caught the center of each philosopher's vision but they have also assembled readings which clearly and forcibly articulate the philosophical visions of the six figures anthologized here. In short, six major American philosophers have been served well by six contemporary scholars. So have we who teach American philosophy and, of even greater importance, so have our students.

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According to Bertrand P. Helm, "the golden age of American philosophy raised with special urgency foundational questions about the nature of time and its relation to reality. Peirce, James, Royce, Santayana, Dewey, and Whitehead are of a single voice in asserting the centrality of the themes of time, but they answer the questions in an idiom peculiar to the philosophical perspectives each occupies." (pp. 7-8) They are, moreover, united in their commitment to the postulate that "experience is to be explained in terms that come from experience itself." (p. 19) However, Whitehead carried out the implications of this postulate "with a resoluteness of attention that is unique in his case." (Ibid.) But, Helm is quick to point out that this does not mean "Whitehead somehow synthesizes the main temporalist themes of the leading American philosophers in his work, say, from 1925 on . . ." (Ibid.) In truth, there "simply is no way to tie together all of these vigorous projects of thought in his [or most likely any other] metaphysics." (Ibid.) In the very last paragraph of this study, he returns to this point, stating there: "Aside from the nuances associated with raising most of the fundamental questions of philosophy in the context of the temporal passage that infects all things, the analyses of these major American philosophers are so diverse that it would be specious to try to gather all of their main arguments into a single framework." (p. 200)

In this passage we are given an indication of both the major strength and the major weakness of this highly informative yet insufficiently integrated study of the six thinkers named above. Its chief virtue is that Helm has painstakingly tried and, in my estimation, largely succeeded in attaining an interior understanding of the various approaches. This interior understanding is gained by (among other things) a careful reading of the key texts of the six philosophers, a reading which takes these texts on their own terms and does not make of them mere "moments" in the development of a grand synthesis. However, in his legitimate concern to avoid telling too neat a tale—to refrain from gathering all of the diverse views into a single framework—he has squandered far too many opportunities for interesting and important comparisons. Herein lies its chief shortcoming.

The overall impression, thus, is one of penetrating individual studies strung out successively. One wishes that Whitehead's view of time as an integrative process had more deeply informed Helm's treatment of the thinkers discussed in Time and Reality. It is as though Helm has prepared a wonderful table and invited six brilliant conversationalists, only to have each of the six deliver a monologue. There is far too little dialogue among the philosophers presented. In presenting with accuracy and clarity the viewpoints of each philosopher, Helm has done an admirable job; in facilitating a conversation among them, in getting them to talk to one another about matters of mutual concern, he has fallen somewhat short. Even so, in my judgment, the virtue outweighs—perhaps even far outweighs—the vice.
The guts of the book are the seven chapters devoted to the six thinkers. Each of the six philosophers, with the exception of Whitehead, is treated in a single chapter. The discussion begins with Peirce and concludes with Whitehead, the penultimate chapter being devoted to Whitehead's "early" ideas regarding temporal extension and the final chapter being concerned with his later theory of epochal time. The writing is always crisp and the exposition always clear, even when the topics discussed are inherently complex and difficult. In Chapters I (p. 30), III (p. 62) and III (p. 166-7) there are simple yet helpful diagrams; throughout the entire book there are artfully crafted sentences which make this book a pleasure to read.

In sum, this book in its entirety explores an exceedingly complex topic in a relatively short space (200 pages) and, while insufficient attention is devoted to comparative analysis, much information and even insight can be gained from a careful reading of its detailed expositions of the six classical American philosophers—especially its treatment of Whitehead.

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