

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