fallibilistic system makes good sense. Questions that remain are 1) how such hope can be constituted in individuals and the community of inquirers simultaneously or at least sufficiently to be a common good, and 2) how hope can be sufficiently rendered under self-control of the inquirer. In both cases, the origin of the hope of inquiry and its continuing success and expansion remain opaque. I think the signal advance of Cooke’s argument is the focus on the affective state of the individual inquirer, an aspect of Peirce’s philosophy and his own story that always gave him difficulty.

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David Hildebrand’s book, Dewey: A Beginner’s Guide, is a well-conceived introduction to John Dewey’s way of thinking about many aspects of human life. The book’s own brief introduction consists of some biographical details about Dewey, a preview of two significant features of Dewey’s thought, namely, his “practical starting point” (4) and his “[m]elioristic [m]otive” (5), and a description of the content of the book’s chapters and its conclusion. Each of the book’s seven chapters presents in as much detail as space permits an overview of Dewey’s mature theories of experience (chapter 1), inquiry (chapter 2), morality (chapter 3), politics (chapter 4), education (chapter 5), aesthetics (chapter 6), and religion (chapter 7) (xi). The chapters range from twenty-two to thirty-seven pages in length, with the fewest number of pages having been given to the chapter on education and the greatest number of pages having been given to the chapter on aesthetics. Each chapter is meant to be readable independently of the others (7). As the book points out, however, the first chapter is fundamental for understanding the remaining chapters (9). Moreover, if the chapters are read sequentially, the reader gets a sense of how Dewey’s theory of experience informs his theory of inquiry, how both of these theories inform his theory of morality, and how all three of these theories inform his theories of politics, education, aesthetics, and religion. The book’s conclusion consists of “three brief sketches of how Dewey’s ideas are making a difference in the areas of medicine,
environment, and feminism” (208). Although each sketch is only three paragraphs long, each nevertheless indicates some of the relevance that Dewey’s work has for the twenty-first century (207). The book’s conclusion is followed by four appendices, namely, the book’s notes, its bibliography, a list of further reading, and an index of names and terms that appear throughout the book.

Hildebrand’s book has many positive features. First and perhaps foremost, the book does a good job of providing the reader with a sense of the breadth and unity of Dewey’s philosophy. The book emphasizes in particular the holism that Dewey promotes through his reconstruction of the rigid dichotomies that have come to define the terms in which thinking about various issues tends to take place. The book relates, for example, how Dewey’s “holistic or functionalist approach to psychology” (14) reconstructs and replaces the traditional “opposition between physiological and introspective psychology” (14-15). Similarly, the book relates how Dewey’s aesthetic theory seeks to overcome the view that “aesthetic experience is categorically different than other kinds of experience.” (150) In order to explain the reconstruction that Dewey undertakes in the many fields of inquiry with which he concerns himself, the book often provides information about the historical context in which Dewey was writing. Such information is helpful not only for understanding the content of and the motivation for Dewey’s theories, but also for appreciating the way in which and the extent to which Dewey stands apart from other thinkers. When explaining Dewey’s theory of inquiry, for example, the book makes it clear how Dewey’s epistemological views differ from the traditional rationalist, empiricist, and Kantian views to which Dewey’s theory is a response (41).

Hildebrand’s book is also useful because, although it is primarily expository in character, the book periodically offers critics’ challenges to the Deweyan views that it is explaining. In such instances, the book sometimes offers brief Deweyian responses to the challenges, while other times it marks the challenges out as places of contention that invite further investigation. Finally, even the book’s appendices are laudable for the service they provide to the reader. In the book’s bibliography, for example, the reader will find references not only to the now-standard collection of Dewey’s early, middle, and late works that has been published by Southern Illinois
University Press, but also to the titles of Dewey's books and articles. These latter items are sorted alphabetically, and for any given title, the reader can find out in which volume of the collected works the book or article is published. Similarly, in the book's "further reading" appendix, the reader will find a list of secondary literature that is helpfully sorted according to subject matter. Thus, although there is some overlap between the book's bibliography and its list of suggested further readings, the reader in fact gains something through the repetition.

Given its many laudable features, Hildebrand's book is worth recommending not only to students who are entirely new to the study of Dewey, but also to students whose studies have remained narrowly focused on just one or two aspects of Dewey's thinking. That is not to say that the book is without aspects that could be improved upon. Despite its use of good examples and its generally nice use of questions to aid in the exposition of Dewey's views, for example, this book is in some ways difficult to read. For instance, the book contains a number of distracting typographical and/or grammatical errors. (One typographical error that could easily go undetected occurs in the bibliography where Democracy and Education is said to be found in "MW8" instead of "MW9" (229).) Similarly, the flow of the book's sometimes very colloquial prose is often interrupted by the unnecessary use of parentheses and dashes. Likewise, the book's convention of using single quotation marks when giving direct quotations may begin to wear on the reader who expects to find quoted material enclosed in double quotation marks. However, as these examples suggest, it is primarily the book's style rather than its content that is problematic. Thus, while it may not read as smoothly as one might have hoped, that does not detract from the book's overall worth as a beginner's guide to Dewey.

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