tion." Manicas argues, though, that the experience of the war, and the political processes which followed it in Europe and here, for example repression during and after the war, transformed Dewey's conception of democracy into something much more radical than it had been. Manicas contrasts Dewey's writings on democracy and political theory with Lippsmann's who, as he puts it, "was not transformed." Dewey's radicalization would be, in any case, an extension of his earlier conceptions, for example in Democracy and Education, since even there democracy and the "method of intelligence" require each other, and war cannot for very long be conducive to the method of intelligence. Dewey had also argued earlier that nations themselves are barriers to democracy in that they construct limits to the outward push of community; in place of the vital growth of an equitable community they require, a la Machiavelli, the expansionist pursuit of national interests.

Manicas ends his analysis with a short Epilogue which treats the Second World War and the Cold War. It is as if no extended consideration of those two events is necessary, at least not in this context. The point has been driven home: war is a threat to democracy. In the late 1980s Manicas was writing in the context of the Cold War, which no less than all the hot ones impeded democracy at every turn. If we look at the American case alone, the Cold War helped to bring about the National Security State and the Imperial Presidency, neither particularly conducive to democracy. And abroad, the Cold War justified any and every anti-democratic action the CIA, State Department, Pentagon and White House wanted, from Iran and Guatemala in the early 1950s through Southeast Asia, the Dominican Republic and Brazil in the 1960s, to Central America in the 1980s.

In any case, Manicas has written a fine book, one in which there is a good deal to think about and from which there is a good deal to learn. Anyone with a clear sense of the boundaries between history, political science and philosophy may find the book unsatisfying, but then anyone with a clear sense of the boundaries between history, political science and philosophy has an unsatisfying position to begin with.

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The Topical Notebooks of Ralph Waldo Emerson, Vol. II. Ronald A. Bosco, ed. University of Missouri Press, 1993 420 pp. $44.95

This is the second (of three volumes) of Emmerson's Topical Notebooks. The first volume was edited by Susan Sutton Smith. (Ralph H. Orth is the Chief Editor of the series.) The University of Missouri Press also publishes Emerson's Complete Sermons (A.J. von Frank, Chief Editor). This volume contains five notebooks, designated: Orientalist, RT (Rhetoric), LI (Literature), PY (Poetry) and PH (Philosophy). These notebooks were Emerson's "repositories for anecdotes, quotations, reminiscences, drafts of
poems, outlines for lectures and observations. . . ." We are also told that they "offer unparallelled insight into Emerson's thinking and imaginative processes." The volume seems very scholarly. (Though I did not check out all the references, I assume they are accurate.) It is beautifully produced. Yet this is not a volume that one can read through. One even wonders whether it is more than mere "antiquarian pedantry." Surely, only the most advanced scholar of Emerson (it would seem) will find this volume helpful. One must first have read (and studied thoroughly) the published works of Emerson before turning to this volume. Even then, it will probably be more useful to biographers and literary scholars than to philosophers. (Possibly, it may be enjoyed by those philosophers who liked Wittgenstein's *Zettel*). The notebook "PH" (Philosophy) is about as fragmentary as the works of the Presocratics. One may seem like a Philistine if one wonders (publicly) whether such a volume even needed to be published. Still there may be gold in all this "slag." Often, the citing of unpublished works to illuminate published texts is little more than scholarly "busywork;" but sometimes it is indeed revelatory. For me, a careful re-reading of the published works seems more profitable than delving into "notebooks," but (doubtless) there are some puzzles of interpretation which might be resolved by something in this volume. At least, one can affirm confidently that this is not for the general reader, or even for the casual scholar of Emerson. (Yet I would not quite dare assert that this Emperor has no clothes!)

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Robert Corrington introduces Peirce by tracing in successive chapters four strands of Peirce's philosophy. The first follows abduction and pragmatism and provides an exposition of the 1877-8 *Popular Science Monthly* series, the 1905-6 *Monist* series, one of the 1903 Harvard lectures, some manuscript material and the 'Neglected Argument' article. The second considers Peirce's concept of self as sign-user by examining Peirce's early series in the *Journal of Speculative Philosophy*. The third sets out the doctrine of categories beginning with the 'New List' article, developing this into an account of Peirce's semiotics. The fourth treats Peirce's metaphysics on the basis of the 1891-3 *Monist* series supplemented by material which Peirce did not publish.

Each of the chapters follows the chronological order of its material, but gives little sense of the development of Peirce's thought. Later material is not identified as a response to inadequacies in earlier claims or formulations. We are cautioned at one point to "be wary of reading the later Peirce into the earlier" (p. 89), but not given any illustrations of this danger and very little information about Peirce's own later views of his earlier efforts.