volume does not address the relationship between Native American agricultural thought and the development of agrarianism in America. The text treats the agrarian tradition purely as a European and colonial product.

Overall, Thompson and Hilde have done a fine job of bringing out a rather significant collection of essays that richly bridge the gap between the philosophical intellectual life and what is perceived as the more mundane existence in the agrarian.

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This collection of essays exploring the historical and philosophical origins of Peirce, James, Dewey and Mead exceeds expectations on every front. The book proposes to "trace the paradigmatic novelty of classical American pragmatism as it weaves its way through fundamental issues of human existence, exploring the way it undercuts old alternatives and offers constructive new directions for advancing beyond them. These issues are treated under four themes that are central to the pragmatic understanding of the world in which we live."(ix) The four themes are 1) The Centrality of Practice, 2) The Significance of Social Life, 3) Quality, Value and Normative Conditions, and 4) Creativity, Experience and the World. Each theme is developed by an essay on each of the four philosophers. The sixteen essays are uniformly well written, providing superb historical background and introduction to key texts with solid interpretation. The introduction by John Smith establishes the broad development of American pragmatism in its historical and philosophical context. Although its origins reach back a century, Smith says that American pragmatism "is not a relic of the past but a living set convictions about the cosmos, human life in society, and the many facets of experience - moral, aesthetic, religious, scientific, and political - that provide an indispensable resource for confronting the problems that now beset us."(3) The writers consistently move their analyses toward an application to "problems that now beset us" with moderate success. This collection makes a needed and excellent
contribution to American philosophy by outstanding scholars and would make an excellent text for a course in American philosophy, both because of its thematic character and also because of its superior quality.

Allow me to offer a further insight raised by the both the scope and intentions of this book. The repetition of treatments of the four classical pragmatists does more than explore a variety of themes. From the tenor of these essays something like a consensus builds about the central texts, ideas, and characters of the subject thinkers. I think this demonstrates the philosophical stability of pragmatism, which is important in light of a period of self-doubt and critical challenges to its integrity as a coherent movement. What this volume also reveals, however, is that attempting to make a historically sound pragmatism speak to current affairs is still "the task before us." If these treatments lack anything in terms of the pragmatic spirit, it is the tone of self-criticism necessary to develop creative opposition to ideas that presently structure our common life and expectations. I am not convinced that a pack of philosophers well versed in these ideas, well spoken as they are here, could do what the pragmatists did, that is, accomplish a redirection of current thought and practice. The problems addressed in this volume are perennial and human, and so these pragmatic treatments will remain vital and interesting. But observing vitality is like watching a documentary on mating habits. What I want, what I think these pragmatists attempted to be, is a corporate philosophical voice that combines the hope of American thinkers with the vigor of Marx in an attempt to change the world for the better. Reading these essays makes me long for a cohort of covert pragmatists, leavening our political, religious, and philosophical debates with a focused exploration of the limits of a creative reconstruction of human meaning. I count this desire as feature of the success of this collection of essays, since it has newly evoked it.

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John McCumber's Philosophy and Freedom: Derrida, Rorty, Habermas, Foucault takes place one step removed from the turmoil