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William James, the radical modern philosopher and father of American psychology, found habit and will to be the secret of a good life. He elaborated this discovery into a philosophy of life that runs through his many scintillating writings, ranging from psychology and religion to pragmatism and war. Always he urged people to cultivate habits of mind—especially the habits of will, including the power to break bad habits—that give us self-mastery, alert us to truth, equip us to act, and lend zest to life. In the extensive Introduction James Sloan Allen shows how William James came to his philosophy of life and how he played it out in ideas and works that have immediate value today. In the selections that are included in the book, we see William James weaving this philosophy through classic writings on habit and its uses, consciousness and the discipline of will, the efficacy of belief and clues to morality, the truths of experience, and the strenuous life and its rewards. Who can resist learning secrets of life? That was, after all, William James's subject.

Essays in Religion and Morality brings together a dozen papers of varying length to these two themes so crucial to the life and thought of William James. Reflections on the two subjects permeate, first, James's presentation of his father's Literary Remains; second, his writings on

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human immortality and the relation between reason and faith, third, his two memorial pieces, one on Robert Gould Shaw and the other on Emerson; fourth, his consideration of the energies and powers of human life; and last, his writings on the possibilities of peace, especially as found in his famous essay "The Moral Equivalent of War." These speeches and essays were written over a period of twenty-four years. The fact that James did not collect and publish them himself in a single volume does not reflect on their intrinsic worth or on their importance in James's philosophical work, since they include some of the best known and most influential of his writings. All the essays, throughout their varied subject matter, are consistently and characteristically Jamesian in the freshness of their attack on the problems and failings of humankind and in their steady faith in human powers.

This magisterial book is the first comprehensive interpretive and critical study of one of America's foremost philosophers and psychologists. Gerald Myers traces James's life and career and then uses this fresh biographical information to illuminate his writings and ideas. Although William James was a significant presence in Paris at the dawn of the 20th century, his psychological and philosophical theories well known, any role he played in the gestation of Marcel Proust's ground-breaking novel *À la recherche du temps perdu* has been neglected by scholars on both sides of the Atlantic—until now. Much of what made Proust's novel so startlingly original stems from James's writings, which were available to Proust in French translation.

An abridgement of the author's *Principles of Psychology*. Cf. Pref.

William James' celebrated lecture on "The Will to Believe" has kindled spirited controversy since the day it was delivered. In this lively reappraisal of that controversy, Father O'Connell

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contributes some fresh contentions: that James' argument should be viewed against his indebtedness to Pascal and Renouvier; that it works primarily to validate our "over-beliefs" ; and most surprising perhaps, that James envisages our "passional nature" as intervening, not after, but before and throughout, our intellectual weighing of the evidence for belief.

Charles Sanders Peirce complained that William James allowed pragmatism to become infected with seeds of death like the idea that truth is mutable. This volume aims to defend James's pragmatic theory from a range of critics including Peirce, Bertrand Russell, Hilary Putnam, and Cornel West.

The definitive biography of the fascinating William James, whose life and writing put an indelible stamp on psychology, philosophy, teaching, and religion—on modernism itself. Often cited as the "father of American psychology," William James was an intellectual luminary who made significant contributions to at least five fields: psychology, philosophy, religious studies, teaching, and literature. A member of one of the most unusual and notable of American families, James struggled to achieve greatness amid the brilliance of his theologian father; his brother, the novelist Henry James; and his sister, Alice James. After studying medicine, he ultimately realized that his true interests lay in philosophy and psychology, a choice that guided his storied career at Harvard, where he taught some of America's greatest minds. But it is James's contributions to intellectual study that reveal the true complexity of man. In this biography that seeks to understand James's life through his work—including *Principles of Psychology*, *The Varieties of Religious Experience*, and *Pragmatism*—Robert D. Richardson has crafted an exceptionally insightful work that explores the mind of a genius, resulting in "a gripping and often inspiring story of intellectual and spiritual adventure" (Publishers Weekly,

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starred review). "A magnificent biography." —The Washington Post

"It is absolutely the only philosophy with no humbug in it," an exhilarated William James wrote to a friend early in 1907. And later that year, after finishing the proofs of his "little book," he wrote to his brother Henry: "I shouldn't be surprised if ten years hence it should be rated as 'epoch-making,' for of the definitive triumph of that general way of thinking I can entertain no doubt whatever--I believe it to be something quite like the protestant reformation." Both the acclaim and outcry that greeted *Pragmatism: A New Name for Some Old Ways of Thinking* helped to affirm James's conviction. For it was in *Pragmatism* that he confronted older philosophic methods with the "pragmatic" method, demanding that ideas be tested by their relation to life and their effects in experience. James's reasoning and conclusions in *Pragmatism* have exerted a profound influence on philosophy in this century, and the book remains a landmark.

"In his diaries, the American philosopher and psychologist William James, for whom the personal and the philosophical were never far apart, recounted how in his late twenties he was confronted with existential despair regarding the issue of free will: do humans have the capacity to act freely and meaningfully? James famously decided that his "first act of free will is to believe in free will," and declared that, "if you can change your mind, you can change your life." This belief in the efficacy of ideas on our practical beliefs and actions would lead to James becoming one of the founders of the first truly distinctively American philosophy, Pragmatism. In this book philosopher John Kaag offers an account of the life, thought, and relevance of James's philosophy for today. He argues that his brand of pragmatism was first and foremost a philosophy geared towards saving a life; namely, James's own, but with important resources

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and lessons for saving ours as well. James believed that philosophy was meant to articulate, and help answer, a single existential question, one which lent itself to the title of one of his most famous essays: "Is life worth living?" Through examination of an array of existentially loaded topics covered in his works-truth, God, evil, suffering, death, and the meaning of life-James concluded that it is up to us to make life worth living. He said that our beliefs, the truths that guide our lives, matter-their value and veracity turn on the way they play out practically for ourselves and our communities. For James, philosophy was about making life meaningful, and for some of us, liveable. This is the core of his "pragmatic maxim," that truth should be judged on the bases of its practical consequences. Kaag shows how James put this maxim into use in his philosophy and his life and how we can do so in our own. In his perhaps most famous and enduring work, The Varieties of Religious Experience, James devoted two chapters to exploring what he saw as two distinct types of personality, "the sick-souled" and "the healthy-minded." James himself, as Kaag shows, tended more toward the sick-souled side of the spectrum. But both types fascinated James and he thought both provided important sources for understanding not just religious experience, but for how we can think about our own orientation to the world and perhaps reorient ourselves in the process"--

William James (1842-1910) was one of the most original and influential American thinkers of the late 19th and early 20th centuries. As a professor at Harvard University he published many works that had a wide-ranging impact on both psychology and philosophy. His Principles of Psychology was the most important English-language work on the mind since Locke's Essay Concerning Human Understanding. His Varieties of Religious Experience practically inaugurated the field of psychology of religion, and it also remains a major inspiration for

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philosophy of religion. Perhaps most importantly, James publicized the movement of pragmatism and supplied much of its powerful momentum. This book covers the primary topics for which James is still closely studied: the nature of experience; the functions of the mind; the criteria for knowledge; the definition of "truth"; the ethical life; and the religious life. His notable terms, still resonating in their respective fields, are all here, from the "stream of consciousness" and "pure experience" to the "will to believe," the "cash-value of truth," and the distinction between the religiously "healthy soul" and the "sick soul." This volume's eighteen selections receive the bulk of the attention and citation from scholars, provide excellent coverage of core topics, and have a broad appeal across many academic disciplines. This well-organized compilation of James's important writings offers an exciting and fascinating tour for both the casual reader and the dedicated student interested in philosophy, psychology, religious studies, American studies, or any related field.

A pioneer in early studies of the human mind and founder of that peculiarly American philosophy called Pragmatism, William James remains America's most widely read philosopher. Generations of students have been drawn to his lucid presentations of philosophical problems. His works, now being made available for the first time in a definitive edition, have a permanent place in American letters and a continuing influence in philosophy and psychology. The essays gathered in the posthumously published *Essays in Radical Empiricism* formulate ideas that had brewed in James's mind for thirty years as he sought a way out of the philosophical dilemmas generated by the new psychology of the late nineteenth century. They constitute the explanatory core of his doctrine of radical empiricism, a doctrine that charts his course between the absolute idealism he could not accept and, at the other

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extreme, the law of associationism, which reduces knowledge to sheer contiguity of ideas. In his introduction John J. McDermott describes the historical background and the genesis of James's theory and considers the objections raised by its opponents.

Damn Great Empires! offers a new perspective on the works of William James by placing his encounter with American imperialism at the center of his philosophical vision. This book reconstructs James's overlooked political thought by treating his anti-imperialist Nachlass -- his speeches, essays, notes, and correspondence on the United States' annexation of the Philippines -- as the key to unlocking the political significance of his celebrated writings on psychology, religion, and philosophy. It shows how James located a craving for authority at the heart of empire as a way of life, a craving he diagnosed and unsettled through his insistence on a modern world without ultimate foundations. Livingston explores the persistence of political questions in James's major works, from his writings on the self in *The Principles of Psychology* to the method of Pragmatism, the study of faith and conversion in *The Varieties of Religious Experience*, and the metaphysical inquiries in *A Pluralistic Universe*. Against the conventional view of James as a thinker who remained silent on questions of politics, this book places him in dialogue with a transatlantic critique of modernity, as well as with champions and critics of American imperialism, from Theodore Roosevelt to W. E. B. Du Bois, in order to excavate James's anarchistic political vision. Bringing the history of political thought into conversation with contemporary debates in political theory, *Damn Great Empires!* offers a fresh and original reexamination of the political consequences of pragmatism as a public philosophy.

This generous omnium-gatherum brings together all the writings William James published that have not appeared in previous volumes of this definitive edition of his works. The volume

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includes 25 essays, 44 letters to the editor commenting on sundry topics, and 113 reviews of a wide range of works in English, French, German, and Italian.

A comprehensive collection of writings by the legendary philosopher, whose sweeping body of work influenced our ideas about psychology, religion, free will, and pragmatism. In his introduction to this collection, John McDermott presents James's thinking in all its manifestations, stressing the importance of radical empiricism and placing into perspective the doctrines of pragmatism and the will to believe. The critical periods of James's life are highlighted to illuminate the development of his philosophical and psychological thought. The anthology features representative selections from *The Principles of Psychology*, *The Will to Believe*, and *The Variety of Religious Experience* in addition to the complete *Essays in Radical Empiricism* and *A Pluralistic Universe*. The original 1907 edition of *Pragmatism* is included, as well as classic selections from all of James's other major works. Of particular significance for James scholarship is the supplemented version of Ralph Barton Perry's *Annotated Bibliography of the Writings of William James*.

A hundred years after William James delivered the celebrated lectures that became *The Varieties of Religious Experience*, one of the foremost thinkers in the English-speaking world returns to the questions posed in James's masterpiece to clarify the circumstances and conditions of religion in our day. An elegant mix of the philosophy and sociology of religion, Charles Taylor's powerful book maintains a clear perspective on James's work in its historical and cultural contexts, while casting a new and revealing light upon the present. Lucid, readable, and dense with ideas that promise to transform current debates about religion and secularism, *Varieties of Religion Today* is much more than a revisiting of James's classic.

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Rather, it places James's analysis of religious experience and the dilemmas of doubt and belief in an unfamiliar but illuminating context, namely the social horizon in which questions of religion come to be presented to individuals in the first place. Taylor begins with questions about the way in which James conceives his subject, and shows how these questions arise out of different ways of understanding religion that confronted one another in James's time and continue to do so today. Evaluating James's treatment of the ethics of belief, he goes on to develop an innovative and provocative reading of the public and cultural conditions in which questions of belief or unbelief are perceived to be individual questions. What emerges is a remarkable and penetrating view of the relation between religion and social order and, ultimately, of what "religion" means.

At the turn of the twentieth century, William James was America's most widely read philosopher. In addition to being one of the founders of pragmatism, however, he was also a leading psychologist and author of the seminal work, *The Principles of Psychology* (1890). While scholars argue that James withdrew from the study of psychology after 1890, Eugene Taylor demonstrates convincingly that James remained preeminently a psychologist until his death in 1910. Taylor details James's contributions to experimental psychopathology, psychical research, and the psychology of religion. Moreover, Taylor's work shows that out of his scientific study of consciousness, James formulated a sophisticated metaphysics of radical empiricism. In light of historical developments in psychology, as well as the current philosophic implications of the neuroscience revolution related to the biology of consciousness, Taylor argues that both the subject matter of James's investigations and his metaphysics of radical empiricism are just as important for psychology today as James believed they were in his own

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time. This book represents a major new contribution both to James scholarship and to the history of American psychology. Although philosophers have analyzed radical empiricism, this book is the first to trace the development of radical empiricism as a metaphysics addressed to psychologists. It is also the first to show James's involvement in depth-psychology and psychotherapeutics and to trace historical continuity between James's work on consciousness and subsequent developments in psychoanalysis, personality theory, and humanistic psychology.

Susy Smith insists she did not write this book. The author of twenty-four works on psychical phenomena is sure the information herein could not have originated within her own subconscious mind because it includes so much about which she could not possibly have any knowledge. She maintains instead that it came to her via automatic writing from a man who says he has been in the spirit world for more than sixty years. Having started her research in the psychical field some twenty years ago as a cynical, agnostic newspaperperson, Susy Smith fought against a belief in the possibility of spirit communication all during the time she was studying and researching the subject. Now, after publication of all her books—which include *Life Is Forever*, *ESP and Hypnosis*, *How to Develop Your ESP*, and *Confessional of a Psychic*, in which she tells of her own gradual psychical development—she admits to having become convinced of the survival of the human soul on the basis of evidence alone. *Life Is Forever* gives case histories which have helped persuade her of this. *The Book of James*, however, does not bring evidence. It supplies a philosophy of life after death. Whoever wrote it ... it is inspiring and challenging reading.

William James made what are called “contributions” to the fields of psychology, philosophy,

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and religious studies. But, as editor Robert Richardson explains, just as we do not read Thoreau, Whitman or Emerson for their professional “contributions,” but for their continuing power to motivate and inspire our individual personal lives, so we can read William James to learn how to live a better life. Richardson, author of a recent James Bio (William James: In the Maelstrom of American Modernism), presents a chronological collection of some of James’ most notable writing. Richardson’s introduction to the book covers James’ life and development, preparing the reader to track both through the volume’s essays. The short introductions to each essay provide context for the piece and reflect on its impact and continuing relevance.

When James died in 1910 he left a large body of manuscript material that has never appeared in print. The most important of these manuscripts are those of the years 1903 and 1904 called “The Many and the One.” The manuscripts in the rest of the volume contain James's reflections over 40 years in the form of drafts, memoranda, and notebook entries.

This final volume of The Works of William James provides a full record of James's teaching career at Harvard from 1872-1907. It includes working notes for lectures in more than 20 courses. Because his teaching was closely involved with the development of his thought, this material adds a new dimension to our understanding of his philosophy.

Philosopher and psychologist William James was the best known and most influential American thinker of his time. The five books and nineteen essays collected in this Library of America volume represent all his major work from 1902 until his death in 1910. Most were originally written as lectures addressed to general audiences as well as philosophers and were received with great enthusiasm. His writing is clear, energetic, and unpretentious, and is

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marked by the devotion to literary excellence he shared with his brother, Henry James. In these works William James champions the value of individual experience with an eloquence and enthusiasm that has placed him alongside Emerson and Whitman as a classic exponent of American democratic culture. In *The Varieties of Religious Experience* (1902) James explores “the very inner citadel of human life” by focusing on intensely religious individuals of different cultures and eras. With insight, compassion, and open-mindedness, he examines and assesses their beliefs, seeking to measure religion’s value by its contributions to individual human lives. In *Pragmatism* (1907) James suggests that the conflicting metaphysical positions of “tender-minded” rationalism and “tough-minded” empiricism be judged by examining their actual consequences. Philosophy, James argues, should free itself from unexamined principles and closed systems and confront reality with complete openness. In *A Pluralistic Universe* (1909) James rejects the concept of the absolute and calls on philosophers to respond to “the real concrete sensible flux of life.” Through his discussion of Kant, Hegel, Henri Bergson, and religion, James explores a universe viewed not as an abstract “block” but as a rich “manyness-in-oneness,” full of independent yet connected events. *The Meaning of Truth* (1909) is a polemical collection of essays asserting that ideas are made true not by inherent qualities but by events. James delights in intellectual combat, stating his positions with vigor while remaining open to opposing ideas. *Some Problems of Philosophy* (1910) was intended by James to serve both as a historical overview of metaphysics and as a systematic statement of his philosophical beliefs. Though unfinished at his death, it fully demonstrates the psychological insight and literary vividness James brought to philosophy. Among the essays included are the anti-imperialist “Address on the Philippine Question,” “On Some Mental

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Effects of the Earthquake," a candid personal account of the 1906 California disaster, and "The Moral Equivalent of War," a call for the redirection of martial energies to peaceful ends, as well as essays on Emerson, the role of university in intellectual life, and psychic research. LIBRARY OF AMERICA is an independent nonprofit cultural organization founded in 1979 to preserve our nation's literary heritage by publishing, and keeping permanently in print, America's best and most significant writing. The Library of America series includes more than 300 volumes to date, authoritative editions that average 1,000 pages in length, feature cloth covers, sewn bindings, and ribbon markers, and are printed on premium acid-free paper that will last for centuries.

"The Varieties of Religious Experience is certainly the most notable of all books in the field of the psychology of religion and probably destined to be the most influential [one] written on religion in the twentieth century," said Walter Houston Clark in *Psychology Today*. The book was an immediate bestseller upon its publication in June 1902. Reflecting the pluralistic views of psychologist-turned-philosopher William James, it posits that individual religious experiences, rather than the tenets of organized religions, form the backbone of religious life. James's discussion of conversion, repentance, mysticism, and hope of reward and fears of punishment in the hereafter--as well as his observations on the religious experiences of such diverse thinkers as Voltaire, Whitman, Emerson, Luther, Tolstoy, and others--all support his thesis. "James's characteristic humor, his ability to put down the pretentious and to be unpretentious, and his willingness to take some risks in his choices of anecdotal data or provocative theories are all apparent in the book," noted Professor Martin E. Marty. "A reader will come away with more reasons to raise new questions than to feel that old ones have been

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resolved.

Explores James's concept of the individual in terms of physiology, psychology, philosophy, and religion.

William James was a philosopher who spoke out against the arrogant attitude of scientists who viewed religion as a biased relic of the past. His writings frequently examined the relationship between science and religion. He also tried to defend society from the inhumane tendencies of science. His arguments against the cult of science and technitzism were quite effective and led to the new philosophical pragmatism movement. Many consider The Varieties of Religious Experience as one of the seminal works in establishing a psychology of religion. This collection also includes The Principles of Psychology and Pragmatism. The Principles of Psychology Psychology (Briefer Course) The Will to Believe and Other Essays Human Immortality Talks to Teachers on Psychology and to Students on Some of Life's Ideals The Varieties of Religious Experience Pragmatism A Pluralistic Universe The Meaning of Truth Some Problems of Philosophy Memories and Studies Essays in Radical Empiricism Collected Essays and Reviews

The more than 50 articles, essays, and reviews collected here for the first time were published by James over a span of some 25 years. The record of a sustained interest in phenomena of a highly controversial nature, they make it amply clear that James's work in psychical research was not an eccentric hobby but a serious and sympathetic

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This is an accessible introduction to the full range of the philosophy of William James. It portrays that philosophy as containing a deep division between a Promethean type of pragmatism and a passive mysticism. The pragmatist James conceives of truth and meaning as a means to control nature and make it do our bidding. The mystic James eschews the use of concepts in order to penetrate to the inner conscious core of all being, including nature at large. Richard Gale attempts to harmonize these pragmatic and mystical perspectives.

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