

Recent Texts and Scholarly Resources on William James and Josiah Royce.

Josiah Royce, **The Philosophy of Loyalty**, Introduction by John J. McDermott.
Nashville: Vanderbilt UP, 1995. 196+xxvi. \$15.95 (paper).

Royce (and Santayana) are usually mentioned as the backup players in the American philosophy lineup. This second-string status is reinforced by the difficulty of readily available texts--now less of a problem in the case of Santayana with the on-going critical edition. This new McDermott-shepherded edition should help move Royce closer to a starting position.

McDermott's introductory meditation explores how the "deep and stressful conflict between the pull of loyalty and the personal desire for autonomy is the central theme in the life of Josiah Royce and . . . **The Philosophy of Loyalty.**" Royce's lifelong preoccupation with loyalty is traced from his youthful explorations to his mature realization of the bedrock virtue of loyalty. Despite his extended reflections on this virtue Royce refused to reduce it to a singular reality nor did he offer an unequivocal definition: "he offers no single, set definition but in a spiraling, ever more inclusive way, presents us with a thick, resonant and multidimensional view of loyalty." Equally striking in McDermott's Introduction is the thorny and real world problem of deciding--ahead of time, at the time and even sometimes afterwards--"a way to distinguish worthy causes from predatory ones."

McDermott's final section deals with Royce's relevance to contemporary problems of disconnection and spiritual disarray. Royce can help us address these and other more abstract and second-order philosophical problems. McDermott and Vanderbilt University Press deserve our thanks in making available to a new generation of readers a first time paperback edition of Royce's **The Philosophy of Loyalty**.

Linda Simon, ed. **William James Remembered**. Lincoln: U of Nebraska P, 1996.
xxiii+275.

Editor Simon has made a valuable and delightful scholarly contribution to James scholarship, both of studies of his thought and studies of the man. She has collected twenty-five reminiscences by colleagues, students and admirers. What is revealed is the complexity (and charm) of James as brother, father, philosopher, psychologist, teacher and friend. Of special interest are the memoirs convergences and differences of opinion about this gifted teacher and thinker. It is not just that James was a different person to different people, his rich and varied life necessitated numerous "social selves" . . . in this anthology, we see the intellectual rebel, the idealist, the artist, the romantic, the protector, the liberator" (xxi).

As editor Simon has done an invaluable service with her short sketches on each "rememberer," along with a helpful chronology and her own reading of James in her able Introduction. (What is puzzling is Simon's listing of five additional memoirs of James which, though they were not included for reasons of space, appear to be as informative and perceptive as the twenty-five she chose for inclusion.)

All in all, this volume is a boon to James scholarship. The James portrait we have come to cherish--his openness and catholicity, his eccentricity and erraticism and especially intriguing, his opacity as well as transparency--is amplified and underscored by these twenty-five memoirs.

Stephen C. Rowe, ed. **The Vision of James**. Rockport, MA: Element, 1996. x+144, \$10.95 (paper).

Rowe's slim volume is the latest in a series of books offering "the core teaching of the world's greatest philosophers, considered for the light their writings throw on the moral and material crises of our time." Previous volumes have been devoted to Emerson, Hume, Kant, Nietzsche and Wittgenstein. Series editor Martin Marty stresses that philosophy as conversation instead of philosophy as argument is what is sought. Accordingly Rowe hopes to involve readers in a conversation about James's visions and projects rather than his conclusions and findings. Indeed Rowe's biographical introduction and his essay "Revitalizing Practice: A conversational Encounter with William James" emphasize that the reader is asked to join in a journey of discovery of realities (not Reality), truths (not Truth) and, significantly, to make contact with ones own selves (not self).

Following the introduction Rowe reprints excerpts from James's work that explore the turning and growing places of the on going world--human and non-human. "My thesis is that when James gets to the most intimate orientation--'pluralism,' 'radical empiricism,' 'pragmatism'--he is, in effect, acting as a philosophical educator . . . exercising the 'tact and ingenuity' that can strengthen the will and place it in vital relationship." Given the non-technical, introductory goal of this series, Rowe's volume should increase James readership.

William James, **Some Problems of Philosophy: A Beginning of an Introduction to Philosophy**. Introduction by Ellen Kappy Suckiel. Lincoln: U of Nebraska P, 1996.

Suckiel's brief introduction **Some Problem of Philosophy** explains that James deems open-mindedness and an ability to tolerate pluralism, revision and rethinking indispensable qualities of mind for philosophical thinking. What is underscored is that attentiveness to experience, especially the experience of novelty, puts us into contact with what is most deeply true and real about the world and ourselves.

Suckiel's essay is short but helpful; the more important contribution, however is making readily available James's last philosophical exploration.

William James, **Essays in Radical Empiricism**. Introduction by Ellen Kappy Suckiel.
Lincoln: U of Nebraska P, 1996.

Unlike **Some Problems of Philosophy**, **Essays in Radical Empiricism** is a collection of essays written throughout the last decade of James's life. Suckiel (and the original compiler and commentator Ralph Barton Perry, before her) seek to aid the reader in getting clear about what James means by "pure experience" and why such a radical rethinking of the primacy of experience is needed. An added bonus of Suckiel Introduction (and rereading James's essays) is the important reminder that **Essays in Radical Empiricism** provides the metaphysical scaffolding for **Pragmatism**. James's antidualism and its seminal influence on Dewey are also noted. So with these two volumes we now have reasonably priced paperback texts of two of James's most important works.

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Dark Voices: W. E. B. Du Bois and American Thought, 1888-1903, by Shamooun
Zamir. Chicago: University of Chicago Press, 1995. xiii + 294 pp. Paper, \$15.95.

In 1989 Cornel West placed W. E. B. Du Bois along the continuum of American pragmatism's "evasion of philosophy" stretching from Emerson to Rorty. In his subtle, sophisticated reading of Du Bois, Shamooun Zamir reminds us of the pitfalls of West's and others' implicit anti-intellectualism and argues persuasively that Du Bois's own thinking did not promote action at the expense of speculative thought. Situating Du Bois within his historical context, Zamir shows us the evolution of Du Bois's thinking during the crucial fifteen year period beginning with Du Bois's graduation from Fisk; ending with the publication of his seminal text, **The Souls of Black Folk**.

In many ways Du Bois was perfectly situated to serve as a vehicle for discussing the intellectual and cultural cross-currents of his day. An African-American born in Massachusetts in 1868, he was sent south to Fisk University for his initial college education, entering Harvard at age twenty just as American philosophy was about to flower. He studied with the likes of William James, Josiah Royce, and George Santayana in philosophy and Albert Bushnell Hart in history and followed his time at Harvard with graduate work at Berlin University, where his studies with Heinrich von Treitschke, Adolph Wagner, and Gustav von Schmoller helped make of him one of America's first sociologists. Thus, not only was Du Bois immersed in the burgeoning American philosophical scene, he also journeyed to the site of European philosophic idealism. And of course all of Du Bois's projects were inflected by the issues of race during what was perhaps the nadir of post-Emancipation America. Shamir reveals the mix of pragmatism