They assume a good deal of familiarity with contemporary theory—from Van Wyck Brooks and F.O. Matthiessen to Gerald Graff and Stanley Fish, from Jacques Derrida and Jonathan Culler to Kenneth Burke and Hayden White. Throughout these essays, Gunn is concerned to show how pragmatism might allow us to recast and bring together competing critical perspectives and methods in a manner that makes possible a critical discourse of plural, different voices. To do this is to set forth a philosophy or theory that avoids ideological illusions of cultural transcendence or cultural apologetics.

This not only constitutes a criticism of culture, but also in part makes possible a culture of criticism, a genuinely democratic public social life. This possibility depends, Gunn concludes, on our being able to reenact America's oldest dream of a "New World" where in all our relations of diversity and difference, "humankind can live out its imagination of self-realization," relying on our own obdurate unwillingness to become captive either of our own categories and closures or anyone else's [p. 236]. This suggest an immense task. I suspect that it calls not so much for the theory or conversation of new pragmatism as for the inquiry of earlier pragmatism. This issue notwithstanding, Gunn's fine book may help get us there.

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Both repartee and reciprocity have characterized the longstanding interplay between philosophers and theologians in the United States. But the accent is on the reciprocity in this collection of essays gleaned by a community of scholars known as the Highlands Institute for American Religious Thought from the papers presented at the First International Conference on Philosophical Theology. These scholars have united to underscore this intellectual interaction as well as the development of liberal religious thought in America, the relevance of the Chicago School, and the impact of naturalism in both American theology and philosophy. The 27 essays published in this volume call attention to not only the historical interaction between religious theorists and philosophers, but to contemporaneous contemplation as well.

One of the editors sets the tone of this collaborative work with an introductory essay entitled "Religious Creaturalism" and a New Agenda for Theology." Larry E. Axel proposes a middle path between the two dominate strains found in Western theological thought: theism and humanism. This third alternative he tenta-
tively brands "religious creaturalism" and means by it a non-dualistic way of thinking that stresses our being an intricate component of the earth's web of life, rather than loftily disentangled from the nourishing natural network that sustains us. This renewed orientation in theology seeks the intensification as opposed to the mere explanation of lived experience, admonishes us as humans to cease our self-centered presumption that the cosmos revolves around what happens to us, cautions us against having more concern for the welfare of our individuated self/soul after death than for the welfare of the alimentary matrix of matter/energy, and encourages us to distance ourselves from conceptual as well as social hierarchies and to embrace true human communities.

This orientation, with its emphasis on such themes as non-dualism, creaturalism, naturalism, organicism, as well as contextualism, knits together the essays in this volume. What is of particular interest to the scholar of American thought is the number of essays which look to the past to find solutions for the future. There are essays on such classical thinkers as Alfred North Whitehead, Henry Nelson Wieman, Reinhold Niebuhr, William H. Bernhardt. Throughout this collection, there is a weight upon resuscitating erstwhile ways of conceptualizing in order to rescue philosophical theology from its current dire straits.

Nancy Frankenberry's "Consequences of William James' Pragmatism in Religion" reestablishes the tie between James' pragmatism and his radical empiricism while criticizing neopragmatists like Rorty for asserting that experience is language all the way down, and that it is impossible to get beyond language to the actual lived experience; she then notes the implications of her analysis for the philosophy of religion. John K. Roth's "Philosophical Theology and Provincialism: Reflection on the Thought of Josiah Royce" highlights the advantages of provincialism and calls for a wisely provincial religion which develops each member of the congregation to full personhood through committed relationships. J. Dell Johnson's "Religion Generates Moral Energy: Reinhold Niebuhr's Use of William James" points out the early Niebuhr's dependence upon the great American Pragmatist while lamenting the Protestant theologian's abandonment of James in his later thought.

Konstantin Kolenda "Problems With Transcendence" argues against the traditional dichotomy between the natural and the supernatural, and for a shift toward the continuity of religiousness with the rest of experience. Charles Hartshorne's "A Dual Theory of Theological Analogy" asserts that just as a single organism's flow of experience is comprised of many feeling cells, so too, God is a cosmic soul with the physical universe for a body. It is in this way that the human soul is radically supreme yet intimately related to the body; likewise is God to us.
This is a valuable anthology of essays. It may well revive interest in many historical thinkers that have currently fallen into obscurity, such as F. E. Abbot, Langdon Gilkey, Bernard Loomer, and Charles F. Potter. Readers who become intrigued will be supplied with an arsenal of footnotes with which to pursue further study. While documenting the influence of American philosophy upon religious thinkers, it introduces the reader to some of the current considerations alive today in American theology. If it comes up short in any way, it is the curious absence of any significant reference to the thought of John Dewey. Much of the dialogue encouraged by the Highland Institute would be greatly enhanced by an immersion in Dewey's philosophy. Perhaps the next compilation of essays will explicitly reflect the influence of America's preeminent philosopher.

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It is essential in understanding this book and appreciating its important contributions that the volume is part of SUNY Press's "Series in rhetoric and theology." Ruf's longest and best chapter, his fourth, "'Meanderings, Zigzags, and Circles': Creating Chaos in The Principles of Psychology," is a wonderful examination of the stylistic and rhetorical devices in James psychological masterpiece. Countless readers have marveled at James prose in The Principles; most have said to themselves only James could get away with such a "textbook":

Of course, not every textbook has the shape or the effects of James's. In great part this is because other texts do not transform the authorial manner into a personal voice, make their quotations into voices, or populate the book with characters or with the other forms that help to fragment the whole. But also it is because most authors exercise far stricter control over their own work than James does. Most textbooks are dominated by the omniscience of the author or by the omnipotence of the factual. (100)

Ruf convincingly and insightfully explains how James forces his reader to become involved in the search for psychological insight. "James pulls his readers into his book" (105). He does this by allowing a legion of other psychologists to state their cases. Also Ruf argues The Principles is a special sort of book because James employs a wide variety of literary genres including "the vision, the meditation, the hymn and the exhortation" (85).