thought and things, the "inherent system of relations" or "imma­
nent relational constitution." He uses the family as a model of
a Genus-in-itself, in which the family is the condition of the
reality of the individual and vice versa. The task of the Scien-
tific Theory of Being is to determine the concept of the Highest
Known Kind of Concrete Universal.

Using Agassiz's evolutionary analysis Abbot argued that the
universe must be a Real Machine, a Real Organism, and a Real
Person, self-making and self-working without a supernatural
artificer, the natural result of its own self-evolving immanent
energy. Through the Philosophy of Free Religion, Scientific
Theism will find that human nature is the supreme revelation of
the Supreme Genus-in-Itself, the Real Universe as Absolute Divine
Person (141).

There is a thirteen page bibliography.

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JOURNAL: VOLUME 4: 1851-1852. Henry David Thoreau. Ed. by Leon-
ard N. Neufeldt and Nancy Craig Simmons. Princeton University

Some of the richest veins of Thoreau's mine are in his
Journal and this volume is probably the richest of them. Almost
every afternoon or night Thoreau went for a walk around Concord,
with his spyglass, notebook and often a botany book. Thoreau
thought of these walks as a vocation. Observations and reflec-
tions were recorded, often reworked in the evening. Some pas-
sages were woven into Walden and Walking. Though the style is
uneven, with some mistakes of grammar or spelling, the result is
pleasurable to read.

Philosophically Thoreau practices appreciative perception of
particulars, like Monet's landscapes or Winslow Homer on Prout's
Neck. He does not claim innocent, pristine observation. He
refers to some thirteen books on plants, including Linnaeus, Asa
Gray and Agassiz. On the other hand he will employ the trick of
inverting his head to obtain a fresher view. He had a rich color
vocabulary, informing his descriptions of clouds and sky. Al-
though he claimed to be a transcendentalist, it is a very em-
-bodied one that studies lichens, looks at a grass under ice,
follows smells and watches ice melt. He will generalize, but
whereas Emerson wrote an essay entitled Nature, Thoreau's famous
book takes the title of a very specific pond. Thoreau's vocation
is a love of particulars in action and reflection. His entry of
November 22, 1851, where he recommends turning over a stone in
midwinter to see the crickets and ants and their "many little
galleries," or his brief reference to the beauty of the decay of
stumps (232) can be read as standing transcendentalism on its
head, effectively if not intentionally an inversion of the
hierarchy of being and Plato's divided line.
He was not a passive observer. He tore apart, to explore, a hornets nest, a moss ball, a muskrat nest. He interacted with, stroked and on occasion took home to release later an owl and a flying squirrel. This concern for specifics is carried into appreciation of the despised and rejected. Swamps pleased him (406). He studied lichens.

Many entries are the notations of a well-read amateur naturalist. This the Thoreau who loved the wild. A white pine (which loggers targeted) just north of Lee's Hill "seems the emblem of my life—it stands for the west—the wild" (480). The ample Index lists around 70 species of birds, depending on how you count generic listings. There are occasional sketches and attempts to describe bird song. His ecological consciousness may be seen in his awareness of the loss of trees and habitat generally (275f) or his note that "It seems to be a part of the economy of nature to make dogs water against upright objects that so her plants may get watered and manurred (sic). It is a part of her husbandry" (418). One may question the details, but the generality is appropriate.

Of special interest are entries which give nuance to his thoughts on science (107, 305f, 310, 329-368, 386-388 passim). Also of interest are Thoreau's concrete aesthetic reflections, employing specific recommendations to make a landscape picturesque. These entries, from April 1 to 17, 1852 (412, 438f, 449, 459-461), were occasioned in part by his experiments in applying Gilpin's Remarks on Forest Scenery and reveal a self-conscious aesthetic awareness. A survey of the Index indicates his probable readings at this time: major Greek and Roman classics, New England and Canadian histories, travel, natural history, Chamber's Vestiges of the Natural History of Creation, Stoever's biography of Linnaeus, and Snorri's The Heimskringlas or, Chronicle of the Kings of Norway.

This book supports many of the observations in Oelschlaeger's The Idea of Wilderness. A lesson for us is that appreciation of the natural world is encouraged by the spatial and temporal scale provided by the nearly lost pastime of walking with leisure to poke.

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A helpful book for understanding both writers, it is also relevant to current issues in political philosophy, religious naturalism, and the question of the embeddedness of reason. This book is based on a thorough study of numerous books, articles, major critics, archives and interviews.

Rice claims that Niebuhr's pragmatism is largely neglected.