number of essays on the relationship between Edwards’s writings and those of other major religious and philosophical figures, including Solomon Stoddard, Thomas Shepard, George Berkeley, and William James. Part III concentrates on the nineteenth-century reception of Edwards at Yale, at Oberlin College, among evangelical women during the Second Great Awakening, and by Edwards A. Park, the great popularizer of the New England Theology.

American Ethics: A Source Book from Edwards to Dewey
G.W. Stroh and H.G. Callaway (eds.)
ISBN 0-7618-1826-X (paper), $42.00

American Ethics contains a large selection of original texts, running from Roger Williams (1603?–83) to William Frankena (1908–94), that is well suited for university courses in ethics, including introductory courses. The texts are generally short, often under ten pages, and each text is preceded by a short introduction. The book is divided into six sections: (1) Puritanism, Liberty of Conscience, and the Religious Background; (2) Enlightenment and Natural Rights; (3) Transcendentalism and Human Dignity; (4) Pragmatism, Evolution, and Humanism; (5) Idealism, Evil, and Prejudice; (6) Naturalism, Science, and Society. Each section opens with a short introduction and closes with discussion questions and suggestions for further reading. Not surprisingly, American Ethics contains little Peirce; it includes segments of “What Pragmatism Is” and “Evolutionary Love,” making up 13 of the circa 500 pages.

Zeichen deuten auf Gott: Der zeichen-theoretische Beitrag von Charles S. Peirce zur Theologie der Sakramente
Martin Vetter
ISBN 3-7708-1119-4

Within the theology of the sacraments there is a long-standing tradition to interpret the sacraments as signs (e.g., Martin Luther and Huldreich Zwingli). The aim of Vetter’s study is to continue in that tradition by reinterpreting the twentieth-century German theology of the sacraments in terms of Peirce’s semeiotic. Vetter concentrates his study largely upon the views of Karl Barth, Paul Tillich, and Wolfhart Pannenberg, but draws attention also to the views of Wilfried Härtle and Hermann Deuser. The application of Peirce’s semeiotic to the theology of the sacraments follows an in-depth exposition of Peirce’s semeiotic and its position within Peirce’s thought.

The Economic Mind in America: Essays in the History of American Economics
Malcom Rutherford (ed.)
ISBN 0-415-13355-6 (cloth), $90.00

This anthology explores the variety of American economics and gives American economics a place of its own, as distinct from its European roots. The volume contains seventeen papers, one of which is devoted exclusively to Peirce. This paper, written by James Wible, concentrates on Peirce’s economic reasoning in his 1901 methodological essay “On the Logic of Drawing History from Ancient Documents, Especially from Testimonies” (EP2, sel. 8). Part IV, “Institutional Economics,” is devoted entirely to Thorstein Veblen, once a student of Peirce. The last paper in this section, written by Philippe Broda, compares Veblen with the pragmatist economist John R. Commons, who in chapter 4 of his 1934 Institutional Economics discussed Peirce’s pragmatism, comparing it to the views of Hume.

Radical Pragmatism: An Alternative
Robert J. Roth, S.J.
ISBN 0-8232-1851-1 (cloth), $35.00
ISBN 0-8232-1852-X (paper), $18.00

Can pragmatism and classical religion be reconciled? Following the lead of William James in his Radical Empiricism, Roth argues that contemporary pragmatists can further radicalize the notion of experience to accommodate classical spiritual and religious perspectives on knowledge, morality, God, religion, and personhood. Roth discusses the pragmatic views of Peirce, James, and Dewey, and appeals to the thought of Pierre Teilhard de Chardin to build his bridge between pragmatism and religion. Peirceans will find especially interesting Roth’s Emersonian reading of Peirce’s “Neglected Argument.”

Ariel y Arisbe. Evolución y Evaluación del Concepto de América Latina en el Siglo XX: Una Visión Crítica desde la Lógica Contemporánea y la Arquitectónica Pragmática de C. S. Peirce
Fernando Zalamea

An airy good spirit in Shakespeare’s The Tempest, Ariel is also the title of an 1899 manifest by Uruguayan writer J. E. Rodó (1871–1917), where it symbolizes the creative vitality of Latin America as opposed to the monstrous Calibán represented by the United States. Zalamea shows how the prodigious work Peirce produced at Arisbe allows Calibán to redeem himself by providing analytical and interpretational tools that enable us to better understand the destinal place Latin America occupied in the twentieth century, notably through the grand universalist tradition fostered by such thinkers as Reyes, Vasconcelos, Estrada, Paz, and Ribeiro. Zalamea’s main hypothesis is that Latin America is a relational place within a continuum, and that its general capacity for hybridization and counterpoints constantly swings it to and fro between the two poles of universality and resistance. Chapter 1 presents the universalist tradition and emphasizes how the search for unity and identity can be detected in the Latin American cultural manifold. Chapter 2 presents Zalamea’s instruments of analysis: first, the study of universals and relations from the standpoint of contemporary mathematical logic; and second, the pragmatistic system of Peirce, with the three categories, a modelization of the pragmatic maxim, a discussion of his semiotic, his classification of the sciences, the concepts of generality, vagueness, determinacy, and