implementation strategies for cultural pluralism, epistemology, and multicultural education through the articles of Segun Gbadegesin, Stephen Lester Thomas, Paul Weithman. The final section is a postscript by Beth J. Singer entitled 'Alain Locke Remembered' in which she chronicles her personal experience as a student of Locke at the University of Wisconsin as well as other encounters with him and his work in subsequent years.

The commonality of these essays are that they recognize the gargantuan donation that Alain Locke has made to American scholarship in general; notwithstanding the enterprise of American philosophy. Even though Locke has not been regarded in the pantheon of eminent American philosophers, the ontology of Harris' text demands that he should be. As Cornel West suggests, America's evasion of philosophy has partly been an evasion of race, class, and indisputable philosophical voices articulating the concerns of marginalized others. Noting that Locke's published texts include Race Contacts and Interracial Relations, The New Negro, The Negro in America, The Negro and His Music, Negro Art: Past and Present, Frederick Douglass: A Biography of Antislavery, and A Study in Race and Culture Contact, he certainly qualifies as a case in point. In a growing American tradition, philosophy needs other benchmarks to assess its progression; other referents to verify the historicity of the journey. Harris' text represents the enduring quest for such verification in a world struggling for survival and a philosophical tradition struggling for application.

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These valuable essays introduce current debates about pragmatism, with sections on philosophy, socio-political thought, law, and literature and art, based on a 1995 City College of New York conference.

Morris Dickstein sketches the reception of classical pragmatism by Lippmann, Randolph Bourne and Lionel Trilling and then outlines the recent debate. The philosophical section opens with a provocative essay by Rorty, "Pragmatism as Romantic Polytheism." Normally showing little interest in religion, he advocates polytheism, not as belief in immortals, but as acknowledgment of conflicting forms of human life. Hilary Putnam continues to refine his version of realism by studying the "natural
realism" of James who offers (with Austin) resources for an alternative to Rorty. Morgenbesser follows with a critique of Putnam. Ruth Anna Putnam continues her exploration of the moral life, tracing divergences between James and Dewey. Stanley Cavell challenges thinking of Emerson and Wittgenstein (and American culture) as pragmatist, for Emerson offers an alternative to scientific method, showing the necessity of active patience and suffering in experience.

Kloppenberg, besides detailed treatments of several figures before and during the current period, starts the section on social thought with three points about the difference between early and some current pragmatists: whether experience or language is central, whether pragmatism has ethico-political consequences or is a method of analysis, and how the debates between Bernstein and Putnam versus Rorty and Fish relate to the legitimacy of the historian's practice. He has a helpful bibliography. Westbrook critiques Putnam's reconstruction of Dewey's "epistemological justification of democracy," gives a clear analysis of Dewey on fact and value, and discusses his "deliberative" democracy. The contributions of Peirce, Royce, Dewey and Mead to the notion of community and their affinities with Habermas, Apel and Gadamer are studied by Bernstein. Although Dewey underestimates the conflict in actual communities, the pragmatists provide resources for thinking about: 1) the controversies between liberals and communitarians, for pragmatists recognize the need for both individual liberty and communal life, and, 2) multiculturalism, for individuality is an achievement depending on the communities we develop. Nancy Fraser discusses a re-discovered manuscript by Alain Locke containing a sophisticated and relevant analysis of the concept of "race" into biological and political-economic dimensions and a strand useful for creating non-oppressive solidarity. DuBois and his relationship to Hegel, James and Dewey are discussed by Ross Posnock, who finds a pragmatist cultural pluralism appearing in DuBois, Alain Locke, Hurston, and Ellison. Hans Joas makes some remarks about the German scene and sociological theory. The disinterest towards pragmatism in social science is connected by Alan Wolfe to the lack of empirical rigor in pragmatists. Standard assumptions about the connection of democracy and pragmatism and the value of pragmatism for feminism and back studies are challenged by Diggins.

Richard Posner encourages pragmatic adjudication distinct from (but possibly enabled by) philosophical pragmatism. For Thomas Grey legal and philosophical pragmatism are independent, the instrumentalist and contextualist strands of law being established before pragmatism. Key terms do not mean the same in both disciplines. People with different philosophies can find common
legal ground. For David Luban legal pragmatism is not freestanding. Philosophic views about personhood affect many legal issues. After Rorty’s reply, Richard Weisberg proposes that judges should be codifiers, like Stendhal, who unhampered by precedent seek to embody their private ideals into political programs. Examining hate speech Michel Rosenfeld argues that pragmatism offers no solution to the problems of legal interpretation.

Richard Poirier examines the problem of how the pragmatist as strong poet can communicate to ordinary people. The relation of the strong poet to social change is discussed by Louis Menand. The notion of the strong poet is challenged by David Bromwich’s reflections on how ordinary people are also interpreters of experience. In delightful analyses of paintings by Thomas Eakins, Ray Carney treats him as a pragmatist, painting the connection of thinking and doing and the transitoriness of experience. Rorty’s narrative of pragmatism as relentlessly secular is challenged by Giles Gunn who raises astute questions about Rorty’s opening paper. Stanley Fish claims philosophy is insulated from other activities, that pragmatism has no ethico-political consequences, no affinity for democracy, does not nurture openness, toleration or self-correction. Postmodernism does not foster irrationalism. And pragmatism has nothing to do with religion since religion is inherently irrational (he apparently never heard of liberal religion).

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This book is about the transformation of a classically trained transcendentalist into a radical empiricist naturalist. In five years Thoreau turned himself into a skilled botanist, zoologist, geologist, hydrologist and meteorologist.

McGregor starts off with a detailed environmental study of Concord and its history. Biographers often hold that Thoreau’s family was devoted to nature study, but McGregor marshals evidence that the family’s knowledge was superficial.

There follows a detailed study of Emerson, whose idea that compound nature is merely an emblem of unitary spirit (thus undercutting the work of the naturalist) influenced the early Thoreau. This view appealed to Thoreau because he lacked detailed