

James expressed many of his ideas most clearly in his letters. A selection


A classic critique of the political implications of pragmatism, McWilliams’s favorite, is W. Y. P. Elliott, *The Pragmatic Revolt in Politics* (New


the spirit of educational innovation from John Andrew Rice, *I Came Out of the Eighteenth Century* (New York: Harper and Brothers, 1942), in which Rice, who founded Black Mountain College, wrote: "Black Mountain was to be education for democracy... If it was to be education for democracy, if that was its end, that must also be its means: it must be education in democracy" (327). His stories about John Dewey ("the only man I have ever known who was completely fit and fitted to live in a democracy" [331]) could almost make you like Dewey.

The tension between progressive education and the movement to make great books the center of the college curriculum deserves further study. Start with the debate between Dewey and Robert Hutchins in *Social Frontier*. Dewey presented "President Hutchins' Proposals to Remake Higher Education," *Social Frontier* 3 (January 1937): 103–4, and Hutchins responded with "Grammar, Rhetoric, and Mr. Dewey," in *Social Frontier* 3 (February 1937): 137–39. They then went at each other a few more times.


James said Charles S. Peirce invented pragmatism, and he certainly developed a more communitarian epistemology than did James. Peirce's key


Richard Rorty is perhaps the key figure in the pragmatist revival, but he wants pragmatism to serve the cause of liberalism, not radical democracy. On the link between philosophy and politics, see pt. 3 of Rorty’s *Objectivity, Relativism, and Truth: Philosophical Papers*, vol. 1 (New York: Cambridge University Press, 1991), and *Contingency, Irony, Solidarity* (New York: Cambridge University Press, 1989). New works about Rorty are published every week. See the critiques of Rorty by William E. Connolly, “Review Symposium on Richard Rorty,” in *History of the Human Sciences* 3 (February 1990): 101–22; Richard Bernstein, “One Step For-

To explore further the tradition of political theory to which I subscribe, see Sheldon S. Wolin, *Politics and Vision: Continuity and Innovation in Western Political Thought* (Boston: Little, Brown, 1960), Arendt, *The Human Condition*, and Schaar, *Legitimacy in the Modern State*. Although I have not addressed the theme of stream-of-consciousness that James developed in *Principles of Psychology*, and which phenomenologists find crucial, my thinking about James has been informed by existential philosophy. A good place to begin in that subject is Maurice Natanson, *The Journeying Self: A Study in Philosophy and Social Role* (Reading, Mass.: Addison-Wesley, 1970).