

politicized, provincial, and compatible in most ways with America's social order. But as a preacher of racial pride and black self-determination, he was a godhead of much of twentieth-century black nationalism. *An Original Man* lucidly bares Muhammad's contradictory nature and persuasively demonstrates why his was one of the most powerful voices of our time.

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Revolution of Conscience: Martin Luther King, Jr., and the Philosophy of Nonviolence. By Greg Moses. Foreword by Leonard Harris. (New York: Guilford Publishers, 1997. Pp. xviii, 238. Notes, appendix, bibliography, index. \$23.95.)

This book appears to be a revision of Greg Moses's dissertation in which he explores the ideology of Martin Luther King, Jr. Except for a brief analysis of King's Chicago foray in 1966, Moses provides almost no discussion of King's involvement in specific civil rights campaigns in various cities. Instead he claims that King's books contribute to academic philosophy and seeks to explain why.

Concentrating on King's analysis of poverty, racism, and war, Moses compares at length King's ideas about these "triple evils" to the ideas of "key African American activist intellectuals" (p. 6), namely Frederick Douglass, W.E.B. Du Bois, A. Philip Randolph, Ralph Bunche, and Howard Thurman. While African-American political struggle helped shape King, Moses's reasons for choosing the figures and texts he studies are not clear or convincing. Although King knew Thurman and preached passages from at least one of his books, I seriously doubt that King ever read some of the works that Moses cites, including several by Du Bois. And, with the exception of Angela Davis, Moses ignores African-American female thinkers.

Unfortunately, Moses ignores King's spellbinding oratory. Sticking to King's books, he never cites the literally hundreds of speeches and sermons prepared by King, transcripts of which are available at the King Center in Atlanta (and edited by Clayborne Carson, et al., and published by the King Papers Project). These orations were of great importance to King and would have significantly enhanced and enriched this study.

A larger difficulty is that Moses has little new to say. And he does not approach the astuteness of, say, Cornel West writing about Du Bois or James Cone and his work on King. But then again, West and Cone write for specialists and non-specialists. Moses aims at philosophers. His main purpose is to justify King's importance for formal philosophy and to con-

vince philosophy professors to include King and other African Americans in their curricula. This goal is laudable.

But those who do not frequent philosophy classrooms should read August Meier's old but splendid essay, "The Conservative Militant," and biographies and analyses of King by David Garrow, Taylor Branch, James Cone, and Adam Fairclough.

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The Walls of Jericho: Lyndon Johnson, Hubert Humphrey, Richard Russell and the Struggle for Civil Rights. By Robert Mann. (San Diego, Cal.: Harcourt Brace Jovanovich, 1996. Pp. 609. Illustrations, appendixes, bibliography, source notes, index. \$32.00 cloth, \$15.00 paper.)

Robert Mann was press secretary to senators Russell Long and John Breaux of Louisiana and has written a biography of Long, *Legacy to Power* (1992). *The Walls of Jericho* is a political history of postwar civil rights policy as seen through the prism of the U.S. Senate. The narrative begins with Hubert Humphrey's drive for a strong civil rights plank in the 1948 Democratic platform and ends with the Voting Rights Act of 1965. (The events of 1965-1968 are briefly summarized.)

Since the 1960s academic books on black civil rights have concentrated on grassroots social protest mobilizations, African-American civil rights organizations and their leaders, case studies of local movements and leadership, and varieties of black nationalism. Mann returns the focus to national policy elites of the 1945-1965 era, emphasizing specifically, and literally, three dead white males. (His last chapter describes their deaths.) Although the three men represented different political impulses—Humphrey led the northern liberals, Russell led the southerners defending the biracial caste system, while Johnson grew from segregationist Texan to master of the civil rights breakthrough of 1964-65—their similarities were striking. All three were Democrats whose politician fathers, disappointed in their own political careers, had bred in them a passionate political ambition.

Mann's title suggests a whiggish triumph, at least for Johnson and Humphrey, when the walls of segregation at last came tumbling down, and his narrative sympathetically describes a victory for the forces of liberal reform Humphrey led in 1948. But for the three men themselves, there are large elements of tragedy and self-destruction. Russell, a defiant leader of the southern segregationist battalions, was successful in the 1940s and 1950s but was crushed in the mid-1960s, when his filibustering southerners foolishly forfeited all bargaining leverage. A chain smoker until diagnosed with emphysema in 1958 at the age of sixty-one, Russell