outright rejection between liberal culture and religion. Both need each other. Liberalism must not stamp out religion, on the one hand, since religion supports liberalism by filling up the "empty spaces of life in a liberal society with 'community.' " On the other hand, if religious institutions begin to insist that "followers choose between [the] vision of the holy life and contemporary society, how many Americans would select religion?" Welcomed or not, there would be disastrous costs if religious institutions were to demand that their followers break from their compromise with the liberal order.

Fowler's study offers unique insights into the relationship of religion and liberal culture in the United States. While he assures us that community is alive and well in the United States, he does not adequately address the ugly polarization that is apparent if one considers the studies by Robert Wuthnow. While people may not join a church for socio-political causes, they appear to gravitate to those communities that express values comfortable to them and values that happen to be in the center of a socio-political firestorm with other communities harboring contrary values. Wuthnow's studies also suggest that much of the conflict still takes place within the local church.

Still further, assuming that the religious community offers refuge from liberal culture, do not certain societal tendencies erode this refuge? If the typical American moves once every five years, as Wuthnow reports, can the religious community be the kind of refuge suggested by Fowler? The debate will continue and Fowler's work forces reconsideration of widespread assumptions of community disintegration in America.

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The Community of Interpreters: On the Hermeneutics of Nature and the Bible in the American Philosophical Tradition. By ROBERT S. CORRINGTON. Studies in American Biblical Hermeneutics 3. Macon: Mercer University Press, 1987. xiii + 109 pp. $24.95.

North American philosophers and biblical scholars who find their time increasingly occupied with the task of charting a migration through the complex issues and contours of the present hermeneutical discussions will discern in this work of Robert S. Corrington an extremely important and valuable indicator that addresses both the context and the methodology of hermeneutic praxis. In particular, the signal advance to hermeneutical discussions represented by Corrington's work lies in two areas.

First of all, one may find here a sustained analysis of the unique contributions to hermeneutic theory made by two American philosophers, Josiah Royce and Charles Peirce, whose works have heretofore been marginalized or ignored in contemporary hermeneutical discussions dominated by the Continental approaches found in the work of the Heideggerians and Gadamer.

Corrington essentially relocates hermeneutical discussions in the arena of the American pragmatic philosophical tradition, contending that the development of interpretation theory need no longer remain the province of European thinkers and their American advocates. Indeed, Corrington argues that there are streams within the American philosophical tradition that may very well lay greater claim to having established the bases for a more integral interpretation theory for our intellectual environment. Between those who pursue a more phenomenological course that values an expansive range of relative and qualified interpretations on the one hand, and those who choose the more constricted course of literalism and singularity of interpretation on the other, Corrington outlines a mediating interpretive trajectory and drafts his programmatic proposals by recalling and building on the distinctive emphases articulated in the works of such American thinkers as Royce, Peirce, and Emerson.

Second, Corrington shifts the locus of the interpretive task from the individual exegete who attempts to identify and engage the meaning of the text in pertinent isolation to the larger reality of the interpretive community whose very existence is shaped and sustained by the history of identifications and engagements. Reflecting here on the work of the American philosophers, Corrington contends that it is the community which both restrains the primacy of individual experience and perspective, and suggests the criteria by which cogent interpretive decisions can be made. In this way the reality of a living human community becomes the central environment for the hermeneutic task, the very horizon in relation to which interpretations are tested and validated. In Corrington's estimation this represents a clear advance beyond the dialectic of the "fusion of horizons" in which both the interpreting subject and the interpreted object are locked together in the quarantine and subjectivity of privatism.

Programmatically, Corrington's proposals call for a new understanding of horizontal hermeneutics, one which accounts for the larger human communal environment which stands between, and therefore mediates, the individual and his or her macroworld on the one hand and the microworld of the text on the other. Furthermore, such an approach offers to take more seriously both the pluralism that constitutes the American scene and the need to be extricated from the constrictions of a text-centered and language-dominated hermeneutic. The possibilities for biblical interpretation suggested by a theory of community which itself engenders a more vital theory of semiotics, one clearly tethered to both the interpretive community and the world of Spirit-filled nature, are creative and substantial enough that American thinkers need no longer perceive themselves to be circumscribed by the hermeneutical discussions and proposals of the Europeans. Clearly, Corrington has shown in his tightly woven construction that there are sufficient

bases within our own intellectual traditions to enable us to engage the issues of hermeneutic orientation and methodology with new energies.

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Christian Doctrine and Modern Culture (since 1700). By JAROSLAV PELIKAN. Volume 5 of *The Christian Tradition: A History of the Development of Doctrine*. Chicago: The University of Chicago Press, 1989. xlix + 361 pp. $29.95.

In this final volume of his history of Christian doctrine, Pelikan once more exhibits his awesome learning and the ability to bring a knowledge of the whole tradition to bear on any point under consideration. Thus in discussing the eighteenth-century "crisis of orthodoxy" with its rationalism and pietism (chapters 1–3), the nineteenth-century attempts to restate and defend Christian foundations and doctrines (chapters 4 and 5), and the twentieth-century search for wholeness and renewal of the church (chapter 6), the author draws on voices from all across the Christian confessions and moves back and forth easily between current and early and medieval sources. That is a majestic accomplishment, and those of us not so learned or linguistically competent may be particularly grateful for the author's thorough knowledge and incorporation of Eastern Orthodoxy in the treatment at nearly every point.

At the same time, the constant interweaving of citations from distant times and places, though it may support Pelikan's vision of unity in the Christian witness, may also distract and detract from the focus on the period and development primarily in view. The author's matter-of-fact commentary also often leaves it unclear whether he is arguing a case or simply reporting "how it was." So too the ingenious but cumbersome scheme for source identification in the margin (most of the authors quoted are not named in the text) is awkward even for the expert to use. One may add that for the specialist in nineteenth- and twentieth-century thought the list of selected secondary sources seems almost idiosyncratic and undiscriminating.

Further, many of the separations and conjunctions occasioned by Pelikan's organization frequently obscure more than they illuminate: for example, from the treatments of Herrmann (5:180, 184) and Troeltsch (5:290, 294) one would never guess that these two great post-Ritschlian liberals were locked in fundamental dispute; and while an expert reading the text and references (5:219) can see an interesting juxtaposition of Bushnell and Gruntvig, an uninformed reader would miss the significance of this entirely.

More important than such questions, however, or even the question of why Latin American, Asian, and African Christianity do not appear in a work that aims to be inclusive, are two interconnected problems that relate to the character of this volume as a whole. The first is the definition from the outset