

Finally, in chapter 5 Hanna discusses the synthetic a priori. There is a very interesting reading of Kant's distinction between real and logical possibility (in which Hanna argues for a notion of relative necessity that is irreducible to metaphysical absolute necessity), and a reconstruction of Kant's argument from 'incongruent counterparts'. Hanna concludes that, *prima facie*, there is a case for the existence of the synthetic a priori, and that therefore the onus of proof lies on its opponents.

Hanna's book contains some interesting and suggestive discussions of Kant, and its 'cognitive-semantic' reading of transcendental idealism certainly deserves further development. On the whole, however, this book is unsatisfying because too many of its interpretive claims lack both detailed textual support and thorough exposition.

A.B. Dickerson

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Smyth, Richard A., *Reading Peirce Reading* (Maryland: Rowman and Littlefield, 1997), pp. ix + 327, US\$64.50 (cloth), US\$24.95 (paper).

This erudite, eclectic, and fertile book examines the philosophy of Charles Peirce in the light of the philosophy Peirce himself read. Peirce is a natural choice for this kind of treatment, given his unparalleled use of the history of the Western tradition to craft a unique speculative philosophy which synthesizes key ideas from every era. Smyth is keen to differentiate the aim of this book, however, from the usual scholarly aim of examining a thinker's influences in order to understand their ideas better—that is, from the aim of merely 'reading Peirce'. With 'reading Peirce *reading*', Smyth has something more ambitious and original in mind.

He writes, 'There are many excellent studies ... that will give anyone who desires it a balanced and sensible view of Peirce's own evolving system of thought. What I am concerned with is what Peirce's early essays teach us about philosophers and philosophical ideas, which are (or should be) as important for us as they were for Peirce' (p. vii). Thus he argues that a distinguishing characteristic of the work of a major philosopher is the way it causes us to read the history of thought in new ways or—if the philosopher is major enough—causes us to read in new ways *simpliciter*.

Smyth makes numerous suggestions with respect to original ways in which Peirce read the Western philosophical tradition. Chapter 1 examines Peirce's treatment of figures in later (19th century) British empiricism such as John Stuart Mill, interpreting Peirce's paper 'Questions Concerning Certain Faculties Claimed for Man' as a dialogue with these figures. The dialogue concerns whether human cognition includes any 'intuitions' or unmediated perceptions of the world (Peirce defined an intuition as, 'a cognition not determined by a previous cognition of the same object' (p. 4)). Whereas most of Mill's contemporaries focused their critical mettle on defending intuitions that were rejected by his relatively moderate intuitionism, Smyth argues that Peirce 'sneaked up behind' Mill by arguing that we have no intuitions at all. Smyth suggests that Peirce was enabled to 'see' this position by his close study of the logic of science, and his reading of an older Aristotelian empiricism, by contrast to which the conception of 'experience' of the British empiricists (following Locke's nominalism, embodied in his key claim that general terms stand only for ideas in their users' minds) is crucially impoverished. Through (Smyth's look through) Peirce's eyes, John Stuart Mill's work anticipates surprisingly much of Peirce's phenomenological derivation of his three philosophical categories—most notably in a distinction Mill makes between 'natural' and 'conventional' causation of signs (reminiscent of Peirce's 'secondness' and 'thirdness' respectively).

In chapter 2 Smyth claims that Peirce extracted key themes from neo-Platonism and Romanticism and applied them—with characteristic originality—to logic. (These are decidedly not amongst Peirce's more famous influences, but they were available to him, Smyth argues, through the work of transcendentalists such as Emerson.) The 'Nine neoplatonist conjectures' which Smyth plausibly identifies include 'infinitism in the meta-theory' (i.e. there are uncountably many items of knowledge), 'Plotinian self-identity' (the idea that what is living—and for Peirce this includes signs—cannot be defined by any enumeration of its parts) and a 'romantic fallibilism' according to which self is defined in terms of error; we know that we exist as separate from the world only insofar as we form expectations that are proven false by that world (although surely Romanticism could equally be argued to run in the opposite direction, whereby a truly authentic self is seen as somehow incorrigible).

Not surprisingly, the book—particularly chapters 4 and 5—contains much discussion of Peirce's reading of Kant, which was famously thorough. Smyth claims that Peirce took Kant's answer to the great ethical question, 'Why should I behave morally?', and examined it in the light of *logic*. (He

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