read English well. Having studied as a Fulbright Scholar at the University of Kansas for her M.A. in Education during which time she was introduced to Dewey's position, Professor Molinos is in an excellent position to translate the numerous passages by Dewey. She tries to correct the misunderstanding of Dewey in Spain, especially concerning the maxim "Learning through doing." She correctly points out that there was a parallel between the attitude of the educators at Madrid's Krausist-inspired prestigious pre-civil war Institution Libre de Ensenanza and Dewey's Laboratory School. I hope that one day she will undertake such a comparison.

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One of the inherent difficulties in making evaluative judgments of books lies in the hidden values embedded within the presumptive ground from which one makes those judgments. This difficulty is exacerbated in the case of edited volumes since, typically, they do not represent the work of an author sustained through the treatment of a unitary theme. Thus, in such cases what is being evaluated is not so much the author's skill as it is the skill of the editors in choosing appropriately representative material; where "appropriately representative" assumes the burden ordinarily shouldered by the dominant theme of the author. In the case of Sidney Hook on Pragmatism, Democracy and Freedom: The Essential Essays, we would naturally expect to see some treatment of Hook's personal movement from the pro-Marxist stance of his early years to the starkly anti-Leninist/Stalinist position of his later years (Hook's comments indicating that he "had never undergone a political change of mind" related by Alan Ryan in the "Foreword" notwithstanding), especially as that transition was facilitated by Hook's adoption of pragmatism, the philosophy of his own teacher, John Dewey. In this, the editors have somewhat disappointed us; the five major sections of the book, although they include key essays that help to trace the development of Hook's thought from his "Experimental Naturalism" to the "Education in Defense of a
Free Society," have precious little to say about pragmatism as such. Indeed, the first section, on "Pragmatism and Naturalism," has only four essays—only one of which concerns pragmatism: "Pragmatism and the Tragic Sense of Life;" and there are no other essays dedicated to pragmatism in the volume. This is a curious circumstance given the fact that the title of the book proudly proclaims the importance of pragmatism by listing it first, to wit, Sidney Hook on Pragmatism, Democracy, and Freedom: The Essential Essays. In this regard, conspicuously absent from the volume, to my mind, is the chapter "The Relevance of John Dewey's Thought" from Hook's Philosophy and Public Policy.

As I noted above, the five sections of essays: "Philosophical Contexts: Pragmatism and Naturalism," "Studies in Marx and Marxism," "Democratic Theory," "Democratic Practice," and "In Defense of a Free Society" would seem to suggest that the editors have chosen to follow the development of Hook's thought, when in reality they have chosen to develop an aspect of his thought; namely, Hook's insistence that "more important than any belief a man holds is the way he holds it." This is the volume's unifying theme within whose embrace each essay finds its own role and place and which stands as a credit to the editors' understanding of the depth and insight of Hook's work.

The editors introduce the reader to this strategy in the introduction where it is made clear that Hook's radical conception of democracy is the guiding principle of the volume and that it is "in the context of this conception that one must understand Hook's other political commitments." (12) Thus, the pieces chosen for inclusion in the volume seem to be chosen with precisely this aim in mind, viz., to elaborate Hook's "radical conception of democracy." This conception derives from what Hook terms the "method of intelligence"—a method that bears a striking resemblance to Dewey's method of logical inquiry. As in Dewey's method, the contention is that any proposal must be treated as a hypothesis until confirmed or disconfirmed by free experimentation within a community of inquiry; and this goes for political proposals as well as for scientific ones.

Hence, instead of tracing the development of Hook's thought chronologically as it wends its way first through
Marxism and then, by way of pragmatism, to a denunciation of this early view, the several essays are arranged, as it were, to connect the dots so as to bring the silhouette of Hook's "radical view of democracy" into stark relief against the illuminated background of the balance of his philosophical thought. Consequently, what we find is a series of essays that aim to show what it means for democracy to be "a way of life" by elaborating upon the formula: "a democratic society is where the government rests upon the freely given consent of the governed." (277) This elaboration takes the shape of a penetrating interrogation of the phrase "freely given consent" and the editors exploit this by including essays bringing out Hook's insight that such consent has two sides: first as that consent is expressed as political mechanisms designed to register the consent of the governed and secondly as an implicit prima facie duty of government to conduct itself according to the consent of the governed.

What all of this means is: the editors are able to show that, for Hook, a community is democratic only to the extent that its institutions and forms of public and personal association are arranged according to the rule of experimentation. This, in turn, implies that no community is a perfect democracy and further shows that, for Hook, democracy is an ideal toward which the community must always strive if it is to remain democratic. Thus Hook reminds us that "the cure for the evils of democracy is better democracy." (283)

Aside from the fact that this volume provides an excellent opportunity to reexamine the work of a sterling philosophical figure of our time and reacquaint ourselves with his thought, it's chief strength lies in its ability to provide an opening within which to explore a singular theme of Hook's thought as its various aspects are developed over the course of his career. As regards weaknesses, I have already mentioned the need to include what I take to be an important chapter and to that I would add the further failing that the book, as a scholastic tool, is in need of a thorough and robust index. In the final tally, however, the book should prove to be a much welcomed and serviceable addition to one's philosophical library.

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