and desperate human cry for help in a lonely search for subjectivity lost. Science, by declaring itself independent of any aesthetic, moral, political, and practical considerations, has promoted barren dualistic thinking and the widespread discontentment with present-day culture. Thus, when dealing with aesthetic experience, Dewey rightly emphasizes the continuum between the artistic and the communicative element, the ordinary and the sublime level, the socio-cultural and the individual factor, the realms of science and of everyday experience.

The unique fashions in which Dewey's views on art and aesthetic experience combine philosophic vision with ideological perspective, analytic poise, and argumentative power are properly illuminated. If the human subject is not mere consciousness or source of motivation, but a creature that actively and imaginatively looks for meaning in the world through communication with others, then Dewey's concept of aesthetic experience must also become a model of communicative competence. Aesthetic experience, in other words, must have political and moral consequences.

However, I would have preferred to see these consequences spelled out. How, for instance, could we envisage a general improvement in communication resulting from an increased aesthetic sensitivity under the conditions of the 2000's? How can Dewey's concepts of imagination and art offer us help in our esthetically hysterical, but dull situation? Nevertheless, Engler's Critique could prove a landmark in the German discussion of the philosophy of John Dewey and the similarities between American pragmatism and continental movements in the years ahead.

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This collection of 23 essays were talks presented at the American Psychological Association's 1990 conference as a reflection on the contemporary influence of William James's Principles of Psychology upon the 100th anniversary of its publication. Most of the contributors were psychologists with a few philosophers. Apparently no boundaries were set since the subjects cover a broad range such as, the present relevance of James's work, comments on James's debt to Darwin, James's relation to Fechner on sensation and perception, emotion, instinct theory, mind-body problem, free will, and parapsychology.

Since space precludes a discussion of all 23 essays, only a few samples are offered here. With respect to the present relevance of James, Eugene Taylor supports "The Case of a Uniquely American Jamesian Tradition in Psychology" with a consideration of James's views in an historical and contemporary context, and
concludes that although James did not bequeath a systematic body of work, he did leave a core legacy of four ideas: a psychology of immediate experience which extended into cognitive science, self-theory, a metaphysical base for psychology, and deepened the study of internal psychological processes, such as consciousness.

The empirical aspect of psychology is evident in the essay "Toward a Psychology that is Radically Empirical: Recapturing the Vision of William James," which is written jointly by Donald A. Crosby and Wayne Viney, a philosopher and a psychologist respectively. They explore the idea of radical empiricism as implicit in the Principles and ask the question "what would a radically empirical psychology look like?" and respond by examining ways in which it would be revised based on James's later philosophy, e.g. use of the distinction concept within the field of experience so that mind-body distinction becomes relative and functional.

In contrast, Amedeo Georgi opts for a phenomenological approach. His essay "A Phenomenological Reinterpretation of the Jamesian Schema for Psychology" indicates his interest is in the possibility of conceiving psychology as a coherent discipline by casting it in a schema using James's "irreducible data" as a basis for a phenomenological perspective thereby shifting the subject matter to one of intentionality of consciousness and identifying mental life with the intentional rather than the purposive, which results in mental life exceeding the psychological.

A different subject is that of emotion. One contribution to that symposium is James R. Averill's essay "William James's Other Theory of Emotion." His purpose is to substitute James's "second theory" of emotion that is implicitly found in the Varieties of Religious Experience for his first theory that is found in the Principles. Why? Because James's first theory is considered to be "both irrefutable and limited in scope" and thus a dead-end for fruitful exploration. Averill takes James's analysis of creativity at the emotional level and relates it to an analysis at the intellectual level. His point is the exploration of this "second theory" should lead to an enlargement of the ideas of emotional innovation and change.

As the variety of essays suggest, the field of psychology is fragmented, complex, and expanding. This raises the question of whether there are any indications of a coherent subject matter or whether it is confined to the process, which is assumed by the modernists. Anne Anastasia discusses this point in her essay "Are There Unifying Trends in the Psychologies of the 1990's?" She maintains there is evidence of unifying trends at the lower levels of generality, e.g. trends in psychometric theory and statistical analysis of individual differences, expansion of psychological learning research with educational psychology of instruction, and the search for common principles in the integrative movement in clinical psychology and psychotherapies. Incidentally no mention is made of the current work in philosophical counseling which would appear to fit into this movement.
The essays in this collection are as diverse as James's interests. They are perceptive and informative in varying degrees, and can be read independently of one another. Recommended.

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Winifred Hughes


Professor Stone's voice in the contemporary dialogue in American religious empiricism is thoughtful, thorough, and expressed in an admirably lucid American plain style. Stone situates his views in the context of some twenty thinkers from Hume and Kant to Gadamer and Ricoeur and attempts to explain the nature of the divine within the limits of human experience and the historical nature of all thought.

Briefly put, the minimal model of transcendence can be formulated as follows: the transcendent is the collection of all situationally transcendent resources and continually challenging ideals we experience. [11]

According to Stone, the divine consists of real but unexpected and unmanageable creative forces of healing and ideals such as beauty and love that continually challenge us. Even though we never fully realize these ideals, their pursuit is experienced as worthwhile. We are "called" by these ideals to a life of prudent care, service, and a discernment of worth in giving someone "a cup of water, a reconciling word, a healing medicine." [188] Being religious, then, in this framework, means being open to these nurturing forces and opportunities, which leads to a life of realistic hope and courage.

Stone's fresh contribution to contemporary American philosophy of religion is his recommendation that the language of inquiry be used in the place of the language of devotion. "I propose that the language of inquiry can also nurture and transmit the experience of transcendence" [162]. Most philosophers of religion since Schleiermacher have analyzed religious language into first order personal language about God and second order reflection on the philosophical significance of the God-concept. Stone is wise to urge the devotional use of language about fulfilling natural experiences such as creative dialogue. For this language is more direct and less confusing than indirect figurative language that is often taken as literal language. Also, a naturalistic philosophy of religion should be just that--natural--and his talk of transcendence suggests something non-natural, even super-natural, which is clearly not his point.

The weakest part of this book is his short discussion of non-theistic American religious humanism. I wrote my dissertation on

32