

Guidelines.

Some might describe Weinstein as “heroic” and others might say that he was “lawless.” Both of these adjectives accurately describe one judge who forged a new path, a path of putting humanity and sentiment into the law and of making the law about the people for whom it stands. The contents of the book, in every way, lived up to the expectation that the author set forth. This is a superbly written account of one man, one judge, and how he rose from the countless nameless federal district court judges to make a significant impact of the administration of justice and on the lives of many people.

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Why Tolerate Religion? By Brian Leiter. Princeton, N. J. and Oxford, U.K.: Princeton University Press, 2012. Pp. xv, 187. ISBN 978-0-691-15361-2. US\$24.95

In *Why Tolerate Religion?*, Brian Leiter argues that religion falls under the category of claim of conscience and should not receive special consideration under law. One might expect the book to be a mix of law, politics, and philosophy. However, after the introduction it becomes clear that it is a philosophy driven book. Laws such as France’s ban on headscarves and skullcaps and the case of a Sikh boy allowed to wear his *kirpan* (knife) to school⁶ merely provide the background for the philosophy.

Leiter divides his book into five chapters. He starts with defining the elements of tolerance and then defines religion, separating it out from ideologies such as Marxism, Maoism, and Kantism. Leiter next turns to whether or not religion is worthy of respect by defining the two types of respect and testing them against religion. He also takes the elements of tolerance and applies them to religion and determines that tolerance should not apply to religion. He argues that religion is the same as a claim of conscience, which would not stand scrutiny under law, and should therefore receive the same treatment.

Leiter takes an unusual approach of using a conversational tone in his book. He speaks as if he is sitting on a couch with the reader enjoying a bottle of wine while engaging in an intellectual discourse. The problem is that the book also wanders into side discussions so much so that it is sometimes hard to distinguish between the primary argument and the secondary point.

⁶ *Multani v. Comm’n Scolaire Marguerite-Bourgeois*, 2006 SCC 6 (2006).

Thankfully, Leiter does know when he has strayed too far and often summarizes the arguments.

One other issue is Leiter's extensive use of italics. He uses them to denote an element of an argument, a foreign word, or other important words. Other times he uses italics for emphasis, or it seems for no reason at all. At first one might suspect that there is a glossary or index highlighting these key words, but there is not. This is simply his style.

Like most philosophical texts, Leiter sets out to prove his argument in parts (for example, $x = y$ and $y = z$ therefore $x = z$). He carefully lays out the elements that make up the argument and leads the reader to a well-reasoned conclusion. In his summaries, he makes the path so clear that the reader could draw them out on a piece of paper.

Leiter is a known expert in the field of Law and Philosophy. He demonstrates this by packaging heavy arguments in a book of less than 200 pages. The book is well researched and well organized. This book would be best for readers who have a basic understanding of the structure of philosophical arguments. New readers would benefit from the first few chapters as they outline the standards of Kant, Hobbes, Locke, and Mill. No matter the level of knowledge, Leiter's book will make the reader excited about Law and Philosophy and increase the desire to learn more about the field.

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