unconventional religiosity? Are churches and other religious institutions the best vehicles for this religiosity? The present book raises these questions and places them in the context of the whole sweep of American philosophy. This is no small accomplishment. As I noted at the outset: I know of no similar prior effort. But given the profundity of the questions and the many classic and contemporary efforts to address them, a single volume cannot suffice. Rosenbaum is to be congratulated for opening the way to a more concerted and critical field of pragmatic inquiry—the relation of pragmatism to religion.

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Book reviews.


Lott has amassed in this anthology sixty-one of the most significant, social and intellectual essays on the African American experience. He has arranged the essays thematically, roughly representative of the chronological ages of thought throughout American history, with an overview for each theme. The overview provides the historical context of the theme, delineates the social, economic, and intellectual tensions of the age, and discusses the role and value of each essay within that development of black intellectual thought. The ten themes provide the organization for the ten chapters, wherein at least four essays define the substance of the age and the flow of analyses of the black experience in America.

Beginning with antislavery essays in “Antebellum Critical Thought,” Lott then moves through emigration notions, in “Emigration and Diaspora Thought,” independence and roles of blacks within a macro-white culture in, “Assimilation and Social Uplift,” the rise of feminist thought, in “Contemporary Black Feminist Thought,” the Civil Rights movement and M.L. King in, “Civil Rights and Civil Disobedience,” and the influence of economic theory on races in, “Marxism and Social Progress.” The turbulent
sixties are addressed in "Rebellion and Radical Thought," the subsequent reexamination of the roles of African Americans in "Social Activism Reconsidered," and he finishes the anthology with two powerful chapters on rape of black women and lynchings of blacks in, "Black Women Writers on Rape," and finally "Alienation and Self-Respect," which address the more comprehensive issues facing blacks.

While the book addresses more the social and intellectual ideology of the race tensions and the roles of individual blacks, with authors such as Marcus Garvey, Fredrick Douglass, W.E.B. DuBois, and Booker T. Washington, it provides a broad representation of black thought over two hundred years. Martin Luther King, Stokeley Carmichael, Cornel West, Angela Davis, Ralph Bunche, Lucy Parsons, bell hooks, Valerie Smith, Ida B. Wells-Barnett and others round out this substantive text for numerous readers of American history, black history, women's studies, race studies, political science, and American philosophy and intellectual history.

The book may be called more correctly an anthology of African-American ideologies, or essays in black intellectual history than a philosophy, in large measure because Lott paints well, the social change wrought within each period of U.S. history as these social leaders affect thought and political dynamics between and within races and socioeconomic classes comprising the American culture. For example, Lott uses a variety of essay perspectives to provide contrary vantages of the social, political, and economic dynamics from the black rebellion of the 1960s and the burning of Watts to the "conservative social policy toward African-Americans" that permeated the 1980's and Reaganomics.

While a systematic philosophical analysis of the social nature of the black individual or the black community is not immediately evident, the skill with which Lott selects and organizes his essays and writes his chapter introductions provides a strong philosophical framework for understanding a plethora of philosophical issues, not the least of which are a role of the individual within community, the morality of differences, and the essence of self. Some essays address more precisely these and other issues philosophically, while the majority of essays are commentaries that at once provide barometric
readings of particular social dynamics and seek to effect changes within various social groups. Essays, such as King's "Letter from Birmingham City Jail," provoke immediate change; others like Thomas Hill, Jr., on "Servility and Self-Respect" are more academic renderings of crucial human issues, namely the moral dilemma of individual choice in social roles.

The value in this text is far beyond the immediacy of American social and intellectual history, or even a review of African-American ideologies, however. As individuals, races, genders, and socioeconomic classes clash within the cauldron of the American experience, one is morally bound to understand the complex dynamics of individuality and society. Duty to self and to others within a context of equity and survival is at once moral and biological. Lott's anthology establishes a framework for that organic and philosophical understanding, which, if grasped, affords a less egocentric or ethnocentric view, where one can celebrate difference. Lott's book, if digested well, will go far in helping us individually and corporately respond to those differences in an egalitarian manner. There are still vast inequities and suppressions within our nation and the timelessness of these essays will go far to inform us.

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In their preface to Volume I of *Philosophy in America*, Nancy Stanlick and Bruce Silver offer that they have compiled and published this anthology because, simply put, they feel there is a need for one. Most good anthologies of American philosophy, they explain, are either out of print or place too much emphasis on the classical pragmatists and their successors. Stanlick and Silver propose to expand the range of most such anthologies in terms of both historical and philosophical breadth. Historically, they begin with Jonathan Edwards and work