Actually Lutz's investigations range between 1965 and 1918 but, as his title notes, a wide range of American cultural developments in 1903 are brought into sharp focus. Beyond a wealth of historical information contained in this well-conceived study, SAAP Newsletter readers will find his second chapter, "The Big Stick and the Cash Value of Ideas: Theodore Roosevelt and William James, especially valuable. In this fine chapter Lutz considers two high-energy, high-profile publicists of the "strenuous life" as the antidote for "neurasthenia" symptoms of ennui, listlessness and invalidism which were seen by George M. Beard, MD in 1881 as "American nervousness...the product of American civilization" (4). Incidentally Lutz (like Cotkin) sees James as a true modernist as contrasted to Roosevelt and C. S. Peirce whom he considers realists, and Victorians. (A view also expressed by T. J. Jackson Lears in No Place of Grace: Antimodernism and the Transformation of American Culture, 1880-1920, originally published in 1981 by the University of Chicago Press but recently issued in paperback.) Also of note are Lutz's several short chapters on strategies advocated by American women to combat nervous prostration. In this regard Lutz treats Mary E. Wilkins Freeman, Charlotte Perkins Gillman and Edith Wharton.

While all four studies are valuable, Shi's more comprehensive treatment (both in time span and range of cultural artifacts) is a rare accomplishment. I know of no better cultural history of the era that produced America's characteristic philosophy of pragmatism. A theory and outlook, which Shi correctly, appreciates, is able to honestly face facts while still offering the possibility of genuine progress and improvements. As he puts it, in their pragmatic realism "most of the leading American thinkers and artists willingly mixed moral optimism with their aesthetic realism. Walt Whitman called on a vibrant inner dialogue between the real and the ideal, as did Louisa May Alcott, Louis Sullivan, Winslow Homer, William James, and many others" (6).

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This is a lively treatment of one of pragmatism's important dimensions by a variety of collaborators. Lansdorf and Smith have attempted the ambitious task of synthesizing twelve pieces (plus their introduction) by fourteen philosophers and academic communication specialists into a coherent book of thirteen "chapters." They admit that the result, as well as pragmatism itself, speaks more with pluralistic voices than the "Voice" of the title. In that light, the organization in terms of chapters
and major sections is a bit artificial. Nevertheless, their effort is highly successful.

One of the unifying themes present throughout the essays is the invocation of "play" to describe the activity of communication. Intermixed with characterizations of the communicative process as artistic, creative, agonizing, and deeply important, the overall view does justice to the classical tradition of Peirce, James and Dewey. An interesting piece by Frank J. Macke draws some justified parallels between Dewey and Foucault, and properly connects pragmatist philosophy of communication with some radical tendencies in continental philosophy.

Indeed, other contributors correctly recover the radical nature of pragmatism's prescription for associated living in a community. In "The Cash-Value of Communication: an Interpretation of William James," Isaac E. Catt applies the spirit of radical criticism inherent in the work of James and Dewey to contemporary issues. This spirit has been coopted by a narrowly utilitarian and practical interpretation of the meaning of pragmatism, an unfortunate misunderstanding of various metaphors employed by classical pragmatists such as James' "Cash-Value" and the label "pragmatism" itself. Catt's piece is also an apt diagnosis of the current transformation of the University into a corporate job mill.

It is fashionable to attribute this corruption of pragmatism's original mission to Rorty. Most of the contributors avoid this simplistic interpretation, and several pieces (e.g. "On Ethnocentric Truth and Pragmatic Justice" by Smith and Leonard Shyles) outline some important similarities between Rorty, Dewey, and even Peirce's theoretical semiotic. Langsdorf's "Philosophy of Language and Philosophy of Communication" also presents Rorty's The Linguistic Turn and other works as a natural extension of Dewey's philosophy of process and experiment.

Both the title and the introduction suggest a single-threadedness that is a bit forced. The pluralistic viewpoints of the essays could very well be treated in a single volume since they contain similar themes, but need not be organized as chapters in a linear book. The introduction is a good clear road map otherwise.

The dissimilar views are in fact highly informative and provocative. For example, although the emphasis on the artistic and aesthetical dimensions of communication is pervasive, there is almost no agreement on the role of the esthetic or even the meaning of the term "aesthetic." This is appropriate, since pragmatism teaches contextualism over a priori categorization and fixed procedure. There is also little agreement concerning the limits of a philosophy of communication. While some confine the discussion to interpersonal communication and the experience of shared meaning, others transgress into discussions of politics, human behavior, metaphysics, and epistemology. This is also in keeping with the spirit of a philosophy that emphasizes integra-
tion, embodiment, and coherence within and among all aspects of human endeavor.

One dimension that I find lacking is a discussion of communication on a social level by the community as a whole. Dewey's perspective is that a new entity, the public, can emerge under the appropriate conditions of free communication. This public is more than a collection of individuals, but the authors focus on Dewey's educational, epistemological, and communicative theories from an overly individualistic perspective. Overall, however, I recommend this work to pragmatists and non-pragmatists alike. It offers a fresh analysis of the linguistic turn in twentieth century philosophy from an eminently appropriate point of view.

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This book questions the effectiveness of classical liberal theory, especially as represented by the work of John Dewey, for transformational pedagogy. Paringer contends that liberal reform is inadequate as a theory of transformational pedagogy. He argues that Dewey's liberalism is simply a form of naive progressiveness. He believes Dewey fails to question the basic institutions of liberal democracy and capitalism and so his theory only serves to reinforce a society rife with inequalities of power and hierarchies based on race, class, and gender.

I think Paringer's basic critique— that classical liberal theory has not effectively challenged the social inequalities of race, class, and gender— is an important critique. There is certainly evidence that classical liberal theory has not resulted in the full equality it claims to promote. It is also the case that the hopefulness of progressivism has not been borne out. One may question, however, Paringer's conclusion that Dewey's work represents both liberalism and progressivism and so is inherently inadequate as a transformational pedagogy.

Paringer starts with the assumption that Dewey's work is firmly within school of progressivism. This is, I believe, a major weakness in his analysis. He asks the reader to "... recognize that Dewey's functionalism had to be linked to a context, which will be examined in another section as American progressivism—industrial growth, scientific method, technological innovation, and liberal democracy" (86). Paringer claims that Dewey's message was "... everything gets better, just wait" (98). He also says that Dewey's

... progressive aim was to harmonize the individual with the social changes being wrought by the new method of production, with their relocation into urban areas,