was the scientist's duty to investigate them "as far as the powers of the human mind, unaided by the lights of revelation" (p. 193). The optimism of Smith is most clear when Noll shows that when conflicts between religion and science did appear in Smith's writings, he resolved them on the basis of science not religion. Noll further points out that "Smith found it difficult to admit an intellectual conundrum" (p. 287). Religious mystery seems to have had little place in his thought.

Noll's book concludes with Stanhope's optimistic unity of science and religion diminishing in influence at the college as religion was re-emphasized. Broadly understood, this is an old story that can be told of many different individuals in many different contexts. Noll, though, has contributed an insightful and interesting new study of this old problem as it took place in a provincial college under the influence of the Scottish Enlightenment and American Republicanism.

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Over the last few years the fate of American higher learning has again been called into question with the critical mass needed to set off universal debate. The Moral Collapse of the University is a significant contribution, deepening a discussion already of first importance. For Bruce Wilshire speaks in a profoundly introspective voice, striving through intimate evaluation of his experiences to elucidate the qualities of the educational system.

In a chapter seeking the root of our educational ideals, the author asks "What is an Educating Act?" He explains how true education, opposed to mere instruction, breaks through reified categories, generating meaning. The investigation then turns to the ideals grounding our universities. "If we would know what the university is, we must know whence it has come and . . . developed. What did those who built it want to become by building and using it?" (33) The answer centers on its historical role of "authorization." Deepening this inquiry, he examines the appropriateness of the ideals themselves, impelling us to realize that some of these are archaic and motivated by concealed drives.

Framing all his subsequent considerations, is the deterioration of the university ideal into the estranged confusion of a research multiversity. Wilshire tempers Cardinal Newman's "totalizing rhetoric" (82f.), but agrees that the university needs a visionary philosophical underpinning. As Whitehead realized, the 'modern' university is governed by a Cartesian framework. Wilshire explores the consequences of Descartes' rigid mind/body dualism. Lost to this impoverished metaphysic imbuing
the university, is the precritical experience of self, a unity grounding meaning through involvement in a continuous world. This includes ". . . the sacred stories the assembled community habitually tells itself about itself and its history. One is mimetically engulfed, caught up in these stories . . . " (38). "Mimetic engulfment" as " . . . the pre-rational structures of involuntary imitation of others . . . " (41) is an important feature of Wilshire's argument. In short, it describes the preconscious desire underlying and guaranteeing our 'following' a tradition and its rituals. Its loss undermines continuity and community, especially apparent at the university.

This brings us to Wilshire's central thesis, concerning purification and pollution, adopted from M. Douglas' *Purity and Danger: An Analysis of the Concepts of Pollution and Taboo*. Ritual purification constitutes specific archaic practices and relations of cultural categories and hierarchies, determining the means of authorization and individuation. Even as purification creates these categories by which we define ourselves against one another and our environs, pollution, as a "missing of what ought to be kept separate" (166), describes when the lived-world breaks through them to assert the unity of experience. An overlapping dynamic between mimetic engulfment, purification and authorization, accounts for instinctually following a tradition, for the unacknowledged construction of its specific rituals, and the hierarchy of empowerment. But this complex is called into question when polluting experience refuses to be channeled into a 'program' of purified categories.

The chapter "Pollution Phenomena: Dewey's Encounter with Body-Self" redeems the notion of pollution. An unorthodox interpretation, it draws on Dewey's relation to the psychologist F.H. Alexander and on *Experience and Nature*. Through Alexander's techniques of bodily manipulation to alter consciousness, "Dewey develops an account of consciousness embedded in its bodily conditions" (179). Here, polluting traditionally purified (body/mind) categories is productive: Positively conceived, pollution phenomena help us " . . . learn to authorize ourselves in new patterns of behavior which move us toward fulfillment" (179). This is also a case study: Dewey's insights are ignored, attributed to superstition, even by his students. "The topics of lived body and pollution phenomena are themselves experienced as polluting" (180). Still, reintegrating pollution is at the core of Wilshire's plan for reorganizing the university.

A chapter focuses on revolutionary thinking early in this century. Arguing that it is more than historical coincidence that they sought in their disparate philosophies to reintegrate man and world, there is sustained engagement with Dewey, James and Whitehead, and insightful reference to others, including Buber and Heidegger. On the one hand, the older Cartesian/Newtonian standpoint played itself out. On the other, relativity theory deeply influenced these thinkers' social thought.

Wilshire also considers the professionalization of phil-
as a case study, recounting how the APA was formed and how this facilitated the sterilization of philosophy. He questions the legitimacy of APA conferences as "... fit[ting] no historical model of legitimate philosophical dialectic" (123). A later chapter examines positivism as a reactionary defense of Cartesianism against those thinkers (cf. above) whose insights would alter the divisions of knowledge and professionalism segmenting the university. His final chapter, "Reclaiming the Vision of Education: Redefining Definition, Identity, Gender," centrally addresses gender issues in the university as "one of the most stimulating injections" into the university (256). He takes up an anthropological strand exploring other notions of duality as contingent to a primary male/female opposition. Again he recognizes that gender issues have been isolated because they are polluting, but believes they suggest profound alternatives to male paradigms.

Wilshire sees the university as a whole, rejecting the bifurcation of humanities and sciences and rigid boundaries between departments. He constitutes a continuum from loved experience at its most elementary stages to the greatest complexities in the organization of the university. What remains alienated, estranged or incomprehensible from the standpoint of its central actors stands in need of reorganization or elimination. Still, there is much to take issue with here. This is a work which should be accessible to all; but Wilshire sometimes speaks in philosophic shorthand, presuming too much of the general reader. In making his case against dichotomies and purification, he issues blanket indictments. His discussion of modern relativity theory in physics is too quickly abstracted into the social and moral realm. In discussing the structure of universities, Wilshire needed to consider the extraordinary differences in America: Instead, he admits to focusing on the kind of large state university with which he is most familiar. This is a severe limitation to his approach and experience. Lastly Wilshire wants a whole university but gives only a sketch, his concrete reorganization proposals are the weakest part of the work. Perhaps, though, there is a reason for this at this time. Careful scrutiny of this work will repay a reader with fresh insights.

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This volume is the precipitate of a series of lectures delivered at Fordham during the Fall of 1976 in celebration of the American bicentennial. Its editor, Vincent Potter, notes in his preface that since this material was collected and prepared for publication more than a decade later in 1987, the book marks the bicentennial of the U.S. Constitution as well. The result of that long gestation is a fine collection of thirteen essays, each with its individual virtues, but all together representing a