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
their way up through contemporary writings in gender theory and debates between communitarians and libertarians. Also, they work to expand philosophical acceptability by including figures not typically considered in such anthologies, like Thomas Paine and Elizabeth Cady Stanton. Finally, to give what they consider a more accurate portrayal of the role of pragmatism in the development of American thought, Peirce, James, and Dewey are worked into single chapters in each volume.

Part I of Volume I, "American Metaphysics and Epistemology," consists of eight chapters organized around specific figures: Edwards; Franklin and Paine; Emerson and Thoreau; Wright; Peirce, James, and Dewey; Royce; Santayana; and Lewis, Quine, and Rorty. Part II of Volume I, "American Ethics, Social and Political Philosophy," contains three chapters organized by theme: documents of the American Revolution; "Women’s Rights and Civil Rights"; and "The Individual and the Community."

Similarly, Part I of Volume II has nine essays which nearly parallel the opening chapters of the first volume. The only difference is that the Franklin and Paine chapter is broken into two essays - one exclusively on Franklin, the other covering the American Revolution. Part II of Volume II consists of only two essays. The first of these collapses together the first two chapters of the second part of the first volume into "The Continuing Revolution." The second essay covers "Contemporary American Ethics and Politics."

In Volume I, each chapter has a brief introduction that emphasizes basic biographical details and central themes in the covered authors’ writings. At the end of each of the chapters, several "Study Questions" are offered that could be used to organize classroom discussions or for short or long writing assignments. Following these, the editors have included well-detailed, though not annotated, and often quite extensive "Suggestions for Further Reading." Some of the "Study Questions" are simply expository or interpretive. Many, however, require answers that go beyond the texts - asking the students, for instance, to agree or disagree with the author of the text or to support one figure’s arguments or reasoning over another’s.
The readings themselves, however, tend to be quite short. The editors seem to want to present a variety of texts for each writer to give an overall sense of that thinker's career or a large-scale picture of the covered theme. Each individual selection, as a result, often feels truncated. The editors do a nice job of establishing the contexts of these writings in their introductions, but it still seems that a good deal of explanation would be needed for a student first coming to these works. In short, the depth of the writings often suffers for the sake of a broad-strokes picture of each philosopher and theme.

Volume II consists of interpretive essays. All of the articles in Part I were written by Bruce Silver, and Nancy Stanlick wrote those of Part II. These essays contain both biographical summaries and interpretive descriptions of key texts. The interpretive work done with each of the philosophical texts is helpful, but may serve to obviate the work of classroom discussion or lectures, if, as the editors intended, both volumes are used together. Nevertheless, the expanded context offered by these essays serves to supplement the selections in the first volume nicely. These articles also include some description of key commentators on the philosophers, and sometimes offer descriptions of interpretive controversies. This work gives the reader leads to further writings and figures, which in turn expands the usefulness of both these individual essays and the anthology itself.

In both volumes, it should be noted, Part I seriously outweighs the second in terms of size. The individual chapters in the second part are longer in Volume I, but about the same as the rest in Volume II. As a result, ethical and social issues are seriously under-represented, especially in Volume II. This emphasis might be misleading for students who glean their understanding of the range of American philosophy from these volumes.

These books, I would suggest, are probably most useful for a lower-level undergraduate survey of American philosophy, or perhaps an introductory class concentrating on American philosophy. The selections are simply too short for an upper-level seminar, the inevitable result of maintaining a manageable size in an anthology meant to cover such a broad range of figures and issues. Consequently, the amount of supplemental texts that would be required to give a proper amount of depth to the issues
at hand would probably render the anthology unnecessary. The editors, however, have provided a valuable service by expanding the range of philosophical materials typically covered by anthologies of American philosophy. And they have offered clear and worthwhile interpretive materials useful to those new to the breadth of American philosophy and those wishing to develop their understanding of the contexts of key figures and themes in the history of American thought.

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Selecting appropriate readings for an Introduction to Philosophy course is a notoriously difficult task. In an attempt to balance the desire to tell a somewhat coherent story of the evolution of philosophical thought with the limited scope and depth that a single term allows, instructors find themselves struggling with the pressure to sacrifice portions of the history of philosophy which do not fit neatly into more canonical visions. Typically left out are the philosophical insights of historically marginalized groups, literary and artistic contributions, non-Western perspectives, and, often, strains of American philosophy, including pragmatism. Moreover, instructors are often forced to choose between a conversational, topical approach and one which relies heavily on lectures deciphering primary texts. Such pedagogical choices are difficult indeed, though many of the introductory textbooks available assist us in sliding all too comfortably into the canonical, lecture-style approach. Alternatives exist, of course, and among them Vincent Luizzi and Audrey McKinney’s New and Old World Philosophy stands out as a delightful departure from the norm.

New and Old World Philosophy highlights American contributions to philosophical discourse, particularly those insights found in the writings of C.S. Peirce, William James, John Dewey, and Jane Addams. Incorporated also are feminist, Native American, and African-American perspectives, as well as selections from the works of