as the implicit determinism in Fourierism which run counter to the transcendentalist concern for individual creativity.

The short-lived utopian experiment known as Fruitlands is the subject of two chapters. For Bronson Alcott, its founder, this was an attempt to work together with Charles Lane to develop a model for the transformation of society. Francis discusses the critical difference in their viewpoints about the ground for historical convergence.

Lane's view was that the individual provided the environment in which the forces of matter and spirit could achieve a synthesis. Once this synthesis had been accomplished, harmony could radiate outward and transform society . . . . Alcott does not appear to have argued with this view, at least at first; it is, however, clearly incompatible with his belief that the nuclear, indeed the biological, family in itself provided the instrument for the reconciliation of the polarities of the universe. (p. 147)

The final chapter considers Thoreau's experiment at Walden Pond as another failed attempt on the part of the transcendentalists to reconcile history and nature.

Francis has provided the reader with a carefully researched account of the development of American transcendentalism, seen from the perspective of those who sought to translate their ideals into living realities. Anyone who seeks a deeper understanding of this movement will find this book to be an excellent addition to the literature. It is interesting to note, as Francis does, that the adoption of a Darwinian point of view undercuts the philosophical basis for these utopian experiments. American thought has progressed beyond the historical moment of these transcendental utopias and so it is easy to misread the intentions of their founders. Francis does us a great service by putting these utopian experiments in their proper historical perspective.

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This delightfully compact yet penetrating volume is an excellent introduction to John E. Smith's philosophy. The four essays contained within this volume were presented to Professor Smith during a conference at Fordham University held in his honor on December 13, 1993. His response to each of these papers is also to be found in this book. These interpretations of Smith's thought are sympathetic, although not uncritical, ones given by students and colleagues.

Merold Westphal, who provides a short yet informative introduction, reminds us that Professor Smith's thought is to be located, "at the intersection of German idealism,
classical American philosophy, and the philosophy of religion." (p2). Although he is an eminent scholar on the work of Whitehead, Dewey, James, Royce, and Edwards, to name but a few, "it was around themes rather than persons that his thinking primarily gathered itself." (p2). *Reason, Experience, and God* is an appropriate title for this book for it names the themes which dominate this collection.

Vincent G. Potter focuses upon two of Smith's central concerns: the recovery of "experience" as a rich and full-blooded category, and the application of the notion of experience to our understanding of religion, (p9) Smith finds a better ground for the understanding of religious faith in the robust concept of experience generated by the American Pragmatists as opposed to that of the British Empiricists.

Robert J. Roth, S. J. finds Smith's moral theory to be an ethic of self-realization wherein he underscores "the actualization of a whole person through the development of individual capacities and talents that at the same time constitute the unique contribution of that person to the welfare of the communities to which he or she belongs." (p20) Roth explores the relationship between religious conviction and moral obligation.

Vincent M. Colapietro concentrates on Smith's notion of "living reason." He suggests that "Professor Smith's career needs to be seen as an attempt, in part, to win sympathy for the largely discredited approach of Hegel and, in part, to counter the effect of a thriving epistemology business" (p39). In Hegel, Smith found " the insistence upon a self-consciously historical outlook and the critique of any self-enclosed epistemological inquiry." (p45) A wider and deeper conception of experience must be matched with a more comprehensive scope for reason which includes a sense of ultimate importance and a synoptic as well as an analytic function. Moreover, this comprehensive scope must be pressed into the service of the embodied and situated individual, for "living reason is the rational activity of a concrete self and it means the full participation of that self in the moment of thought" (p57).

Robert C. Neville also notes Smith's debt to Hegel and interest in classical American philosophy. In Professor Smith's later writing, as he points out, the texts of the American thinkers come to the fore as those of the European tradition slip into subsidiary roles. In American thought, Smith finds a long standing bias reversed: "instead of the world 'taking place' in 'experience,' experience takes place in the world...." (p72) Neville examines the place of being and God in Smith's philosophy.

The essays, as well as responses, within this book will undoubtedly motivate the reader to review John E. Smith's oeuvre. The editor has anticipated just such likelihood and has included a list of all Professor Smith's publications heretofore. It is an expansive body of work to which this humble volume will serve as a useful guide.

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