



Essays in Radical Empiricism

Psychologist (and philosopher) William James wrote influential books on the young science of psychology, educational psychology, psychology of religious experience and mysticism, and on the philosophy of pragmatism.

James interacted with a wide array of writers and scholars throughout his life, including his godfather Ralph Waldo Emerson, his godson William James Sidis, as well as Charles Sanders Peirce, Bertrand Russell, Josiah Royce, Ernst Mach, John Dewey, Walter Lippmann, Mark Twain, Horatio Alger, Jr., Henri Bergson and Sigmund Freud.

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EDITOR'S PREFACE

The present volume is an attempt to carry out a plan which William James is known to have formed several years before his death. In 1907 he collected reprints in an envelope which he inscribed with the title 'Essays in Radical Empiricism', and he also had duplicate sets of these reprints bound, under the same title, and deposited for the use of students in the general Harvard Library, and in the Philosophical Library in Emerson Hall.

Two years later Professor James published *The Meaning of Truth* and *A Pluralistic Universe*, and inserted in these volumes several of the articles which he had intended to use in the 'Essays in Radical Empiricism.' Whether he would nevertheless have carried out his original plan, had he lived, cannot be certainly known. Several facts, however, stand out very clearly. In the first place, the articles included in the original plan but omitted from his later volumes are indispensable to the understanding[Pg iv] of his other writings. To these articles he repeatedly alludes. Thus, in *The Meaning of Truth* (p. 127), he says: "This statement is probably excessively obscure to any one who has not read my two articles 'Does Consciousness Exist?' and 'A World of Pure Experience.'" Other allusions have been indicated in the present text. In the second place, the articles originally brought together as 'Essays in Radical Empiricism' form a connected whole. Not only were most of them written consecutively within a period of two years, but they contain numerous cross-references. In the third place, Professor James regarded 'radical empiricism' as an *independent* doctrine. Thus he asserted expressly: "Let me say that there is no logical connexion between pragmatism, as I understand it, and a doctrine which I have recently set forth as 'radical empiricism.' The latter stands on its own feet. One may entirely reject it and still be a pragmatist." (*Pragmatism*, 1907, Preface, p. ix.) Finally, Professor James came toward the end of his life to regard 'radical empiricism' as more [Pg v] fundamental and more important than 'pragmatism.' In the Preface to *The Meaning of Truth* (1909), the author gives the following explanation of his desire to continue, and if possible conclude, the controversy over pragmatism: "I am interested in another doctrine in philosophy to which I give the name of radical empiricism, and it seems to me that the establishment of the pragmatist theory of truth is a step of first-rate importance in making radical empiricism prevail" (p. xii).

In preparing the present volume, the editor has therefore been governed by two motives. On the one hand, he has sought to preserve and make accessible certain important articles not to be found in Professor James's other books. This is true of Essays I, II, III, X, XIII, IX, X, XI, and XII. On the other hand, he has sought to bring together in one volume a set of essays treating systematically of one independent, coherent, and fundamental doctrine. To this end it has seemed best to include three essays (III, VI, and VII), which, although included in the original plan, were afterwards reprinted elsewhere, [Pg vi]and

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RD Boyd



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Table of Contents Essays In Radical Empiricism A Plurali

1. Understanding the eBook Essays In Radical Empiricism A Plurali
 - The Rise of Digital Reading Essays In Radical Empiricism A Plurali
 - Advantages of eBooks Over Traditional Books
2. Identifying Essays In Radical Empiricism A Plurali
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Essays In Radical Empiricism A Plurali
 - User-Friendly Interface
4. Exploring eBook Recommendations from Essays In Radical Empiricism A Plurali
 - Personalized Recommendations
 - Essays In Radical Empiricism A Plurali User Reviews and Ratings
 - Essays In Radical Empiricism A Plurali and Bestseller Lists
5. Accessing Essays In Radical Empiricism A Plurali Free and Paid eBooks
 - Essays In Radical Empiricism A Plurali Public Domain eBooks
 - Essays In Radical Empiricism A Plurali eBook Subscription Services
 - Essays In Radical Empiricism A Plurali Budget-Friendly Options

6. Navigating Essays In Radical Empiricism A Plurali eBook Formats
 - ePub, PDF, MOBI, and More
 - Essays In Radical Empiricism A Plurali Compatibility with Devices
 - Essays In Radical Empiricism A Plurali Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Essays In Radical Empiricism A Plurali
 - Highlighting and Note-Taking Essays In Radical Empiricism A Plurali
 - Interactive Elements Essays In Radical Empiricism A Plurali
8. Staying Engaged with Essays In Radical Empiricism A Plurali
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Essays In Radical Empiricism A Plurali
9. Balancing eBooks and Physical Books Essays In Radical Empiricism A Plurali
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Essays In Radical Empiricism A Plurali
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Essays In Radical Empiricism A Plurali
 - Setting Reading Goals Essays In Radical Empiricism A Plurali
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Essays In Radical Empiricism A Plurali
 - Fact-Checking eBook Content of Essays In Radical Empiricism A Plurali
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements

- Interactive and Gamified eBooks

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