

Notes



INTRODUCTION
INHERITANCE, TEACHING, AND THE INSANE
ANGELS OF AMERICAN CULTURE
Our Cultural Invisibility

1. All references to the writings of John Dewey will be to *Early Works* (EW), 5 vols. (1967–72); *Middle Works* (MW), 15 vols. (1976–83); and *Later Works* (LW), 17 vols. (1981–90), all edited by Jo Ann Boydston (Carbondale: Southern Illinois University Press). They are listed in the text with abbreviated titles and volume and page numbers.

2. I will employ the term “tychism” throughout the book. Charles Peirce coined the term to indicate a belief that some real chance was a feature of the universe. It was tychism that most attracted William James’s interest in Peirce’s early cosmological essays.

3. Ralph Waldo Emerson, *The Collected Works of Ralph Waldo Emerson* (CW), 6 vols., ed. Alfred R. Ferguson, Robert E. Spiller, Joseph Slater, and Douglas E. Wilson (Cambridge, MA: Belknap Press of Harvard University Press, 1971–2003). References in text consist of CW with volume and page number.

4. John J. McDermott, “Trumping Cynicism with Imagination,” in *A Parliament of Minds: Philosophy for a New Millennium*, ed. Michael Tobias, J. Patrick Fitzgerald, and David Rothenberg (Albany: SUNY Press, 2000), pp. 60–75.

5. See Scott Pratt, *Native Pragmatism: Rethinking the Roots of American Philosophy* (Bloomington: Indiana University Press, 2002); and Leonard Harris, Scott Pratt, and Anne Waters, eds., *American Philosophies: An Anthology* (Malden, MA: Blackwell, 2002).

6. Carl Bode, ed., *The Portable Emerson*, rev. ed. (New York: Penguin, 1989), p. 53.

7. bell hooks, *Yearning: Race, Gender, and Cultural Politics* (Boston: South End Press, 1990), p. 165.

8. References to the works of Charles Peirce will be made in the following manner. *The Collected Papers of Charles Sanders Peirce*, 8 vols., ed. Charles Hartshorne and Paul Weiss (vols. 1–6) and Arthur Burks (vols. 7–8) (Cambridge, MA: Belknap Press of Harvard University Press, 1931–1958), cited in the text as CP with volume and paragraph number. *The Essential Peirce: Selected Philosophical Writings*, 2 vols., ed. Nathan Houser and Christian Kloesel (Bloomington: Indiana University Press, 1992–98), will be cited in the text as EP with volume and page number. The Charles S. Peirce Papers at the Houghton Library, Cambridge, MA, will be listed in the text as MS with manuscript number. *Writings of Charles Peirce: A Chronological Edition*, 6 vols., ed. Max Fisch, Christian Kloesel, and Nathan Houser (Bloomington: Indiana University Press, 1982–2000), will be cited in the text as W with volume and page number.

9. Gloria Anzaldúa, *Borderlands: La Frontera* (San Francisco: Aunt Lute Books, 1987), p. 53.

10. *Ibid.*, p. 59.

11. Margaret Fuller, *Woman in the Nineteenth Century and Other Writings*, ed. Donna Dickenson (New York: Oxford University Press, 1994), p. ix.

12. Anzaldúa, *Borderlands*, p. 59.

13. Fuller, *Woman in the Nineteenth Century*, p. 75.

14. www.don-williams.com. Bob McDill, “Good Ole Boys like Me” (Universal Polygram International Publishing). The song appears on Don Williams, *Portrait* (MCA 3192, 1979).

15. William James, *Some Problems of Philosophy: A Beginning of an Introduction to Philosophy* (Lincoln: University of Nebraska Press, 1996), p. 8.

16. Carl Bode, ed., *The Portable Thoreau* (New York: Penguin, 1982), p. 611.

17. Jerry Garcia is the better known of these two, having been for many years the musical center of the Grateful Dead. Warren Zevon, perhaps best known for his song “Werewolves of London,” was another offbeat California musician of the 1970s. The point here is that both Zevon and Garcia, as ironist, poetic, social critics, remind me of Thoreau’s similar role in his hometown of Concord, Massachusetts.

18. William James, *The Will to Believe and Other Essays in Popular Philosophy* (New York: Longmans, Green, 1937), p. 59.

19. The song of this name can be found on Charlie Daniels’s 1982 album *Windows* (Epic 85443).

20. Some of these letters can be seen at the Experience Music Project in Seattle, WA.
21. Erin McKenna, *The Task of Utopia: A Pragmatist and Feminist Perspective* (Lanham, MD: Rowman and Littlefield, 2002).
22. John J. McDermott, *The Culture of Experience* (Prospect Heights, IL: Waveland Press, 1987), p. 44.

CHAPTER ONE

SOME PRELIMINARY REMARKS ON THE ORIGINS OF PRAGMATISM

1. I do not intend to provide a full history of the origins of pragmatism. Those interested in this question should see Max Fisch, *Peirce, Semiotic, and Pragmatism: Essays*, ed. Kenneth Ketner and Christian Kloesel (Bloomington: Indiana University Press, 1986); Horace S. Thayer, *Meaning and Action*, 2nd ed. (Indianapolis, IN: Hackett, 1981); and Charles Morris, *The Pragmatic Movement in America* (New York: George Braziller, 1970).
2. William James, *Pragmatism: A New Name for Some Old Ways of Thinking* (New York: Longmans, Green, 1907), p. 296.
3. J. E. Creighton, "The Nature and Criterion of Truth," *The Philosophical Review* 17 (1908): 592–93.
4. *Ibid.*, p. 593.
5. *Ibid.*
6. Cheryl Misak, ed., *The Cambridge Companion to Peirce* (New York: Cambridge University Press, 2004), p. 15.
7. Alfred Sidgwick, "The Ambiguity of Pragmatism," *Mind* 33 (1908): 368.
8. Vincent Potter, *Charles S. Peirce: On Norms and Ideals* (New York: Fordham University Press, 1997), p. 26.
9. William James, *The Will to Believe and Other Essays in Popular Philosophy* (New York: Longmans, Green, 1937).
10. William M. Salter, "Pragmatism: A New Philosophy," *Atlantic Monthly* 101 (1908): 660.
11. Paul Carus, "The Philosophy of Personal Equation," *The Monist* 19, no. 1 (1909): 80.
12. James, *The Will to Believe*, p. 64.

CHAPTER TWO

ROYCE, PHILOSOPHY, AND WANDERING

A Job Description

1. John Clendenning, ed., *The Letters of Josiah Royce* (Chicago: University of Chicago Press, 1970), pp. 370–71.

2. John E. Smith, “Introduction,” in Josiah Royce, *The Problem of Christianity* (Chicago: University of Chicago Press, 1968), pp. 13–14. See also Frank M. Oppenheim, *Royce’s Mature Philosophy of Religion* (Notre Dame, IN: University of Notre Dame Press, 1987), pp. 30–31.

3. John McDermott, ed., *The Basic Writings of Josiah Royce*, 2 vols. (Chicago: University of Chicago Press, 1969), vol. 1, p. 34.

4. *Ibid.*, p. 35.

5. *Ibid.*, p. 348.

6. *Ibid.*, p. 349.

7. Frank M. Oppenheim, *Royce’s Voyage Down Under: A Journey of the Mind* (Lexington: University Press of Kentucky, 1980), p. 22.

8. McDermott, *Basic Writings of Josiah Royce*, vol. 2, p. 853.

9. This description of God interestingly foreshadows Royce’s later move to focus on community, because a God who is at home as a wanderer cannot merely be a static totality.

10. McDermott, *Basic Writings of Josiah Royce*, vol. 2, p. 853.

11. *Ibid.*

12. Josiah Royce, *The World and the Individual* (New York: Dover, 1959), p. 6.

13. *Ibid.*, p. 54.

14. *Ibid.*, p. 57.

15. *Ibid.*

16. *Ibid.*, p. 148.

17. *Ibid.*, p. 154.

18. *Ibid.*, p. xv.

19. *Ibid.*, p. 2.

20. *Ibid.*, p. xv.

21. *Ibid.*, p. 2.

22. *Ibid.*, p. 3.

23. *Ibid.*

24. *Ibid.*, p. 5.

25. *Ibid.*, pp. 28–29.

26. *Ibid.*, p. 374.

27. Smith, “Introduction,” p. 2.

28. Royce, *Problem of Christianity*, p. 128.

29. John E. Smith, *America’s Philosophical Vision* (Chicago: University of Chicago Press, 1992), p. 144.

30. McDermott, *Basic Writings of Josiah Royce*, vol. 1, p. 265.

CHAPTER THREE
WILDERNESS AS PHILOSOPHICAL HOME

1. I use the word “wilderness” here as did European–Americans in the nineteenth century. However, what is wilderness for some is “home” for others, and it is important to keep these perspectives in mind. As Bruce Wilshire suggests, some persons have a “wilderness self” that allows them to be at home in wild situations (*Wild Hunger: The Primal Roots of Modern Addiction* [Lanham, MD: Rowman and Littlefield, 1998], pp. 84–85). Nevertheless, the European–American version is useful in establishing the analogy that Bugbee develops.

2. Henry Bugbee chose to do philosophy differently in the 1950s. *The Inward Morning* was unique and drew significant praise, but was held to be something other than philosophy. After working for several years at Harvard, Bugbee was let go for the usual reason—he didn’t publish enough in the right places. Nevertheless, W. V. Quine, who worked with Bugbee for a time, recalled that “Henry is the ultimate exemplar of the examined life.” Edward F. Mooney, ed., *Wilderness and the Heart: Henry Bugbee’s Philosophy of Place, Presence, and Memory* (Athens: University of Georgia Press, 1999), n.p.

3. *Ibid.*, p. 76.

4. Henry Bugbee, *The Inward Morning: A Philosophical Exploration in Journal Form* (Athens: University of Georgia Press, 1999), p. 138.

5. *Ibid.*, p. 39.

6. John Anderson, *The Individual and the New World: A Study of Man’s Existence Based upon American Life and Thought* (State College, PA: Bald Eagle Press, 1955), p. 20. Anderson and Bugbee were good friends and long-time correspondents; Bald Eagle Press was the initial publisher of *The Inward Morning* in 1958.

7. Bugbee, *Inward Morning*, p. 24.

8. *Ibid.*, p. 107.

9. Mooney, *Wilderness and the Heart*, p. 12.

10. Anderson, *Individual and the New World*, p. 3.

11. Bugbee, *Inward Morning*, p. 156.

12. *Ibid.*, p. 164.

13. *Ibid.*, p. 209.

14. *Ibid.*, p. 154.

15. Mooney, *Wilderness and the Heart*, p. 96.

16. *Ibid.*, p. 15.

17. Ibid., p. 93.
18. Bugbee, *Inward Morning*, p. 155.
19. Ibid., p. 43.
20. Mooney, *Wilderness and the Heart*, p. 8.
21. Bugbee, *Inward Morning*, p. 47.
22. Ibid., p. 51.
23. Ibid., p. 53.
24. Ibid., p. 83.
25. Ibid., p. 53.
26. Ibid., p. 66.
27. Ibid., p. 170.
28. Ibid., p. 155.
29. Ibid., p. 96.
30. Ibid., pp. 144, 141.
31. Ibid., p. 160.
32. Ibid., p. 155.
33. Ibid., p. 126.
34. Ibid., p. 128.
35. Ibid., p. 220.
36. Ibid., p. 152.
37. Henry Bugbee, “Wilderness in America,” manuscript of a talk given by Bugbee, from Edward Mooney’s collection of Bugbee manuscripts, p. ix–5. Later published as “Wilderness in America,” *Journal of the American Academy of Religion* 42, no. 6 (December 1978): 614–20.
38. Bugbee, *Inward Morning*, p. 140.
39. Ibid., p. 158.
40. Bugbee, “Wilderness,” pp. ix–13.
41. Ibid., p. ix–7.
42. Ibid., p. ix–6.
43. Ibid., p. ix–9.
44. Ibid., p. ix–6.
45. Ibid.
46. Bugbee, *Inward Morning*, p. 163.
47. Bugbee, “Wilderness,” p. ix–10.
48. Bugbee, *Inward Morning*, p. 165.

CHAPTER FOUR

WORKING CERTAINTY AND DEWEYAN WISDOM

1. William Ernest Hocking, “Action and Certainty,” *Journal of Philosophy* 27, no. 9 (April 1930): 235.

2. Ibid., p. 233.
3. Ibid., p. 232.
4. Ibid., p. 233.
5. By “belief” I do not mean a dead proposition but, following Peirce and Hocking, that upon which I am willing to act, a living animation of will.
6. Hocking, “Action and Certainty,” p. 227.
7. Gabriel Marcel, *The Mystery of Being* (South Bend, IN: Regnery/Gateway, 1950; new ed., 1968), vol. 2, pp. 79–80. Marcel is here discussing “belief taken in its full or comprehensive reality” and not “a particular belief.” Nevertheless, I think his point is effective at least as a description of what I have in mind for our disclosed intuitions and found inheritances.
8. Henry Bugbee, *The Inward Morning: A Philosophical Exploration in Journal Form* (Athens: University of Georgia Press, 1999), p. 36. Bugbee does suggest that Dewey moves in this direction when he speaks of a “sense of the whole and of communal solidarity” (Ibid.).
9. Carl Bode, ed., *The Portable Thoreau* (New York: Penguin, 1982), p. 350.
10. Hocking, “Action and Certainty,” p. 236.
11. Bugbee, *Inward Morning*, p. 35.
12. Ibid.
13. Ibid., p. 113.
14. Ibid., p. 37.
15. Thomas Alexander, *John Dewey’s Theory of Art, Experience and Nature: The Horizons of Feeling* (Albany: SUNY Press, 1987), p. 337.
16. Brand Blanshard, *Reason and Goodness* (New York: Macmillan, 1961), pp. 169–71.

CHAPTER FIVE

WILDNESS AS POLITICAL ACT

1. Carl Bode, ed., *The Portable Thoreau* (New York: Penguin, 1982), p. 592.
2. Ibid., p. 821.
3. Ibid., p. 592.
4. Ibid.
5. Ibid., p. 106. Richard Drinnon notes this mediation in “Thoreau’s Politics of the Upright Man,” in *Thoreau in Our Season*, ed. John H. Hicks (Amherst: University of Massachusetts Press, 1966). Thoreau’s differences with the social reformers, like Emerson’s, resulted directly from his different conception of political action and what constituted ameliorative work. By and large, he saw reformers as unfree—as disciples of one sort or another, or as marketers.

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7. Bode, *Portable Thoreau*, p. 343.

8. *Ibid.*, p. 594.

9. *Ibid.*, p. 624.

10. *Ibid.*, p. 593.

11. Numerous folk songs attest to this role of the walker. The opening line of “Black Jack Davy” is exemplary: “Black Jack Davy is the name that I bear; I been alone in the forest a long time.”

12. Bode, *Portable Thoreau*, p. 609.

13. Leo Stoller, *After Walden: Thoreau's Changing Views on Economic Man* (Stanford, CA: Stanford University Press, 1957), p. 62.

14. *Ibid.*, p. 63.

15. Bode, *Portable Thoreau*, pp. 592–93.

16. It is important to note here that Thoreau's Walker walks with a different sort of aimlessness—a willingness to get lost. Whereas the vagabond is merely wandering, the saunterer wanders with a generic aim whose specificity can be found only in the walking.

17. Bode, *Portable Thoreau*, p. 593.

18. *Ibid.*

19. *Ibid.*, p. 624.

20. Heinz Eulau, “Wayside Challenger: Some Remarks on the Politics of Henry David Thoreau,” in *Thoreau: A Collection of Critical Essays*, ed. Sherman Paul (Englewood Cliffs, NJ: Prentice-Hall, 1962), p. 118.

21. Bode, *Portable Thoreau*, p. 623.

22. *Ibid.*, p. 594.

23. Thoreau, “Wild Apples,” in his *Excursions* (Boston: Houghton Mifflin, 1884), p. 298.

24. Bode, *Portable Thoreau*, p. 620.

25. *Ibid.*, pp. 613–14.

26. *Ibid.*, p. 602.

27. Jack Kerouac, *Lonesome Traveler* (New York: Grove Weidenfeld, 1988), p. 181.

28. *Ibid.*, pp. 180–81.

29. Bode, *Portable Thoreau*, p. 601.

30. *Ibid.*, p. 650.

31. *Ibid.*, p. 624.

32. *Ibid.*, p. 119.

CHAPTER SIX

“‘AFTER ALL, HE’S JUST A MAN’”

The Wild Side of Life in Country Music

1. Margaret Fuller, *Woman in the Nineteenth Century and Other Writings*, ed. Donna Dickenson (New York: Oxford University Press, 1994), p. 16.

2. Note, for example, the political risk undertaken by the Dixie Chicks in disagreeing with the “war” in Iraq. It appears that from early on, country women had a better sense of the “border life” Thoreau described. It’s not that they were less “wild,” but, perhaps because of the sexism they suffered under, they understood how to use their wildness more effectively.

3. Mary A. Bufwack and Robert K. Oerman, eds., *Finding Her Voice: The Saga of Women in Country Music* (New York: Crown, 1993), p. 114.

4. *Ibid.*, p. 169.

5. *Ibid.*, p. 179.

6. *Ibid.*, p. 311.

7. The song, written by Tammy Wynette and producer Billy Sherrill, appeared in late December 1968 and can be found on Wynette’s 1969 album *Stand by Your Man* (Epic/Legacy) as well as on any number of collections and reprints. In a 2003 poll conducted by Country Music Television, “Stand by Your Man” was voted the top song in country music history.

8. Bufwack and Oerman, *Finding Her Voice*, p. 334.

9. Curtis Ellison, *Country Music Culture: From Hard Times to Heaven* (Jackson: University Press of Mississippi, 1995), p. 89.

10. Bill C. Malone, *Don’t Get Above Your Raisin’: Country Music and the Southern Working Class* (Urbana: University of Illinois Press, 2002), p. 119.

11. Colin Escott, *Hank Williams: The Biography* (Boston: Little, Brown, 1994), p. 72.

12. Malone, *Don’t Get Above Your Raisin’*, p. 124.

13. Clearly there are a number of male country stars one might use to investigate the male world of country music. I leave Elvis out of account here primarily because of his complexity and because his influence moved so directly beyond the world of country music. Others left out of consideration here include Lefty Frizzell, Merle Haggard, David Alan Coe, Roger Miller, Willie Nelson, and Jerry Jeff Walker, to name but a few.

14. Carl Bode, ed., *The Portable Thoreau* (New York: Penguin, 1982), p. 615.

15. Malone, *Don’t Get Above Your Raisin’*, p. 147.

16. Escott, *Hank Williams*, p. 64.

17. Waylon Jennings, “The Hank Williams Syndrome.” The song can be heard on *Too Dumb for New York City, Too Ugly for L.A.* (Sony, 1992). See www.sing365.com.
18. Escott, *Hank Williams*, p. 52.
19. *Ibid.*, p. 46.
20. Out of this Austin movement there developed a long and rich tradition of alternative country music that is not driven by high-end income or constrained by the mainstream, crossover sounds of Nashville.
21. If one suspects that the Grateful Dead are inappropriate in this context, it is important to note both Garcia’s roots in bluegrass and the various country influences on his style that can be found throughout the musical history of the Dead. Jackson Browne, although he blends folk and rock, writes with a strong country flavor. See, for example, his “Shaky Town” on *Running on Empty*.
22. Waylon Jennings, *Waylon: An Autobiography* (New York: Warner Books, 1996), p. 320.
23. *Ibid.*, p. 224.
24. David Allan Coe and Jimmy Rabbit, “Longhaired Redneck,” on *Longhaired Redneck* (Sony, 1976). www.sing365.com.
25. Escott, *Hank Williams*, p. 217.
26. *Ibid.*, p. 200.
27. Merle Haggard, “Wishing All These Old Things Were New,” on *If Only I Could Fly* (Epitaph, 2000).
28. Malone, *Don’t Get Above Your Raisin’*, p. 119.
29. Jennings, “The Hank Williams Syndrome.”
30. Malone, *Don’t Get Above Your Raisin’*, p. 134.
31. *Ibid.*, p. 148.

CHAPTER SEVEN

WILLIAM JAMES AND THE WILD BEASTS OF THE PHILOSOPHICAL DESERT

1. Julius Bixler, *Religion in the Philosophy of William James* (Boston: Marshall Jones, 1926), p. 1.
2. Ralph Barton Perry, *The Thought and Character of William James*, 2 vols. (Boston: Little, Brown, 1935), vol. 2, p. 330.
3. William James, *The Varieties of Religious Experience: A Study in Human Nature* (New York: Collier Books, 1961), pp. 100–1. It is interesting to note that James includes religious officials among those who engage in this rejection of religious experiences. It was certainly an issue among reli-

gious intellectuals who did not want religion's integrity muddled up with actual religious experiences. This remains an issue today, for example, among mainline Protestant groups.

4. See Bruce Wilshire, *William James and Phenomenology: A Study of the Principles of Psychology* (New York: AMS Press, 1979).

5. William James, *A Pluralistic Universe* (New York: Longmans, Green, 1912), p. 330.

6. James, *Varieties of Religious Experience*, p. 74.

7. *Ibid.*, p. 341.

8. *Ibid.*, p. 48.

9. See William James, *Pragmatism: A New Name for Some Old Ways of Thinking* (New York: Longmans, Green, 1907), p. 282.

10. William James, *The Will to Believe and Other Essays in Popular Philosophy* (New York: Longmans, Green, 1937), pp. vii–viii.

11. William James, *Manuscript Lectures* (Cambridge, MA: Harvard University Press, 1988), p. 29.

12. James, *Varieties of Religious Experience*, p. 29.

13. *Ibid.*

14. *Ibid.*, p. 370.

15. Charlene Haddock Seigfried, *William James's Radical Reconstruction of Philosophy* (Albany: SUNY Press, 1990), p. 161.

16. James, *Varieties of Religious Experience*, p. 34.

17. *Ibid.*

18. *Ibid.*, p. 107.

19. *Ibid.*, p. 106.

20. *Ibid.*, p. 124.

21. *Ibid.*, p. 47.

22. *Ibid.*, p. 211.

23. Perry, *Thought and Character of William James*, vol. 2, pp. 326–27.

24. James, *Varieties of Religious Experience*, p. 61.

25. Richard Gale, in *The Divided Self of William James* (New York: Cambridge University Press, 1999), argues for a systematic and irreparable division in James's life and work. His claim is that a "mystical" James eventually overcomes a "Promethean" James. Though I am not fully convinced of the victory of the mystical James, I am convinced that Gale's work is an important contribution to the reading of James's religious work.

26. Bixler, *Religion in the Philosophy of William James*, p. 199.

27. James, *Pragmatism*, p. 296.

28. *Ibid.*, p. 290.

29. James, *Varieties of Religious Experience*, p. 392.
30. Perry, *Thought and Character of William James*, vol. 2, p. 328.
31. James, *Varieties of Religious Experience*, p. 108.
32. Ibid.
33. Ibid., p. 284.
34. Ibid., p. 175.
35. See William Clebsch, *American Religious Thought* (Chicago: University of Chicago Press, 1964), pp. 168–169.
36. James, *Varieties of Religious Experience*, pp. 217–18.
37. Ibid., p. 210.
38. Clebsch, *American Religious Thought*, p. 169.
39. James, *Varieties of Religious Experience*, p. 284.
40. Ibid., p. 285.
41. Ibid., p. 32.
42. William James, *Talks to Teachers on Psychology: And to Students on Some of Life's Ideals* (New York: Henry Holt, 1899), p. 14.
43. James, *Varieties of Religious Experience*, p. 110.
44. Ibid.
45. Perry, *Thought and Character of William James*, vol. 2, p. 327.
46. James, *Varieties of Religious Experience*, p. 408.

CHAPTER EIGHT

JOHN DEWEY'S SENSIBLE MYSTICISM

1. Victor Kestenbaum, *The Grace and the Severity of the Ideal: John Dewey and the Transcendent* (Chicago: University of Chicago Press, 2002), p. 27.
2. William E. Hocking, *The Meaning of God in Human Experience: A Philosophic Study of Religion* (New Haven, CT: Yale University Press, 1912), p. 353.
3. Ibid., p. 352.
4. Ibid., p. 353.
5. I borrow “synechistic” from Peirce; “synechism” was his theory that the world is at bottom marked by continuity.
6. Thomas Alexander, *John Dewey's Theory of Art, Experience and Nature: The Horizons of Feeling* (Albany: SUNY Press, 1987), p. 26.
7. Richard Bernstein, *Praxis and Action: Contemporary Philosophies of Human Activity* (Philadelphia: University of Pennsylvania Press, 1971), p. 212.
8. Stanley Cavell, *Conditions Handsome and Unhandsome: The Constitution of Emersonian Perfectionism* (Chicago: University of Chicago Press, 1990), p. 21.

9. George Dykhuizen, *The Life and Mind of John Dewey*, ed. Jo Ann Boydston (Carbondale: Southern Illinois University Press, 1973), pp. 21–22.
10. Ibid., p. 22.
11. Hocking, *Meaning of God*, p. 350.

CHAPTER NINE

“BORN TO RUN”

Male Mysticism on the Road

1. Carl Bode, ed., *The Portable Thoreau* (New York: Penguin, 1982), p. 343.
2. Ibid., pp. 343–344.
3. Springsteen’s lyrics can be found at Brucespringsteen.net (SONY Music, 2001). Copyright, Bruce Springsteen (ASCAP).
4. Holly George-Warren, ed., *Rolling Stone: The Decades of Rock and Roll* (San Francisco: Rolling Stone Press, 2001), p. 184.
5. See univie.ac.at/Alistic/easy_rider/dtat/FeatWilling.htm.
6. From Warren Zevon (*Asylum/Elektra*, 1976).
7. From Neil Young, *Long May You Run* (Reprise, 1976).
8. Andrew Edelstein and Kevin McDonough, *The Seventies: From Hot Pants to Hot Tubs* (New York: Dutton, 1990), p. 169.
9. Jack Kerouac, *Lonesome Traveler* (New York: Grove Weidenfeld, 1988), p. 172.
10. George-Warren, *Rolling Stone*, p. 152.
11. From George Gritzbach, *All American Song* (Flying Fish Records, 1984).
12. See Tracy Chapman (*Sbk/Elektra*, 1988).
13. Bode, *Portable Thoreau*, p. 630.

CHAPTER TEN

PHILOSOPHY AS TEACHING

James’s “Knight Errant,” Thomas Davidson

1. William James, *Memories and Studies* (New York: Longmans, Green, 1911), p. 80.
2. Ibid., p. 85.
3. Mildred Hooker, notes in the archives of the Keene Valley, New York, Public Library. Filed under VF Glenmore. I am indebted to the library and to those who organize and maintain the archives for external researchers.
4. Tom Anderson, “Glenmore,” *Adirondack Life*, March/April 1982, p. 20.

5. Thomas Davidson, *Education as World-Building* (Cambridge, MA: Harvard University Press, 1925), p. xxi.
6. Joseph Blau, "Rosmini, Domodossola, and Thomas Davidson," *Journal of the History of Ideas* 18, no. 4 (1957): 527.
7. William James, *The Will to Believe and Other Essays in Popular Philosophy* (New York: Longmans, Green, 1937), p. 258.
8. Hooker, notes, p. 2.
9. Thomas Davidson, *Education of the Wage-Earners* (Boston: Ginn, 1904), p. 73.
10. *Ibid.*, p. 34. Davidson's resistance here is similar to Dewey's worry over the mechanical inflexibility of Marxism; however, on the whole, he is more attuned to James's emphasis on the individual's need for a creative life.
11. *Ibid.*, p. 27.
12. *Ibid.*, p. 37.
13. *Ibid.*, p. 93.
14. Ernest Moore, "Introduction," in Davidson, *Education as World-Building*, p. xv.
15. James, *Memories and Studies*, pp. 82–83.
16. Thomas Davidson, *A History of Education* (New York: Scribner's, 1912), p. 227.
17. Davidson, *Education of the Wage-Earners*, p. 48.
18. Davidson, *History of Education*, p. 261.
19. *Ibid.*, p. 258.
20. *Ibid.*, p. 257.
21. Davidson, *Education of the Wage-Earners*, p. 72.
22. Davidson, *Education as World-Building*, p. 17.
23. *Ibid.*, p. xxv.
24. Davidson, *History of Education*, p. 275.
25. *Ibid.*, p. 250.
26. Davidson, *Education as World-Building*, pp. 39–40.
27. Davidson, *Education of the Wage-Earners*, p. 42.
28. Davidson, *Education as World-Building*, p. 31.
29. James, *Memories and Studies*, p. 89.
30. Dewey did purchase land next to Davidson's Glenmore in the Adirondacks and participated in some of the summer discussions. Nevertheless, the two men were temperamentally quite different and noted their differences more than their similarities.
31. Davidson, *Education of the Wage-Earners*, p. 43.
32. *Ibid.*, p. 34.

33. Ibid., p. 44.
34. Ibid., p. 69.
35. Davidson, *History of Education*, p. 264.
36. Ibid., p. 265.
37. Davidson, *Education of the Wage-Earners*, p. 263; *History of Education*, p. 265.
38. Hooker, notes, p. 2.
39. James A. Good, "The Development of Thomas Davidson's Religious and Social Thought," at www.autodidactproject.org/other/TD.html, p. 1. Good's work here and elsewhere provides the fullest contemporary account of Davidson's life and thought. See also "The Value of Thomas Davidson," *Transactions of the Charles S. Peirce Society* 40, no. 2 (Spring 2004): 289–318.
40. Good, "Development of . . . Davidson's . . . Thought," p. 9.
41. Louis Dublin, "Thomas Davidson: Educator for Democracy," *American Scholar*, Spring 1948, p. 203.
42. Good, "Development of . . . Davidson's . . . Thought," p. 5.
43. Davidson, *Education as World-Building*, p. xxxiii.
44. Leonora C. Rosenfield, "Morris R. Cohen: The Teacher," *Journal of the History of Ideas* 18, no. 4 (1957): 554.
45. Ibid.
46. James, *Memories and Studies*, pp. 87–88.

CHAPTER ELEVEN

LEARNING AND TEACHING

Gambling, Love, and Growth

(with Michael Ventimiglia)

1. George Gritzbach, from *The Sweeper* (Kicking Mule Records, 1979).
2. William James, *The Will to Believe and Other Essays in Popular Philosophy* (New York: Longmans Green, 1937), pp. 19, 25. For a few of James's more colorful passages on risk, see the following in *The Will to Believe*: "Is Life Worth Living?" p. 59; "The Sentiment of Rationality," p. 94n, p. 110; "The Moral Philosopher and the Moral Life," p. 206.
3. Jacques Barzun, *Teacher in America* (Boston: Little, Brown, 1945), p. 12.
4. Gill Helsby, "Developing Teachers Professionally: Creative Artists or Compliant Technicians," in *The Life and Work of Teachers*, ed. Christopher Day et al. (London: Falmer Press, 2000), p. 107.
5. For an interesting discussion of the loss of teacher autonomy in British schools in the second half of the twentieth century, see Gary McCulloch,

“The Politics of the Secret Garden,” in Day et al., *The Life and Work of Teachers*, pp. 93–108.

6. Ronald Rebores, *Personnel Administration in Education: A Management Approach* (Englewood Cliffs, NJ: Prentice-Hall, 1991), pp. 183–84.

7. I have no quarrel with the establishment of standards. However, standards need to be understood not as narrow formulas but as generic, regulative ideals that may be met in a variety of ways. It is always important to keep in mind the question What are the best ways to achieve one’s standards and to ensure they have a lasting effect?

8. Rebecca Hawthorne tells the interesting story of middle school teacher Cecilia Braddock. Braddock exercises her autonomy and displays all the traits of an outstanding teacher. However, to do so, she requires the assistance of her department chair: “Cecilia Braddock’s department chair acts as a buffer between Cecilia and the organization in which she works, protecting Mrs. B’s highly prized autonomy by mediating her organizational obligations.” Braddock’s case is not an unusual one. Rebecca Hawthorne, *Curriculum in the Making: Teacher Choice and the Classroom Experience* (New York: Teachers College Press, 1992), p. 58.

9. Stephen Clem and Zebulon V. Wilson, eds., *Paths to the New Curriculum* (Boston: National Association of Independent Schools, 1991), p. 19.

10. It is one of the tragedies of our culture that we persistently work to lower the status of teachers. It is almost as if we culturally feel a need to reduce teachers to an ancillary status to make sure they don’t threaten someone else’s status.

11. Carl Hausman, *Discourse on Novelty and Creation* (The Hague: Martinus Nijhoff, 1975).

12. It is worth noting that the strand of postmodern thought which argues that all canons are socially constructed along political lines maintains its own canon which includes Derrida, Foucault, Lyotard, and others. The important point is that the success of Derrida and Foucault, for example, is in large measure a function of their extensive knowledge of and familiarity with the history of Western philosophy and their ability to write sophisticated philosophical texts. Their texts are not chosen randomly or arbitrarily, but because they measure up to a working standard of philosophical expertise.

13. Though discussions of cherishing love or concern are not easy to find in textbooks for teaching teachers, they are not entirely absent from general discussions of teaching. See, for example, Alicia Fernandez, “Leadership in an Era of Change,” in *The Life and Work of Teachers*, ed. Day et al., pp. 239–55.

CHAPTER TWELVE

EMERSON'S PLATONIZING OF AMERICAN THOUGHT

1. John J. McDermott, *Streams of Experience: Reflections on the History and Philosophy of American Culture* (Amherst: University of Massachusetts Press, 1986), p. 29.
2. John Dewey, "Ralph Waldo Emerson," in *Emerson: A Collection of Critical Essays*, ed. Milton Konvitz and Stephen Whicher (Englewood Cliffs, NJ: Prentice-Hall, 1962), pp. 24–30. The essay was initially published as "Emerson—The Philosopher of Democracy," *International Journal of Ethics*, July 1903 (MW, 3): 405–13.
3. Most recently, Richard Rorty has chosen not to identify himself with philosophy, in part it seems, because of the constraints the name of philosophy tries to impose on one's thinking and writing.
4. In Francis J. McConnell, *Borden Parker Bowne: His Life and Philosophy* (New York: Abingdon Press, 1929), p. 279.
5. John Edwin Smith, ed., *The Works of Jonathan Edwards*, vol. 2 (New Haven, CT: Yale University Press, 1959).
6. Octavius B. Frothingham, "Emerson the Seer," in *The Recognition of Ralph Waldo Emerson: Selected Criticism Since 1837*, ed. Milton R. Konvitz (Ann Arbor: University of Michigan Press, 1972), p. 54.
7. George Woodberry, "The Poems," in Konvitz, *The Recognition of Ralph Waldo Emerson*, p. 129.
8. Charles Feidelson, Jr., "Toward Melville: Some Versions of Emerson," in Konvitz and Whicher, *Emerson*, p. 137.
9. Theodore Parker, "The Writings of Ralph Waldo Emerson," in Konvitz, *The Recognition of Ralph Waldo Emerson*, p. 34.
10. For an account arguing that "pleasure" is pretty much the extent of Emerson's importance, see James Truslow Adams, "Emerson Re-read," in Konvitz, *The Recognition of Ralph Waldo Emerson*, pp. 182–193.
11. See Maurice Gonnaud, *An Uneasy Solitude: Individual and Society in the Work of Ralph Waldo Emerson*, trans. Lawrence Rosenwald (Princeton, NJ: Princeton University Press, 1987), p. 412.
12. Stanley Cavell's work on Emerson often raises this point—as, for example, when in his "The Division of Talent" (*Critical Inquiry* 11, no. 4 [June 1985]: 519–38) he places Emerson in the context of a Romanticism "whose defining mission" is "the redemption of philosophy and poetry by one another" (p. 521). Two points, however, make me shy from following Cavell more closely: (1) he tends to underplay Emerson's influence on later American thinkers—an influence important to the way I am reading Emerson, and

(2) his labeling of Emerson as Romantic, while obviously accurate to some degree, seems to miss the streaks of shrewd, pragmatic commonsensism found throughout Emerson's work.

13. William H. Gilman et al., eds., *The Journals and Miscellaneous Notebooks of Ralph Waldo Emerson*, 16 vols. (Cambridge, MA: Belknap Press of Harvard University Press, 1960–1982). Cited in text as JMN with volume and page number.

14. George Santayana, *Interpretations of Poetry and Religion*, ed. William G. Holzberger and Herman J. Saatkamp (Cambridge, MA: MIT Press, 1989), p. 131.

15. *Ibid.*, p. 136.

16. Feidelson, "Toward Melville," p. 141.

17. Kenneth M. Harris, "Emerson's Second Nature," in *Emerson: Prospect and Retrospect*, ed. Joel Porte (Cambridge, MA: Harvard University Press, 1982), p. 40. Harris, in his discussion of Emerson's defining of "nature" in "Nature" (*Essays: Second Series*), also points out that Emerson probably intends this defining to be philosophical. Furthermore, he argues for the subtlety of the second "Nature" vis-à-vis the first—a point many Emerson scholars seem unwilling to admit.

18. See, for example, Charles Hartshorne and Paul Weiss, eds., *The Collected Papers of Charles S. Peirce* (Cambridge, MA: Harvard University Press, 1934), vol. 6, pp. 494, 496.

19. James Cox, "R. W. Emerson: The Circles of the Eye," in *Emerson: Prophecy, Metamorphosis, and Influence: Selected Papers from the English Institute*, ed. David Levin (New York: Columbia University Press, 1975), p. 67.

20. There is some irony here, however, insofar as the literary appropriation of Emerson's phrases and sentences has tended to mark him as a writer of quips and maxims.

21. Theodore Parker, "The Writings of Ralph Waldo Emerson," in Konvitz, *The Recognition of Ralph Waldo Emerson*, p. 37.

22. Matthew Arnold, "Emerson," in Konvitz, *The Recognition of Ralph Waldo Emerson*, p. 71.

23. Samuel Crothers, *Ralph Waldo Emerson* (Indianapolis, IN: Bobbs-Merrill, 1921), p. 11.

24. Santayana, *Interpretations of Poetry and Religion*, p. 131.

25. Dewey, "Ralph Waldo Emerson," p. 24.

26. W. T. Harris, "The Dialectic Unity in Emerson's Prose," *Journal of Speculative Philosophy* no. 18 (April 1887). Harris's reading of Emerson, while perhaps in part too Hegelian, is extremely insightful and, so far as I can tell, has for the most part been overlooked.

27. William Barton, "Emerson's Method as a Philosopher," in *Emerson's Relevance Today: A Symposium*, ed. Eric W. Carlson and J. Lasley Dameron (Hartford, CT: Transcendental Books, 1971), p. 23.

28. Robert Pollock, "Emerson and America's Future," in Porte, *Emerson: Prospect and Retrospect*, p. 65.

29. Glen Johnson, "The Making of Emerson's Essays," dissertation, Indiana University (Ann Arbor, MI: University Microfilms, 1976). Johnson's concern is only with the first edition (1841) of *Essays*, which does not include, of course, the *Second Series*.

30. *Ibid.*, p. 7.

31. *Ibid.*

32. *Ibid.*, p. 11.

33. Although there is no room to make the case here, I see the essays aligned in a reciprocal order, as if meant to face and confront each other. Roughly, I align "History" and "Nominalist and Realist," "Self-Reliance" and "Politics," "Compensation" and "Nature." Then, collectively, "Spiritual Laws," "Love," "Friendship," "Prudence," and "Heroism" face "Gifts," "Manners," and "Character." Finally, "The Over-Soul" and "Circles" match "Experience," and "Intellect" and "Art" are coupled with "The Poet." I exclude "New England Reformers" because it was added later.

34. Stephen Whicher, "Emerson's Tragic Sense," *The American Scholar* 22 (1953): 285–92; and *Freedom and Fate: An Inner Life of Ralph Waldo Emerson* (Philadelphia: University of Pennsylvania Press, 1953).

35. For a convincing account of the Platonic source of Emerson's vigil, see Ray Benoit, "Emerson on Plato: The Fire's Center," in *On Emerson*, ed. Edwin H. Cady and Louis J. Budd (Durham, NC: Duke University Press, 1988).

36. In "The Dialectical Unity in Emerson's Prose" Harris offers dialectical readings of "Experience," *Nature*, and "The Over-Soul." Again, despite the narrowing effect of his Hegelianism, Harris begins to suggest what it means to take Emerson seriously as a philosopher on his own terms.

37. It is true that the address "New England Reformers" was added to the end of the original eight essays. However, Emerson added it only after his publisher maintained that the initial collection was too short. Moreover, the address, in its emphasis on a particular aspect of lived experience, remains consistent with my general description of the two series of essays.

38. See Russell Goodman, *American Philosophy and the Romantic Tradition* (New York: Cambridge University Press, 1990), pp. 44ff.

CHAPTER THIRTEEN

AMERICAN LOSS IN CAVELL'S EMERSON

1. Stanley Cavell, *Conditions Handsome and Unhandsome: The Constitution of Emersonian Perfectionism* (Chicago: University of Chicago Press, 1990). Because of the extensive number of references to this text, I will cite it in text as "C" with page number.

2. Stanley Cavell, *The Senses of Walden* (San Francisco: North Point Press, 1981). See also Cavell's *This New Yet Unapproachable America: Essays After Emerson After Wittgenstein* (Albuquerque, NM: Living Batch Books, 1989) and *In Quest of the Ordinary: Lines of Skepticism and Romanticism* (Chicago: University of Chicago Press, 1988).

3. I take James's absence to be equally important. However, that marks a second project. For now, I confine myself to the limited mention of Dewey that Cavell provides.

4. See John Dewey, "Ralph Waldo Emerson," in *Emerson: A Collection of Critical Essays*, ed. Milton Konvitz and Stephen Whicher (Englewood Cliffs, NJ: Prentice-Hall, 1962), pp. 24–30. The essay was originally published as "Emerson—The Philosopher of Democracy," in *International Journal of Ethics* (July 1903): 405–13.

5. For an account of Cavell's intellectual background, see his interview with James Conant in *The Senses of Stanley Cavell*, ed. Richard Fleming and Michael Payne (Lewisburg, PA: Bucknell University Press, 1989), esp. pp. 33–37.

6. This failure to follow Rorty is perhaps less ironic than it seems, since Rorty squeezes much of the Emersonianism out of Dewey by eliminating interest in Dewey's metaphysical thinking in *Experience and Nature* and *Art as Experience*.

7. John Edwin Smith, *The Spirit of American Philosophy* (New York: Oxford University Press, 1965). See, for example, pp. 140–142. For another angle on Dewey's ongoing concern for some kind of self-realization, see Robert B. Westbrook, *John Dewey and American Democracy* (Ithaca, NY: Cornell University Press, 1991), pp. 42–45, 157–60.

8. Thomas Alexander, *John Dewey's Theory of Art, Experience, and Nature: The Horizons of Feeling* (Albany: SUNY Press, 1987), p. 182.

9. Russell Goodman, *American Philosophy and the Romantic Tradition* (New York: Cambridge University Press, 1990), chap. 4. Although Goodman draws heavily on the work of Cavell, he sees much more in Dewey's work than does Cavell.

10. Emerson, "The American Scholar," in his *Nature: Addresses, and Lectures* (Philadelphia: David McKay, n.d.), pp. 94–95. Hereafter *Nature*.

11. Richard Shusterman, "Form and Funk: The Aesthetic Challenge of Popular Art," *British Journal of Aesthetics* 31, no. 3 (July 1991): 203–213.
12. John J. McDermott, *Streams of Experience: Reflections on the History of Philosophy in American Culture* (Amherst: University of Massachusetts Press, 1986), pp. 129–40.
13. *Ibid.*, p. 43.
14. I mean to employ the ambiguity in the term "culture" here. Dewey's rich notion of culture may in fact be part of the source of Cavell's resistance to him. Cavell, in calling on psychoanalysis and modern art, seems to have in mind a more "cultured" culture. If this is the case, the challenge is for Cavell, not Dewey, to demonstrate his Emersonianism.
15. "Moral perfectionism" is Cavell's term, and while he wants its meaning, in Emersonian fashion, to be exemplified by and disclosed through the whole of his text, he does offer a brief definition at the outset of the book: "Perfectionism, as I think of it, is not a competing theory of the moral life, but something like a dimension or tradition of the moral life that spans the course of Western thought and concerns what used to be called the state of one's soul" (C:2).
16. Although Cavell does suggest that elements of this description fit Emerson, he does not show just how close the fit might be. Consider, for example, the following from "Self Reliance": "Speak what you think now in hard words, and to-morrow speak what to-morrow thinks in hard words again, though it contradict every thing you said to-day" (CW, 2:33).
17. Emerson, *Nature*, p. 95.
18. *Ibid.*, p. 81.
19. Cornel West, *The American Evasion of Philosophy: A Genealogy of Pragmatism* (Madison: University of Wisconsin Press, 1989), p. 74.
20. Cavell displays this same misreading of Dewey's notion of intelligence in *This New Yet Unapproachable America*, where he argues that for Dewey "the mission of philosophy is to get the Enlightenment to happen" (p. 95).
21. In the one place where Dewey is mentioned, Cavell again tries to separate him from Emerson. In discussing Emerson's suggestion in "Experience" that certain features in experience veil us from nature, Cavell thinks he finds a significant point of difference:

An opening and recurrent target of Dewey's *Experience and Nature* is thinkers who take experience to "veil or screen" us from nature. Its dissonance with Emerson is interesting in view of Dewey's being the major American philosopher who, without reservation, declared Emerson to be a philosopher—without evidently finding any use for him. (C:40)

It is interesting that Cavell should read both Dewey and Emerson with such abandon. Dewey did not, in his attacks on classical empiricism, mean that all experience speaks the truth, but that experience is not an epistemological prison in all its guises. Likewise, Emerson does not make experience necessarily imprisoning, but potentially (and in many cases effectively) so. For Emerson, the answer to skepticism was not philosophy alone but courage—a point I am not sure Cavell admits. The radical separation of Emerson and Dewey by way of their accounts of experience simply does not make sense.

22. I am well aware that my reading of Emerson here is much more straightforward than Cavell might wish. However, while I recognize the importance of reading Emerson with the irony and daring Cavell provides, I do not think the reading of Emerson ends there. However much Emerson sees philosophy transformed in his own Platonic adoption of the balance of poetry and philosophy, he still acknowledges strands of traditional “first philosophy” in his thinking.

23. For an excellent account of the importance of Emerson’s “social philosophy,” see Joseph L. Blau, “Emerson’s Transcendentalist Individualism as Social Philosophy,” *Review of Metaphysics* 31, no. 1 (September 1977): 80–92.

24. Contemporary students of Dewey might be as uncomfortable as Cavell with the lineage I am suggesting here. However, my point is not to reduce one thinker to the other, but to show that by seeing the lineage we can find in both Emerson and Dewey possibilities that we might otherwise be tempted to overlook.

25. West, *The American Evasion of Philosophy*, p. 70.

26. In “Fate” Emerson takes up the presence of various encounters of and resistances to the developing selves of a community. His interest in enviroing circumstances also shows up clearly in “Nature” and “New England Reformers.”

27. McDermott, *Streams of Experience*, p. 32.

28. See Cavell, *This New Yet Unapproachable America* and *In Quest of the Ordinary*.

29. Goodman, *American Philosophy and the Romantic Tradition*, p. 128.

30. McDermott, *Streams of Experience*, p. 35.

CHAPTER FOURTEEN

EMERSON AND KEROUAC

Grievous Angels of Hope and Loss

1. Jack Kerouac, *Visions of Cody* (New York: Penguin, 1993), dedication page.

2. Parsons's death and the burning of his body in Joshua Tree National Forest by his friend Phil Kaufman have become the subjects of a film, *Grand Theft Parsons*.

3. www.gramparsons.com, "The Return of the Grievous Angel" (Wait and See Music/BMI, 1974).

4. www.gramparsons.com, "The Return of the Grievous Angel."

5. www.gramparsons.com. Written by Parsons and Bob Buchanon (Tickson Music/BMI, 1969).

6. See, for example, Jone Johnson Lewis's two-part essay "Transcendentalist Women," at womenshistory.about.com, and Brenda Knight's *Women of the Beat Generation* (Berkeley, CA: Conari Press, 1996). General information can be found at www.transcendentalists.com, "Others in the Circle."

7. Hegel, *Lectures on the Philosophy of History*, trans. John Sibree (New York: Colonial Press, 1900), p. 87.

8. Emerson, *Nature: Addresses and Lectures* (Philadelphia: David McKay, n.d.), p. 324.

9. Jack Kerouac, *On the Road* (New York: Penguin, 1985), pp. 70–71.

10. *Ibid.*, p. 7.

11. *Ibid.*, p. 292.

12. *Ibid.*, p. 293.

13. Emerson, *Nature*, p. 318.

14. *Ibid.*

15. Jack Kerouac, *Lonesome Traveler* (New York: McGraw-Hill, 1989), p. 36.

16. *Ibid.*, pp. 59, 64.

17. Jack Kerouac, *Big Sur* (New York: Penguin, 1993), p. 216.

CHAPTER FIFTEEN

PRAGMATIC INTELLECTUALS

Facing Loss in the Spirit of American Philosophy

1. Paul Carus, "Pragmatism," *The Monist* 13, no. 3 (July 1908): 360.

2. Stefan Grossman, "Interview with Gary Davis," *Stefan Grossman's Guitar Workshop*, guitarvideos.com/interviews/davis.

3. C. Wright Mills, *Power, Politics and People: The Collected Essays of C. Wright Mills*, ed. Irving L. Horowitz (New York: Oxford University Press, 1963), p. 167.

4. Carus, "Pragmatism," p. 362.

5. Albert Schinz, "Anti-Pragmatisme," unsigned review in *The Monist* 19, no. 3 (July 1909): 474.

6. Carus, "Pragmatism," p. 361.

7. William James, *Pragmatism: A New Name for Some Old Ways of Thinking* (New York: Longmans Green, 1907), p. 54.

8. John J. McDermott, *The Culture of Experience: Philosophical Essays in the American Grain*, new ed. (Prospect Heights, IL: Waveland Press, 1987), p. 102.

9. Edwin Tausch, "William James, the Pragmatist—A Psychological Analysis," *The Monist* 19, no. 1 (January 1909): 15.

10. James, *Pragmatism*, p. 60.

11. *Ibid.*, p. 222.

12. William James, *Pragmatism and the Meaning of Truth* (Cambridge, MA: Harvard University Press, 1978), p. 272.

13. Richard Rorty, *Consequences of Pragmatism* (Minneapolis: University of Minnesota Press, 1982), p. xvii.

14. Henry W. Johnstone, *What Is Philosophy?* (London: Macmillan, 1965), p. 7.

15. Richard Rorty, *Contingency, Irony, and Solidarity* (New York: Cambridge University Press, 1989), pp. 96–97.

16. See, for example, *ibid.*, pp. 90 ff.

17. Cornelius F. Delaney, *Science, Knowledge and Mind: A Study in the Philosophy of C. S. Peirce* (Notre Dame, IN: University of Notre Dame Press, 1993), p. 9.

18. Peirce, *Reasoning and the Logic of Things: The Cambridge Conferences Lectures of 1898*, ed. Kenneth Ketner (Cambridge, MA: Harvard University Press, 1992), p. 107.

19. Hugo Münsterberg, *The Eternal Values* (Boston: Houghton Mifflin, 1909), p. viii.

20. This is noticeable, for example, in Rorty's persistent practice of dividing issues into two camps and then opting for one camp and deriding the other. The irony involves asking why a poet would take such an approach.

21. Rorty, *Consequences of Pragmatism*, p. 88.

22. William James, *The Will to Believe and Other Essays in Popular Philosophy* (New York: Longmans Green, 1937), p. ix.

23. James, *Pragmatism*, p. 6.

24. *Ibid.*, p. 51.

25. Eugene Miller's collection of his father's correspondence in the Williams College Archives, Williamstown, MA, p. 369.

26. William James, *A Pluralistic Universe* (Lincoln: University of Nebraska Press, 1996), pp. 17–18.

27. John J. McDermott, *Streams of Experience: Reflections on the History and Philosophy of American Culture* (Amherst: University of Massachusetts Press, 1986), p. 100.

28. James, *The Will to Believe*, p. 110.
29. Carl Bode, ed., *The Portable Thoreau* (New York: Penguin, 1982), p. 593.
30. Ralph Barton Perry, *The Thought and Character of William James*, 2 vols. (Boston: Little, Brown, 1935), vol. 1, p. 323.

