

unfamiliar with Peirce the Introduction (written by Nathan Houser) serves to put Peirce's life, intellectual interests, and philosophical contributions into a comprehensive whole. In one paragraph the reader is given a broad perspective on Peirce's systematic philosophy, from the concept of pragmatism, semiotic, and fallibilism, to the more metaphysical speculations on tychism, synechism, agapism, and evolutionary cosmology. The rest of the Introduction clearly unfolds the often obscure and intimate relationships between all of the papers and Peirce's general attempt to "Guess at the Riddle."

So that the reader is guided after the introductory material, each essay opens with a succinct paragraph or "headnote" which illustrates, contextually and historically, what the significance of the paper is in relation to Peirce's system. Finally, there are some previously unpublished essays, for example, "On a New Class of Observations, Suggested by the Principles of Logic" (1877), an important paper on "Design and Chance" (1883-1884), and a brief paper on "Trichotomic" (1888) and some papers that will appear in the new multi-volume **Writings of Charles S. Peirce: The Essential Peirce** also contains notes at the back of the volume and a helpful index.

Generally speaking, for both novice readers and those who would like to teach Peirce in one semester, this text and the later volume will provide, for many years to come, the best introduction and development of Peirce's thought currently available.

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**Philosophy after Darwin: Chapter for the Career of Philosophy, Vol III, and Other Essays** by John Herman Randall, Jr., ed. by Beth J. Singer. New York: Columbia University Press, 1977. x+ 352 pp. \$50.

This is the third and final volume of Randall's The Career of Philosophy, the detailed and helpful history of modern Euro-American philosophy. Randall combined philosophical and historical ability and usually succeeded in entering sympathetically into the thought of the major and an incredible number of minor philosophers, even those with views far from his own naturalism.

The book opens with a previously unpublished account of the attempts of religion, romanticism, and idealism in the late nineteenth century to relate to the success of science. This is followed by very detailed and helpful treatments of most English-writing idealists (T.H. Green, B. Bosanquet, J. Royce and F.H. Bradley) plus such important lesser lights as Howison, Bowne, McTaggart, S. Pringle-Pattison, and J.E. Creighton. These essays were previously published, although the Bradley chapter previously appeared in abridged form. This is as much as Randall fin-

ished of the trilogy. After this comes four narrow yet valuable studies: Tillich's ontology, Cassirer's theory of history as illustrated in his historiography of the Renaissance, and Dewey's "Religion of Shared Experience" and his "Interpretation of the History of Philosophy." These four studies appeared previously. The Appendix includes "French Spiritualism and idealism" (Secretan, Ravaisson, Lachelier and Boutroux), a fragment of Schopenhauer, and the projected outline of the third volume.

We have three types of material: 1) detailed studies (e.g., Royce, Dewey), 2) briefer treatments (e.g., Felix Adler, G.F. Stout, James Ward, Cornell idealism, J.G. Schurman, and G.S. Morris) and, 3) sketches of shifting nuances and thought, as in the delightful opening chapters (ranging from Anatole France and Joseph Wood Krutch to Thomas Hardy and Walter Pater and touching, among others, Spenser, Haeckel, Chauncy Wright, and Lester Ward).

The chapters on the idealists are valuable. He treats them sympathetically, covering major stages in their development, analyzing lesser known texts, and explicating several aspects of their ideas, ranging from logic and metaphysics to ethical and socio-political themes. An interesting exercise would be to compare Randall as historian with his portraits of Cassirer and Dewey as historians.

"The Ontology of Paul Tillich" is a routine exposition of Part I-I of the **Systematic Theology**, Volume One. He correctly emphasizes the classical, Augustinian and neo-Platonic roots of Tillich.

The section on Dewey's interpretation of philosophy's history is valuable for anyone trying to teach (or read) Dewey. The treatment of Dewey on religion is perceptive, avoids some common errors, and raises important questions. However, this book does not contain many of Randall's important ideas about Dewey. Scholars would do well to consult Ralph Sleeper's **The Necessity of Pragmatism** for criticism of Randall's approach to Dewey's metaphysics.

Has gender bias left out the name of Mary W. Calkins, surely as important in American idealism as H.C. Sturt or Alfred Lloyd?

We owe a debt to Beth Singer for her careful work in editing this valuable completion of Randall's monumental trilogy.

Philosophy majors and graduate students could be fruitfully steered to the first two parts (on the nineteenth century and on idealism), with the caveat that when Randall sees a easy transition from idealism to naturalism, this is an illuminating but not thoroughly standard reading. Scholars will find both individual sections and the whole volume worth reading.

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