

testified about it ought to be"—all from two pages in the thick of the book (pp. 312–13). Even in the acknowledgments we read of a friend who has "taught me some common sense about the moral economy of modern science" and of an editor who has provided him "a moral education." And for all that—with all that—Shapin proffers not even Porter's one word of acknowledgment that in pushing "moral" into the center of attention, making it the axis around which all historical apprehension turns, he is doing something different from what historians and, especially, sociologists had been doing, or had thought of themselves as doing, through most of this century.

Shapin's expressed antipathy to the notion of postmodernity notwithstanding, he is in his "foregrounding" of the moral dimension of social life obviously and emphatically postmodern. And what is it that has brought "the moral" into such prominence on the contemporary, postmodern, cultural horizon, and more particularly and remarkably on the contemporary intellectual horizon? Is this not largely a consequence of the disappearance of truth from our horizon?

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Publishers' Addresses

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Duke University Press, Box 90660, Durham, NC 27707-0660. Phone: 919-688-5134. Fax: 919-688-4574.

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Princeton University Press, California/Princeton Fulfillment Services, Inc., 1445 Lower Ferry Rd., Ewing, NJ 08618. Phone: 800-777-4726; 609-258-4897. Fax: 800-999-1958; 609-883-7413.

University of Chicago Press, 11030 S. Langley Ave., Chicago, IL 60628. Phone: 800-621-2736; 312-568-1550. Fax: 800-621-8476; 312-660-2235.