

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.

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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.