

care little about how their actions affect others” (94). Interestingly, he never takes up the extreme of renunciation with respect to sex that is adopted by most Buddhist monastics, who are in my experience a very happy lot. In any case, a philosophical study of happiness requires that hedonism be given a fairer treatment.

The Lost Art of Happiness is a nicely-written, interesting, wide-ranging and thoughtful work for philosophically inclined individuals interested in thinking more about happiness and morality. Readers aiming to expand their thinking about happiness and morality are likely to benefit from Dobrin’s well-rounded approach and engaging style. Within a philosophy class, however, where sharper distinctions are sought and argument is paramount, the book could not serve as a primary text.

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Philosophy in the Middle Ages: the Christian, Islamic, and Jewish Traditions. 3rd ed.

Arthur Hyman, James J. Walsh, and Thomas Williams, eds.

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SEAMUS O’NEILL

Teachers and students familiar with the previous editions of Hyman, Walsh, (and now) Williams’s *Philosophy in the Middle Ages: the Christian, Islamic, and Jewish Traditions* should know what to expect from this newest Third Edition. The volume is by now a classic compendium of texts written by Jewish, Christian, and Islamic philosophers, which is short on commentary but broad in its range of authors and, for the most part, deep in the length and quantity of the selections of works it provides. It is for these reasons that it has been, and should continue to be, a standard for survey courses in medieval philosophy at the university level taught by instructors who focus mainly on primary sources. It is perhaps the most comprehensive one-volume collection of primary texts in medieval philosophy translated into English currently available.

The purpose of this volume has been and continues to be to provide a broad compendium of the medieval philosophical texts of “the major representative thinkers of that period [covering] a wide range of topics, including ethics and political theory as well as the more frequently studied epistemology, metaphysics, and natural theology” (xi). The editors’ “aim in the Third Edition has been to make only modest changes” (ix). In the Preface they point out that “The selection of authors has been left unchanged except for the deletion of a couple of figures whose writings . . . were practically never

assigned” (ix). They have also “drawn on . . . new translations as much as possible,” and have also “expanded somewhat the coverage of ethics” (ix). In this Third Edition, “the introductions to the volume and to each of the sections have been left almost entirely unchanged . . . and the introductions to each thinker have been changed only as necessary to reflect changes in the selections” (ix).

The volume comprises a short introduction, five main sections which include (1) Early Medieval Christian Philosophy, (2) Islamic Philosophy, (3) Jewish Philosophy, (4) Latin Philosophy in the Thirteenth Century, and (5) Latin Philosophy in the Fourteenth Century, and a short select bibliography. Each of the five main sections is prefaced by an introduction of a few pages, which sketches the history of the relevant period. Further, within each section, each author is also given his own introduction ranging between four pages for figures such as Augustine, Ibn Sīnā, and Aquinas, to half of a page in the case of the Pseudo-Dionysius. These introductions contain biographical material and a brief overview of some of the questions and theses explored in the primary texts that follow. In this case, the main virtue of the book is also its limit, in that the vast majority of its 700-plus pages are devoted to the primary texts rather than to commentary. The introduction to the section on Early Medieval Christian Philosophy, for example, is a bit of a whirlwind of events and names, from which, I believe, new students would not gather much. They do often introduce, however, certain figures whose writings do not appear in the present volume, which the keenest student might explore or the specialist instructor might provide by supplement or further classroom instruction.

Each section is organised historically, as is the case with Prentice Hall’s *Philosophic Classics* series, rather than topically, as one finds in the *Medieval Philosophy* volume in Wiley Blackwell’s *Blackwell Readings in the History of Philosophy* series. One’s preference for a particular method over the other would depend upon the particular instructor and how she would organise the course. The first section, Early Medieval Christian Philosophy includes selections from Augustine, Boethius, the Pseudo-Dionysius, John Scotus Eriugena, Anselm, and Peter Abelard. The lengthy selections from six of Augustine’s works appropriately make up the largest section, longer than that of any other thinker in the volume, followed closely by the selections from Aquinas. In addition to selections from two other works by Boethius, this volume also includes the last two books of the *Consolation of Philosophy* in their entirety. The usual selections on Anselm’s ontological argument as well as Guanilo’s “Reply on Behalf of the Fool” are also present. While the selections from Peter Abelard also provide enough material for the student to sink his teeth into and the instructor to expound upon, the selections from both the Pseudo-Dionysius and Eriugena are relatively short.

The introduction to the second main section on Islamic Philosophy is again not particularly helpful to the student. The references to Plato and Aristotle,

as well as to various Neoplatonic doctrines, are essential for understanding many of the questions with which the texts deal, but as they are presented in these short introductions they remain unintelligible to students not already familiar with them. The selection of primary texts, however, is excellent, including portions of the writings of Al-Fārābī, Ibn Sīnā, Al-Ghazālī, and Ibn Rushd. The dialectical and historical progression of the ideas of these figures is on display in this selection of texts.

The section on Jewish Philosophy introduces the student to some less frequently read thinkers from that tradition. Of course selections from Maimonides's *Guide of the Perplexed* are present along with an equally lengthy selection from Hasdai Crescas. The other selections from Saadia, Solomon ibn Gabriol, and Levi ben Gershom, are relatively short and may not be as useful for any in-depth study of these figures.

In the fourth section, Latin Philosophy in the Thirteenth Century, the entirety of Bonaventure's *The Mind's Journey into God* is present, as well as selections from the *Summa* of Aquinas organised according to the treatises on God, Creation, Human Nature, Happiness, Virtue, and Law. As to be expected perhaps, the sections on Aquinas and Augustine are considerably longer than any other selections in the rest of the volume. The complete text of *The Mind's Journey into God* is most welcome, and the present author is in agreement with the editors that the complete text does provide "a more comprehensive look at Bonaventure's distinctive approach to philosophy and theology," than sample selections could offer. (x) Also included is Siger of Brabant's *Question on the Eternity of the World*, and the Condemnation of 219 Propositions.

The fifth and final section, Latin Philosophy in the Fourteenth Century, is dominated mostly by John Duns Scotus and William of Ockham, and perhaps appropriately so. Again, these major figures are well represented, and are accompanied by selections from Nicholas of Autrecourt, Marsilius of Padua, and John Buridan. While the selections representing the more "minor" figures are often relatively short, and thus less useful for in-depth study, overall the selection of texts is excellent. Many of the translations have been updated from the previous edition, though having been taken from other works, the appearance of footnotes, annotations, and references depends on the translation whence a particular text was selected. There is a brief bibliography at the end of the volume, and while short, the editors themselves make no claim to comprehensiveness: "the aim has been to enable students to find major recent contributions to the study of medieval philosophy; fuller bibliographies should be sought in the works cited" (709).

One minor criticism of the volume is that it does not provide any background material or discussion of the Platonism, Aristotelianism, Hellenistic Philosophy, and Middle and Neoplatonism on which all of these texts in their own ways depend. In any class however, one has to start somewhere, yet some of these schools and their doctrines are mentioned in the introduc-

tions, which might leave new students a little lost. A little background or selection of texts, such as what Baird and Kaufmann provide in the various editions of the second volume of Pearson and Prentice Hall's *Philosophic Classics* series, might go a long way towards providing a context and situating students who less and less in today's academic world are required to take courses in any historical progression. The particular selections in Baird and Kauffman's volume, however, though it contains selections from more authors than does this offering by Hackett, are generally shorter, and since Renaissance Philosophy has been added to the Medieval selections since the 5th edition, this particular volume has sacrificed more depth for the sake of historical breadth. The volume under present review provides longer selections from fewer authors, and is larger overall at 724 pages compared to the 560 pages in the *Philosophic Classics* volume.

While it is up the judgement and style of the individual instructor and goals of his particular class whether or not depth is more important than breadth, the present reviewer must point out a more substantial criticism concerning the overall introduction to the volume. I commend the editors' defence of Medieval Philosophy and its relation to faith and religion against the charge that philosophy in this period was "servile" to religion and "its problems raised and decided by theological authority rather than by autonomous reason" (xii). Sadly, in our current age, in which the adjective "medieval" is synonymous with "bad," "cruel," and "backward," students lacking an understanding of the realities of medieval, as well as classical, history and thought require such an explanation. The editors write, "There would be little sense in denying the very close relationship of philosophy and religion during the period covered by this anthology. The question is whether that association really entails such woeful conclusions. To suggest that it does reflects a considerably oversimplified understanding of medieval thought" (xii). In his book on St. Thomas, G. K. Chesterton wrote, "Nobody can understand the greatness of the thirteenth century, who does not realise that it was the great growth of new things produced by a living thing. In that sense it was really bolder and freer than what we call the Renaissance, which was a resurrection of old things discovered in a dead thing. In that sense medievalism was not a Renaissance, but rather a Nascence."

It is disconcerting however, that the editors proceed to justify the inclusion of Islamic and Jewish thinkers by belittling the Christian philosophers. While such a justification might have been more needed when this introduction was originally published, they really need not resort this day and age to the patronizing justification they give for including Jewish and Islamic thinkers in the volume by blithely claiming that the Christians were faced with "more fundamental challenges" than were the former in their attempt to reconcile philosophy and religion. Indeed the very examples from each tradition that follow this claim show that it is false. Why the transubstantiation should present a greater problem to philosophers than the election of

Israel or the eternity of the Qur'an is certainly not explained by the editors. While it is a great virtue of the text that Jewish and Islamic philosophers are appropriately included as representative of medieval thought along with Christian thinkers, there is no need to reduce or criticise the latter to raise up the former. They can and do stand on their own. This comparison is either a criticism that is at worst false and at best requiring evidence, or a patronizing justification which is misleading and strikingly out of place in an introduction to such a volume. Perhaps this otherwise timely and pertinent introduction should be revisited for the Fourth Edition.

Hyman, Walsh, and Williams's *Philosophy in the Middle Ages: the Christian, Islamic, and Jewish Traditions* is an ambitious and successful anthology that provides in one volume mainly of the most important selections from the most influential philosophers of the Middle Ages. Overall it successfully balances range and depth by providing lengthy and substantial selections from a variety of writers. While most appropriate for a broad survey course in Medieval Philosophy, there is certainly enough material provided from most of the figures represented to sustain a fairly substantive in-depth study. Continuing in its tradition, this new Third Edition of *Philosophy in the Middle Ages* will continue to be a standard volume, and while the present reviewer presently uses entire works from a much narrower selection of authors in Medieval Philosophy courses, should I decide to embark upon a broader survey of medieval thought with future students, this is without doubt the text we would use.

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Gilles Deleuze: Affirmation in Philosophy

Jay Conway

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“What would it mean to write on Deleuze in a Deleuzian manner?” (9). Jay Conway poses this question in his Introduction and then sets out the approach he follows in his book, *Gilles Deleuze: Affirmation in Philosophy*. It means one would have to pay attention to the way in which Deleuze's thought escapes traditional classifications and attempts to describe it. It means that Deleuze's concepts cannot be described as simple positions or propositions but as complex movements of thought which embody radical difference and novelty. Finally, it means that such a book would have to be an “actualization” of Deleuze's philosophy that is creative yet still remains faithful to Deleuze.