a success. But the essay does even more: it discusses the differences between Deleuze and Lacan, offers fine insight into the often misunderstood scope of the virtual, and includes a helpful discussion on points of diffraction between Deleuze and Foucault. The collection concludes with Daniel Smith's essay, "Critical and Clinical." Smith is the translator of Deleuze's *Essays Critical and Clinical* (Minneapolis: University of Minnesota Press, 1997) and, for this reason, coupled with the fact that Smith is one of the best philosopher-readers of Deleuze in North America, the reader would be right to expect an insightful paper. Smith does not disappoint; with his usual meticulous scholarship, he shows us how Deleuze's critical and clinical project moves from its early incarnation in *Coldness and Cruelty* to its Anti-Oedipus phase, and then to its encounter with literature. Although less centrally than in his previous works, Smith undertakes the task of revealing that the answer to the question, "What difference does Deleuze's difference make?" lies in Deleuze's distinction between morality and ethics.

Limited space allows me merely to make mention of the other fine essays included in the volume: Melissa McMahon's "Difference and Repetition," Judith Poxon and Charles Stivale's "Sense, Series," J. Macgregor Wise's "Assemblage," Karen Houle's "Micropolitics," Ronald Bogue's "The Minor," Jennifer Daryl Slack's "Logic of Sensation," Felicity Colman's "Cinema: Movement-Image-Recognition-Time," and Tom Conley's "Folds and Folding." Stivale's volume is a multifaceted tool to which those interested in Deleuze will want to have access should they need a more elaborate and informative conceptual analysis than the one that the vocabularies of Sasso/Villani and Zourabichvili have provided.

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**Gadamer's Repercussions: Reconsidering Philosophical Hermeneutics**

BRUCE KRAJEWSKI, Editor


This latest volume of essays on Hans-Georg Gadamer's hermeneutics demonstrates both the significance of Gadamer's work and the breadth of its application to many facets of philosophy. It also provides further proof that Gadamer's legacy is dialogue—dialogue with the text as well as with each other—as most of the writers are answering each other's comments or those of other critics. This collection allows the reader to experience many varied interpretations of Gadamer's work, and thus
engage in new avenues of dialogue with his texts as well as reconsider prior interpretations of his work. This book also clearly shows how much debate exists over Gadamer's work and its interpretation, and also a true need for critical assessment of Gadamer's key ideas. The only downside to this book is that it is not for the general reader; many of the volume's articles, including those comparing Gadamer's thought with Plato, Nietzsche, Dilthey, Heidegger, or Strauss, require that the reader have a relatively advanced understanding of each philosopher, and to a novice this can be a tall order. However, one can claim that Gadamer's texts are not intended for a general audience either, as he assumes the reader to have an extensive background in philosophy and hermeneutics. Krajewski's book can be seen as an extension of this, and is for an audience that has already done their homework with Gadamer.

The book begins with a piece by Gadamer, translated by Richard E. Palmer, titled "From Word to Concept: The Task of Hermeneutics as Philosophy," which dates from 1995 and was originally given at the Bramberger Hegelwochen, where Gadamer received an honorary degree. It is an appropriate beginning, since in the essay Gadamer discusses his central ideas of language, dialogue, and understanding, all with a touch of philology and reference to Plato—ideas that most of the authors in this collection reconsider and reevaluate. The book then divides into three sections: "Gadamer's Influence," "Gadamer and Dialogue," and "Gadamer in Question." In the first section, Gadamer's work is critically discussed in connection with historicism, metaphysics, ethics, romanticism, law, and aesthetics. Here one can see how far Gadamer's thinking extends into new debates. The second section covers Gadamer's theory of dialogue in three different and most interesting ways. The first article covers the critics of dialogue, the second discusses Gadamer's dialogue in the context of postmodernism (asking if he is or is not a postmodernist), and the third questions Gadamer's dialogue and esotericism. This section is a great resource for the critical assessment of Gadamer's conception of dialogue, showing again how varied are the interpretations of Gadamer's work. This section allows one truly to see Gadamer's ideas put into play.

The last section of the book is a dialogue between Geoff Waite, Teresa Orozco, and Catherine H. Zuckert concerning Gadamer and the politics of National Socialism. This last section clearly demonstrates the need to apply Gadamer's ideas of dialogue and the essential openness that accompanies it. It often seems that when we engage one another in philosophical debates we argue in a manner in which inconsistencies are pointed out and the theory is dismissed. As Waite points out in his response to Zuckert, when we argue in this style we essentially get nowhere, for the dialogue is nonexistent: "[L]ittle or nothing has ever
been achieved by attempting to point out inherent contradictions (let alone ideological interference) either in Gadamer’s (and perhaps Plato’s) theory of dialogue or (rather a different thing) in his use of it.... This *tu quoque* argument gets none of us anywhere beyond where we all already are, which is a state of relativism and mafia-like combat without appeal to a metadiscourse” (260–1). Throughout the book, but particularly in this last section, one can see traces of the paradox of talking about open dialogue while closing off the dialogue in thinking that one’s interpretation of Gadamer is the correct one. An underlying point of this collection seems to be that we must reconsider Gadamer when doing philosophy, as the repercussions of not doing so are a lack of progress in philosophy and a lack of understanding between persons.

Overall, this collection clearly demonstrates not only that Gadamer truly deserves to be among the most influential philosophers of the twentieth century, but that his work will continue to be debated and applied for decades to come.

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