

constructions that Dewey resisted. Reading the nuanced, informed and sympathetic discussions of Pragmatism by the constructivists Stefan Neubert and Kersten Reich in *John Dewey Between Pragmatism and Constructivism* suggests the promise of productive dialogue between classical Pragmatism and contemporary continental philosophy and what comes of melding the best of both worlds. Interactive Constructivism's attention to metaperspectives and issues of power and knowledge benefit classical Pragmatism with a post-modern styling that may make it more attractive in the larger, global conversation, while post-structuralist theorizing might benefit from Deweyan Pragmatism in helping turn its gaze from a self-conscious, deconstructing meta-discourse and introducing it to the democratic communities and material world off campus. It may make for an enduring, if contentious, post-postmodern marriage.

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The Conduct of Life. Ralph Waldo Emerson. Edited and Introduced by H.G. Callaway. Lanham, MD: University Press of America, 2006. 219 pages. \$29.95.

In the last few years H.G. Callaway has produced several helpful editions of some important later texts by Emerson. Emerson's *Conduct of Life* was originally published in 1860, and it has appeared in a number of editions since then, but Callaway's edition has several noteworthy features that cause it to stand out from the crowd and that make it an important contribution to Emerson studies. This is a rare volume that will serve students, academic philosophers, and casual readers alike: a critical edition of a less-familiar text that is attractive to ordinary readers without sacrificing scholarly rigor.

Callaway's intention, as he states in his Foreword, is to contextualize Emerson's thought historically and so to help readers see that Emerson is not just an essayist and idealist poet but also an important philosopher whose later thought has been neglected. Emerson's most familiar texts are probably some of his earliest, like *Nature*, "Self-Reliance", the Divinity School Address, and other early Transcendentalist texts Emerson wrote in the 1830s and 1840s. Arguably, the texts that Emerson produced in the subsequent three decades are both more mature and more philosophically important. As Callaway suggests in his Introduction, the later Emerson may have overcome his earlier Transcendentalism, at least if we understand his Transcendentalism as a reaction against materialism and its attendant political concerns. The essays in *The Conduct of Life* are, as the title suggests, concerned with the material conditions of our life and with the tug-of-war that goes on as we are pulled between them and the universal

Ideal. This same tug-of-war of “double consciousness” is present in his earlier texts, certainly, but in this later text it receives a different treatment. These texts were written in the years leading up to the Civil War, and they are consciously marked with the stamp of the societal questions that were coming to a boil in America as Emerson wrote. As Callaway writes in his Introduction, “The central question of the volume is, ‘How shall I live?’ Overall, the book is a call for creative solutions” (viii). While Emerson offers very few “creative solutions” to specific political issues in these essays, slavery and the particularities of American Westward expansion and its economic and ethical consequences for American culture are plainly on Emerson’s mind.

Callaway’s edition is aesthetically pleasing and very accessible: the text is clean, the spellings are up-to-date, and the scholarly helps are ample but not at all intrusive. This last point may seem minor, but it’s not. Too often, scholarly editions of philosophic texts bury the primary text between heavy introductions and copious end material. Scholars may not mind this, but such editions can be off-putting for students and non-academic readers. Callaway’s scholarly apparatus, by contrast, is very helpful but not at all intrusive or burdened by arcana. Callaway’s text appears to be aimed at the person who simply wants to read Emerson, offering help in just the right places and to just the right degree. His introduction gives the historical context simply and clearly, and then quickly moves into a brief but very pithy discussion of the development of Emerson’s philosophical thought. This volume also has a chronology of Emerson’s life, an extensive bibliography, and a detailed index, all of which add to the value of this book for students.

His endnotes provide a helpful gloss on Emerson’s many literary and historical allusions. Callaway has used the references that would have been familiar to Emerson to give definitions of terms that are likely to be unfamiliar to contemporary readers. The endnotes also offer a running commentary and insight into the development of Emerson’s thought. For example, in the chapter entitled “Wealth,” Emerson writes, “The philosophers have laid the greatness of man in making his wants few; but will a man content himself with a hut and a handful of dried peas?” Callaway’s footnote on this then informs us that Emerson is giving an implicit “criticism of Thoreau’s project of subsistence-living as described in *Walden*.” This short note and many others like it help to illustrate the broader literary and philosophical context of Emerson’s work. Footnotes like this are one of the best features of the book.

Callaway’s edition is affordable enough to make it an appealing choice for a course in American philosophy. There is another recent scholarly edition, edited by Joseph Slater, Douglas Emory Wilson, and Barbara Packer, published as Volume VI of *The Collected Works of Ralph Waldo Emerson*, (Cambridge, MA: Harvard University Press, 2006). Slater’s edition has valuable commentary but it costs over a hundred dollars. Scholars who are interested in the history of the text may want to consult the Library of America edition, since that edition offers details about Emerson’s manuscripts and the changes that were made in them. It should be pointed out, however, that we no longer have Emerson’s originals, so it is not plain which of those changes were made by Emerson and which by his editors. Callaway’s new edition is closer to the price of the aforementioned Library of America edition (the hardcover of the LOA edition, published in 1984, costs \$35; the paperback, 2009, costs \$20). Each of these editions is a contribution to Emerson scholarship, but Callaway has produced a volume that is especially helpful. It lacks nothing in terms of scholarly apparatus and Callaway’s Introduction reads almost as invitingly as Emerson’s prose. It is, in the end, Emerson’s prose that matters most

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.