He gives careful treatment to the differentiation between the pragmatism of Richard Rorty and of John Dewey. He suggests that Rorty's attempt to have Dewey without his theory of inquiry results in a "pragmatism against the grain" (un pragmatisme à contrecoeur, pp. 260-264). If there is a problem of balance it is that Delledalle gives short shrift to positivism, analytic philosophy and phenomenology, to Nagel and Randall. However, he does treat Quine and Wilfred Sellars.

This is an excellent work with which to learn or review philosophical French. The style is straightforward and the philosophically literate person will be able to glean much from context. A make-shift vocabulary list kept at hand will soon lessen visits to the lexicon.

The French graduate and undergraduate curriculum in philosophy seems rather provincial. Based on an admittedly limited acquaintance with French textbooks and examinations, this reviewer has seen knowledge of classical Greek and modern German philosophy in French schools, but little British and virtually no American. This volume provides the means for the French to overcome this deficit.

Specialists in individual American philosophers would find his treatment of interest.

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Oliver’s overall thesis is that "James is an advocate for a type of personal transcendence owing at least as much to subjectivity as to pure experience." (p. 79) He provides support for this position in Part One of his text by stressing the pervasiveness and the importance of subjectivity in James's philosophy. "Subjectivity is the importance-conferring aspect of our being, the condition and permanent possibility of 'meaningfulness'." (p. 58) Oliver uses essays like "On a Certain Blindness in Human Beings" extremely well, to bring out "James's devotion to the subjective life." (p. 60) He believes that James's vision is not reducible to a single point of view; instead, it is suited to a plurality of
approaches. Oliver's notion of personal transcendence includes: "subjectivity, mystery, naturalism, evolution, religion, personal flourishing, and social solidarity." (p. 35) Personal transcendence allows for joy, and for a return to ordinary life refreshed; it is a turn toward this world—as opposed to impersonal transcendence. Oliver strives for a "fat" naturalism, i.e., a global naturalism concerned for future generations—which includes rather than excludes supernaturalism.

The above will suffice to give a glimpse of the author's ambitious project. It is interdisciplinary in nature, and requires that he take on and deal with a number of disparate topics. This he does in a forthright and deft fashion-eminent manner readable. James is defended against the charge of being a "skylark," i.e., a hopeless romantic though Oliver admits that James "probably underestimated the susceptibility of ideals to perversion." (p. 193) James's project for the future is compared and contrasted in some detail with that of Gatsby from F. Scott Fitzgerald's famous novel. Gatsby is viewed as a fellow defender of subjectivity, but as an egoist at heart, with a "shrunk conception of 'self.'" (p. 161) James's outlook is also contrasted with the "virtual reality" panacea offered by Bill Gates. For Oliver, the true Jamesian will "hesitate to concede depth, in the honorific sense, to an experience which elides the distinction between what is immediate and real and what is mediated, contrived, and artificial." (p. 171) Still, Oliver admits that "virtual reality can—in principle—deepen our sense of mystery." (p. 73) This admission forces one to address a conundrum underlying and pervading the text as a whole—one which Oliver is only too aware of, namely, can one distinguish adequately the immediate from the mediate; the perceptual from the conceptual; the experienced from the verbalized? The author clearly sees the difficulty here, going so far as to note that "the pulse-quickening activity that most effectively fueled... [James's] own sense of transcendence may have been that of writing and talking [i.e., mediation] about nature." (p. 51) Given this insight, he is perhaps a bit too quick to say that "James simply rejects the tendency, to represent language and conceptual thinking as pervasive." (p. 96) Language, one might think, is more stubborn than this for James—more like one's skin than one's coat. We may find ourselves "embedded" in language, so to speak. Still, Oliver
clearly recognizes the danger of "ineffability" here, and his own text constitutes a formidable effort to come to grips with "saying the unsayable." In multiple ways, it argues, modestly, for "a relatively 'pure experience'." (See pp. 98-99) An additional chapter probes the possibility of reconciling pragmatism with a radically altered "memeology" stemming from Daniel Dennett's Philosophy. Oliver is interested in the possibility of inter-generational transference of information, but is leery of the incipient determinism inherent therein. The book ends on an optimistic note, reaffirming non-determinism, and reminding us that "hope... is the center of his [James's] vision [i.e. confidence that what we do matters."

In sum, the book covers a diverse tapestry of topics—using Jamesian transcendence as a central hubcap. The research in the volume is extensive and rich in breath, and is multi-faceted. The picture that emerges is a coherent and persuasive one, which ties Jamesian thought to several contemporary issues.

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Within a decade and a half, Hispanics/ Latinos will constitute the single largest minority group in the United States. Their presence is already beginning to affect profoundly the country's political and cultural make-up. Jorge Gracia's book is an attempt to understand who Hispanics/ Latinos are and to consider the impact that Hispanic culture will have on American philosophy.

Gracia begins by trying to clear a path through the various arguments for and against the use of the names "Hispanic" and "Latino" and he provides important historical background on the genesis of both terms. Is there a name that can be used to refer to all Mexican-Americans, Puerto Ricans, Dominicans, and other Latin American and Iberian nationals? While some prefer "Hispanic", many others object that it is name imposed by the U.S. federal government upon a diverse group of people in order