Santayana the *literati* is a delight but not adequately instructive.

Beginning with a chapter on "Life and Thought" subtitled "What Makes Philosophy Worthwhile," Lachs notes: "the value of philosophy is ultimately moral in the broadest sense of this term. It aids us in understanding the world and our place in it (1)". Lachs then tracks the value of Santayana's philosophy in the remaining six chapters focusing on skepticism, philosophy of action, mature ontology, human nature, the spiritual life, and finally in a superb chapter on "The Enduring Value of Santayana's Philosophy." He concludes that Santayana's system, "at its best, represents as high a level of thought as we have attained in the twentieth century. It is sensitive to the full range of human experience and responsive to the most stringent demands of consistency, comprehensiveness, and good sense (147)."

It is not possible to provide a detailed review of Lachs' work in this short space, but there are at least three splendid advances that I wish to adumbrate: the unity of Santayana's thought, the specificity of his philosophy of action coupled with his decided ethical relativism, and his view of the spiritual life. In each of these areas, Lachs not only explains Santayana's outlook, but he does so in a manner that enhances our understanding and our enjoyment in reading Santayana.

For those who know John Lachs, there is also a sense of personal triumph that is found in reading the book. As with Santayana, English is a second language for Lachs and this makes comments about Santayana's language skills more poignant as well as his own language accomplishments more distinguished. Furthermore, in 1968, if I remember correctly, Lachs' manuscript of a thorough and detailed examination of Santayana's philosophy was stolen from his car in Paris. The present book is an indication of the admirable scholarship one could have expected from the lost, extended study of Santayana's philosophy, and one can only hope that this enlarged project will be completed. It is time for John Lachs to bring the remembrance of things past to the present, and it will be greatly appreciated.

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As our author notes right away, hermeneutics emerged out of the effort to generalize the tacit principles of biblical exegesis (xi). Most recent work has tended to concentrate on continental thinkers: Schleiermacher, Dilthey, Heidigger, Gadamer, Ricoeur, Derrida. This effort has become increasingly individualistic and idiosyncratic, turning everything into a text open
to a wider and more diverse range of equally valid interpretations.

Corrington is concerned to reverse this tendency by developing a hermeneutics based upon a community of interpretation, and he finds the basis for this in the American philosophers C. S. Peirce and Josiah Royce. Interpretation is not an individual act, but essentially involves a community of interpreters interacting with one another, according to common standards. He further argues that Emerson's transcendentalism decentralized the biblical texts in order to establish the priority of nature, thereby making nature the ultimate text for hermeneutics. Finally, the metaphysics of Justus Buchler is shown to provide the most adequate categorial framework for understanding such persistent hermeneutic problems as the nature of horizons and the structure of the "objects" of hermeneutic inquiry.

One chapter returns hermeneutic inquiry to its origin, the biblical texts, by discussing Royce on Paul and the primitive church. Royce found the "historical Jesus" and his sayings an inadequate basis for the living church. These sayings cried out for further interpretation. Paul by conceiving of the church as "the Body of Christ" provided just such an interpretation, and formed a community of interpretation. Salvation of the individual came about by incorporation within the right sort of community. Loyalty, Royce's key virtue, is "the practically devoted love of an individual for a community" (70).

Sin is disloyalty, betrayal of the community, a moral burden which cannot be overcome by the individual's own acts. Atonement depends upon divine grace whereby an individual within the community of love can overcome this estrangement (78 ff). "This religious community, the Beloved Community, is somewhat akin to the Absolute of the pre-1912 writings. In fact, Royce even hints that the community is itself divine. 'Man, the community, may prove to be God...'' (82) but this is qualified by Royce's more traditional commitments.

This study shown a refreshingly different way hermeneutics can proceed.

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Konstantin Kolenda's Cosmic Religion presents a combination of style and content uncharacteristic of contemporary philosophy even within the American tradition. The informal narrative reminds the reader of Emerson and McDermott; yet the voice is more soft-spoken and straightforward. The topics of discussion are reminiscent of late-19th and early-20th century humanisms; through them Kolenda projects a deeply religious perspective that remains ultimately non-theistic. The outcome is a book that is worth reading—one that should appeal to philosophers and non-