Did Emerson resolve the problem of Skepticism? The fact that he still has some "doubts" means only he was human. Still, for "al that, the picture of "Olypian Sage" may be essentially correct. The sort of psychological speculation which interests Prof. Michael is hardly infallible. The first chapter focuses on the Divinity School Address. "Skepticism is double edged" (p. 11). Was the very same "skepticism" which Norton used against the orthodox theologians later used against him by Emerson? Was Norton "hoisted on his own petard"? Yet if Norton was right, then Emerson's "doubts" were unjustified. The fact that "doubts" are raised does not mean they are justified. Prof. Michael's analysis of the "dialectic" of this debate must abstract "doubt" from its validity. This seems quite unphilosophical. (This is an example of a problem that permeates this book.) Also, there is no such thing as "the Unitarian Church". Prof. Michael does not seem to be aware of the congregational polity of the Boston churches.

The Second Chapter, "Idea and Relation" is more philosophical. It turns on Hume's notion that the "self" is dependent upon the "other". It is an intriguing discussion, yet very speculative. His elaborate "conceit" of "cutting a Moebius strip" with "circumcision" and "castration" seems a bit much. "For the skeptic... self-identity is relation with another" (p. 57). But why can't one be "skeptical" about this rather abstruse theory of the "Self"? Is it self-evidently true? Indubitable? Yet these intriguing speculations about the "Self" are for Prof. Michael "the Truth" about Emerson. This discussion may be a valuable "corrective" to Whichner. It may even be true. Was Emerson merely that "Olympian Sage" who solved the "Riddle of the Universe"? Possibly not, but the "accepted view" may not be as false as Prof. Michael supposes.

Dallas L. Ouren
University of Minnesota

Brief Notice: Thoreau, Leopold and Environmental Ethics.

Arguably the most active frontier in current American philosophy is in applied philosophy, more specifically in the areas of ecology and environmental ethics. Scores of books, more than enough for the most enthusiastic interdisciplinary scholar beckon for attention. Below are brief comments on a half-dozen books of interest to SAAP Newsletter readers.

Readers familiar with Nash's American Studies classic, *Wilderness and the American Mind* (Yale UP, 1967, 1973, 1982), will expect the same excellent work in Nash's latest volume. They will not be disappointed; this history is remarkable—comprehensive, interesting and even handed. My only criticism is pragmatic, he (as well as most of his fellow environmental ethicists) fails to give us the cash-value of "respect" in our duties to respect animals, plants and the land.


Max Oelschlaeger, *The Idea of Wilderness: From Prehistory to the Age of Ecology* Yale UP, 1991. x+477. $29.95. An impressive and exhaustive study; tracking down his references would use up a couple sabbaticals! Following a valuable conceptual analysis of the idea of "wilderness" Oelschlaeger has informative things to say on Thoreau, Muir, Pinchot, Leopold and Rorty, among others. Though apparently he is unaware of the overlap, Oelschlaeger's concluding chapter has much in common with Kolenda's *Cosmic Religion*.

Lisa Mighetto, *Wild Animals and American Environmental Ethics*, U of Arizona P, 1991. xiv+177. $14.50 paper. Mighetto's volume is aimed at a general audience and as such has predictable strengths and weaknesses. She adopts Leopold scheme—that ethics, so far evolved, amounts to widening the circle of beings granted moral considerability—as she explains the difficulties in expanding the circle to sentient beings. She, like Nash noted above, skates around the practical consequences implied in "respect" for animals. Incidentally, among the best attempts to come to grips with this problem is Charles Hartshorne's "The Rights of the Subhuman World" in the initial issue of *Environmental Ethics* 1 (1979): 49-60.

Peter A. Fritzell, *Nature Writing and America: Essays on a Cultural Type*. Iowa State UP, 1990. xii+354. $35.00. Fritzell's reader has to wade through nearly 200 tedious and awkwardly
written pages, "Philosophical Considerations and Historical Considerations", his attempt to define the genre of nature writing before the book pays a dividend. What make this book worth notice are two excellent (and short) chapters on Thoreau and Leopold.

As editor of the SAAP Newsletter I had advanced notice of the theme of next year's annual meeting at Vanderbilt. My reading over the year or so persuades me that ecology and environmental ethics will be loud in "the next twenty years of American philosophy."

Patrick K. Dooley
St. Bonaventure University

BOOKS TO BE REVIEWED IN FUTURE ISSUES:

Books spoken for and sent out:

Siegfried, Charlene. James's Radical Reconstruction of Philosophy by Vincent Colapietro
Gunter, Peter. Creativity in George Herbert Mead by Terry Mosely
Aboulafia, Mitchell. George Herbert Mead by Terry Mosely
Muravchik, Joshua. Exporting Democracy by Mike Horenstein
Fell, Joseph, ed. The Philosophy of John William Miller by C. Anthony Earls
Houser, Nathan, ed. Studies in the Logic of C. S. Peirce by John Corcoran
Bjork, Daniel. William James: The Center of His Vision by Paul Jerome Croce
Boisvert, Raymond. Dewey's Metaphysics by Tim Madigan
Kaufman-Osborn, Timothy. Politics-Sense-Experience: A Pragmatic Inquiry into the Praise of Democracy by Peter Manicas
McKeon Feschrift by King Dykeman.
Kevelson, Roberta, ed. Action and Agency: Fourth Round Table on Law and Semiotics, by Ed Petry.
Resher, Nicholas. A System of Pragmatic Idealism by George Axtell.