new understanding of psychological phenomena, and even suggests their applicability in occupational counseling! Peter Gärdenfors (ch. 5) develops a theory of natural cognitive classification which draws on the idea of innate "conceptual spaces." This epistemological account complements Peirce's genealogical-metaphysical theory of natural kinds in the "Classification of the Sciences" papers (CP 1.203ff). Together, these approaches could constitute a powerful realist response to the nominalistic genealogy championed by Foucault and others.

In sum, Moore has left us a fine collection of essays that, together with the other volumes of Peirce Congress papers and the chronological Peirce Edition, help establish new standards and directions for Peirce studies in the coming decades.

Grand Valley State University

Kelly A. Parker


This set of essays is a truly superb collection of contemporary work in American philosophy of religion and theology. All of the eighteen articles, chosen from those presented at the Conference on American Religious Thought at the Highlands Institute for American Religious Thought in Highlands, North Carolina in June of 1990, are worth reading by anyone interested in 20th Century American philosophy and theology. I am especially attracted to this volume because three of my former teachers at the University of Denver and the Iliff School of Theology—Sheila Greeve Davaney, Delwin Brown, and James Kirk—contributed essays to it. Also, almost all of the other contributors are leading figures in contemporary American religious philosophy—Gordon Kaufman of Harvard Divinity School, William Dean of Gustavus Adolphus College, Charley Hardwick of the American University in Washington D.C., and Mason Olds of Springfield College. I know of no other recent anthology that synthesizes so much process philosophy, language analysis, neo-Barthian theology and the early Chicago School of Theology. I cannot praise this book enough.

The new Religious Naturalism is a distinctive form of American religious philosophy that analyzes religious concepts in terms of experience, language, and historical traditions. In his essay, Professor Delwin Brown explores the implications of Hans George Gadamer's ideas about our historically-bound linguisticality for help in solving the vexing epistemological problem of knowing anything without the aid of language. Professor Brown adduces passages from Truth and Method that reveal Gadamer's conviction that there are pre-linguistic bodily feelings that inform our historically-bound traditions of discourse. [29] In her essay, Professor Sheila Greeve Davaney, Del Brown's colleague in theology at Iliff, takes issue with the thesis that there is a
pre-linguistic ground for our linguistic traditions. [64] Since she first came to Iliff in 1980 from Harvard, she has consistently held a constructivist epistemology that is completely shaped by the rules of the relevant "language game."

Two of the other essays relevant to this issue, Gordon Kaufman's and William Dean's, also diverge from each other on this fundamental issue. In his essay, Professor Dean continues to develop his previous thought on radical empiricism and hermeneutics in which he has consistently maintained a realistic epistemology. Equally, a non-foundationalist and pluralistic realism and a non-subjectivist relativism must be elaborated; but these too have their neo-naturalistic precedents. [81] In his essay, Professor Kaufman turns his critical eye on the Chicago School of Theology and astutely, even severely, criticizes Bernard Meland's and Bernard Loomer's concepts of God as "creative passage" and "the evolving societal web of the world." Kaufman argues that these concepts are not so much concrete actualities as high level abstractions. [151] Professor Kaufman has also consistently maintained, since his 1972 God the Problem that all of our ideas, whether theological or not, are imaginative constructions and that the "real referent" of the word 'God' is a mystery to the intellect, imagined only through the principal tropes of different religious and philosophical traditions.

As fashionable as the non-realist position is today and the caricatures of all realisms as naive, I will not jump on the bandwagon. The critical realist's theory of perception by a once famous but now relatively neglected American philosophy professor from Ann Arbor, Roy Wood Sellars (1880-1973), Wilfrid Sellars' father, needs to be re-examined today. In countless articles and books, Professor Sellars explained sense perception as an evolutionary achievement in which sense data and conceptual interpretations of them function as "iconic-guides" for the human organism's response to an external stimulus (S-C-R). This biologically based naturalism not only still coheres well with contemporary science and explains the common sense intuition that we have knowledge of an external world, but it is hermeneutically sophisticated enough to be acknowledge the historically-bound linguisticity of sense perception. The conceptual content in sense perception changes as scientific understanding progresses.

Thus, these American philosophers and theologians offer an absorbing discussion of one of the central issues of philosophy today - Can we know anything non-linguistically? If American philosophers are concerned about a thorough understanding of this issue in the widest possible context of American philosophy, then they need to read this important book.


2This is being done to some extent. See Edmond Wright's
recent article on Sellars's theory of perception in Transactions of the C. S. Peirce Society, Summer 1994.

Lamar University

Jon Avery


Frank Oppenheim's new book on Josiah Royce's ethical theory is required reading for any Royce scholar and all serious students of American philosophy. It is clearly written, thoroughly researched, and, though wholly sympathetic and appreciative, carefully argued and always fair-minded. This, of course, will come as no surprise to anyone familiar with Oppenheim's previous work—particularly his 1987 study, Royce's Mature Philosophy of Religion and his 1989 essay, "A Roycean Response to the Challenge of Individualism" in Beyond Individualism.

This book deals with Royce's ethical theory during the five final years of his life, 1912-1916. Oppenheim claims that this ethics sets forth highly important new themes in Royce's thought and is especially rich and relevant for us today. However, this relevance has been obscured, Oppenheim asserts, by the inattention and misinterpretation of philosophical analysts, naturalists, instrumentalists, and deconstructionists. Accordingly, drawing on published texts, unpublished manuscripts, and the Royce Family Papers located only in 1988, Oppenheim seeks to recover, illuminate, and apply this mature ethics.

In order to do this, Oppenheim argues that we must understand the context of Royce's mature ethics. To grasp this context, we must understand not simply the development of Royce's mature ethical thought and its connections with his mature theory of knowledge and metaphysics, but also the relation of Royce's thought to his life. In Oppenheim's words, "we need to taste enough of Royce's life to see how his family, his surroundings, and chiefly his own choices nurtured ethical life in him before 1912. I believe with Royce, Fichte, and William James that a philosopher's personal life affects both the basic attitude he or she takes toward life and one's self-positioning toward the world. From this basis one looks upon and tests the various ethical theories and upon it one ultimately rests one's case" (p. xiv).

Thus, following a chronicle of response (and non-response) to Royce's work from 1910 to 1990 (chapter 1), Oppenheim turns to Royce's life and personal moral development (chapter 2), his early and middle ethics (chapters 3 and 4), and the vital interconnections between Royce's ethics, epistemology, and metaphysics (chapters 5 and 6).

Having brilliantly set the stage, Oppenheim turns directly