diaries of sister Alice, and Henry, too; as are the biographical volumes Gay Wilson Allen, Gerald Myers, Ralph Barton Perry as well as Simon earlier *William James Remembered* (Lincoln: U of Nebraska P, 1996).

Simon concludes with a striking scene of brother Henry and wife Alice immediately after William's death at the summer home at Chocorua:

For the next several months, Henry stayed on with Alice and the children, partly because he still needed, as he put it, to cling to her, partly because she hoped, and he encouraged her in the hope, that William would succeed in communicating with them from the spiritual realm in which she knew he was now, profoundly alive. Just as she had after the death of her young child, she sought out likely mediums and held several séances in her home. There was no message, and yet Alice, who wore black for the rest of her life, never felt quite alone. (387-88)

William's steady, life-long, persistent, even obsessive interest in psychic phenomena is emblematic of his open, catholic and earnest effort to probe the consequences of the whole sweep of human experience. Simon deserves our thanks for providing a rich biographical and psychological source for this, as well as for many other aspects of his philosophy as well as the light her volume sheds on James the man: teacher, brother, husband and father, national and near international celebrity.

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Raymond Boisvert's *John Dewey: Rethinking Our Time* is an important contribution to the literature on Dewey since it represents a resurgence of interest in Dewey's philosophy. Dewey has left a large and fertile legacy of issues and principles for philosophers to develop and assess. Boisvert outlines some of these important features of Dewey's philosophy that are still relevant today. One possible reason for the resurgence of interest in Dewey's philosophy may be because the issues that were central to Dewey's philosophy at the beginning of the twentieth century are still relevant at the beginning of the twenty-first century. Boisvert discusses four such central issues: democracy, education, art, and religion. Boisvert devotes Chapters 3 to 7 to each of these themes.
In Chapter 1 and 2, Boisvert considers Dewey's notion of "empirical naturalism". Empirical naturalism stresses the importance of the ordinary lived experience of human beings since this is the starting point of all philosophical pursuits. For Dewey, experience emphasizes the primacy of entities-in-interaction. Lived experience is not a permanent, stable structure but is marked by change, precariousness and unexpected consequences. Within such an impermanent context, criticism is the appropriate response since individuals must not merely live but live well. In addition, empirical naturalism is an effective methodology for expressing the integrity of experience. For Dewey, the primary purpose of philosophy is to extend the values that inhere and are generated through experience. One positive consequence of empirical naturalism is that Dewey rejects all escapist philosophies that focus on merely the objective, rational, emotion-free, spectatorial types of philosophical investigations since this is the false path of ivory tower philosophers. Instead, philosophy is based on puzzlement about ordinary experience, and is considered "intelligence in operation", which requires responsibility, not escape from responsibility; thus, lived experience is moral in nature. Dewey's empirical naturalism, with its emphasis on criticism and lived experience, has a fundamental impact on some of the central features of his philosophy.

In Chapter 3 and 4, Boisvert explains Dewey's view of democracy as an expression of empirical naturalism. Dewey altered our ordinary conceptions of democracy from permanent, static and idealistic ones to those focusing on the fluid interrelations between individuals. Democracy is not a fact but a process that is never completed by a particular individual; democracy represents effectively living in a community, in association with others. This places an important responsibility on citizens to critically assess the implications of their actions on others. Democracy, therefore, has a social dimension that focuses on individual growth within a community. Democracy is not merely a political orientation; instead, democracy is a way of living and being that each individual within a community must pursue.

In Chapter 5, Boisvert focuses on Dewey's notion of education and how his empirical naturalism was instrumental in restructuring the educational system of his day. For Dewey, an educational system should focus on the social and moral character of human nature since the curriculum must play a dominant role in developing democratic character. All pedagogical methodologies, curriculum, choice of texts, and the classroom environment must reinforce certain moral and social habits, while weakening others. The educational system has three goals: (1) to emphasize the intrinsic
value of immediate experience; (2) to broaden the interests of students; and (3) habituate students for life in a democratic society. Thus, education is a process that trains students to live responsibly in a community that is committed to moral progress, both for oneself and others.

In Chapter 6, Boisvert explains the purposes of art that, for Dewey, is to enlarge immediate experience and to make each individual realize that art is an integral part of everyday experience. The expressive nature of art enables individuals to intensely share certain meanings of ordinary human experience. Art is essential to the continuous quest for meaning in a community. Art is a diversion away from the routine aspects of human experience. Thus, art liberates individuals from ordinary routines, and encourages individuals to transform experience and give it a depth of meaning.

In Chapter 7, Boisvert focuses on Dewey's view of religion, which has practical and moral import. The religious state conveys an awareness of many different forces cooperating together to transform an individual's life. To live a religious life, an individual must be devoted to a "supreme good", which is part of every person's ordinary experience. In the process, individuals cooperate with what is most real in the world. The purpose of religion is to encourage an individual to be devoted to a way of living and being that creates harmony with the world. This underlies the pantheistic nature of religion that Dewey seems to be committed to.

In conclusion, Boisvert's book is written in a clear and lucid style that is accessible to both Deweyian and non-Deweyian philosophers. Boisvert encourages the reader to reassess Dewey's central themes by making them relevant to the twenty-first century. Boisvert's book is insightful in not only pointing out some of Dewey's central themes, but also in bringing out some difficulties with Dewey's approach. This gives the reader some sense of the areas that need further research, and hopefully some readers will stand up to the challenge.

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