hand; those accepted were house-styled as she "rigorously" edited even "the more illustrious contributions (there were some delightfully tart exchanges with Emerson, and both Alcott and Thoreau suffered rejection" (19).

Fuller's life after The Dial and Concord is the main emphasis of Watson's book. Fuller left Boston for New York and journalistic career with Horace Greeley's New York Tribune. "Greeley expected her to produce two or three article a week on both literary and social topics (the two were frequently conflated, as a major device she came to use was the extended book review) and generally gave her space on the front page" (23). Her articles systematically worked out a theory of literary romanticism; in the process she introduced Goethe to America—"the case made for her pivotal position by scholars of the nineteenth-century American reception of German culture is unassailable (58)." Under Greeley, Fuller became America's literary critic at large.

At the age of thirty-six she left for Europe where she remained until her ill fated return voyage to America four years later. Abroad she shifted her critical angle of vision, becoming an informed commentator on America's social and political development. As Watson shows her social-political and ethical observations were perceptive and acute.

Beyond literary romanticism and social commentary, Fuller made an important, ground breaking contribution to feminism. Her essay "The Great Lawsuit: Man versus Men; Woman versus Women" was, at Greeley's suggestion, expanded into a book. Her Woman in the Nineteenth-Century, published in 1943 was "America's first widely-read feminist tract (65)."

In his preface, Watson modestly states "if my book belongs to any genre it is to the rather old-fashioned one of the history of ideas." It is all that and more. Watson skillfully handles both philosophical and historical scholarship giving us a reliable picture of an important and unfairly neglected American thinker, journalism and feminist.

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CRITICAL THINKING: A SEMIOTIC PERSPECTIVE. Marjorie Siegel and Robert F. Carey. ERIC Clearinghouse on Reading and Communication Skills and the National Council of Teachers of English, 1989. viii+ 55. $7.50 paper.

While this work is a monograph for elementary and secondary teachers, it is of special note to members of the Society for the Advancement of American Philosophy. It introduces Charles Sanders Peirce to the educational community and provides a philosoph-
ical argument for why Peirce's semiotic theory is important to teaching critical thinking in the classroom. The essay even contains pictures of Peirce as it seeks to advance a specific philosophical notion.

The monograph is the first in a series on Teaching Critical Thinking and is replete with an annotated bibliography on critical thinking available to the educator, including a section on Peirce's and John Dewey's influence and another section on the influence of semiotic.

Beginning with Umberto Eco's *The Name of the Rose*, the authors argue that conceptualization of critical thinking would be enhanced if understood from the Peircean perspective of signs. The example of Eco's William of Baskerville is offered to show how one uses critical thought to solve the problems at hand. Skepticism and reflection, they suggest, within a world "perfused with signs (2)" are central to the process.

Contrary to William's approach to critical thought, Siegel and Carey argue (Chapter 2) that many educational researchers seek a prescriptive logic that can offer teachers a precise approach to critical thought. Writers such as Robert Ennis have provided lists of specific skills that one must learn, if critical thought is to be mastered. The teaching of these skills, the authors contend, removes the critical thinking from the context of the problem and saps the content from the lesson.

Siegel and Carey then show (Chapter 3) that the pragmatic thought of Peirce and Dewey offers a more comprehensive approach to critical thought. Further, they contend that Peirce's semiotic process offers a contextual, content laden approach to thought that has value for the schools. They show that the semiotic must be triadic in order to connect ideas (18) and that the triadic system is required for a critical thought which includes creating and evaluating (19).

The text then delineates (Chapter 4) a semiotic perspective of critical thought as a process of inquiry, using a cycle of abduction (hypothesizing), deduction, and induction. This process is Peirce's semiotic process of settling doubt (21) and requires an attitude of inquiry. The final two chapters give examples of applying the semiotic perspective/critical thinking process in everyday life and in the classroom. Examples include decision making within a grocery story, kindergarten "note writing," and an "abductive environment" (33-35) in a first grade reading class.

The greatest weakness is that the monograph uses a plethora of secondary sources, but, nonetheless offers a precise analysis of Peirce's writings. The greatest benefit is that this work
provides an introductory philosophical foundation for specific classroom activity, which has some substance—something rare in philosophy of education today.

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Corrington accomplishes the Promethean task of applying classical American philosophy to biblical hermeneutics. He shows "how such classical American thinkers as Pierce and Royce laid the foundations for a hermeneutics of greater power and scope than that which has evolved in Europe" (xi). Furthermore, Corrington emphasizes Emerson's establishment of nature as the ultimate text of interpretation. Finally, he applies the work of Justus Buchler to the problem "of community and its bearing on the horizontal structures of interpretation" (48). What emerges from Corrington's study is a horizontal hermeneutics.

The opening chapter is an excellent study of how Peirce's major articles of the 1860's influenced Royce's theory of interpretation as presented in The Problem of Christianity. Corrington explains how Peirce's semiotics enabled Royce to construct a hermeneutics based upon the community of interpreters.

While Corrington finds fault with the narrowly drawn relationship of self and text found in the hermeneutics of Continental thinkers, he remedies this subjectivistic view with the community of interpretation. Using the concept of horizon found in Husserl and developed by Gadamer, Corrington shows that "the community and not the self forms the horizon for each hermeneutic act" (31). Because of its complexity and extended temporal nature, the community is capable of sustained comparison and play among signs that the individual is not. Objectivity resides in the ability of the community to be an arena for the detailed comparison of individual interpretations.

However, Corrington also finds fault with Peirce for making the scientific community normative and with Royce for excluding communities that do not meet his idealistic framework. By redefining the concepts of order, community, sign and horizon through an appropriation of the work of Justus Buchler, Corrington has remained true to the insights of Peirce and Royce while expanding on their work. A further example of Corrington's originality is his linkage of Royce's concept of loyalty to John W. Miller's metaphor of the Midworld and Karl Jaspers's notion of the Encompassing. I am looking forward to future work by Corrington that explains the relationship between semiotics and this metaphysics.