

here, and Callaway has done an excellent job of bringing out an oft-neglected volume in a format that makes Emerson's text the central thing.

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The Essential Santayana: Selected Writings. George Santayana. Edited by the Santayana Edition, compiled and with an introduction by Martin A. Coleman. Indiana University Press, 2009. 704 pages, \$29.95

Essential writings from Indiana University Press have already appeared for John Dewey and C.S. Peirce (two volumes each, 1998). This Santayana volume is a welcome addition to those collections. The collections are important because, whether for classroom use or individual research, they provide single-bound access to a comprehensive range of writings from thinkers not given to easy categorization or summary.

In the case of *The Essential Santayana* (hereafter *ES*), many of the writings included remain out of print, though separately available in their used Charles Scribner's Sons-editions. Work continues at the Santayana Edition at Indiana University, Purdue-University Indianapolis (IUPUI) to publish, through The MIT Press, comprehensive critical editions of all of *The Works of George Santayana*. *ES* addresses a great meantime need as readers await the critical edition appearance of seminal works such as *Dialogues in Limbo*, *Skepticism and Animal Faith*, and *Realms of Being*.

In its entirety the *ES* volume reflects meticulous copy-editing by the Santayana Edition. Instructors interested in assigning the volume for classroom use will find the quality of presentation itself an attraction. Typos and other textual anomalies that so often appear in volumes of similar size, sometimes with startling frequency, are at an unnoticeable minimum in *ES*. The trade cover is handsomely designed, with a cover illustration facsimile of an 1897 sketch of a very young Santayana by Andreas Andersen (the portrait was Santayana's favorite).

One puzzling feature is that the back cover includes the following erroneous description: "Along with his Harvard colleagues William James and Josiah Royce, [Santayana] is best known as one of the founders of American pragmatism..." As scholars of Santayana well know, this characterization is, if not flatly false, unfortunately misleading. While a few scholars have made a case for pragmatist elements in Santayana's early thinking, even those few would cringe at the idea of Santayana deserving *founding* credit for the tradition.

In the round of achievements for which the *ES* deserves credit, the misleading back-cover blurb matters not in the least. The individual essays are expertly compiled and introduced by Santayana scholar and main-volume editor, Martin A. Coleman, Associate Editor of the Santayana Edition. Besides an extensive overall introduction, the organization and selection of individual writings reflects careful deliberation, and each selection is preceded by thoughtful, edifying exegetical glosses. The section-titles of the volume's five parts reveal, respectively, admirable care for not over-systematizing a range of writings that in their published history reveal a breadth and range of interests not easily synthesized: I. Autobiography; II. Skepticism and Ontology; III. Rational Life in Art, Religion, and Spirituality; IV. Ethics and Politics; V.

Literature, Culture, and Criticism. It is not unreasonable to guess that Santayana himself would have approved of these thematic divisions. He was far more a theme-driven than systematic thinker, largely taking up subjects throughout his well-traveled life as they appealed to him rather than as they were imposed from external professional circumstances. Setting before any reader a single glimpse of his writings, Santayana would be the first to point out, is apt to mislead yet, as Coleman points out in his introduction: “This volume is not only an opportunity to ‘participate through the imagination in the delight and meaning’ [a quote from Santayana] of the achievements of a philosopher; it is offered also as an inspiration to live more intensely, more humanely, and more consciously.” (xlviii)

Santayana books conspicuously unrepresented in the collection include *The Sense of Beauty*, *The Idea of Christ in the Gospels*, *Soliloquies in England*, and *Platonism and the Spiritual Life*. Folding art, religion, and spirituality into “rational life” as the volume does in section three is the direct organizational reason for the missing texts. This no doubt reflects the editor’s understandable desire to include as much as possible of *The Life of Reason* and *The Realms of Being*, two of Santayana’s most important and ambitious philosophic texts from his early and late periods of publication. Given the limits of a single-volume collection, as opposed to the two-volume editions devoted to the IUP volumes of Peirce and Dewey, the omissions are understandable.

Thankfully, the qualitative richness of the selections is secured by the editor’s attention to quantitative completeness. Where previous collections of Santayana’s thinking have tended to slice out this or that chapter from *Skepticism and Animal Faith (SAF)*, and from *The Realms of Being (RB)*, *ES* upholds the crucial unity of those book’s major sections. The first ten chapters of *SAF* are perhaps the most indispensable to appreciating Santayana’s mature philosophy; the chapters constitute a deductive movement resulting in an anti-foundational climax. *ES* presents in order the most crucial of these chapters, and the equally crucial ensuing chapters, permitting first-time readers the opportunity to follow the deductive anti-climax. Similarly, the *RB* selections included in the *ES* facilitate a balanced appreciation for the work’s enormity, without detracting from its thematic ties to other key works and periods in Santayana’s thinking.

This raises another interesting aspect of the volume, involving its handling of the historical chronology of Santayana’s writings. In the overall arrangement, one finds various instances of pieces from very different time periods following one another, for example in section three a piece from 1905 is followed by one from 1940. The choice of a thematic arrangement of pieces and sections necessitates this variable historical ordering of writings; yet there are two noticeable results that reflect the remarkable unity of Santayana’s overall writings: within each section the historical appearance of the writings remains relatively intact, and between the thematic lenses of the sections themselves one discovers a deep historical continuity. It is fascinating, for example, to be able to examine for comparison, in a span of just thirty pages, a 1905 chapter from *The Life of Reason: Reason in Religion*, and “Ultimate Religion,” a 1932 address Santayana delivered in commemoration of the tercentenary of Spinoza’s birth. Though the tone and points of emphasis of each piece are appreciably different (one written around the age of forty-two and the other approaching the age of seventy), the perspective is uniquely consistent.

Coleman does a wonderful job of highlighting the historical background of each piece in a manner facilitating an appreciation of this historical consistency. In addition to the usual

chronology of the author's life and work at the beginning of the volume, and visually helpful parenthetical dates inserted with the selection titles in the table of contents, Coleman frequently includes in his individual glosses references to letters that reveal Santayana's own perspective on the period or piece in question. These conveniences to the reader are the more noteworthy for the fact that they accompany a lengthy, thought-provoking opening introduction.

Coleman challenges unfamiliar readers at the outset of his introduction with Santayana's vocabulary, focusing, appropriately enough given the collection's title, on "essence" (a special category in the Santayana's ontology). He straightforwardly tells readers that "There is little hope of evoking *the* essence of Santayana." (xxvii) Santayana's doctrine of essence (expounded in book One of the *Realms of Being*) is not to be confused with the traditional concept of essence William James condemned in his "teleological weapons of the mind" rebuke (in *Principles of Psychology, Volume 2*, Chapter XXII, "Reasoning"). An essence in Santayana's understanding is not, as James claimed, something deemed so "important for my interests that...I may neglect the rest," (Ibid), but rather, as Coleman elucidates, "just what humans intuit if they intuit anything." (xxvii) Coleman's loyal exegesis of Santayana's doctrine of essence suggests that there is a great deal of uncharted scholarly territory exploring the gap between James's historical indictment of essence, and Santayana's novel notion.

Coleman's ambitious introduction struggles to articulate, among other things, the importance of Santayana to contemporary interests. "To the questions 'Why Santayana? Why now?'" Coleman provides what to this reviewer is one of the best broad set of characterizations that has appeared: "I answer that Santayana's work offers a philosophical vision of human values without superstition. This vision reveres truth with courage and sincerity. These values diverge from—without condemning—the love of celebrity, possessions, and power prominent in popular alternative visions of human life...he conceived of science without arrogance; religion without fanaticism; pluralism without coercion; and disillusion without nihilism." (xxx)

These characterizations are excellent in that they directly express to unfamiliar and even unsympathetic readers the allure of Santayana's thinking for enthusiasts. Of particular importance is the characterization "divergence without condemnation." Frequently missing from critical treatments of Santayana's philosophy, which tend to emphasize a perceived coldness, aloofness, or both in his perspective, is appreciation of the cosmic, broadly naturalistic tolerance with which he treated different perspectives and ways of life.

An example of this cosmic tolerance is found in the end of a key essay included in the *ES*, the chapter entitled "Moral Truth" from *The Realm of Truth*: "Nothing can happen that will not be good or bad in a thousand directions. When all living souls are considered, the cross-lights and conflicts of these values spread an impenetrable tangle, through which it is impossible for the mortal eye to see the ultimate balance of benefit and injury. But nature laughs as this perplexity...Instinct reasserts its primacy [in a person]; the overwhelming immediacy of some great passion or hope breaks through the cobwebs of sentimental idleness, and sets a fresh clear work before us that will not brook delay." (242)

As I know from my own classroom experiences, insights such as these have the potential to stimulate in even the greenest of students an appreciative curiosity. Similar to other forceful figures in Western philosophy, Santayana's thinking can seem frustratingly foreign and enigmatic, but where intimate and familiar, capable of expressing already-believed truths in a

manner permitting their rediscovery. Pedagogically then, in classroom environments increasingly micro-managed to suit externally imposed ideas of student's interests and sensibilities, and to deliver them into standardized categories, volumes such as the *ES* afford the opportunity to fruitfully agitate readers; to potentially engage the non-initiated without forcing upon them anything but self-initiation.

Coleman and those he consulted in gathering the essays for this collection have done a wonderful job of including these crucial pieces, which bring forth vividly the breadth of Santayana's interests, philosophic, literary, moral, and scientific. Until the Santayana Edition is able to achieve its ultimate aim of releasing critical editions of all of Santayana's major works, scholars and instructors can be satisfied that many of his most important insights are captured in this single, affordable, ready-for-classroom-use collection.

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Pragmatism as Post-Postmodernism. Larry A. Hickman. New York: Fordham UP, 2007, 284 pages, \$28.

In this volume of essays, each chapter flows together so seamlessly that the whole could easily be mistaken for a single monograph. Authored by Larry Hickman, the Director of the John Dewey Center, these essays coalesce around two major themes: (i) John Dewey's pragmatism is, to borrow Richard Rorty's turn-of-phrase, "waiting at the end of the road" that postmodernists have been trekking and (ii) Dewey's ideas have far-reaching implications for several areas of contemporary philosophic interest, such as global citizenship, technology, logic, religion and the environment. In memoriam to Dewey, John Herman Randall, Jr., remarked: "The best way of honoring Dewey is to work on Dewey's problems—to reconstruct his insights, to see, if need be, farther than Dewey saw" (cited by James Gouinlock in the "Introduction" to *The Moral Writings of John Dewey*, liv).

Part I of the book addresses the first of the two themes. In the initial essay, Hickman demonstrates that Dewey's philosophy anticipates the postmodern project of eschewing philosophical pretensions to apodictic certainty, and surpasses it by putting "to work what the postmodernists had simply dismissed" (p. 20). Whereas Dewey joins with postmodernists in rejecting traditional metaphysics, he departs from postmodernists (particularly Rorty) by providing a naturalistic alternative: a metaphysics of experience. The second essay concerns the topic of global citizenship and whether Deweyan democracy can accommodate the plural differences of peoples and groups around the world. Hickman's answer is that "what various cultures hold as good is much too rich and varied to be understood or judged [by the Deweyan democrat] in terms of one principle or set of principles" (p. 43). Still, "the Pragmatic hotel cannot accommodate the democrat and the dictator" (p. 47). Thus, the chapter offers a cogent response to Robert Talisse's objection that Deweyan pragmatists cannot be political pluralists (see his *A Pragmatist Philosophy of Democracy*, 2008; for my own response, see "In Defense of Democracy as a Way of Life" forthcoming in *Transactions of the C. S. Peirce Society*). The final essay brings the ideas of contemporary scholars of classical pragmatism into dialogue with those of several postmodernists and neo-pragmatists.