at hand would probably render the anthology unnecessary. The editors, however, have provided a valuable service by expanding the range of philosophical materials typically covered by anthologies of American philosophy. And they have offered clear and worthwhile interpretive materials useful to those new to the breadth of American philosophy and those wishing to develop their understanding of the contexts of key figures and themes in the history of American thought.

Stephen A. Barnes        Southern Illinois Univ. at Carbondale

*New and Old World Philosophy: Introductory Readings.*

Selecting appropriate readings for an Introduction to Philosophy course is a notoriously difficult task. In an attempt to balance the desire to tell a somewhat coherent story of the evolution of philosophical thought with the limited scope and depth that a single term allows, instructors find themselves struggling with the pressure to sacrifice portions of the history of philosophy which do not fit neatly into more canonical visions. Typically left out are the philosophical insights of historically marginalized groups, literary and artistic contributions, non-Western perspectives, and, often, strains of American philosophy, including pragmatism. Moreover, instructors are often forced to choose between a conversational, topical approach and one which relies heavily on lectures deciphering primary texts. Such pedagogical choices are difficult indeed, though many of the introductory textbooks available assist us in sliding all too comfortably into the canonical, lecture-style approach. Alternatives exist, of course, and among them Vincent Luizzi and Audrey McKinney’s *New and Old World Philosophy* stands out as a delightful departure from the norm.

*New and Old World Philosophy* highlights American contributions to philosophical discourse, particularly those insights found in the writings of C.S. Peirce, William James, John Dewey, and Jane Addams. Incorporated also are feminist, Native American, and African-American perspectives, as well as selections from the works of
anthropologists, cultural historians, poets, and novelists. These readings intermingle seamlessly with the more canonical texts of Plato, Descartes, Aquinas, Kant, and Hobbes, among many others. More than merely juxtaposing these with less traditional readings, the editors present a variety of approaches in dialogue with each other. Through careful editorial selection and the insightful introductory paragraphs included for each selection, the editors tie together the readings in such a way that students are invited to carry their questions and concerns from one piece to the next. The text is very conversational in its tone and layout, and offers a variety of viewpoints in dialogue with one another, rather than simply a collection of disparate writings.

The book is divided into seven broadly topical chapters: Philosophy, Reality, Knowledge, Morality, Religion, Art, and Politics. Each chapter begins with an introduction from the editors and selections from Peirce, James, Dewey, and Addams which serve to set the stage for the ensuing conversations. Representative selections from a wide range of philosophers, literary figures, and thinkers in other disciplines guide the reader through philosophical issues of historical and contemporary importance. Chapters are divided into subsections, each addressing a particular aspect of the broader topic, although these subdivisions are evident only by examining the table of contents, as section headings do not occur in the text.

Readings range from a single paragraph to several pages in length, and this brevity allows for a great deal of variety in the content and style of selections. But the editors masterfully avoid that lack of substance and comprehensibility which so often accompanies brevity. They have managed to put together short samples of each thinker’s work that coherently encapsulate the main insights, while at the same time keep from limiting the range of classroom conversations. Throughout, I find a good deal of leeway in this text for the sorts of digressions that help, rather than hinder, classroom discussion.

New and Old World Philosophy invites students to read seminal works in the history of philosophy with a pragmatic eye. The chapter on “Reality,” for example, calls upon the reader to do more than simply understand the inner
machinations of this metaphysics or that one, asking also about the consequences of worldviews for personal, social, and political life. This practical approach is evident in the pluralism of traditions represented in the volume and in the vivid introductions to each chapter that call attention to this pluralism and pose questions as to the human value of the various philosophical systems.

My primary concern with this excellent volume lies with the organization of its chapters, each of which begins with a subsection entitled "American Pragmatism," then presents various other philosophies, and ends with what the Table of Contents titles "And an Essay by One More Thinker in America." The segregation of pragmatism from the other philosophies tends to portray pragmatism as a parallel tradition, and makes it more difficult to show it as a reaction to traditional philosophic methods and suppositions. Reading through the volume, I was struck by the lack of context provided for the sections on pragmatism. Though instructors might easily supply this context in class or with supplementary material, I wonder if a more historical or evolutionary approach to the history of philosophy might help students to see pragmatism as a tradition continuous with the rest of philosophy. Of course, one could manage such an approach by simply reading the selections in the order best suited to one's course and, to its great credit, this volume quite easily allows for such restructuring.

I enthusiastically recommend this volume for use in beginning philosophy courses. Students will undoubtedly benefit from the conversational introduction to various philosophical ways of thinking. Its pluralism and its pragmatism offer students the opportunity to expand their understanding of diverse cultures and philosophical traditions and thereby to develop their own ability to think critically about issues important to themselves and their world.

Megan Rust Mustain Southern Illinois Univ. at Carbondale