“dynamic poetry” which goes beyond the culture to the experience. The case is slowly made for the individual experience as a component within the larger social and pluralistic context. The fifth chapter, “Marianne Moore and Eugenics” moves further to define the disenfranchisement of immigrants and the development of Moore’s language that sought to destroy truisms about people defined by a linguistic structure. Finally, “Zora Neale Hurston and ‘The Races of Europe’” addresses the categorization of the individual within the culture of a mixed Americana. Stereotyping the structure of formal language that inundates and suppresses the individual within a national culture that was never there is better understood from the mosaic perspective defined by the new, modern, language of these various artists.

While reading the opening chapters I stood, with my daughter, in a horrendously bureaucratic line waiting to get a Georgia learner’s drivers permit. The ordeal took some people in the Atlanta area two full days, while our amassed time, in several lines, over several days, correcting institutional mistakes, etc., was a mere seven to eight hours. Clearly government had run afoul, and Kadlec’s perspective on William James’s radical empiricism and “anarchy in a good sense” came to life in these lines of disproportionately represented ethnic and racial groups. With only a sprinkling of Anglos in the lines filled with Chinese and Japanese Americans, a plethora of Hispanics from various origins and some with recent immigration, and African Americans far exceeding the State ratio, all came to suggest that our postmodern culture had not come far from the modernity of the last century. Yet, as this review was finished, we have just (yesterday, September 14) had our National Day of Remembrance and Mourning, a day of prayer, with Muslim, Jew, Catholic, and Protestant comments in our National Cathedral. We, the individuals of this mosaic nation, face a new enemy, which is specifically ethnic. Issues of solidarity are rife, and rightly so, but perhaps its best, at this time and in this place, to study Kadlec and reread Pound, Joyce, Williams, Moore, and Hurston, so that we do not repeat our experiences with Sacco and Vanzetti or the Japanese American internment of the last World War.

Kadlec reminds us of Dewey’s philosophy of a “more socially mediated character of experience” (p. 41). We need to enter this time with such a sensitivity.

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Susanna Marietti’s book presents an excellent reconstruction of the Peircean system. Following the hermeneutical line proposed by Carlo Sini, she develops her interpretation of Peirce by reading him from a mathematical point of view. By doing so, Marietti proceeds from the Peircean premise that mathematics is the methodological foundation for all others disciplines.
The book is divided into four different parts. In the first part, Marietti explains the methodological importance of hypostatic abstraction as it is utilized by Peirce to understand the principles of mathematics. For Peirce, mathematics is the most general of the sciences, because it is only hypothetical. Its hypotheses form the entire universe of reasoning which, according to Marietti, will eventually coincide with reality itself. The first part is concluded with an insightful discussion of theorematic and corollarial deductions; two kinds of reasoning that are derived from the mathematical path of inquiry.

In part two, Marietti shows how mathematics exemplifies a kind of reasoning that Peirce called “diagrammatic.” Elaborating upon this, she shows why Peirce thought that his existential graphs provided a good account of reasoning; that is, of pragmatism. Of particular interest is her account of the role of diagrams in allowing a paradoxical conjunction between the universal and the particular. Mathematical reasoning, born from hypostatic abstraction, concerns the observation of singular diagrams that are already general representations.

The third part inserts mathematics in the general architecture of Peirce’s system. Peirce’s synechism is here viewed as the core of a cosmological, evolutionistic development that gives a solution to the ancient debate between realism and nominalism. The Peircean universe is realistic, meaning that it is independent from any individual’s thought. The universe follows the same path Peirce discovered in mathematics and in science in general: it is both tychistic and synechistic, that is, it is both abductive and deductive, or rather hypostatical and diagrammatical. This similarity is found an endemic part of the universe, which is discovered to have the same nature as thought. The conclusion is that we have only one phenomenological flux that informs both thought and reality, thereby denying every possibility of a mystical “thing in itself.”

The fourth and last part of the book is dedicated to a discussion of the Hintikka – Ketner debate on theorematic deduction and plays an important role for gaining a better understanding of Marietti’s own interpretation of mathematics. Here it appears once again that the inflamed heart of mathematics is related to its material aspects, being that part which is the intelligible diagram created by the hypostatic abstraction and which is observed as the unity of the particular with the universal that informs the world and gives it the unity of a cosmos.

With her work, Susanna Marietti accomplishes an important task for Peirce scholarship by throwing new light on important details of Peirce’s conception of mathematics, and by entering the difficult field of determining the exact role of mathematics for the rest of the philosophy of Charles S. Peirce. Her study is excellent in pointing out the importance of a mathematical account for the enigma of the relation between particulars and universals in human knowledge, and furnishes a powerful redefinition of the hermeneutical interpretation of Peircean cosmology.

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