

BOOK NOTES

In this section we publish short descriptive notices of new books about Peirce or subjects likely to interest our readers. We cannot survey all new publications or prepare critical reviews, so we notice only those books sent by authors and publishers. When available, we reprint notices supplied with the books (often edited and supplemented with text from prefaces or introductions); otherwise we prepare our own brief announcements. Please note: we notice books only if they are sent as review copies to be deposited in the Project library. Prices and ISBNs are given when available.

His Glassy Essence: an Autobiography of Charles Sanders Peirce

Kenneth Laine Ketner.
Vanderbilt University Press, 1998. 416 pp.
ISBN 8-8265-1313-1

This is the first of a planned three-volume life of Peirce; it deals mainly with Peirce's first twenty-eight years and focuses on little-known aspects of his life. Inspired by Walker Percy, who himself was absorbed by the life and writings of Peirce, Ketner adopts a narrative strategy that lets Peirce tell his own early life story. Ketner weaves the voluminous components of an intellectual biography that are scattered throughout Peirce's published and unpublished writings into a novelistic account that reads like a mystery. There is a lot here for the seasoned Peirce scholar as well as for the student and general reader. Some manuscript texts and many letters are published for the first time. Ketner's solutions to some of the puzzles of Peirce's life, while sure to create some controversy, are always fascinating and stimulating. Ketner warns his readers to beware of Peirce's "transforming power" and it seems clear that he hopes his book will be an instrument for the conveyance of that power. Interested readers should give Ketner's book a chance by reading it straight through as it was written, neither skipping the sometimes lengthy quoted passages nor ignoring the thought experiments readers are asked to perform. The book is intended to present Peirce in a new light.

Philosophy in Experience; American Philosophy in Transition

Richard E. Hart and Douglas R. Anderson (eds.)
Fordham University Press, 1997,
xi + 281 pp. \$30.00; \$18.00
ISBN 0-8232-1630-6 (Cloth)
ISBN 0-8232-1631-4 (Paper)

This collection of essays aims to make explicit the transition into which American Philosophy is currently engaged, so as to mark out its place as philosophy enters the twenty-first century. The volume, which appears in the American Philosophy Series, contains thirteen essays, and concentrates on the themes of self, community, meaning, interpretation, and metaphysics. Included with essays by the editors are ones by Thomas Alexander, Gary Calore, James Campbell, Vincent Colapietro, Robert Corrington, Carl Hausman (the introduction), Felicia Kruse, Armen Marsoobian, John Ryder, John Stuhr, and Kathleen Wallace. There is no index.

The Metaphysics of Experience; A Companion to Whitehead's Process and Reality

Elizabeth Kraus
Fordham University Press, 1998 (2nd revised edition), xxi + 200 pp. \$35; \$17
ISBN 0-8232-1795-7 (Cloth)
ISBN 0-8232-1796-5 (Paper)

Kraus refers to her book as a "sherpa guide" to Whitehead's *Process and Reality*. She begins with a presentation of the nature of process philosophy and of the linguistic difficulties surrounding *Process and Reality*. Chapter two presents an overview of Whitehead's initial, non-technical formulation of the philosophy of organism in *Science and the Modern World*. The remainder of the book closely follows the structural divisions of *Process and Reality*, so that it can be read concurrently with it.

The Metaphysics of Experience is not a "Whitehead made easy." Anyone who wants to confront *Process and Reality* still should prepare for some serious climbing. With Kraus as a guide, however, one definitely gets to climb with the best.

Woman Philosophers

Mary Warnock (ed.)
Charles E. Tuttle Co., Inc., 153 Milk Street,
Boston, MA 02109-4809, 1996. xxvii +
301 pp. \$8.50
ISBN 0-460-87721-6 (Paper)

This collection of selections from seventeen women philosophers begins with Ann Conway (1631-1679) and ends with Susan Haack (1945-). Among those included are Mary Wollstonecraft, L. Susan Stebbings, and G. E. M. Anscombe. Peirce scholars will be pleased by the incorporation of The Hon. Victoria Lady Welby.

Warnock's criterion for identifying a woman as a philosopher is concern for matters of significant generality together with being at home among abstract ideas. She takes David Hume as a good example of such a person from mainstream philosophy. Despite his never having held a position as an academician, he passionately confronted the ideas of other philosophers, arguing for his own theories. Warnock argues that the women herein included are philosophers cut from Hume's cloth — generalizing, explaining and arguing rationally.

Also of particular interest is Warnock's parallel chronologies of the lives of women philosophers and of the cultural and historical events. One almost-humorous chronological match, for example is the publication of Susan Haack's *Deviant Logic* (1974) opposite "(1974) Watergate scandal."

Pragmatism, an Annotated Bibliography (1898-1940)

John R. Shook
Rodopi, 1998, xxx + 615 pp. \$ 155
ISBN 90-420-0269-7 (Cloth)

This valuable volume contains no less than 2,794 bibliographical entries (not including reviews), most of which are annotated. The annotations range from three lines to about five pages for James's *The Varieties of Religious Experience*. They also contain references and summaries of reviews of the entry. The book comes with a thorough author and subject index. The former shows that 33 articles by Peirce are included (including reviews); the latter that he is mentioned in only 80 entries/annotations. There are about 90 entries for writings of William James (again including reviews) and he is mentioned in over 250 entries/annotations.

The bibliography comes with an introduction describing the criteria for selection, research method, as well as short accounts of the development of pragmatism in Cambridge, Chicago, Britain, Italy, France and Germany.

Signum um Signum; Elizabeth Walther-Bense zu Ehren

Udo Bayer, Karl Gfesser, and Jukiane Hansen (eds.)
Agis-Verlag, 1997, 383 pp.

A Festschrift dedicated to the seventy-fifth birthday of Elisabeth Walther-Bense, and contains a bibliography of her work. Four essays discuss aspects of Peirce's semeiotics: Gérard Deledalle, "Peirce, Les Catégories et les Signes;" Georg Nees, "Die Blindschleichen, das Eisenerz und die Zeichen;" Frue Cheng, "Neue Darstellung der Zeichenoperationen;" Hariss Kidwaii, "Die Basistheorie der Semiotik und die Kleine 'Matrix;" and, Karl Herrmann in "Anwendung semiotischer Vorstellung zur Erzeugung erkenntnistheoretischer Modelle." Cheng seeks to develop a visual representation of the three operations of the sign (adjunction, superisation, and iteration), by using the Chinese alphabet, Chinese opera, and garbage disposal at subway stations as examples. The paper contains an extensive discussion of Peirce's categories. Herrman begins by regrouping Kant's system in terms of triads, after which he uses these triads to analyze and schematize the reactions of Fichte, Schelling, Hegel, and Marx to the Kantian philosophy.

BOOK NOTES (cont.)

Irreversibility and Evolution in Peirce's Cosmology

Andrew S. Reynolds. Ph.D.
Dissertation. University of Western
Ontario, 1997

This dissertation explores Peirce's attempts to explain irreversible processes and the evolutionary development of complexity and order within the universe as a whole. It uncovers two distinct models of irreversible behavior in Peirce's thinking. One is based upon the law of large numbers of probability theory and statistics; the other, which is better known in Peirce scholarship, is called by Peirce the law of mind or, equivalently, the law of habit. Both of these models describe a type of teleological process. That which is described by the law of large numbers is a comparatively weak stochastic telos. The law of habit involves a much stronger notion of final cause characteristic of conscious and deliberate goal-seeking behavior. Peirce's attempts to explain how the stronger version arises from the weaker version is investigated, with special attention being paid to his attempt to give a molecular theory of protoplasm based upon the principles of the statistical mechanical theory of matter.

The claim is made that the two distinct models of evolutionary phenomena found in Peirce's cosmological theory are in tension with one another. This tension is formulated here as two separate problems: a problem of redundancy and a problem of incompatibility. Moreover it becomes apparent that there is related ambiguity in Peirce's thinking about the evolution of natural laws. While the law of large numbers seems suitable as an explanation of law in the sense of a mere statistical uniformity, it has definite shortcomings as an account of the growth of dynamical (i.e. causal) law. For this topic the law of habit naturally suggests itself as a superior hypothesis. Yet Peirce never makes the distinction between the two models explicit and even appears to offer both as accounts of the very same phenomena. In summary, Peirce apparently failed to realize that he was relying upon two distinct models and so was unaware of the difficulties which their combination entails.

Logik, Mathesis universalis und allgemeine Wissenschaft; Leibniz und die Wiederentdeckung der formalen Logik im 19. Jahrhundert

Volker Peckhaus
Akademie Verlag, Berlin, 1997, 412 pp.
ISBN 3-05-003111-5 (Cloth)

This masterful treatise centers exactly on the topic expressed in its subtitle: Leibniz and the re-discovery of formal logic in the nineteenth century. It addresses the

bridging role that Leibniz's view of a *mathesis universalis* played in the second half of that century in the face of the dramatic progress exhibited in science and mathematics. It argues that the changes in logic through this time were prepared for by changes in philosophy and mathematics. The account begins with the early treatments of Leibniz by C. Wolff, J. H. Lambert, and G. Ploucquet and sets the stage for the post-Hegelian context in which the key two-volume Erdmann edition of Leibniz's works appeared in 1839 and 1840. The heart of the work is the study of Boole, Jevons, and Schröder. Schröder in 1877 credited Leibniz with having foreshadowed the logical calculus that was getting underway at this time. Thus the turn of the century saw a major re-treatment of Leibniz's work, principally by Louis Couturat, that made explicit the presence of Leibniz's spirit in the latest developments. Peckhaus brings out fundamental connections in Schröder's work to mathematics—in particular "absolute algebra"—and thereby counters the common historical view that the algebra of logic of Peirce and Schröder had no essential connections with mathematics. The view of Peirce given by Peckhaus is essentially the view as seen through Schröder. There are only passing references to Peirce's works and Schröder's remark about the abstractness of Peirce's "Algebra of Logic" (1885)—"sehr abstrus anmutenden Abhandlung" (p. 279)—stands without further comment as the only hint of why Peirce does not figure more prominently in this history.

Pragmatism as a Principle and Method of Right Thinking. The 1903 Harvard Lectures on Pragmatism, by Charles Sanders Peirce

Patricia Ann Turrissi, ed.
State University of New York Press,
Albany, 1997. xi + 305 pp.
ISBN 0-7914-3265-3 (Cloth)
ISBN 0-7914-3266-1 (Paper)

The philosophical significance of the 1903 Harvard Lectures can hardly be overstated. Peirce was unable to publish them when he was alive, and, until Turrissi's edition, the fifth volume of the *Collected Papers* was for about sixty years the only textual source scholars could conveniently access. The lectures represent a considerable editing challenge, for many of them exist in several drafts, and Peirce kept revising them until the last second before presentation. What to publish and how to edit it constitute two very difficult practical questions, and they allow for different strategies. It had long been known that the CP text did not do sufficient justice to the lectures, and so Turrissi's

answer to the challenge deserves a warm welcome, and indeed much scholarly gratitude. She decided to publish as much as was feasible, as a result of which we have the pleasure of being able to read three of the drafts of lecture 2, for instance. Unlike their more recent publication in *Essential Peirce 2*, Turrissi tried to reproduce the lectures as Peirce actually delivered them, and she thus relegated most of the passages Peirce skipped for lack of time into the notes instead of restoring them into the running text. Her edition begins with an introduction that ably explains the historical circumstances of the organization of the lectures. An 80-page long commentary follows, in which Turrissi moves from one lecture to the next exploring various Peircian philosophical themes. The lectures themselves take up about half the book and are textually quite reliable. Most of the endnotes consist of additional Peirce text. The work ends with a good conceptual index.

The Quest for Reality: Charles S. Peirce and the Empiricists

Cornelis de Waal, Ph.D. Dissertation.
University of Miami, 1997.

Locke's, Berkeley's, and Peirce's conceptions of reality are analyzed, using Peirce's distinction between nominalism and realism as a guideline. These three authors are chosen, first, because Peirce declares for realism in his 1871 review of Berkeley and does so in opposition to both Berkeley and Locke, and second because Peirce's criticism of nominalism runs roughly parallel to Berkeley's criticism of Locke. It is shown that all three conceptions of reality are hypotheses, which provides the criteria to compare and evaluate them: the hypothesis must be either required, or at least useful, for explaining the origin and regularities of those ideas that are not of our own making. This leads to the following result: Locke's conception of reality fails on both counts. Berkeley's alternative, though also not required, is explanatory, but as it appears, this results entirely from a strong presupposition that does all the explaining for him. It is further shown that his approach is based on a denial of matter that is untenable, and that it ultimately fails for the same reasons as Locke's. Peirce's view of reality as the object of a final opinion, though not required either, can be defended as being explanatory, but needs some modification, since some things will be real but not part of the final opinion. This leads to a new conception of reality, called the hypothesis of hypothetical realism, by way of a conclusion. This hypothesis is explanatory, and is safe from the criticisms raised against the previous conceptions.

BOOK NOTES (cont.)

Pragmatism: a Reader

Louis Menand, ed.

Vintage Books, 1997. xxxiv + 522 pp.
\$16.00.

ISBN 0-679-77544-7 (Paper)

Thanks to Louis Menand, we now have a thick new collection of seminal writings on pragmatism that begins with Peirce's 1868 "Consequences" paper—but only with a mere fragment of it where Peirce outlines his new program for philosophy—and that carries us forward well into the 1990s with selections from Richard Posner and Richard Poirier, and with a chapter called "The Future of History" by Joyce Appleby, Lynn Hunt, and Margaret Jacob. Peirceans will be disappointed with Menand's treatment of Peirce in his introduction where Peirce's role in the pragmatist movement is undervalued, but they will be amused to find that Menand's selections from Peirce's writings undermine his argument. For balance, teachers using Menand's book may want to assign H. S. Thayer's introduction to his 1970 collection on pragmatism. Overall, Menand's selections are excellent, clearly the result of some careful thinking, although the great leap forward from Mead to Rorty skips the entire development of pragmatism within modern analytic philosophy. It is noteworthy that Menand presents pragmatism as a vital force in contemporary culture and it is gratifying that his book has been published in such an accessible and respected series.

"We Pragmatists . . .": Peirce and Rorty in Conversation."

Susan Haack. *Partisan Review* (1997), pp. 91-107

In a fanciful moment one might muse, "Ah, if only Charles Peirce and Richard Rorty could be brought together to discuss philosophy and, more specifically, pragmatism—and we could witness their conversation!" Thanks to Susan Haack this conversation *has* taken place and is now in print for our pleasure and instruction. With herself as the astute and timeless interviewer, she has resurrected Peirce to debate Rorty in a lively and sometimes acid give and take. While we must confess that there is some make-believe in the mix, she has put no words in their mouths and has managed skillfully to convey the very spirit one might expect. This is a gem for classroom use. Haack's "Conversation" also appeared in *AGORA: Papeles de Filosofía* (1996) pp. 53-68 [ISSN 0211-6642] and in her recent book, to be noticed in our next issue, *Manifesto of a Passionate Moderate; Unfashionable Essays* (Chicago 1998), pp. 31-47.

The Rule of Reason; The Philosophy of Charles Sanders Peirce

Jacqueline Brunning and Paul Forster (eds.)
University of Toronto Press, 1997,
x + 316 pp. \$ 80.00; \$ 24.95
ISBN 0-8020-0829-1 (Cloth);
ISBN 0-8020-7819-2 (Paper)

The Rule of Reason is an excellent collection of essays with a slight accent on logic. Jaakko Hintikka discusses Peirce's place in the history of logical theory, Isaac Levi directs attention to the relation between inference and logic, Helmut Pape discusses Peirce's search for a logic of mental processes, and Robert Burch and Jay Zeman each make important contributions to existential graphs. The collection further contains papers by Sandra Rosenthal (derivation of the categories), Richard Robin (the proof of pragmatism), Paul Forster (indeterminism), Carl Hausman (the origin of interpretation), Christopher Hookway (sentiment and self control), Douglas Anderson (political dimensions of fixing belief), Susan Haack (the first rule of reason), Vincent Colapietro (the deliberative subject), and Tom Short (hypostatic abstraction). The collection comes with a very good introduction, and is dedicated to the memory of David Savan. There is no index.

William James, Charles Peirce, and American Pragmatism.

(The Audio Classics Series: The World of Philosophy.)

Nashville, Tennessee: Knowledge Products, 1996. (Box 305151, Nashville, Tennessee 37230).

Two audio cassettes. 2.5 hours.

This audio recording turns out to be much more fun to listen to on a long car journey than one might think. First this introduction to the origins of pragmatism, though prepared by professors, is actually delivered by people pleasant to listen to. Lynn Redgrave, the narrator, pauses on many occasions to let other voices render the original writers. The unidentified portrayer of Peirce brings out the fact that much of his writing does have to be delivered out loud in a certain authoritative, if not demanding, tone in order to parse it meaningfully. There are equally distinctive and seemingly true-to-life voices of others, including James, Dewey, Morris Cohen, Max Fisch, William Kingdon Clifford, and H.S. Thayer. Starting with the squirrel anecdote ("Does the man go round the squirrel or not?"), this two-and-a-half hour presentation moves from Peirce, through the differences with James, to a synthesis in Dewey. No background in logic or mathematics is needed; the main purpose is to convey just why this American philosophy is important for anyone who wishes to think about thinking. There seems to be a slight favoritism

shown to James to the extent that he comes across as somewhat more humane than Peirce, but the script, prepared by James Campbell and edited by John Lachs and Wendy McElroy, is generally a balanced and edifying production. This audio presentation would provide a lively and useful introduction to a course on pragmatism.

The Continuity of Peirce's Thought

Kelly A. Parker.

Vanderbilt University Press, 1998, xvi + 268 pp., \$ 39.95

ISBN 0-8265-1296-8 (Cloth)

In this book Parker shows how the principle of continuity functions in phenomenology and semeiotic, two of the philosophical sciences—the ones most examined by Peirce—that mediate between mathematics and metaphysics. Parker does a very good job in showing how Peirce's studies in mathematics shape his metaphysics. The book begins with an outline of Peirce's architectonic philosophy and an analysis of Peirce's views on the nature of mathematics. Next he compares Peirce's concept of infinitesimals with that of Cantor, and shows how and for what reasons Peirce disagrees with him. In the following three chapters Parker discusses Peirce's phenomenology and semeiotic. The concluding chapter contains a discussion of Peirce's scientific metaphysics. Parker's book is partly intended as an introduction into Peirce's philosophy. This makes Peirce's notion of continuity, which is difficult to grasp, more accessible, especially for readers without a background in mathematics. Parker succeeds well in showing the systematic character of Peirce's philosophy.

The Role of Pragmatics in Contemporary Philosophy

Paul Weingartner, Gerhard Schurz, Georg Dorn (eds.)

Contributions of the Austrian Ludwig Wittgenstein Society, vol. VI, bd. vi, 1997, pp. 51-1064.

Two of the ninety papers for 20th international Wittgenstein Symposium in Kirchberg am Wechsel, 1997, on the role of pragmatics in contemporary philosophy, address Peirce. In "Peirce's Rejection of the Unknowable as a common ground for Pragmatists" (598-603), Gianmatteo Mameli argues that Peirce's definition of reality as potential intelligibility can be seen as the common ground for all pragmatists, and that the pragmatist vs. antipragmatist controversy amounts to the question whether it makes sense to think there are truths that are in principle inaccessible to intelligent minds. In "Peirce, Putnam und die Wahrheit" (876-882), Richard Schantz shows that Putnam's internal realism can be seen as a continuation of Peirce's epistemic conception of truth.

BOOK NOTES (cont.)

Hermann Günther Grassmann (1809–1877):
*Visionary Mathematician, Scientist and
Neohumanist Scholar*

Gert Schubring, ed.
Boston Studies in the Philosophy of
Science, vol. 187.
Kluwer Academic Publishers, Dordrecht,
1996, xxix + 359 pp.
ISBN 0-7923-4261-5 (Cloth)

Peirce was typical of those mathematicians and logicians who discovered the genius of Hermann Grassmann only in the 1870s, late in Grassmann's life. He saw a number of ideas of his own and his father's anticipated by Grassmann's work from the 1840s. This conference collection treats the many aspects of Grassmann's wide-ranging contributions to crystallography, colorimetry, and linguistics, as well as to mathematics. It also brings to the fore the even less-well-recognized work of his brother Robert in logic. For the most part Peirce is mentioned only in passing in a few papers, notably in Ivor Grattan-Guinness, "Where does Grassmann fit in the history of logic?" (pp. 211–16) and in Volker Peckhaus, "The influence of Hermann Günther Grassmann and Robert Grassmann on Ernst Schröder's algebra of logic" (pp. 217–27). Peirce plays a prominent and unusual part, however, in the paper by the Danish professor of engineering Ole Immanuel Franksen, "Invariance under nesting—an aspect of array-based logic with relation to Grassmann and Peirce" (pp. 303–35). Franksen presents aspects of his pioneering work in applying Trenchard More, Jr.'s theory of nested arrays to a formalization of logic and using this in technological applications. One of the key concepts is here developed using Peirce's detailed presentation of the matrix representation of quaternions as given in his letter to (of all people!) William James, 26 February 1909 (Eisele, *New Elements of Mathematics*, III/2, pp. 836–66).

*The Philosopher of Free Religion; Francis
Ellingwood Abbot, 183–1903.*

W. Creighton Peden
Peter Lang, 1992, 207 pp.
ISBN 0-8204-1747-5 (Cloth)

An intellectual biography in which Peden portrays Abbot as a radical Janus figure in the American Freethought tradition. The first chapter covers Abbot's early years, including his time as a student at the Harvard Divinity School, and what Peden calls his religious crisis. After a discussion of Abbot's early philosophy, Peden attends to the period when Abbot was editor of *The Index*. The book concludes with a discussion of the years after 1880, in which Abbot returns to graduate school at Harvard and writes his *Scientific Theism*, a book that greatly impressed Peirce. Peden's biography contains no name or

subject index, but gives an extensive bibliography of Abbott's work.

Beyond the Psychoanalytic Dyad; Developmental Semiotics in Freud, Peirce and Lacan

John P. Muller
Routledge, 1996, ix + 230 pp.
ISBN 0-415-91068-4 (Cloth)
ISBN 0-415-91069-2 (Paper)

Drawing upon the relation between Lacan's registers of experience (the imaginary, the symbolic, and the Real) and Peirce's categories, Muller seeks to employ Peirce's triadic structure of the sign to recover Lacan's notion of the Real (capitalized by the author), a notion he believes Lacan interpreters find particularly difficult to come to grips with (p. 8). It must be said that it is not altogether clear how this works. The Real, Muller argues, corresponds with Peirce's category of firstness (p. 32). This suggests that "beyond the psychoanalytic dyad" advocates a reinstatement of firstness as a basic category. Secondness, Muller argues, is governed by the imaginary register, and thirdness by the symbolic register (*ibid.*). However, in his rather vague conclusion, Muller suggests that his view avoids dichotomic thinking by taking into account also Peirce's category of *thirdness*, not firstness. Muller's main source of inspiration remains the work of Lacan, and his discussion contains many examples drawn from empirical research, especially with young children. Despite his rather cursory discussion of Peircean semeiotics, this makes the book a valuable read.

The Philosophy of C. S. Peirce

Risto Hilpinen, ed. *Synthese*, Vol. 106, No. 3,
1996, pp. 299–430.

This special volume of *Synthese* contains four papers on Peirce, and an extensive review by Tom Short of the first five volumes of the *Chronological Edition*. Joseph Brent begins with an autobiographical sketch of the Peirce biographer, after which he elaborates upon some aspects of Peirce's life. Randall Dipert examines iconicity, representation, and resemblance in the light of Peirce's theory of signs, Goodman's views on resemblance, and modern philosophies of language and mind. Finally, Robert Schwartz opposes the tendency in studies of mind to assume that the properties and principles of linguistic forms of representation must also hold for forms of thought. In his review article, Short uses the chronological presentation of Peirce's ideas as found in the *Chronological Edition* to challenge Max Fisch's well-known account of Peirce's progress from nominalism to realism.

Pour une pragmatique de la signification

Jean Fiset
XYZ éditeur, Montréal, Québec; coll.
"Documents", 1996, 299 pp. (in French)
ISBN 2-89261-165-2 (Paper)

How can we apply Peirce's semeiotic to literary analysis? Fiset's book is an excellent and highly suggestive exploration of that difficult question. The first of three parts establishes the theoretical ground with an original discussion of some "elementary" semiotic concepts. These include semiosis in relation to text, interpretance and interpretation in relation to pragmatistic foundations, and representamen/sign/ground, a controversial trilogy among Peirce interpreters (Fiset tries to do justice to all three terms, with a distinctive, Savan-inspired, preference for "ground"). The second part explores the variable connections between signs and objects, with much help from weathercocks and sunflowers. In the midst of many fascinating moves, Fiset subjects the Peircean analysis of representation to the powerful test of non-figurative art (where iconicity is found to be a key element), and he illuminates the process of signification with a penetrating analysis of passages from Jung, Andersen, and Dostoyevsky, among others. The third part offers a rich discussion of iconicity (icons and hypoicons), metaphor, enlarged sign, and movement of thought, with constant illustrations from and confrontations with the work of poet and painter Saint-Denis Garneau. This important book ends with an able translation of seventeen essential fragments extracted for the most part from the *Collected Papers*, plus a translation of an interesting letter from David Savan to the author. There is a bibliography, but no index.

The Thought and Character of William James

Ralph Barton Perry.
Vanderbilt University Press, 1996,
xvii + 402.
ISBN 0-8265-1279-8 (Paper)

This is a new paperback edition of Perry's classic biography of William James, which originally appeared in 1935. It should be noted, however, that, although there are no signs of this on the cover, this is actually a reprint of the *abbreviated* edition of 1947. Despite more than half a century of James scholarship after the appearance of the book, this biography remains a work of considerable value. The biography is thorough, well written, and allows James to speak for himself through many letters and related documents. The new edition comes with an introduction by Charlene Haddock Seigfried.

BOOK NOTES (cont.)

Claves del Pensamiento de C.S. Peirce Para el Siglo XXI

Jaime Nubiola (ed.)

Anuario Filosófico, vol. XXIX, no. 3, 1996, pp. 1131–1440, \$15.

ISSN 0066-5215

A selection of Spanish essays with short English summaries at the beginning of each paper. The selection begins with a Spanish translation of Walker Percy's Jefferson Lecture. This is followed by a historical section: Mauricio Beuchot (Mexico) studies a central aspect of Peirce's relation with the Schoolmen; Eduardo Forastieri-Braschi (Puerto Rico) draws a relation between Peirce and Baltasar Gracian; Carlos Ortiz de Landazuri (Navarra), following Apel, studies the move from Kant to Peirce; Uxia Rivas (Santiago) discusses the links between Peirce and Frege; Gregory Pappas (Texas) discusses Peirce's affinity with Ortega y Gasset on the issue of basic beliefs; and Moris Polanco (Bogota) gives an account of some links between Peirce and Hilary Putnam.

The historical section is followed by a more systematic one: Gonzalo Genova (Navarra) discusses the three types of inference; Fernando Andacht (Montevideo) the place of the imagination in semiotics; and Armando Fumagalli (Milan) the role of the index in Peirce's philosophy.

The third section explores the reception of Peirce and the influence of his thought. Wenceslao Castañares (Madrid) and Guy Debrock (Nijmegen) study the use of Peirce's thought for the development of communication and information theories; Toni Gomila (La Laguna) for the foundation of cognitive science; and Joan Fontrodona (Barcelona) for management theory. With regard to linguistics, Carmen Llamas (Navarra) gives an account of the reception of Peirce's thought in Spanish linguistic studies, and Dinda Gorlée (Amsterdam) applies some of Peirce's ideas to translation. The collection is concluded with Susan Haack's (Miami) "The Ethics of the Intellect," and a partial translation into Spanish of MS 1334 of 1905 by Sara F. Barrena. Copies of the volume can be ordered at: *Anuario Filosófico*, Edificio de Bibliotecas, Universidad de Navarra, E-31080 Pamplona, Spain.

The Collected Essays of Francis Ellingwood Abbot (1836–1903), American Philosopher and Free Religionist

W. Creighton Peden and Everett J. Tarbox, Jr. (eds.).

The Edwin Mellen Press, 1996, 4 Vols, 407 + 445 + 485 + 453 pages, \$109.95 each, ISBN 0-7734-9007-8 (Vol. 1); 9009-4 (Vol. 2); 9011-6 (Vol. 3); 9013-2 (Vol. 4). (Cloth)

The four volumes, which appear in the *Studies in American Religion* series, contain 169 of Abbott's essays, which is about a fourth of the number of essays listed in the bibliography. The order of the papers is alphabetical. Volume 1 contains Ace-Dem; volume 2 Des – Is; volume 3 Jes-Pub; and volume 4 Pur-Wor. Volume 4 also contains a letter from Max Müller and one from Mr. Wasson. Most of the papers are contributions Abbott made to *The Index* while he was editor of the journal. The first volume contains a 21-page introduction into Abbott's life and work, which is reprinted in each subsequent volume. The introduction is written by Peden, who also authored *The Philosopher of Free Religion; Francis Ellingwood Abbot, 1836–1903* (Peter Lang, 1992). This collection makes accessible an important set of writings of a philosopher who is known to have influenced Peirce.

Process Metaphysics; An Introduction to Process Philosophy

Nicholas Rescher.

State University of New York Press, 1996, vii + 213pp. \$ 12.95

ISBN 0-7914-2818-4 (Paper),

This is an accessible and compact exposition of process philosophy. Rescher begins with a brief historical background running from Heraclitus to Wilmon Sheldon (1875–1981). One section is devoted to Peirce, where it is noted that his leading metaphysical ideas (tychism, spontaneity, synechism) are all fundamentally processual and that Peirce's pragmatism endows his theory of truth and reality with the dynamical aspect characteristic of process thought. Next, Rescher discusses the basic ideas of process philosophy and the relation between processes and particulars and universals respectively. The remainder of the book is devoted to applications in the philosophy of nature, logic, epistemology, scientific inquiry, and theology. The book concludes with a synopsis of process philosophy and a discussion of its legitimacy.

Science and Religion in Charles S. Peirce

Rolando T. Panesa

Dissertation, University of Navarre, 1996, ix + 501 pp.

Panesa begins by describing the person of Charles Peirce within the context of his cultural background. Next he discusses Peirce's pursuit of giving a scientific basis to philosophy. The third part of the dissertation deals with Peirce's conception of God, his religious thought, and his idea of community and Church. Panesa next discusses how Peirce's scientific inclinations and his religious beliefs come together. In this he analyzes Peirce's mystic experience and the shift in his position on transsubstantiation. The dissertation is concluded with a discussion of the similarities between Peirce's views on the relation between science and religion and the views expressed in Vatican II.

The New England Transcendentalists.

A Bride Howard production for Films for the Humanities & Sciences. (27 minutes, color)

Filmed in Concord, Massachusetts, principally at Walden Pond, this video exhibits an attractive nature setting conducive to conveying the transcendentalist message. The featured transcendentalists are Ralph Waldo Emerson, Margaret Fuller, and Henry David Thoreau, and while the presentations of their views are brief they are effective. In addition to its fine setting, the video includes some excellent portrayals and effective readings. Readings from Emerson include passages from "Self-Reliance" and "Nature"; from Fuller, *Women in the Nineteenth Century*; and from Thoreau, *Walden and Civil Disobedience*. Generally, the video focuses more on the lives of the transcendentalists and on their literary contributions than on philosophy, but the transcendentalists' focus on individual life as the ground for social reform is clearly conveyed, as is their sense of mission in transforming their Puritan heritage into something more suitable for the new America. Peirceans who view this video may be reminded of Peirce's remark that he supposed he might have contracted in his youth some bacilli of transcendentalism which, after long incubation, began to infect him in later years. One of the unifying ideas of transcendentalism, that some truths must be perceived instinctively rather than sensually, is a likely candidate.

A General Introduction to the Semeiotic of Charles Sanders Peirce

James Jakób Liszka.

Indiana 1996. xi + 151 pp.

ISBN 0-253-33047-5 (Cloth).

Here is a welcome book. There has long been a need for an account of Peirce's theory of signs that (1) sticks as close as it can to Peirce's view of things, (2) treats the full scope of semeiotic, including speculative rhetoric, and (3) is suitable for the classroom. Liszka's book fills the bill and more. In addition to meeting these conditions, Liszka has added thirty pages of notes in which he treats, or at least raises, many of the unsettled questions about Peirce's theory. This will no doubt be *the* introduction for some time to come.

BOOK NOTES (cont.)

Classic American Philosophers

Max H. Fisch, ed.
 Fordham, 1996. xiii + 501 pp.
 \$30.00 cloth, \$17.00 paper.
 ISBN 0-8232-1657-8 (Cloth)
 ISBN 0-8232-1658-6 (Paper).

This is a slightly updated reprint of the much-acclaimed 1951 collection by Fisch. His general introduction is a masterpiece still of immense value for students of American philosophy. Six philosophers are treated with key selections from their writings and with separate introductions by the section editors: Peirce with an introduction by Arthur Burks; James with an introduction by Paul Henle; Royce with an introduction by Otto Kraushaar; Santayana with an introduction by Philip Rice; Dewey with an introduction by Gail Kennedy; and Whitehead with an introduction by Victor Lowe. This is the book that launched American philosophy as a vital field of study. It remains one of the best anthologies for college courses in classic American philosophy. The Fordham edition is from the American Philosophy Series started by Vincent Potter and now edited by Vincent Colapietro. It was prepared for Fordham by Nathan Houser, who adds a short preface and who made corrections as indicated by Fisch.

The American Pragmatists: C. S. Peirce, William James, John Dewey

A BBC production for Films for the Humanities & Sciences. (43 minutes, color)

In this program, Columbia University professor Sidney Moranbesser discusses classic American pragmatism with Bryan Magee. In lively dialog, Moranbesser and Magee debate the distinguishing features of the pragmatic thought of the principal pragmatists, Peirce, James, and Dewey, and reflect on the characters of these three great philosophers. Emphasis is placed on Peirce's fallibilism and his idea of truth as the final opinion of a community of inquirers; on James's idea of truth as contextualized by useful or satisfying conceptual schemes; and on Dewey's rejection of the spectator view of knowledge and on his theory of inquiry as the attempt to acquire warranted beliefs. Moranbesser and Magee conclude rather abruptly with a brief discussion of Dewey's views on education. Although mainly a "talking heads" video—with occasional still photographs of the philosophers being discussed or of book covers—it is a good production and well-worth showing in a course on pragmatism or American philosophy.

Rorty & Pragmatism, The Philosopher Responds to His Critics

Herman J. Saatkamp, Jr.
 Vanderbilt University Press, 1995,
 xvi + 258 pp.
 ISBN 0-8265-1263-1 (Cloth)

A nice collection of nine essays. Two of them are written by Rorty, and each of the others is followed by his often revealing response. Peirce is most extensively discussed by Richard Bernstein ("American Pragmatism: The Conflict of Narratives"). Rorty himself gestures to Peirce in the replies to his former thesis advisor Charles Hartshorne's "Rorty's Pragmatism and Farewell to the Age of Faith and Enlightenment," and to Susan Haack's "Vulgar Pragmatism: an Unedifying Prospect." In the first he confesses to having been more impressed by the Peirce of "Evolutionary Love" than by the Peirce of "The Logic of Relatives;" and in the second he briefly presents his view on "The Fixation of Belief" and opposes it to Haack's. The collection further includes essays by Thelma Lavine, James Gouinlock, Allen Hance, and Frank Farrell. The volume comes with a helpful introduction by Herman Saatkamp and contains a good index.

Pragmatism, Reason, & Norms; A Realistic Assessment

Kenneth R. Westphal (ed.)
 Fordham University Press, 1998,
 xiv + 353 pp. \$39.00; \$19.95
 ISBN 0-8232-1818-x (Cloth), ISBN 08232-1819-8 (Paper)

The essays in this collection all address the philosophy of Frederick L. Will (1909-), a colleague of Max H. Fisch at the University of Illinois. Their central theme is the discussion of norms and social practices both in epistemology, and in moral and social philosophy. The authors address issues in epistemology (realism, perception, testimony), logic, education, foundations of morality, philosophy of law, the pragmatic account of norms and their justification, and the pragmatic character of reason itself. The collection is a valuable addition to *Pragmatism and Realism*, a collection of Will's essays which is also edited by Westphal and appeared last year (Rowman & Littlefield, 1997).

La renovacion pragmatista de la filosofia analitica (The Pragmatist Renewal of Analytic Philosophy)

Jaime Nubiola
 Ediciones Universidad de Navarra, Pamplona (Spain), 1996 (2nd. edition), 132 pp.
 ISBN 84-313-1402-8

Contrary to what is often stated about the end of analytic philosophy, in this book Nubiola argues that the views of the later Wittgenstein and the rediscovery of Charles S. Peirce have been key elements in a renewal of the analytic tradition. Following mainly the lines suggested by Hilary Putnam, this renewal has a strong pragmatist flavor, which encourages the unity of philosophy and the responsibility of philosophical work. In contemporary philosophical reflection, a multilateral approach to the understanding of language and of our communicative practices has taken the central place formerly held by logic.

THE MYSTERY OF ARISBE

On Peirce's 159th birthday, 10 September 1998, the National Park Service held an open house to celebrate the completion of a four-year renovation of Arisbe, Peirce's Milford, Pennsylvania home. Joseph Brent delivered the main address to Park Service employees, local dignitaries and historians, and a few Peirce scholars who made their way to Milford for the ceremony. Although not a restoration, the Park Service attempted to maintain the character of Peirce's long-time domicile. Arisbe now houses the Research and Resource Planning Division of the Delaware Water Gap National Recreation Area. It is a tribute to Peirce that his home is the site of ongoing scientific work. Although no part of Peirce's home was reserved for a museum or memorial, visitors will be welcomed. Perhaps in the future the conference room, which occupies the place of Peirce's study, can be restored and used for Peirce Society gatherings. PEP contributed a copy of Peirce's quincuncial map for display at Arisbe.

This attention on Peirce's home provides an occasion to reflect on the mystery of its name. Why did Peirce choose to name his house

Arisbe, known principally as an obscure city in the Troad, near Abydos? Max Fisch explored different possibilities, having to do with the occurrences of the word in the *Iliad* and a connection with Arisbe the woman, the first wife of Priam; but what Fisch came to regard as the most significant was the fact that Arisbe was a colony of Miletus, the home of the first philosophers of Greece who first had sought the *Archê*, the First Principle of all things. "Of Peirce's three categories, it was Firstness that had given him the greatest difficulties, and it was only when Epicurus had helped him to a partial solution of them that he was ready to join the Greek cosmologists, and that his Arisbe too became a colony of Miletus."

Alan J. Iliff has speculated that "Arisbe" was an allusion to a passage from Book 9 of the *Aeneid*, in which Aeneas's besieged son Ascanius promises to reward two of his companions with two well wrought bowls Aeneas had taken when he conquered Arisbe, if only they could find Aeneas and bring him to their rescue. "The death of Peirce's father was not only personally devastating to