phers of science, et al.) say they do. It borders on the trivial to say that there has always been imagination required for science and meticulous observation required for the creation of great art. The antagonism of the two may be more a philosophical artifact than a working opposition founded on the needs of the various practitioners, and what Smith says regarding the characters he discusses in each chapter supports this.

This difficulty can be seen most clearly in the case of Holmes. He said that his science was purely observational and deductive, with attention only to cold, hard facts, but he also had a propensity to follow hunches. Newton may have said "hypotheses non fingo," but practitioners are notoriously unreliable witnesses of their own art. The schism which Smith rightfully laments might never have arisen if a more careful look had been taken at successful practices instead of the misleading interpretations grafted on to those practices.

One of the tacit assumptions of the book is that there is, or could be, an isolable method for the many areas of inquiry, a method which takes account of the role of imagination. There is routine research, to be sure, but the element of genius, whether artistic, scientific or something else, is not so predictable. We do develop some highly general rules for making headway—what now goes by the name "hypothetico-deductive method"—but the flash of brilliance remains elusive. Of course, this doesn't go against Smith's claim that there must be an imaginative component in scientific thinking. But it does suggest that imagination, what it is and when it is required, is something we understand very little. Fortunately, scholarship is beginning to flow in this direction and Smith's work represents a worthy attempt.

Vanderbilt University Andrew Sergienko


This is a collection of essays on fifteen American philosophers, none with comments by other scholars, all published in the journal Ultimate Reality and Meaning, Interdisciplinary Studies in the Philosophy of Understanding. Besides the Big Six, there are articles on Chauncey Wright, Borden Parker Bowne, G.H. Mead, C.I. Lewis, E.S. Brightman, P. Tillich, C. Hartshorne, A.E. Murphy and Paul Weiss.

The Association of Concern for Ultimate Reality and Meaning (U.R.A.M.) uses the following description of ultimate reality and meaning: "ultimate, i.e. that to which one reduces or relates everything and that which one does not relate or reduce to anything else (in the ontological sense); that hermeneutical principle which is not interpreted any further, yet in the light of which everything else is interpreted (in the epistemological
sense); that supreme value for which someone would sacrifice everything and which one would not lose for anything (in the ethical sense)." Alternatively, "What do American philosophers think about the meaning of life? What is their ultimate hermeneutical principle? What are their presuppositions which explain why they say what they say? What is the contribution of American philosophers to our effort to find meaning in our world as an interdisciplinary, international context?" The purpose of this collection is to "serve as a textbook for a new course in American philosophy for graduate students to break through the barriers of one system and come to understand and appreciate the rich heritage of American philosophical diversity." An encyclopedia of ideas is envisioned, with the long term goal of a "reflective, structural, systematic investigation" to determine differences or common patterns in these ideas of ultimate reality and meaning.

The major essays start with a brief description of the life and work of the philosophers, move to an interpretive section focussed on the topics of ultimate reality and meaning, and tend to have a critical conclusion. Where this reviewer is most familiar with the texts at issue he found the essays to have varying degrees of original interpretation. Some, but not all, are clearly set forth as controversial analyses and are explicitly contrasted with other interpretations and argued for. In general the supplemental comments are helpful in assessing the main essays.

Reck finds a strong plurality of answers in American philosophy to these questions. In particular he urges that American philosophy is more than pragmatism. But he also suggests that pluralism may not be the final answer.

According to Tibor Horvath the ideas of human forms of ultimate reality are probably as many as there are human beings. They are what makes each of us a distinct person. Yet we are one with everyone else in searching for ultimate ideas.

The URAM group invites other scholars to test the adequacy of these ideas in competition with other ideas.

Scholars of the individual philosophers would value these essays. They would be dense for students with no background in the philosophers. Graduate students could use them, but not as the sole text for a course.

Jerome A. Stone

William Rainey Harper College


Professor Jennifer Welchman has written a lucid, insightful, and carefully researched analysis of the development of John Dewey's ethical thought. This volume traces Dewey's ethical thought from its origins in idealism through the later account of