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William James, a member of America's most illustrious intellectual family, is widely acclaimed as the country's foremost philosopher, the first of its psychologists, and a champion of religious pluralism. As the apostle of pragmatism, his influence on American thought is as strong now as it has ever been. James's emphasis on the creative power of faith, will, and action, his opening up of philosophy to the fresh air of ordinary experience, his fascination with alternative forms of belief and states of consciousness, and his impatience with dogmas of any kind--all make him a defender of individual experience, and earn him a place beside Emerson and Whitman as an exponent of American democratic culture. In this volume are the brilliant, engagingly written works of James's early and middle years. The Will to Believe and Other Essays in Popular Philosophy advances the liberating argument that each of us has the right to believe in hypotheses that are not susceptible to proof and that such beliefs might actually change the world. The conversational style of these essays reflects their origin in public lectures, as well as James's conviction that truth can be discovered as much in the course of everyday life as in the activities of science or of philosophical speculation. Talks to Teachers and to Students, also drawn from lectures, helped transform the emerging science of education. Here James applies his new psychology to classroom theory and conduct, especially for the primary grades. This immensely influential book has never gone out of print. It emphasizes the role in learning of instinct, play, and habit, along with the importance of engaging the voluntary interests of students. James's warm and sympathetic nature informs his treatment of children, who can best be taught by those who respect the child's autonomy and who avoid what he calls "hammering in." Psychology: Briefer Course is far more than a shortened version of his monumental Principles of Psychology. It significantly revises parts of the earlier work and adds important new materials. (Students liked to call the longer book "James" and the shorter one "Jimmy".) James's new psychology moved away from discussions of the soul, morality, and logic, and focused instead on instinct, will, and the importance of action and habit. Passages comparing human consciousness to "a wonderful stream" inspired the "stream of consciousness" in the future work of Joyce, Woolf, and Gertrude Stein, a student of James's at Harvard. "Human Immortality," which defends the possibility of life after death, and eight more of James's most important essays round out this second volume devoted to a writer who was called by John Dewey "almost a Columbus of the inner world."

Before Gertrude Stein became the twentieth century's preeminent experimental writer, she spent a decade conducting research at Harvard's psychological laboratory and the Johns Hopkins Medical School. This book shows how her extensive scientific training continued to exert a profound influence on the development of her extraordinary literary practices.

An engaging collection of interdisciplinary essays on the distinctive qualities of America's textual engagement with Darwinian evolutionary theory, especially in regard to On the Origin of Species, which highlights the influence of prevalent cultural anxieties on interpretation.

Discusses how William James's work suggests a world without will, self, or time and how research supports this perspective. William James is often considered a scientist compromised by his advocacy of mysticism and parapsychology. Jonathan Bricklin argues James can also be viewed as a mystic compromised by his commitment to common sense. James wanted to believe in will, self, and time, but his deepest insights suggested otherwise. "Is consciousness already there waiting to be uncovered and is it a veridical revelation of reality?" James asked shortly before his death in 1910. A century after his death, research from neuroscience, physics, psychology, and parapsychology is making the case, both theoretically and experimentally, that answers James's question in the affirmative. By separating what James passionately wanted to believe, based on common sense, from what his insights and researches led him to believe, Bricklin shows how James himself laid the groundwork for this more challenging view of existence. The non-reality of will, self, and time is consistent with James's psychology of volition, his epistemology of self, and his belief that Newtonian, objective, even-flowing time does not exist.

Early American naturalists assembled dazzling collections of native flora and fauna, from John Bartram's botanical garden in Philadelphia and the artful display of animals in Charles Willson Peale's museum to P. T. Barnum's American Museum, infamously characterized by Henry James as "halls of humbug." Yet physical collections were only one of the myriad ways that these naturalists captured, catalogued, and commemorated America's rich biodiversity. They also turned to writing and art, from John Edward Holbrook's forays into the fascinating world of herpetology to John James Audubon's masterful portraits of American birds. In this groundbreaking, now classic book, Christoph Irmscher argues that early American natural historians developed a distinctly poetic sensibility that allowed them to imagine themselves as part of, and not apart from, their environment. He also demonstrates what happens to such inclusiveness in the hands of Harvard scientist-turned Amazonian explorer Louis Agassiz, whose racist pseudoscience appalled his student William James. This expanded, full-color edition of The Poetics of Natural History features a preface and art from award-winning artist Rosamond Purcell and invites the reader to be fully immersed in an era when the boundaries between literature, art, and science became fluid.

In the 19th century, personhood was a term of regulation and discipline in which slaves, criminals, and others, could be "made and unmade." Yet it was precisely the fraught, uncontainable nature of personhood that necessitated its constant legislation, wherein its meaning could be both contested and controlled. Examining scientific and literary narratives, Nihad M. Farooq's Undisciplined encourages an alternative consideration of personhood, one that emerges from evolutionary and ethnographic discourse. Moving chronologically from 1830 to 1940, Farooq explores the scientific and cultural entanglements of Atlantic travelers in and beyond the Darwin era, and invites us to attend more closely to the consequences of mobility and contact on disciplines and persons. Bringing together an innovative group of readings—from field journals, diaries, letters, and testimonies to novels, stage plays, and audio recordings—Farooq advocates for a reconsideration of science, personhood, and the priority of race for the field of American studies. Whether expressed as narratives of acculturation, or as acts of resistance against the camera, the pen, or the shackle, these stories of the studied subjects of the Atlantic world add a new chapter to debates about personhood and disciplinarity in this era that actively challenged legal, social, and scientific categorizations.

This contribution to the global history of ideas uses biographical profiles of 18th-century contemporaries to find what Salafist and Sufi Islam, Evangelical Protestant and Jansenist Catholic Christianity, and Hasidic Judaism have in common. Such figures include Mu?ammad Ibn abd al-Wa?hab, Count Nikolaus Zinzendorf, Jonathan Edwards, John Wesley, Jean-Jacques Rousseau, and Israel Ba'al Shem Tov. The book is a unique and comprehensive study of the conflicted relationship between the "evangelical" movements in all three Abrahamic religions and the ideas of the Enlightenment and Counter-Enlightenment. Centered on the 18th century, the book reaches back to the third century for precedents and context, and forward to the 21st for the legacy of these movements. This text appeals to students and researchers in many fields, including Philosophy and Religion, their histories, and World History, while also appealing to the interested lay reader.

Argues that the path to the good life does not consist in working toward some abstract concept of the good, but rather by ameliorating the problems of the practices and institutions that make up our practical life. Grounded in American pragmatism, Pragmatist Ethics proposes a rethinking of ethics. Rather than looking to the good—a concept for which consensus is difficult to achieve—pragmatists instead advocate for tending to the problems of the day. James Jakób Liszka examines how daily practices and institutions are originally conceived and then evolve to solve certain problems, and that their failure to do so is the source of most problems. Liszka argues that the ethical goal, therefore, is to improve upon these practices and that the sort of practical reasoning that characterizes practices can be enhanced by a more scientific, empirical approach. But how do we know when changes to practices and institutions are progressive? Problems will plague the best of communities; the better community is the one that succeeds best at solving its problems. Pragmatist Ethics examines various accounts of improvement and progress, concluding that the problem-solving effectiveness of communities is the key to progressive changes. James Jakób Liszka is Senior Scholar at the Institute for Ethics in Public Life and Professor of Philosophy at the State University of New York at Plattsburgh. He is the author of Charles Peirce on Ethics, Esthetics and the Normative Sciences; Moral Competence: An Integrated Approach to the Study of Ethics (second edition); A General Introduction to the Semeiotic of Charles Sanders Peirce; and The Semiotic of Myth: A Critical Study of the Symbol (Advances in Semiotics).

"Before 1800 nothing was irrelevant. So argues Elisa Tamarkin's sweeping cultural history of a key shift in consciousness: the arrival, around 1800, of "relevance" as the means to grasp how something previously disregarded becomes important and interesting. At a time when so much makes claims to attention every day, how does one decide what is most valuable right now? This is not only a contemporary problem. For Ralph Waldo Emerson, the question for the nineteenth century was how, in the immensity and "succession" of objects, anything becomes a proper object of experience. How that question was finally defined as one of relevance is the story of Apropos of Nothing. Relevance, Tamarkin shows, was primarily an Anglo-American concept. It engaged major intellectual figures, centrally the pragmatists-William James, Alain Locke, and John Dewey-and before them thinkers including Emerson and Alfred North Whitehead. Most of all, relevance was a problem for the worlds of art, literature, education, and criticism. These were fascinated by how old, boring, distant, or unfamiliar things get taken in; how they are admitted as meaningful; how they come home to us like the ludicrous raven comes to Edgar Allan Poe's student in the middle of the night in some obscure connection with himself. Many nineteenth-century American artists saw their paintings as pragmatic works that make relevance-that suggest versions of events that feel apropos of our world the moment we see them. (Tamarkin's book is richly illustrated, in color, with works by Winslow Homer, Abbott Handerson Thayer, Edgar Degas, and others.) Relevance remains a conundrum, especially for the humanities. It obliges us to say why we admit Poe's poem-or, say, a line of Emerson's-is interesting enough to study it, to dedicate ourselves to understanding it, to affirming that this effort is, in Emerson's words, "relevant to me and mine, to nature, and the hour that now passes.""--

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