contribution on 'Animal consciousness: what matters and why' by writing: 'Are animals conscious? The way we are?' His postscript, based on the discussion that followed his paper, is equally relaxed. Colin McGinn's first words in 'Animal minds, animal morality' are: 'It would be widely agreed that in order for moral concern to be appropriate for some given entity it is necessary that that entity should satisfy certain psychological conditions.' Yes, of course, but do we really need to be obtuse?

For those with a more practical and hands-on interest in animal welfare, Jerrold Tannenbaum's paper entitled 'Animals and the law: property, cruelty, rights', by far the longest presentation in the book, historically, systematically and practically reviews animals and the concept of property in Anglo-American law. Tannenbaum (who I think is still on staff at Tufts University's Veterinary School) wrote the first text on veterinary medical ethics. He presents as good an argument as you will find on why it is best to defend the welfare of animals by seeking ways to provide them with greater protection within existing property laws. (Should you think property laws cannot truly protect property, let me show you the rings I had to jump through in my vain attempt to add a tasteful Victorian conservatory to a first-floor balcony on my little Victorian terrace house. Believe me, well-written laws do protect the well-being of property.)

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