periences as teachers. These reports are of great potential value in that they will help some beginning teachers realize that their feelings (or some of them at least) have been shared by others before them. Here is an example: "I felt a great deal of apprehension and a sense of inadequacy when I began to teach. I was a first-year graduate student from a liberal arts background. I found it quite disconcerting that ‘they’ (I wasn’t sure who it was who had had enough confidence in me to appoint me in the first place) expected me to teach something to students who may have had nearly as much education as I.” (30). Although this portion of the book may not be helpful to everyone, I know that it would have been very reassuring to me during my first days and weeks as a teaching assistant.

One of the merits of How To Succeed as a New Teacher is its brevity. Its 64 pages could be read in an evening. It also lends itself to re-reading. For the student or teacher who wishes to pursue some of the topics raised in the book in greater depth, the final chapter contains an annotated bibliography of several dozen suggestions for further reading. These range from Alfred North Whitehead's Aims of Education (1929), through Wilbert McKeachie's Teaching Tips (1951), to Kenneth Eble's excellent work The Craft of Teaching (1976).

In the Philosophy Department at the University of Georgia we have begun offering a copy of How to Succeed as a New Teacher to all of our new TAs. Although the faculty were not provided with copies of the book, I must confess that I learned several things myself through reading it and reflecting on some of the points made—even though I have been teaching for seventeen years. I recommend it highly, especially as the basis for a training program for teaching assistants.

Forthcoming in Teaching Philosophy

Philosophy and the High School Curriculum
Grant Wiggins

Classifying Disputes
Royce Jones

Cultures in Conflict: An Essay in the Philosophy of the Humanities,
Otto A. Bird.
University of Notre Dame Press, 1976, 230 pages, $4.95 pbk.

Peter C. Appleby
University of Utah

Cultures in Conflict is an historical and cartographic study, surveying the great cultural themes and ideals which have successively dominated educational policy and practice in Western civilization, discussing the merits and failings of these themes and ideals by examining classical conflicts among them, and urging a broadly humanitarian and open-minded attitude toward inquiry and the goals of education in contemporary society. Writing in the scholarly tradition of his teachers, Adler, Buchanan, McKeon, and Gilson, and summarizing his own reflections on a distinguished career in encyclopedic general studies, Bird builds a strong defense for the humanities against their academically licensed, though not truly learned, despisers, and issues an eloquent plea for ecumenism in an age of intellectual bigotry. He reminds us of the civilizing values of broadly based liberal education and warns of the disastrous effects of "intellectual imperialism," which occurs when a cultural or intellectual paradigm "lays claim to the exclusive title to all knowledge and thereby denies the value of any other form" (4).

The discussion opens with the claim that although "distinction, separation and conflict" have been "among the principal features of the history of learning in the West," there have been three great ideals of intellectual culture, each of which has tended to dominate the academic and scholarly life of its own epoch (1-2). In the classical world, Bird tells us, a "literary-humanistic" ideal prevailed, with Cicero and Quintilian its most prominent advocates. In the medieval period, a theological model
dominated, represented in different ways by Augustine and Thomas. And in the modern world, a "Scientific ideal" has risen to prominence through the efforts of such theoreticians as Francis Bacon, August Comte, and more recently Otto Neurath and his colleagues. Bird believes that the perennial attractiveness of each of these ideals, despite its overshadowing by the others, indicates that each "responds to a permanent need" of the human spirit, coming to the foreground in one era and being eclipsed in the next, but continuing throughout to represent something of essential importance to the flourishing of intellectual life (4). There is no suggestion, of course, that these three are the only historically important cultural paradigms, or that any of the three has ever achieved complete dominion. Instead, the claim is that each has been the leitmotif of a major historical period, its practitioners and advocates achieving varying degrees of success in displacing the others from the center of attention in cultural and academic circles.

The main body of the text is divided between expositions of the three paradigms (Chs. 1-3) and presentations of historically important sample conflicts within and among them (Chs. 4-7). Here the author exhibits his vast erudition to great advantage, not only writing knowledgeably about such central figures as Plato, Aquinas, and Comte, but also delving in fascinating detail into such works as Quintilian's *Institutio oratoria*, the *Didascalicon* of Hugh St. Victor, and the intellectual systems defended by Vico and Dilthey. Covering everything from "the ancient quarrel between philosophy and poetry" in *Republic* X to the Snow-Leavis controversy over the "two cultures" theory, Bird seeks to isolate the permanently valuable in each set of intellectual ideals, to identify the principal sources of conflict among them, and to construct a base for his own account of the humanities. All of this is accomplished in seven short chapters (132 pages), but Bird is in such evident control of his material that the reader is not left with an impression of superficiality.

Part III opens with a whirlwind survey of "Maps of the World of Learning" (Ch. 8), ranging from Aristotle to Adler, emphasizing the rich variety of principles employed by classical and modern cartographers (divisions by subject-matter, aims of inquiry, methods, degrees of generality, and the like), and establishing the fact that no single principle has ever covered the territory with anything approaching adequacy (Cf. p. 153). This point is important to Bird, because he proceeds in Chapter 9 to develop his own views about the liberal arts and humanities without relying upon any such unitary principle, and in Chapter 10 to renew his attack on "intellectual imperialism," which thrives on dichotomous divisions of methods or subject-matters, exalting one or a few as authentic and dismissing the rest as spurious or valueless. As a result, the philosophy of the humanities which emerges is, as the author sees, open to charges of vagueness and tenuousness (Cf. p. 172). But it has the advantage of being able to accommodate shifts in the actual relationships among disciplines and overlaps among methods and domains of concern. (See, for example, the subsection entitled "The Sciences as Humanities.") On Bird's view, the humanities tend to identify themselves by their concern with language and the linguistic arts, and by their broad interest in all aspects of human experience and modes of awareness (156-66). Indeed, he claims that any adequate theory in this area must emphasize "the importance of language" and "the uniqueness of human experience" (156).

Rightly interpreted in the light of the theories discussed earlier, these central points of emphasis and interest should distinguish the humanities from the arts and sciences and should found an account of humanistic inquiry which is free of arbitrary distinctions based on content and method. Unfortunately, this result is not fully achieved. In his discussion of the linguistic arts, Bird relies heavily on the naive and superficial views of I. A. Richards' *Interpretation in Teaching*, based on the hoary notion of grammar,
rhetoric, and logic as the arts of "reading, writing, and thinking" (156). And in his section on human experience (161-166), he makes no use of the vast array of material in classical and contemporary literature and philosophy to illuminate the concept of humanity and the significant aspects of human awareness. Instead, he stays with the airy abstractions of Cicero and Dilthey, with a little help from Vico and Toulmin. The upshot is a philosophy of the humanities which can indeed sustain the ecumenical spirit Bird advocates, but which does so by verging on circularity. Concern for the human is surely a mark of the humanities, but it cannot be the core of a definition.

Philosophical readers will notice a further difficulty: Throughout the text, Bird gives very cavalier treatment to the distinction between kinds of knowledge, as results achieved, and ways of acquiring knowledge, as methods employed. Occasionally he even seems unaware of the distinction, using such locutions as "kind or way of knowledge" (2) and "kinds and ways of knowing" (182) appositionally. But more generally, he writes as though this matter were of no more than peripheral importance to his subject. (See, e.g., pp. 45, 75, 96-7, 116, 124-6, 129, 131.) Yet surely the distinction is crucial. Bird has clearly shown that we play the fool dangerously if we dismiss or suppress modes of inquiry a priori or on dogmatic grounds. But it seems equally important not to allow open-mindedness to degenerate into a shallow relativism. Only by persistently asking "What do you know?" and "How do you know it?" (and by keeping these questions distinct) can we avoid the latter pitfall.

Despite these philosophical flaws, Cultures in Conflict is a valuable work. Philosophers of education will find it a useful survey of permanently important themes and will applaud its bibliography. Academics of all stripes should heed the warning in Bird's comments on territorialism and the organization of our universities. And students of the history of ideas will find a wealth of information about the intellectual forces which have shaped our culture.

Leibniz, An Introduction to His Philosophy,
Nicholas Rescher.
Rowman and Littlefield, 167 pages, $18 cl.

Michael Hooker
The Johns Hopkins University

I have used Nicholas Rescher's The Philosophy of Leibniz (Prentice Hall) for as long as I have been teaching, and I have found it unmatched in its usefulness, both in introductory-level undergraduate courses on the history of modern philosophy and in graduate seminars on Leibniz. For that reason I was disappointed when Prentice Hall let it go out of print, and I was elated when I discovered that Rescher had produced a successor volume based on his earlier work. I am especially sad then to report that Leibniz, An Introduction to His Philosophy is not up to the standards of the earlier work, with respect neither to its scholarly quality nor to its usefulness as a teaching text.

The organization of the present volume almost exactly parallels that of the earlier work, but in the text itself much has been added and some has been left out. The major focus (Chapters II-IX) is on Leibniz's metaphysics, especially his fundamental metaphysical principles and their relation to what can best be called Leibniz's logic and philosophy of language. The final five chapters cover physics, epistemology, ethics, and theology. For an introductory level book, these chapters too briefly cover their material.

I feel odd being so hypercritical of an author whose ability I respect so much, but some explanation of my reaction to Leibniz is called for. First, the book has been uncarefully produced. Without keeping close count, I noted over fifty typographical errors. Second, and far more serious, Rescher's discussion in Leibniz is much harder to follow than it was in the earlier volume. This results often from his using technical concepts without explaining them. For example, on