A William James Bibliography, 1974-2002

Books, Articles and Reviews

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This secondary bibliography of work about William James from 1974 to 2002 should be considered a preliminary checklist and not a comprehensive bibliography. It is modeled roughly on Ignas Skrupskelis' _William James: A Reference Guide,_ Boston: G.K. Hall, 1977, which covers work on William James from 1868 to 1974, and which is a more thorough and finished work. Imperfect as this list is, it should still be useful to scholars, and the nature of digital publishing means that this list can be constantly updated and modified. _The Whitman Archive_ so ably overseen by Ed Folsom and Ken Price has opened our eyes to the fact that a digital archive can be more inclusive and more up-to-date and thus more authoritative than even the best printed edition.

Corrections and additions to this checklist are most welcome and are hereby solicited. The on-line text is read-only, to be sure, but any corrections or additions sent to rrchardson@gmail.com will be incorporated in a timely manner.

I want to express my gratitude to Bryan Sinche and Karah Rempe for their hard work and dedication on this project. Thanks also to Mark Moller and Linda Simon for making room for this checklist on the on-line journal _William James Studies_. The making of scholarly tools may seem to lack intellectual excitement, but the results certainly can feed such interests. To take just a single example, it is exciting to find in this checklist so much interest in the link between Niels Bohr and William James. Many other interesting connections will be found in these pages. Books, articles, essays and reviews are listed year by year. A separate listing of Doctoral dissertations starts on p. 147.

Wm James Secondary Bib 1974-2002 posted 12/06/2011

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1974

Books

Dooley, Patrick Kiaran. *Pragmatism as Humanism: The Philosophy of William James.* Chicago: Nelson Hall, 1974.

Hocks, Richard A. *Henry James and Pragmatistic Thought: A Study in the Relationship between the Philosophy of William James and the Literary Art of Henry James.* Chapel Hill: U North Carolina P, 1974.

> Scholars continue to speculate and debate concerning the nature of William and Henry James's relationship. In terms of their professional identities, more scholarship has been conducted with an eye toward discovering William's estimation of his brothers' literary career, while Henry's evaluation of William's works has been nearly ignored. Henry's understanding of William's philosophy, specifically pragmatism, is unique and thorough. Henry James actualizes and embodies William's theories in his late literary works.

James, Henry Sr. *Henry James, Senior: A Selection of His Writings.* Ed. Giles Gunn. Chicago: American Library Association, 1974.

Ouimette, Victor. *Reason Aflame; Unamuno and the Heroic Will.* New: Haven Yale UP, 1974.

> The work examines the influence of nineteenth century concepts of heroism (Nietzsche, Tolstoy, William James, and Carlyle) on Miguel de Unamuno (1864-1936), Spain's quixotic writer:. philosopher, and illustrates his theory that a hero's beliefs are so strong that they set "reason aflame." he utilized his characters to illustrate his philosophy, centered as it was on the person's heartfelt thirst for immortality despite his knowledge that it was rationally impossible. Thus, Unamuno's fictional works were so many ways of saying what he did in his outstanding eassy on "the tragic sense of life."

Ross, Ralph. *Makers of American Thought: An Introduction to Seven American Writers.; with Introd.* Minneapolis, U Minnesota P, 1974.

Articles

Archie, Lee C. "William James' Distinction of Philosophical Temperaments." *Dialogue* (1974): 16 31-36.

> James' pragmatism is urged as a philosophy that accepts the proper balance of tender-minded and tough-minded temperaments. The nature of this argument for pragmatism and the pragmatic method itself are examined. It is argued that both are examples of a 'no alternative paradox' in which James' arguments preclude the possibility of refutation. The nature of this paradox is elucidated by examples, and general questions are raised about its implications for the nature of philosophical discourse.

Bishop, Donald H. "The Carus-James Controversy." *Journal of the History of Ideas* 35.3 (1974): 509-520.

> While remaining good friends, William James and Paul Carus adamantly disagreed with each other's philosphical views. The two thinkers disagreed on questions concerning the nature and criteria of truth, Carus propounding an absolute truth and James filtering truth through his pragmatism. Carus opposed James's pragmatism, believing it was naively accepted and would, if put into widespread practice, have negative consequences.

Chesnick, Eugene. "William James: Fictions and Beliefs." *South Atlantic Quarterly (1974): 236-.*

Feinstein, Howard. "The Double in the Autobiography of the Elder Henry James." *American Imago: A Psychoanalytic Journal for Culture, Science, and the Arts* 31.3 (1974): 293-315.

William James edited the elder Henry James's "Literary Remains," which included his father's autobiography. In his preface to "Literary Remains," William identifies Henry Sr.'s fictional character Stephen Dewhurst as a pseudonym for his father and read the text as his father's autobiography.

Franklin, Phyllis. "The Influence of William James on Robert Herrick's Early Fiction." *American Literary Realism 7* (1974): *395-402.*

Gini, A. R. "Radical Subjectivism in the Thought of William James." *New Scholasticism: a quarterly of philosophy* 48 (1974): 509-518.

Kauber, Peter. "The Foundations of James's Ethics of Belief." *Ethics: an international journal of social, political, and legal philosophy 84* (1974): 151-166.

Marcell, David W. "Progress and Pragmatism: James, Dewey, Beard and the American Idea of Progress." GreenwoodP402 *(1974): 402.*

Scheffler, Israel. "Four Pragmatists: A Critical Introduction to Peirce, James, Mead, and Dewey." *New York: HumanitiesP269 (1974): 269.*

Strug, Cordell. "Seraph, Snake, and Saint: The Subconscious Mind in James' Varieties." *Journal of the American Academy of Religion* 42.3 *(1974):* 505-515.

James presents a false conception of the subconscious in *The Varieties of Religious Experience* that troubles his final conclusions. Ultimately, the Varieties and its intended conclusions fall apart at the hands of James's conceptual confusion.

Wallace, Dewey D., Jr. "Progress and Pragmatism: James, Dewey, Beard and the American Idea of Progress." *Annals of the American Academy of Political and Social Sciences* 415 (1974): *265-266.*

Wertz, S. K. "Notes on Wittgenstein and His Milieu." *Proceedings of the New Mexico West Texas Philosophical Society* (1974): *28-31.*

This paper presents continued research into the historical origins and environment of Wittgenstein's philosophy. there are several textual parallels discussed between Wittgenstein and Schopenhauer which have been previously observed between Wittgenstein and William James; these include the medical analogy and the terminology which emphasizes the psychological origins of philosophizing.

1975

Books

James, William. *The Works of William James, vol. 1: Pragmatism.* Cambridge, MA. Eds. Frederick H. Burkhardt, Fredson Bowers and Ignas K. Skrupskelis. Vol. 1, 1975.

McClendon Jr, James William. *Philosophy of Religion and Theology, 1975 Proceedings.* Missoula: Scholars P, 1975.

McClendon Jr, James William, and James M. Smith. *Understanding Religious Convictions.* Notre: Dame Notre Dame UP, 1975.

This book is a written study of the structure and meaning of religious convictions. the authors using recent language theory, e.g., Austin, provide a useful discussion of a "speech act theory of religion." making much of the idea of "convictional community," they opt for the development of theology as the "science of convictions," a sub-discipline of "theoretics" as the "investigation of shared convictional communities," e.g.,

political or ideological. it contains extensive footnotes drawn from classical and recent literature in linguistic analysis and philosophy of religion.

Articles

Barrett, William. "Our Contemporary, William James." *Commentary* 60.6 (1975): 55-61.

> Discusses the current philosophical relevance of the writings of William James, 1870-1910, emphasizing his explorations into psychology, religion, and nihilism.

Bixler, J. S. ""Relevance" in the Philosophy of William James." *Religious Humanism* (1975): 9 38-44.

> James was (1) as pragmatist sensitive to the dependence of knowledge on the observer's purposes, (2) as radical empiricist eager to have the object taken on its own terms. He was thus aware of the claims of two kinds of "relevance." he responded to the two in two different moods. The swing of the pendulum moved the clock's hands forward.

Blackwood, R. T. "William James and Walt Whitman." *Walt Whitman Review* 21 (1975): 78-79.

Brier, B. O. B., and James Giles. "Philosophy, Psychical Research and Parapsychology: A Survey." *Southern Journal of Philosophy* (1975): 13 393-405.

> The paper surveys philosophical issues discussed by philosophers who consider the implications of extrasensory perception and psychokinesis (mind over matter). Topics covered include life after death, backward causation, freedom of the will, etc. the contributions of William James and 1 d broad are covered in some detail.

Browning, Don. "William James's Philosophy of the Person: The Concept of the Strenuous Life." *Zygon* 10.2 (1975): 162-174.

Crow, Charles L. "Howells and William James: 'a Case of Metaphantasmia' Solved." *American Quarterly* 27.2 (1975): 169-177.

> William James's philosophy and involvement with the Society for Psychical Research influenced William Dean Howells. Howells's later fiction, collected in "Questionable Shapes" (1903) and "Between the Dark and the Daylight" (1907) share a framing device that involves four stock characters who frequent the Turkish Room, on of whom, the psychologist, is believed to be modelled on William James. "A Case of Metaphantasmia" is one of the Turkish Room stories that exemplifies Howells's interest in psychical research and also develops an early stream of conscious narrative.

Curtin, William M. "Willa Cather and the Varieties of Religious Experience." *Renascence: Essays on Value in Literature 27.3* (1975): 115-124.

> Willa Cather's writing was influenced by William James. His explication of various religious states and focus on the religious experiences of individuals found in The Varieties of Religious Experience influenced Cather's fiction. Several of her characters experience moments of intense and unified emotion, a characteristic of religious experience according to James. Cather and a handful of her characters conceived of art as a variety of religious experience.

Cwi, David. Rev. of Pragmatism as Humanism: the philosophy of William James. *Journal of the History of Philosophy* 13 *(1975): 538-542.*

DeLoach, William. "The Influence of William James on the Composition of the American." *Interpretations Studies in*

Language and Literature (1975): Tn. 19; *17: 38-.*

Earle, William James. "Do Feelings Cause Actions?" *Philosophy and Phenomenological Research* (1975): *35 540-548.*

Fizer, John. "Ingarden's Pases, Bergson's Duree Reelle, and William James' Stream: Metaphoric Variants or Mutually Exclusive Concepts on the Theme of Time." *Dialectics and Humanism (1975): 2 33-48.*

    The intent of this article is to give an analytical view of Roman Ingarden's understanding of temporality of intentionally contingent objects, particularly those of the work of literary art, and to juxtapose it with the views of Henri Bergson and William James. according to Ingarden, due to the ontological and structural complexity of these objects there exist three distinct possibilities of time in them. First, when their intentionality is bracketed from the lived experience, they become purely spatio-temporal phenomena; second, when they are conceived as artistic objects, their temporal sequence is given simultaneously; and third, when they are treated as aesthetic objects, their temporal phases exist serially through our experienced presentification. Bergson's, James' and Ingarden's positions on time reveal some resemblance but also substantial differences which are to be understood respectively in terms of their differing philosophies, vitalism, radical empiricism and phenomenology.

Heidsieck, F. "Bergson Et La Physique Contemporaine." *Revue de Metaphysique et de Morale* (1975): *80 528-540.*

    Le livre du professeur Milic Capek etudie 1'oeuvre de Bergson dans sa visee epistemologique. une lettre de Bergson a 1'auteur, de juillet 1938 legitime ce point de vue. Bergson est d'abord confronte a ses predecesseurs, en particulier a Herbert Spencer. sa theorie de la "duree" est presentee ensuite, et comparee a celle de William James. les consequences de cette doctrine pour la science physique sont precises, en particulier l'interpretation que donne Bergson de la theorie de la relativite d'Einstein. cette etude tres complete isole neanmoins les themes epistemologiques des aspects plus proprement metaphysiques de la doctrine de Bergson, en particulier en ce qui concerne "la genese ideale de la matiere."

Helm, Bertrand P. "William James on the Nature of Time." *Tulane Studies in Philosophy* (1975): 24 *33-47.*

    James explores many of the issues concerning temporality that have arisen during the development of western philosophy. He considers whether real time is a many or a one, and whether real time is the dominant continuum in nature. The other two continua are space and psyche. He determines that space is more important than time, and time is more important than psyche. For this leading process philosopher, time ends up being a secondary category. Moreover, within a hierarchy of types of time, real time is more significant than human time, and, within human time, social time is more important than individual time.

Malone, John C. "William James and B. F. Skinner: Behaviorism, Reinforcement, and Interest." *Behaviorism 3.2* (1975): 140-151.

    James and Skinner hold similar philosophies concerning what Skinner terms behaviorism. Both believe that mental action is identical to physical action. Additionally, James's "descriptions of psychological processes must be his chief contribution" to behaviorism.

Scott, Frederick J. Down. "William James and Stanford U, 1898-1905." *San Jose Studies* 1.1 (1975): *8-23.*

    Correspondence between William James and David Starr Jordan, president of Stanford U, led to James' appointment as Acting Professor of Philosophy at Stanford.

---. "William James and Stanford U: 1906." *San Jose Studies* 1.2 (1975): *28-43.*

    A sketch of some of William James' activities at Stanford U during his tenure as acting professor of philosophy (1906), and 12 letters, principally between James and David Starr Jordan, first president of the U.

Sears, John F. "William James, Henri Bergson, and the Poetics of Robert Frost." *The New England Quarterly: A Historical Review of New England Life and Letters (NEQ) Boston, MA. 1986 June; 59(2): 159 188* (1975): Ma. *19; :* 341-.

Standberg, Victor. "Hart Crane and William James: The Psychology of Mysticism." *The McNeese Review 22 (1975): 14-25.*

> Hart Crane's life and death are a profound example of what James identified as the Sick Soul condition. James's exploration of mysticism is relevant to Crane's life as an artist. Crane wrote that he found "corroborations" to his own experiences when reading James's "Varieties of Religious Experience," specifically James's validation of the use of psychadelic stimuli and his identification of several states of mystical consciousness.

Thayer, H. S. "Pragmatism: A New Name for Some Old Ways of Thinking." *Cambridge, MA: Harvard UP* 316 (1975): *316.*

Wissot, J. A. Y. "John Dewey, Horace Meyer Kallen and Cultural Pluralism." *Educational Theory* (1975): *25* 186-196.

> Two purposes frame the scope and intentions of this paper. the first is a challenge to the claim that Horace Meyer Kallen's conception of cultural pluralism generally reflected John Dewey's inspiration and influence. The second entails an analysis of both philosophers' congruent and divergent positions on pluralism and culture. Through a comparative examination of their major publications on the subject, two conclusions are drawn: 1) the more conclusive and decisive impact on Kallen's understanding of pluralism came from William James and *2)* Kallen's position on the place of individual identity and a personal past in the formation of cultural groups distinguishes him from Dewey.

1976

Books

McDermott, John J. *The Culture of Experience: Philosophical Essays in the American Grain.* New York: New York UP, 1976.

> His essays are not about contemporary American philosophy, but rather an exhibition of the philosophical ideas central in the life of contemporary American culture. The scope of the essays seeks to touch the concerns of persons who are aware of the vital choices today, problems and ideas which are beyond those which recent philosophical fashion has claimed should be solely the occupation of philosophers. The essays thus, (1) acknowledge the tradition of William James, John Dewey, G H Mead and Josiah Royce in which experience is the philosophical touchstone, and (2) applies that tradition as an approach to diagnosis of the current human situation.

Articles

Bell, Millicent. "Jamesian Being." *Virginia Quarterly Review: A National Journal of Literature and Discussion 52.1 (1976):* 115-132.

> The question of being versus doing was of great importance to Henry James, Sr. Henry Sr.'s influence on William and his other children was profound, and his Swedenborgian beliefs concerning the superiority of personal being over any state of doing effected his children. William, Henry, Wilky, Bob, and Alice were affected either professionally, sexually, or psychologically by the unique, and often restrictive, Jamesian concept of being.

Bowers, Fredson. "Transcription of Manuscripts: The Record of Variants." *Studies in Bibliography: papers of the*

Bibliographical Society of the U *of Virginia 29* (1976): *212-264.*

Daniel, Stephen H. "Fringes and Transitive States in William James' Concept of the Stream of Thought."
  Auslegung (1976): *3 64-80.*

  The article argues that, according to James's "principles of psychology," fringes of substantive parts of
  thought are not static counterparts of transitive states of the stream of thought. Fringes are the possibilities
  which substantive parts have for being meaningful. as various fringes are determined and specified in
  transitive states (or as they "become" transitive states), the substantive parts are recognized as gaining
  meaning, because of the contexts in which they are found. The transitive states define the context, while the
  fringes define the possibilities for the realization of the transitive states. A concluding note indicates how
  this discussion affects Husserl's and Wittgenstein's understanding of how ideas and words attain meaning.

Fayroholdt, David. "Niels Bohr and Danish Philosophy." *Danish Yearbook of Philosophy* (1976): 13 *206-220.*

  The article presents a close examination of the view that Niels Bohr's interpretation of quantum mechanics is
  inspired by the Danish philosophers Poul Martin Moller, Soren Kierkegaard and Harald Hoffding and
  William James (a view put forward by Max Jammer and Gerald Holton). the conclusion is that there is no
  evidence at all for this view and that it, on the contrary, does not seem plausible.

Ferm, Deane W. "Right to Believe." *Religious Education 71.S-O* 1976 *(1976): 464-473.*

  William James' famous essay "The Will To Believe" affirms the right to believe certain convictions about
  the nature of man and reality, though the evidence for these convictions is not complete, if these
  affirmations accord with our deepest volitional longings and if a refusal to act on them will keep certain
  truths out of our grasp. The author suggests that we have the right to believe in the reality of the human
  consciousness, the freedom of the will, and the genuineness of the moral life - and that these affirmations
  point to a larger self which is also conscious, willing and moral.

Gavin, William J. "William James and the Importance of 'the Vague'." *Cultural Hermeneutics (1976): 3 245-265.*

  In *"The Principles of Psychology",* William James declares one of his fundamental interests to be the
  re-introduction "of the vague to its proper place in our mental life." in this paper i try to show that James'
  "stream of consciousness" is understandable in terms of vagueness, and also that the "vague" or "mysterious"
  is at the core of James' later work in religion, as found in "the varieties of religious experience".

---. "William James and the Indeterminacy of Language and "the Really Real"." *Proceedings and Addresses*
  of the American Philosophical Association (1976): 50 208-218.

  The American philosopher William James has been accused of being both a positivist and a romantic
  intuitionist. in the present paper, i wish to defend James from both charges. First, an analysis of the James
  texts will indicate that: 1) he refuses to distinguish clearly sensation, percept and concept; *2)* he recognizes
  the ontological status of concepts; and, *3)* he uses the word "perceptual" in two different ways. This two-fold
  use of the word has been the source of much difficulty and forces us to deal, secondly, with the issue of
  James' opinion of language. He is often thought of as a romanticist, as someone who believed that life was
  beyond all language. We shall try to show that this view also is wrong, and that there exist two different
  views of language in his texts.

---. "William James' Attitude toward Death." *Journal of Thought* (1976): 11 199-204.

  William James underwent a personal conflict with nihilism, terminating in the temptation to commit suicide
  in 1869-70. in analyzing this temptation, I try to construct James' attitude toward death. He seems to define
  death as "uselessness," a view close to his future "pragmatism." second, James believed death must be
  resisted, and viewed suicide as the last way, or the most extreme form, of "making a difference." suicide

however, was a halfway house towards James' more general position, which viewed death as inherently vague or ambiguous. As such it compelled a commitment or response, as opposed to passive acceptance.

---. "William James on Language." *International Philosophical Quarterly* (1976): 16 81-86.

William James is often thought of as a philosopher who rejected language as incapable of dealing with the unfinished character of the Universe. Actually, there are two different complementary uses of language in James' texts. Sometimes he does reject language as inadequate; but at other times he presents a surprisingly "modem" view of language. Specifically, James recognized that meanings vary from context to context; that some words have an "intentional" aspect, and that language cannot be viewed as consisting of substantive words strung together by neutral logical connectives. In this paper, I try to "unpack" these two different natures of uses language found in James' works.

Gini, A. R. "James's Radical Empiricism: A Radical Metaphysics?" *American Benedictine Review* 27.4 *(1976):* 441-460.

James has not been adequately recognized as a metaphysician. James's radical empiricism differs from a traditional metaphysical system, however, his interest in analyzing immediate experience and distinguishing the elements of experience speak to James's search for a metaphysics of events and activities.

Kunkel, Joseph C. "Humanistic Psychology and Freedom." *Proceedings and Addresses of the American Philosophical Association* (1976): *50* 32-42.

The first half of the paper presents the humanistic psychologists' view of man, discussing the goal of self-actualization and contrasting it with the more mundane set of basic needs. it then examines the i-me distinction, introduced by William James and others, which it reformulates so as to reflect an experientially based differentiation. The second half concludes, after examining the Skinnerian and the soft determinists' views and comparing them with the freedom-oriented positions of Rollo May, William James, and C A Campbell, that a view of freedom based on effort of will is viable.

Levinson, H. S. "William James and the Intelligibility of Religious Discourse." *American Academy of Religion Philosophy of Religion and Theology Proceedings (1976): 49-73.*

This paper characterizes James's religious discourse and shows some key moves he made to persuade us that his religious talk is sensible (if not sound). Like Wisdom after him he maintained that such talk is intelligible only if the notion of "activity" is intelligible, and even then only if it may be used to account for other-than-human acts under specifiable conditions. The key to James' account of its intelligibility is his doctrine of pure experience. His epistemology eliminates the problems which stem from construing people as ontologically discrete subjects who must somehow mirror ontologically discrete objects. By replacing the ontological distinction between minds and bodies with a functional one that is unpacked in terms of how things behave under particular sorts of conditions, or in particular normative contexts, James establishes the metaphysical machinery to support an analysis of "activity" which, in turn, will support the intelligibility of god-talk.

Long, Charles H. "Oppressive Elements in Religion and the Religions of the Oppressed." *Harvard Theological Review* 69.J1-O 1976 (1976): 397-412.

"The Oppressive Elements in Religion and the Religions of the Oppressed." *Harvard Theological Review* 69.3-4 (1976): 397-412.

There was a fundamental difference between William James and Ernst Troeltsch in their philosophies of religion, but Troeltsch nevertheless wrote, in 1912, a very favorable review of James's The Varieties of Religious Experience. Discusses how this reception was possible, given their differences. The answer is

that in dealing with the religious experience both arrived at the same position, though for different reasons. Contrasts between James's view of religious experience (individual) with that of W. E. B. Du Bois (community). 36 notes.

Lowenkron, David Henry. "Jake Barnes: A Student of William James in "the Sun Also Rises"." *Texas Quarterly* 19.1 (1976): 147-156.

The narrator of Hemingway's "The Sun Also Rises," Jake Barnes, is a pragmatist. Barnes seeks to find a way to live in the world rather than for meaning in the world, marking him as a pragmatist and not a metaphysician. Barnes confronts social systems like Catholocism, hedonism, economics, and professionalism, but he does not settle into any of these systems. Instead, as a pragmatist, Barnes makes use of them and dismisses them according to his needs.

Lyra, Franciszek. "The Letters of William James to Wincenty Lutoslawski." *Yale* U *Library Gazette* 51.1 (1976): 28-40.

"William James's letters to Wincenty Lutoslawski, acquired recently on Beinecke funds, are a revealing illustration of the American philosopher's avowal of the diversity of phenomena and of human character." The correspondence between James and that ill-fated Polish philosopher reveals "James at his best as a human being" and provides an important source of information about James. Includes excerpts from the correspondence. 10 notes.

Podeschi, Ronald L. "William James and Education." *Educational Forum 40* (1976): 223-229.

Rambo, Lewis R. Rev. of Pragmatism as humanism: the philosophy of William James. *Journal of Religion* 56 (1976): 131-132.

Ross, Robert R. N. "William James: The Wider Consciousness." *Philosophy Today* (1976): 20 134-148.

This paper investigates the view of human nature presupposed by James' understanding of religious belief. James' concept of "pure experience" is discussed, and it is argued there is a relation between his analysis of the structure of consciousness and the positive content of religious experience.

Scott, Frederick J. Down. "A Note on James' Aid of Peirce." *Transactions of the Charles S. Peirce Society* (1976): 12 71-76.

Six previously unpublished letters of William James reveal the specific ways he tried to help C S Peirce--writing to publishers in support of Peirce's writings, to the Camegie Institution in support of Peirce's application for a grant, to friends for money to make it possible for Peirce to give two series of lectures. James had mixed feelings about Peirce. he admired his thought and writings but not his personality.

Seigfried, Charlene Haddock. "The Structure of Experience for William James." *Transactions of the Charles S. Peirce Society* (1976): 12 330-347.

The coherency of William James' philosophical enterprise ultimately depends on resolving the contradiction of his claiming both an originally indeterminate experience, which would receive its structure through selective interest, and an originally structured experience, within which relations as well as objects are immediately experienced. The resolution hinges on the distinction between pure and ordinary experience. The development of the hypothesis of a neutral pure experience, continuously in flux, exhibiting tendencies and resistances, but which gives rise to specific things and relations only insofar as it enters into particular, articulated contexts, provides the basis for claiming both an originally ordered and an originally malleable experience, depending on which frame of reference or context is employed.

Skousgaard, Stephen. "The Phenomenology in William James' Philosophical Psychology." *Journal of the British Society for Phenomenology* (1976): 7 86-95.

When attempting to establish psychology as a natural science, James encounters philosophical difficulties, or "metaphysical leaks" as he calls them. Most notable of these is the presence of dualisms, methodological and metaphysical. it is precisely in overcoming these "leaks" in his psychological program that James, tacitly at least, discovers the central tenets of phenomenology: the life-world and the intentionality of consciousness. Thus, by rendering explicit James' own implicit phenomenological insights, contemporary phenomenology can salvage James' project and secure it to its own limited foundations.

Wernham, J. C. S. "Ayer's James." *Religious Studies* 12.S 1976 (1976): 291-302.

Ayer claimed (in The Origins of Pragmatism) that although it was offered as an account of truth, James' pragmatism was more generously interpreted as an account of acceptability. He also claimed that James had a three-fold division of propositions, and that it was only of the third class (ethical, religious, etc.) that he held that they were to be accepted only if it satisfied us to believe them. The article examines the passages cited in support of Ayer's account, and fmds all of them wanting. It concludes that Ayer's James is too much Ayer and too little James.

Yarvin, Herb. "Will to Come out All Right." *Religious Studies* 12.S 1976 (1976): 303-309.

In "The Will to Believe," William James argues conditionally that if the religious hypothesis in both branches is true, then the religious option is momentous and forced. From this James incorrectly concludes the option to be momentous and forced - incorrectly because James establishes the above conditional without establishing its antecedent and therefore has not established its consequent. That James addresses only those to whom the option is living mitigates this error but introduces the more serious question of how valuable James' argument is if one must accept important theological presuppositions (of whose complexity James seems unaware) before finding it cogent.

1977

Books

Skrupskelis, Ignas K. *William James: A Reference Guide. 1977.*

Annotated bibliography of books, articles, essays and dissertations by and about William James from 1868-1974.

Varila, Armi. *The Swedenborgian Background of William James's Philosophy.* Helsinki: Suomalainen Tiedeakatemia, 1977.

William James's relation to Swedenborgian philosophy is understandable when his relationship with his father is examined. There are common factors in the philosophies of Swedenborg and those of William James, particularly in James's psychology, pragmatism and theory of knowledge.

Articles in Books

Fisch, Max H. "American Pragmatism before and after 1898." In *American Philosophy from Edwards to Quine.* Ed. Robert W. Shahan, Merrill, Kenneth R. Norman: U of Oklahoma Press, 1977. 78-110.

Fisch relays a history of pragmatism from early publications by Charles Sanders Pierce, to James's epoch-marking address before the Philosophical Union at the U of California at Berkeley in August of 1898. James's version of pragmatism became immensely popular and differed from Pierce's own pragmatist philosophy. Pierce, Dewey, James, and Holmes, all members of the Metaphysical Club, advanced divergent pragmatic theories.

Articles

Bozzo, Edward G. "James and the Valence of Human Action." *Journal of Religion and Health* 16.Ja 1977 (1977): 26-43.

    In the second half of Varieties of Religious Experience, W.James repeatedly refers to "the center of energy" in one's personal life, to shifts, temporary or stable, in that center, and addresses the question of how and why such shifts occur. He returns to this metaphor and issues connected with it in a later essay, "The Energies of Men." in both places the metaphor is used to describe the intentional and emotional valence of human action, either in a temporary situation in life or as the governing factor consistently directing one's character, his consciousness or life, in one way or another. The aim of this essay is to disclose the full meaning of this metaphor by focusing on the Varieties, where it is most used and amplified, and the later essay.

Capek, Milic. "La Pensee De Bergson En Amerique." *Revue Internationale de Philosophie* (1977): 31 329-350.

    The article is a part of the special bicentenary issue "la pensee philosophique americaine 1776-1976." it traces the influence of Bergson's philosophy in the United States as well as various critical responses to it since the times of William James until the present. about a half of the article deals with the complex relations between the thought of James and that of Bergson; it shows how the early stimulating influence of James on Bergson was superseded by the decisive impact of the latter on the last phase of James's thought. the second half deals with the responses and reactions of John Dewey, Ralph B Perry, George Santayana, J Royce, A O Lovejoy, H W Carr, A N Whitehead, American personalists, K Popper and others.

Cook, Daniel J. "James's "Ether Mysticism" and Hegel." *Journal of the History of Philosophy* 15.3 (1977): 309-320.

    Georg Hegel's distinctions between finitude and infinitude and man and God as interpreted by William James while under the influence of nitrous oxide were misconstrued not because of James's use of the drug but because of a basic misunderstanding of Hegel's dialectic.

DeLoach, William B. F. "Pragmatism: A Book in Search of a Reader: A Review Essay." *Southern Humanities Review* 11.4 (1977): 397-402.

    Reviews a new edition of Pragmatism (1907) by William James - Pragmatism: A New Name for Some Old Ways of Thinking (Cambridge: Harvard U. Pr., 1975), directing the reader of James to consider Pragmatism in the context of the whole of Jamesian thought, to consider him as a major philosopher, and finally, to consider his philosophy as literature in order to better understand Jamesian thought.

Dooley, Patrick K. "The Structure of a Science of Psychology: William James and B F Skinner." *Philosophy in Context* (1977): 6 13-20.

    This article consists of answers to questions posed at the initial presentation of "the structure of a science of psychology...." the central theme is an analysis of how philosophical assumptions affect the practice of science, specifically how they affect the psychologies of William James and B F Skinner. I examine James' fundamental loyalty to an extra-psychological view of man and Skinner's loyalty to a preconceived view of science. i conclude with a brief examination of the possibility of a third kind of psychology which would supplant both behaviorism and phenomenology.

Garrison, George R., and Edward H. Madden. "William James - Warts and All." *American Quarterly* 29.Sum 1977 (1977): 207-221.

    The biographers of William James have exaggerated the politically activist and social reformist aspects of his character. His opposition to American imperialism and jingoism, as well as his support of temperance, educational reform, and freedom of practice in medicine, were individualistic stands not generally associated with deep involvement in reform groups. His high sense of individualism prevented him from

freely associating with others in reform actions. His understanding of social and political realities was superficial, and his assessment of the strengths and weaknesses of actors on the political scene was ambivalent. James displayed nonreformist attitudes toward civil rights for blacks, the position of the immigrant, and the women's rights movement. 42 notes.

Howells, Edmund G. "Hume, Shaftesbury, and the Peirce-James Controversy." *Journal of the History of Philosophy* 15 (1977): 449-462.

Jubin, Brenda. "'the Spatial Quale': A Corrective to James's Radical Empiricism." *Journal of the History of Philosophy* 15 (1977): 212-216.

Mathur, D. C. "James on Self Activity and Freedom." *Indian Philosophical Quarterly* (1977): 4 551-565.

> This article is intended to bring out the central role of activity, effort and creative spontaneity in William James' treatment of the concept of self. it also explains how these three concepts of self, activity and freedom are organically interrelated in James' philosophy. This issue is discussed in the light of Hume's passive theory of the self and Kant's insight in realizing that an active self is a necessary presupposition for organized human knowledge. James' concept of freedom as an "indeterminate," "underived" and "original" factor in human decision is confronted with Hosper's formidable objection against such a possibility based on recent researches in psychoanalysis. the article concludes by pointing out that James never lost faith in the "subjective" and "spiritual" possibility of overcoming one's past through conscious awareness and "heroic" effort.

Newman, J. A. Y. "Popular Pragmatism and Religious Belief." *International Journal for Philosophy of Religion* (1977): 8 94-110.

> An examination of a popular form of "relativism" according to which metaphysical beliefs are regarded as unverifiable and unfalsifiable but worthy of being accepted for a variety of "personal" reasons. this theory is analyzed and is considered in relation to the similar theories of historicism, philosophical pragmatism, etc. some attention is given to the views of William James, F C S Schiller and Cardinal Newman.

O'Donnell, A. M. "An Inquiry into the Philosophy of Religious Experience of William James." *Unpub. doct. Ph.D. thesis,* U. *of London* (1977).

Oppenheim, F. M. "Royce's Community: A Dimension Missing in Freud and James?" *Journal of the History of the Behavioral Sciences* 13.2 (1977): 173-190.

> Examines Josiah Royce's thought, especially that related to coexperiencing consciousness of genuine community; compares Royce's thought on consciousness to that of Sigmund Freud and William James, 1870's-1910.

Pachori, Satya S. "Emerson in William James." *Journal of the Asiatic Society of Bombay* (1977): India. 19; 47-: 118-.

Riordan, Timothy. "William James : A Foundation for Religion in the Public Schools." *Religious Education* 72.My-Je 1977 (1977): 312-322.

Scott, Frederick J. Down. "William James' Visit to California in 1898." *San Jose Studies* 3.1 (1977): 7-22.

> Examines letters between William James and George H. Howison while James was trying to plan a lecture tour of the west coast, especially California; letters span preparation, residence, and return to the east coast, 1897-98.

Scott, Stanley J. "Wallace Stevens and William James: The Poetics of Pure Experience." *Philosophy and Literature*

(1977): 1 183-191.

William James' thought, especially his famous doctrine of "the will to believe" formed an important part of the intellectual climate at Harvard during Stevens' years as a student there. and the poet's letters pin-point this doctrine as a contributing element in the poetics of his late meditative poem "notes toward a supreme fiction." but the significant affinity between poet and philosopher does not end here. Indeed the phenomenological method of James' "essays in radical empiricism"--as seen notably in his conception of "pure experience"--provides a most useful critical tool for interpreting Stevens' basic ideas as set forth in the notes and in his late essays. For the concept of "pure experience" offers us a thoroughly empirical means of breaking down the conventional mind set that divides experience categorically into subjective and objective realms. And the effort to move beyond metaphysical dualism is, in a quite similar sense, the animating impulse behind Stevens' later art and thought.

Thayer, H. S. "On William James on Truth." *Transactions of the Charles S. Peirce Society* (1977): 13 13-19.

Wilshire, Bruce W. "William James, Phenomenology and Pragmatism: A Reply to Rosenthal." *Transactions of the Charles S. Peirce Society* (1977): 13 45-55.

The discussion deals with the affinities between phenomenology and pragmatism, with special attention to C I Lewis. S Rosenthal and I seem to agree that reference of mind to world is internal, hence it is problematical how the relationship could in anyway be dynamically causal. For Lewis the fundamental cognitive relationship is to the world as "given," and she sees no unacceptable causal ingredients in Lewis's account of "the given." It seems to me there may be. since for him sensation is the clue to "the given," implicit ideas construing sensation (and by implication "the given") as effect "in us" seem to be at work before primordial reference to the world as putative cause has actually been achieved and worked-out. if so, there is in Lewis's thought a tacit and phenomenologically inadequate reference to the world that prevents a fully adequate reference from ever emerging.

1978

Books

James, William. *The Works of William James: Vol. 5, Essays in Philosophy.* Cambridge, MA. Eds. Frederick H. Burkhardt, Fredson Bowers and Ignas K. Skrupskelis. Vol. 5, 1978.

Keith, Philip M. *The William James Connection: Kenneth Burke and the Dialectics of Discourse.* Minnesota, 1978.

Seigfried, Charlene Haddock. *Chaos and Context: A Study in William James.* Athens, Ohio: Ohio UP, 1978.

James claimed that his entire philosophical contribution fell under the umbrella of radical empiricism. James also believed that the fodder for philosophical debate should be taken only from "things definable in terms drawn from experience." Seigfreid argues against critics who question James's own digressions from direct experience in his works, instead arguing that James's commitment to direct experience is not contradictory when considered alongside his "postulates about experience" and his theory of relations.

Smith, Richard A. *Thinking, Knowing, Living: An Introduction to Philosophy.* Washington, DC: UP of America, 1978.

This book introduces the reader to some of the traditional problems in the history of philosophy and the manner in which different thinkers have addressed such problems. each of five chapters begins with a brief description of a major philosophical issue followed by a set of classical readings by such figures as Plato, Locke, Berkeley, Hume, Russell, William James, G E Moore, Kierkegaard, Sartre, and Camus. topics considered include knowledge and perception, inductive reasoning, the meaning of truth, the nature

of moral values, and existentialism.

Articles in Books

Miller, Lewis H., Jr. "William James, Robert Frost, and 'the Black Cottage'." In *Frost: Centennial Essays Iii.* Ed. Jac Tharpe. Jackson: U of Mississippi Press, 1978.

> Robert Frost is known to have appreciated William James as a teacher, psychologist, and as a founder of American pragmatism. While direct lines of literary influence do not connect Frost and James, Frost's poem "The Black Cottage" dramatizes James's own philosophic temperament, as illuminated in "Pragmatism: A New Name for Some Old Ways of Thinking." James and Frost both wrote with a speaking voice. For James this stylistic habit was no doubt facilitated by his professional lectures, while similarly, Frost's narrator in "The Black Cottage" uses colloquial speech to connect with the audience.

Articles

Barrett, William. "The Faith to Will." *American Scholar 47.4* (1978): 525-536.

> William James spoke about religion from outside of religion itself. He always wrote about religion as an interest, but not as an experience. It is difficult to understand how anyone who has not experienced religion can grasp and understand it. Although the work of James is to be admired it is incomplete.

Bruening, William H. "No Matter--Never Mind." *Philosophical Investigations* (1978): 1 43-53.

> This article is a somewhat facetious attempt to make sense out of the mind-body problem as it is discussed by philosophers. William James, Gilbert Ryle, and Ludwig Wittgenstein are used to "destroy" the problem. Then psychiatric literature is used to support the claim that no one can sanely live as a materialist, idealist, or dualist. The thesis defended is that the mind-body problem is a pseudo-problem and cannot be taken seriously.

Devaux, Phillippe. "A Propos Du "Renouvierisme" De William James." *Revue Internationale de Philosophie* (1978): 32 385-406.

> Based upon the use of James' published and unpublished writings, the article determines the scope and limits of James' agreement with Renouvier. James subscribes to Renouvier's defence of moral freedom against scientifically minded determinists. On matters of epistemology his agreement is spurious and lies upon a misunderstanding. Renouvier's relativism is an abstract and transcendentalist form of relativism not at all consonant with James' relativism. The latter was inspired both by a vivid awareness of the richness of experience and by an acquaintance with the logic of relations, a logic which was unknown to Renouvier.

Gavin, William J. "William James' Philosophy of Science." *New Scholasticism* (1978): 52 413-420.

> Although William James wrote no complete philosophy of science, nonetheless there exist in his writings several references to scientific procedure. Furthermore, these are anti-positivistic in tone. these references include: 1) a rejection of the old baconian model for science; 2) an assertion that competing conceptual models of experience exist, each one of which can account for the empirical data in question; 3) nonetheless, a refusal either to reduce different conceptual theories to one conceptual outlook, or to reduce conceptual models as a whole to sensory experience; and 4) an assertion that the scientist is an active transformer of his environment. in this paper i discuss these issues.

Gellman, Jerome. "Religious Option Is a Genuine Option." *Religious Studies* 14.D 1978 (1978): 505-514.

Giacaman, George J., and Edward H. Madden. "Miller and James on Analysis and Determinism." *Journal of the History of Philosophy* 16 (1978): 209-218.

Gilman, Sander L. "Seeing the Insane: Mackenzie, Kleist, William James." *MLN: Modern Language Notes* 93 (1978): 871-887.

Hoover, Suzanne R. "Coleridge, Humphry Davy, and Some Early Experiments with a Consciousness-Altering Drug." *Bulletin of Research in the Humanities* 81 (1978): 9-27.

Johanningmeier, Erwin V. "Ruminations on the Beginnings of Educational Psychology: William James and the Foundations of a Profession." *Educational Theory, 28, 2, 111-9, Spr 78* (1978).

   Reviewing much of the existing literature on the history of educational psychology, this essay sheds light on questions about what educational psychology is, who educational psychologists are, who trained them, what constituted their training, and what the topics and problems of their field are. Special consideration is given to the influential work of William James. (DS)

Kessler, Gary E. "Pragmatic Bodies Versus Transcendental Egos." *Transactions of the Charles S. Peirce Society* (1978): 14 101-119.

   The purpose of this article is to examine the relationship between William James' philosophy and phenomenology. I argue that in spite of basic similarities, Edmund Husserl and James differ in their understanding of intentionality and the self. James' understanding of intentionality is more voluntaristic and his understanding of the self more pragmatic than husserl. James relates both ideas more closely to the lived-world than husserl. hence his treatment of these topics is more closely related to Jean Paul Sartre's and Maurice Merleau-Ponty's revisions of phenomenology.

Madden, Marian C., and Edward H. Madden. "William James and the Problem of Relations." *Transactions of the Charles S. Peirce Society* (1978): 14 227-246.

   The nature of James' view of relations has never been articulated against the background of the problem and the responses to it in the history of psychology. we remedy this deficiency in the present paper by i) stating precisely what the problem of relations is, ii) examining in detail each of the four historical responses to it, referring to examples of each type, and iii) clarifying James' psychological and philosophical thought by showing why he rejected three of the responses and supported the fourth. He defended the fourth response in such a unique way that he transformed the very framework in which the problem and its responses were traditionally formulated.

Mathur, D. C. "The Historical Buddha (Gotama), Hume, and James on the Self: Comparisons and Evaluations." *Philosophy East and West* (1978): 28 253-269.

   Gotama, the Buddha (563-483 B.C.E.) taught his followers a concept of the self that shared many features with James's radical empiricist view of the self. Both James's and Gotama's teachings on the self and experience contradict Hume's postreflective concept of experience and his "brick and mortar" empiricism.

Suckiel, Ellen Kappy. "Pragmatic and Cognitive Meaning in William James." *Southern Journal of Philosophy* (1978): 16 675-686.

   This paper attempts to replace two predominant views about James' theory of meaning. first it is shown, against some major commentators, that James does not have two independent or separable criteria of meaningfulness, but only one: a belief is meaningful if and only if it has predictive import and thus is such that consequences in the life of the believer follow from his holding it. Second, it is shown that James' theory is not a straightforward account of "cognitive" meaning. Rather he is pointing to a different sort of meaning--"pragmatic" meaning. The uneasy relation between cognitive meaning and James' "pragmatic meaning" is explored.

Taylor, Eugene. "Psychology of Religion and Asian Studies: The William James Legacy." *Journal of Transpersonal Psychology* 10.1 (1978): 67-79.

Gives a historical account of academic psychology's relationship with the study of religious experiences, as initiated by James in the late 19th century. His notion was that the core of religious life lay primarily within the inner recesses of the individual, and that in each of us is the essential link between normal everyday awareness and mystical states of religious awakening. Three major influences on James's thoughts were (a) academic scholarship in the history of comparative religions; (b) the rise of the metaphysical or mind-cure movement (e.g., R. W. Emerson's transcendentalism); and (c) the historical interest taken by academic psychologists such as Stanley Hall and Gordon Allport in the psychology of religion. (22 ref) (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Vile, John R. "The Political Thought of William James." *The McNeese Review 25* (1978-79): 46-65.

In both his private and public writings, James addresses political questions. James believed individuals, not institutions such as government, were the key components of progress. James's emphasis on the individual carries over into political theories, as he viewed politics as a realm of individual concerns and choices.

Wheeler, Clementene. "Centennial of an American Philosophy." *Humanist* (1978): 38 51.

To mark the hundredth anniversary of pragmatism, this brief article reviews the 1878 origin of America's only indigenous philosophy and the long, contentious friendship between Charles Sanders Peirce, who enunciated it, and William James who made his version popular. Quotations from their correspondence and published works trace the mounting controversy between James's humanistic interpretation and the application of scientific method which Peirce renamed "pragmaticism." while James is most closely associated with classical pragmatism, the pragmaticism of Peirce appears to be the operant philosophy in American technological society.

1979

Books
Bonville, William James. *Footnotes to a Fairytale: A Study of the Nature of Expression in the Arts.* St: Louis Green, 1979.

This book discusses the arts and the nature of aesthetic experience. The author emphasizes the cooperative role of the intellect and the emotions in the aesthetic experience. He draws on recent research in the life sciences to provide us with a new aesthetic theory which combines both scientific and cultural approaches to the arts.

Stroh, Guy *W. American Ethical Thought.* Chicago: Nelson Hall, 1979.

My book examines the main traditions of moral philosophy in America from the puritans to recent and contemporary directions in ethical analysis. The aim of the book is to explain and evaluate the ethical theories of major thinkers who have exercised an important influence on American ethical thought. The book begins with an analysis and assessment of early theories including: puritan ethics and Jonathan Edwards, enlightenment ethics and Thomas Jefferson, transcendentalist ethics and Emerson and Thoreau. It continues with an examination and assessment of modem theories including: pragmatist ethics and William James, idealist ethics and Josiah Royce, naturalistic ethics and Dewey and Santayana. in the last and longest chapter of the book I attempt to present and evaluate a number of recent directions in ethical analysis including: C L Stevenson and the emotive theory, C I Lewis and rational imperatives in ethics, John Searle and James Feibleman and attempts to derive "ought" from "is," Joseph Fletcher and situation ethics and finally John Rawls and others concerning morality and the law.

Articles

Anderson, James William. "In Search of Mary James." *Psychohistory Review* 8.1-2 (1979): 63-70.

> Analyzes the role and importance of William James's mother, Mary, in his life. The mother-child relationship during James's first years of life affected his career and feelings. Examination of evidence suggests that Mary James was unempathic toward William and was anxious as well. She also seemed to have encouraged illness in her family. Finds Mary James to be a much different person than her family thought. Instead of being the embodiment of "divine maternity," she is seen as a complex product of her culture and its behavioral prescriptions. 40 notes.

Browning, Don S. "William James's Philosophy of Mysticism." *Journal of Religion* 59.Ja 1979 (1979): 56-70.

Burch, Robert. "James and the 'New' Theory of Reference." *Transactions of the Charles S. Peirce Society* (1979): 15 283-297.

> This paper argues that several important tenets of the so-called "new theory of reference"--also known as the "historical-explanation theory" and as the "causal theory" of reference--were developed by William James as early as 1885 and that by 1895 they were elaborated by him in no less detail than contemporary theorists have so far done. These tenets include the central doctrine that reference is dependent on a causal or historical-explanatory chain connecting the act of referring with the entity referred to. James' theory of reference is argued to be an aspect of his theory' of truth. Reference in James is argued to be an aspect of his pragmatic conception of the "workings" of true ideas.

"Truth and Modality in James's 'the Dilemma of Determinism'." *Southern Journal of Philosophy* 17 (1979): 427-435.

DeVitis, Joseph L. "A Response to Hetenyi Via James and Dewey." *Educational Theory, v29 n2 p149-51 Spr 1979* 29.2 (1979).

> The opinions of Laszlo Hetenyi on teacher unionism are examined in the light of the writings of William James and John Dewey. (JD)

Donaldson, George W., and Richard Vinson. "William James, Philosophical Father of Experience-Based Education." *Journal of Experiential Education, v2 n2 p6-8 Fall 1979* 2.2 (1979).

> The article briefly describes the life of William James, nineteenth-century philosopher and psychologist, noting the development of his pragmatist philosophy. The article uses James' work and ideas to support 11 principles of contemporary experience-based education.

Embree, Lester. "The Phenomenology of Speech in the Early William James." *Journal of the British Society for Phenomenology* (1979): 10 101-109.

> By gleaning scattered remarks and construing some examples more specifically that originally intended, the main lines of a phenomenology of speech is found in the early writings. "Speech" is offered as covering hearing, writing, and reading as well as speaking and, correlatively, what is heard, written, and read as well as spoken. Several aspects of how "verbal thought" allegedly goes on and "cognizes" and how "verbal objects" have signification and are organized and rendered. James's reflectively observational approach is presented as a means by which such a description might be verified, corrected, and refined.

Fallding, Harold. "Made in the Likeness of God, or, the Religious Realization of Human Identity, or, Religion without Illusion." *Sociological Analysis* 40.Sum 1979 (1979): 147-157.

> A group of authors are shown to converge on the view here adopted of the religious object, viz., the

objectively existing ideal possibility in social relationships or society. This ideal is discerned through the kind of projection that Feuerbach proposed, but Feuerbach was wrong in calling its creations illusion. To demonstrate the objectivity of this divinity, notions of William James, Bellah and Berger are examined. This ideal is what supplies the group's and individual's identity, so in pursuing it they are made in the likeness of their god, a realization that is illustrated at three distinct levels of religious evolution.

Gilman, Sander L. "Seeing the Insane: Mackenzie, Kleist, William James." *Confinia Psychiatrica 22.3* (1979): 127-144.

Using texts by the 18th century Scottish writer H. MacKenzie, the German Romantic writer H. von Kleist, and the American psychologist W. James, the author illustrates the use of visual models for the perception of the insane. In the latter 2 cases, the seeming hallucinatory nature of the texts is shown to have had its roots in visual models.

Greenspan, Henry Miller. "William James's Eyes: The Thought Behind the Man." *Psychohistory Review* 8.1-2 (1979): 26-46.

Assesses William James in light of his own perceptions and experiences in an attempt to avoid reductionist post hoc psychohistorical analysis. Sees James's psychological problems as creative attempts to reaffirm identity. James attempted to combine objective knowledge with subjective intuition. Discusses James's struggles to find a career where his desire to be creative could be fulfilled, his illnesses, his relationship with his father, and the tensions between pursuing his creative instincts and the life of science. Explains James's striving to extend his vision as part of a life-long process of self-affirmation.

Levinson, Henry S. "William James and the Federal Republican Principle." *Publius* 9.4 (1979): 65-86.

William James (1842-1910) insisted, in the Pluralistic Universe (1908) that the nature of the world makes it like a federal republic in that it is constituted of many independent powers but is nevertheless rationally coherent. Despite the influences of the ideas of the "Religion of the Republic" of his father, Henry James, Sr. (1811-82), James's early theories on the nature of the Universe rejected moralistic pluralism on two bases: it was contrary to the logic of identity, and it denied the possibility of moral judgment. James's shift from this position after 1907 came from his study of Charles Darwin's evolutionary theory, particularly of the idea of species as populations, i.e., as groups of individuals that interact, being both many and one. This provided the metaphysical legitimation for James's radical empiricism, of a pluralistic pantheism that described the Universe as in the process of becoming.

Madden, Edward H., and Marian C. Madden. "The Psychosomatic Illnesses of William James." *Thought: A Review of Culture and Idea,* (1979): 54 376-392.

On the one hand, psychoanalytic explanations have been offered for James' psychosomatic illnesses while, on the other, rational explanations have been given for them--he was pushed into believing life is pointless by gratuitous evil, the automaton theory, etc. there is some truth in both approaches, but neither seems adequate. James' depressions were not deep enough to require most of the psychoanalytic explanations given and were too deep to be explained on rational grounds. We point out the environmental and learning factors which have been neglected and need to be considered, along with unconscious suppressions and rational considerations, to understand James' depressions.

Miller, Larry C. "William James and Twentieth-Century Ethnic Thought." *American Quarterly* 31.4 (1979): 533-555.

Before 1899, William James had only a modest interest in ethnic groups and race. His attitudes were a hodgepodge of humanitarian concerns; his response to particular groups followed no pattern. After 1899, he consistently drew attention to the treatment of ethnic minorities and made public commitments supporting

brotherhood. He was especially critical of American imperialism, which, he believed, stemmed from Anglo-Saxon arrogance and bigotry. James's impact on the theory and practice of W. E. B. Du Bois, Horace M. Kallen, and Robert E. Park was significant.

Reck, Andrew J. "William James on Ultimate Reality and Meaning." *Ultimate Reality and Meaning* (1979): 2 40-58.

> After a brief sketch of the biographical background of William James (1842-1910), the author focuses on the American psychologist-philosopher's endeavor to formulate an intellectual position which can reconcile the rival claims of natural science and of morality and religion. James overcame his own personal melancholy by resolving to believe in his own free will. he developed a psychological approach to the solution of philosophical problems. James's "principles of psychology" is treated as his major work; his "varieties of religious experience" is explored as an extension of his psychological method. James's advocacy of pragmatism is examined; and the shortcomings of this position are discussed. the dualistic assumptions, upon which James's program for psychology as a natural science in the "principles of psychology" rests, constituted a special set of metaphysical problems which James undertook to overcome in his later works, "Essays in Radical Empiricism" and "A Pluralistic Universe". James insisted on human experience as the concrete basis for meaning and truth, and he located the sense of reality in personal experience. His position in metaphysics culminates in pluralism.

Scott, Frederick J. Down. "William James's 1895 Visit to Colorado." *San Jose Studies* 5.2 (1979): 33-74.

> Reprints letters between William James and George B. Turnbull in 1895, in which Turnbull asked James to participate in a summer school program in Colorado Springs, Colorado; also reprints letters between James and Elizabeth Cass Goddard in which his accommodations are finalized.

Stem, Alfred. "Fiktionen Und Mythen in Der Geschichte." *Kant Studien* (1979): 70 52-65.

> Fiction and myth have been used for centuries in writing history as well as in making it. according to Vaihinger fictions are conscious falsifications which not only contradict reality, but also are self-contradictory. yet they are justified by their expediency (zweckmassigkeit) with respect to the purpose for which they have been created. while, according to the author, a fiction is a methodical conscious but "admitted" falsification of reality, an historical or social myth is an unadmitted falsification of reality. the author defends Vaihinger against the accusation of having been a pragmatist of William James' type, for to Vaihinger a non-instrumental, theoretical truth remained a meaningful concept which was not the case in William James.

Tavuzzi, Michael. "A Note on Husserl's Dependence on William James." *Journal of the British Society for Phenomenology* (1979): 10 194-196.

Varila, Armi. "William James in Filosofian Swedenborgilainen Tausta." *Historiallinen Aikakauskirja [Finland]* 77.3 (1979): 195-200.

> American philosopher William James (1842-1910) was far more influenced by the ideas of Swedish theologian and mystic Emanuel Swedenborg (1688-1772) than previous scholars have recognized. This influence came through William James's father, Henry James, senior (1811-82).

Wasserstrom, William. "Hydraulics and Heroics: William James and Stephen Crane." *Prospects: An Annual Journal of American Cultural Studies 4* (1979): 215-236.

Yeazell, Ruth Bernard, Barbara Maliszewski, and Andrea Constantikes. "An Exchange of Letters between William and Alice James." *Psychohistory Review* 8.1-2 (1979): 53-59.

> Alice James (1848-92), the only girl, grew up as the family invalid, an interesting role in a family plagued by neurasthenia. Four letters written between July and September 1886 between William and Alice James

are reprinted, and each is annotated, in this article, for students of the James family and for those studying the role of illness among family members.

Zanoni, C. P. "Development of Logical Pragmatism in Italy." *Journal of the History of Ideas (1979): 40* 603-619.

This essay traces the influence of the American pragmatists William James and Charles Sanders Peirce on members of "the pragmatic club" of Florence, Italy, during the period 1890-1910. Although most of the intellectuals in the club were followers of James, one member, the mathematician Giovanni Vailati, was primarily drawn to the pragmatist writings of Peirce. Professor Zanoni examines Vailati's criticism of James' pragmatism, analyzes Peirce's influence on Vailati, shows how Vailati used pragmatist considerations in expounding his own philosophy, and describes some of Vailati's original concepts that anticipated by thirty years the basic ideas of the logical positivists.

1980

Books

Newell, J. David. *Philosophy and Common Sense.* Washington: UP of America, 1980.

An edited collection of essays by leading philosophical thinkers dealing with the relationship between philosophy and common sense. the contributions include "the handmaid of life," A K Rogers; "thought and temperament," C E M Joad; "pragmatism and common sense," William James; "what is common sense?" Thomas Reid; "a defense of common sense," G E Moore; "defending common sense," Norman Malcolm; "ordinary language and common sense," A J Ayer; with an introduction and concluding essay on "the value of philosophy" by J David Newell.

Articles in Books

Boller Jr, Paul F. "William James as an Educator." In *Education and Values.* Ed. Douglas Sloan. New York: Teachers College P, *1980. 255- 269.*

William James was an aristocratic individualist with an elitist background, but the views he formulated as a philosopher--pluralism, radical empiricism, indeterminism, pragmatism--democratized his thinking, gave it a social emphasis, and made him acutely sensitive to the wishes, needs, and aspirations of human beings outside of his own immediate range of experience. The educational enterprise, he came to believe, should embrace curiosity, adventure, tolerance, sensitivity, and compassion; and it was these qualities which he brought to his own teaching and writing.

Feinstein, Howard. "Words and Work: A Dialectical Analysis of Value Transmission between Three Generations of the Family of William James." In *New Directions in Psychohistory: The Adelphi Papers in Honor of Erik H. Erikson.* Ed. Mel Albin, *1980.*

Flower, Elizabeth. "Some Interesting Connections between the Common Sense Realists and the Pragmatists, Especially James." In *Two Centuries of American Philosophy.* Ed. Peter Caws. London, *1980.*

American and Scottish common sense were influential philosophical traditions drawn upon by James when developing his pragmatism.

Kurzweil, Z. V. I. "Why Heteronomous Ethics." In *Ethics in an Age of Pervasive Technology.* Ed. Melvin Kranzberg. Boulder: Westview P, 1980. 68-71.

The aim of the article is to compare the two systems of ethics: autonomous and heteronomous and point out their respective merits. Kant's ethics serve as paradigm of autonomy. They are "formal," i.e., Kant's concept of duty is not defined as far as its content goes. If, however, Kant presupposes the notion of Christian ethics, then his system is autonomous only on the surface. Heteronomous,

or rather theonomous ethics, on the other hand, have the advantage of being materially defined and they speak, as William James put it, with a "penetrating, shattering, tragically challenging note of appeal." however, they presuppose faith or at least a will to believe. Moreover, heteronomous ethics are inclusive of autonomous ethics, the fundamental demands of religion being attuned to the "natural light" of man.

McDermott, John J. "Spires of Influence: The Importance of Emerson for Classical American Philosophy." In *History, Religion, and Spiritual Democracy: Essays in Honor of Joseph L. Blau.* Ed. Maurice Wohlgelernter. New York: Columbia UP, 1980. 181-202.

James, Josiah Royce, and John Dewey were all influenced by Emerson's thought. James and Emerson shared a belief in a relationship of congeniality between natural and human power. James's emphasis on individual energy and power is rooted in an Emersonian view of the individual in relation to the natural world.

Sprigge, Timothy L. S. "The Distinctiveness of American Philosophy." In *Two Centuries of Philosophy in America.* Ed. Peter Caws. Vol. 7. American Philosophical Quarterly Library of Philosophy. London: Billing and Sons Limited, 1980.

A study of Harvard's philosophers of the late nineteenth and early twentieth centuries--James, Josiah Royce, and George Santayana. The influence and debate between these philosphers on questions concerning the specious present, pragmatism and consciousness.

Wilshire, Bruce W. "William James's Theory of Truth Phenomenologically Considered." In *Two Centuries of Philosophy in America.* Ed. Peter Caws. Vol. 7. American Philosophical Quarterly Library of Philosophy. London: Billing and Sons Limited, 1980.

A reading of James's theories of truth using Heidegger's phenomenological approach.

Articles

Adams, James Luther. "Letter from Freidrich Von Hugel to William James." *Downside Review* 98.J1 1980 (1980): 214-235.

Alexander, Gary T. "William James, the Sick Soul, and the Negative Dimensions of Consciousness : A Partial Critique of Transpersonal Psychology." *Journal of the American Academy of Religion* 48.Je 1980 (1980): 191-205.

Transpersonal psychology views itself as a "fourth force" in psychology, exploring areas not examined within behavioral, classical psychoanalytic,or humanistic psychology. Its proponents argue that the Western tradition must recognize that it is possible to expand consciousness to exist more happily and healthily than hitherto possible. From James's point of view, this idea of consciousness as good falls within the "once-born" category of individual. Psychologically such persons can function quite well in the world, despite their failure to take evil into account. For James it is the "twice-born", or "sick soul", who embodies the most comprehensive understanding of the nature of existence - a judgment he makes on philosophical assumptions. Transpersonal psychologists, lacking this philosophical dimension, see an all-or-nothing option between the Western scientific paradigm-Eastern spiritual psychologies. James, while open to states of consciousness richer than those we ordinarily experience, maintained a clear distinction between psychological description and normative philosophical judgments. Transpersonal psychology would do well to heed James's distinction between once- and twice-born individuals.

Banner, William Augustus. "The Moral Philosopher Looks at Values Education." *New Directions for Higher Education, No. 31 (Rethinking College Responsibilities for Values) v8 n3 p9-15 1980 8.3* (1980).

William James, Kierkegaard, Kant, and Arnold, among others, warrant attention as the responsibilities of colleges for the moral education of students are reassessed. It is suggested that the issue of culture as a

moral enterprise is at the heart of the argument.

Bowers, Fredson. "Editing a Philosopher: The Works of William James." *Analytical and Enumerative Bibliography 4.1* (1980): *3-36.*

Several factors, including rushed publication deadlines and multiple revisions, must be taken into account when creating a definitive volume of James's works.

Clark, Walter H. "William James : Contributions to the Psychology of Religious Conversion." *Journal of Religion and Psychical Research 3.0 1980 (1980): 287-296.*

William James' contributions to the psychology of religious conversion were not substantive findings but a point of view, insights, and bold speculations on the source of religious experience. A pragmatist, he emphasized the usefulness and value of the conversion experience to the individual and society. He saw outer influences as effects of the inner life--of forces acting deeply within the individual psyche. He directed most of his attention to what goes on in the soul of the individual; this concern for the individual saved him from reductionism. James found sudden conversion cases of the self-surrender type more interesting, instructive, and permanent in their effects and theorized that in these cases, the forces of the unconscious break through into consciousness. Seeing conversion as grounded in the core religious experience of mysticism, the author advocates research on the relationship between conversion and mysticism and on psychedelics that release mystical experiences. [j].

Dooley, Patrick. "Promises and Self-Fulfilling Prophecy." *Religious Humanism (1980):* 14 *87-90.*

Recent discussions of "promising" have been linguistic treatments of the conceptual connection of making and keeping a promise or analyses of the propriety of promising. both these discussions have overlooked the causal, psychological impact that making a promise has upon keeping a promise. i show that this psychological impact involves the same kind of dynamic interplay which William James described as "an antecedent faith becoming father to fact." so-called self-fulfilling promises are examined in this regard. Finally, I show that the catalytic effect of promising has been ignored in treatments of "trial marriage."

Forrester, James William. ""If, in Thought, All Composition Be Removed"." *Kant Studien (1980):* 71 *406-*417.

In the thesis of the second antinomy of the "critique of pure reason", Kant tries to prove that complex items in the world consist of ultimate simple parts. in this paper, I first attempt to reconstruct and clarify his argument. The heart of the paper is my contention that Kant's argument depends on the possibility of performing an infinite task. as a result, I conclude that the argument is philosophically interesting but probably no good. I end by pointing out further difficulties that Kant's argument faces.

Gale, Richard M. "William James and the Ethics of Belief." *American Philosophical Quarterly (1980):* 17 11-14.

Hartshorne, Charles. "James's Empirical Pragmatism." *American Journal of Theology and* Philosophy.1 (1980): *14-20.*
What got James into his worst difficulties was not his pragmatism but his empiricism. That true ideas are useful is usually no help in identifying which ideas are true since the utility of an idea about contingent matters is unknown until its truth is known. But in noncontingent matters the intrinsic value of an idea does exhibit its truth since necessary statements are true by coherence or beauty and false by incoherence or ugliness. But James admitted no significant necessities; even the essential nature of God was contingent and only empirically ascertainable. Hence value never demonstrates truth.

Karnani, Chetan. "William James and I. A. Richards." *Indian Journal of American Studies [India]* 10.1 (1980): 78-82.

Discusses the influence of William James's psychology on the critical theory and psychology of Ivor Armstrong Richards's new aesthetics. Both men shared a capacity for explaining day-to-day occurrences in

scientific and psychological terms as well as a capacity for writing psychology in a lucid and lively style. Covers 1890-1924. 16 notes.

Loewer, Barry. "The Truth Pays." *Synthese* (1980): 43 369-380.

In this paper I make use of a suggestion due to Nicholas Rescher to provide a precise definition of the utility of a proposition relative to a decision problem. I employ this notion to provide a partial vindication of William James' view that the truth is valuable. It is shown that while a false proposition may have a high utility relative to a decision problem it does so only because it implies a true proposition of at least as high utility. The notion of the expected value of information is also used to vindicate James' view.

Marotta, Gary. "Pragmatism, Patriotism, and Imperialism: The Issues between William James and George Santayana." *Markham Review 9* (1980): 41-44.

Controversy surrounding the the U.S.A.'s involvement in the guerrilla warfare in the Phillipines divided American intellectuals into two camps: the imperialists and the anti-imperialists. James and Santayana personified this debate. James argued for engagement of political issues, citing a withdrawal from such pressing questions as a shirking of public responsibility, whereas Santayana held that the true intellectual should hold aloof from the strife of political controversy.

Scott, Frederick J. Down. "William James's Essays in Philosophy." *San Jose Studies* 6.2 (1980): 90-105.

Presents additional notes and documentation for William James's Essays in Philosophy, a collection of 21 essays published in 1978, and corrects several errors in cited documentation; 1893-1906.

Sessions, William L. "William James and the Right to over-Believe." *Philosophy Research Archives* (1980): 7 1420.

William James's essay, "the will to believe," is interpreted as a philosophical argument for two conclusions: 1) some over-beliefs--i.e., beliefs going beyond the available evidence--are rationally justified under certain conditions; and 2) "the religious hypothesis" is justified for some people under these conditions. Section i defends viewing James as presenting arguments, sections ii-iii try to formulate the dual conclusions more precisely, and section iv defends this reading against alternative interpretations. Section v elaborates five logically distinct arguments implicit in "the will to believe" with regard to non-evidential justification. Section vi examines "the religious hypothesis," and section vii concludes by noting that while James's particular arguments are largely unsuccessful, the project of finding non-over-beliefs seems promising. two appendices supplement the body of the text. The first considers some formal aspects of the so-called "ethics of belief" in order to clarify James's desired conclusion(s) in "the will to believe," and the second shows that and how James's own "technical distinctions" are both obscure and largely irrelevant to his central task.

Smith, Lannom. "Howells and the Battle of Words over "Genius."" *American Literary Realism* 13.1 *(1980):* 101-107.

Discusses the literary debate during the 1880's-90's over the word "genius," with the romanticists following William James and the realists following Grant Allen, focusing on realist William Dean Howells's vocal criticism of the concept of genius.

Solimine, Joseph. "'by the Fireside' ('the Little More' & 'the Little Less'): William James on Browning and Browning on William James." *Studies in Browning and His Circle: A Journal of Criticism, History, and Bibliography 8.2* (1980): *96-98.*

James quoted Robert Browning's "By the Fireside" in his Varieties of Religious Experience. Browning and James differed in their conceptions of human will in relation to numinous experience.

Strandberg, Victor. "Faulkner's God: A Jamesian Perspective." *Faulkner Studies: An Annual of Research, Criticism, and Reviews* (1980): Fl. 19; 11: 122-.

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Books

Kuklick, Bruce, and William James. *Pragmatism.* Indianapolis: Hackett, 1981.

Levinson, Henry Samuel. *The Religious Investigations of William James.* Chapel: Hill: U North Carolina P, 1981.

> An introduction to James's religious world and larger cultural views on religion in America during James's lifetime. Studies James's personal battles with questions of religion and how these were manifested in his poor health. A thorough study of The Varieties of Religious Experience and his academic study of religion is followed by an argument that James's religious interests profoundly affected his work in pragmatism, psychology, radical empiricism, and cultural criticism. Demonstrates the development of a "pluralistic pantheism" in James's body of work.

Vanden Burgt, Robert J. *The Religious Philosophy of William James.* Chicago: Nelson Hall, 1981.

> Studies James as a religious philosopher and discusses James's ideas concerning the nature of God, the reasonableness of belief in God, the importance of belief, and pragmatism and religion.

Articles in Books

Arms, George. "Some Varieties of Howells' Religious Experience." In *The American Self Myth, Ideology, and Popular Culture.* Ed. Sam B. Girgus. Albequerue: U of New Mexico Press, *1981. 76-87.*

> William Dean Howells displayed an attitude toward religion and religious questions similar to that found in James's Varieties of Religious Experience. Howells did not review the Varieties for The, Atlantic Monthly, yet, he shares a fascination with religious experience and a wariness concerning agnosticism and belief with James.

Gellner, Ernest. "Pragmatism and the Importance of Being Earnest." In *Pragmatism: Its Sources and Prospects.* Ed. Philip M Zeltner. Columbia: U of S Carolina P, 1981. 41-65.

> This essay endeavours to characterise and to criticise the basic insights of the pragmatist tradition, as a whole and as exemplified in its most distinguished contemporary representative, Quine. it tries to seize the essence of the pragmatist attitude by drawing up a list of paired opposites, one member of each pair defining pragmatism, and the other its opposite, in the way in which William James defined tough--and tender-mindedness. it concludes that the pragmatist cluster is specially
> appealing in an American setting, and becomes less so when that perspective is not assumed.

Ruddick, Lisa. "Fluid Symbols in American Modernism: William James, Gertrude Stein, George Santayana, and Wallace Stevens." In *Allegory, Myth, and Symbol.* Ed. Morton W. Bloomfield. Harvard English Studies. Cambridge: Harvard UP, 1981.

Sprigge, Timothy L. S. "James, Santayana, Tarski, and Pragmatism." In *Pragmatism and Purpose: Essays Presented to Thomas A. Goudge.* Ed. L.W. Sumner, John G. Slater, Fred Wilson. Toronto: U of Toronto Press, 1981. 105-120.

> Jamesian pragmatism should not be considered merely a botched version of what Charles Sanders Pierce dubbed "pragmaticism," rather it is an independent system of thought. Santayana was a critic of James's pragmatism. Sprigge outlines Santayana's criticism of pragmatism and highlights the distinctiveness of Jamesian pragmatism.

Articles

Aiken, Henry D. "William James as Moral and Social Philosopher." *Philosophic Exchange* (1981): 3 55-68.

Allen,.Mary. "Gertrude Stein's Sense of Oneness." *Southwest Review 65* i.e. 66.1 (1981): 1-10.

> Focuses on Gertrude Stein's "attitude toward the single unit," a positive one "well in the American tradition of individualism," in which "every detail is given value," a concept she learned from William James, and gives examples from her work.

Bloomfield, Morton W. "Allegory, Myth and Symbol." *Cambridge, MA* 390.Harvard English studies, 9 (1981): 9.

Campbell, James. "William James and the Ethics of Fulfillment." *Transactions of the Charles S. Peirce Society* (1981): 17 224-240.

> As distinct from John Dewey who offers us an ethics of critical evaluation and reform, William James offers an ethics of personal fulfillment. such an ethics emphasizes the search for value and meaning in moral choices and a non-critical openness to the moral choices of others. Although not of primary importance at present, the ethics of fulfillment remains a significant aspect of morality; and James' exploration of the ethics of fulfillment deserves wider consideration.

Dean, William. "Radical Empiricism and Religious Art." *Journal of Religion* 61.Ap 1981 (1981): 168-187.

> The article uncovers a central methodological problem found in four American radical empiricists, shows its theological importance, and suggests the direction of its resolution. The four radical empiricists--empiricists who treat values as well as facts as empirical data--are two philosophers, William James and Alfred North Whitehead, and two theologians, Bernard Meland and Bernard Loomer. Their problem is said to be the inability to gain definition without a loss of religious depth and, conversely, the inability to convey religious depth without the loss of definition. This dilemma is said to diminish the persuasiveness of the theologians in particular. The article concludes by arguing that art, if subject to a non-symbolic interpretation, may provide both depth and definition.

Dodd, Edith M. "The Concept of 'Immediate Experience' in the Writings of Bradley, James, Eliot and Stein." *The Nassau Review: The Journal of Nassau Community College Devoted to Arts, Letters, and Sciences (NR) Garden City, NY. 1981; 4(2): 72 96* (1981).

Feinstein, Howard M. "The "Crisis" of William James: A Revisionist View." *Psychohistory Review* 10.2 (1981): 71-80.

> Many scholars cite William James's "crisis" of 1870 as a turning point in his life. They suggest his recovery was influenced by Charles Renouvier. Research indicates that the "crisis" of 1870 was neither unique nor determinative in James's life and that Alexander Bain, an associationist psychologist, was a stronger influence on James than Renouvier was. James had many "crises" as he attempted to find a career in which he could actualize his needs. By continually denying his own impulses in order to please others, he struggled with the issue of free will versus determinism and suffered many "crises."

Ford, Marcus P. "William James: Panpsychist and Metaphysical Realist." *Transactions of the Charles S. Peirce Society* (1981): 17 158-170.

> Edward Madden and Peter Hare have argued in several places that William James, although attracted to panpsychism, finally rejected it because he realized that panpsychism was a metaphysical disaster. This article contends that this is not the case. Panpsychism is not a disaster and James embraced panpsychism, although inconsistently, to the very end of his life. This article also maintains that panpsychism may be thought of as a form of metaphysical realism insofar as it allows for the existence of things independently of some else's experience of them.

Gavin, William J. "William James: Positiviste, Phenomenologue Ou Pragmatist?" *Archives de Philosophie* (1981): 44 455-477.

Hart, Joseph. "The Significance of William James' Ideas for Modem Psychotherapy." *Journal of Contemporary Psychotherapy* 12.2 (1981): 88-102.

> James's functional psychology influences contemporary psychotherapy and his ideas about emotions and consciousness are especially important. The relevant traits in James's thought on emotions and consciousness include his understanding of numerous influences, personality traits and behaviors; in short, his pluralistic outlook.

Kuo, Po-wen. "Lu-Mu-Ssu Ti Ch'e-Ti Ching-Yen Lun." *Kuo-li Taiwan Ta-hsueh Wen-Shih Che-Hsueh Pao (Bulletin of the Coll. of Liberal Arts, Natl. Taiwan U.) [Taiwan] 30* (1981): 207-228.

> William James's "radical empiricism" was developed during the final years of his life. It is a philosophical system based on personal experience and consists of a postulate, a statement of fact and a generalized conclusion. It evolved basically from his earlier research on human psychology.

Michaels, Walter Benn. "Philosophy in Kinkanja: Eliot's Pragmatism." *Glyph: Textual Studies* 8 (1981): 170-202.

> James's categorical representations of perception and sensation as distinct occurences was proposed in *The Principles of Psychology.* Sensations were the childish or savage responses rooted in an innate innocence, whereas perception was considered a higher mental activity, or, an adult response. Thinkers such as T.S. Eliot have attempted to reconcile these categories. While Eliot considered sensation and perception to be interchangeable terms for the same phenomena, he was interested in the relationship between perception and memory.

Seigfried, Charlene Haddock. "James's Reconstruction of Ordinary Experience." *Southern Journal of Philosophy* 19 (1981): 499-515.

Strandberg, Victor. "Religious Psychology in American Literature: A Study in the Relevance of William James." *Madrid: Studia Humanitatis 242* (1981): 242.

Summersgill, Harue. "The Influence of William James and Henri Bergson on Natsume Soseki's Higan Sugi Made." *Kyushu American Literature (KAL) Fukuoka Japan. 1981 May; 22: 5 17* (1981).

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Books

Ford, Marcus Peter. *William James's Philosophy: A New Perspective.* Amherst: U of Massachusetts Press, 1982.

> Many of James's theories have been misconstrued in the secondary works about him, specifcally his pragmatic theory of truth and his metaphysical position. Ford argues that James's pragmatic theory of truth is a realistic one, a theory that presumes an independent correspondence between ideas and objects. James's metaphysical position is "a panpsychic version of metaphysical realism."

Lowry, Richard. *The Evolution of Psychological Theory, Second Edition.* New York: Aldine, 1982.

> This book is a critical history of the major psychological theories, conceptions, and points of view that have evolved over the past four centuries. its aim is to provide a background for a critical, analytical understanding of the psychological conceptions and presuppositions of the present. a central theme is the argument that all psychological theorizing has contained a large component of what William James called

"philosophic faith, bred...from an aesthetic demand."

Robinson, Daniel N. *Toward a Science of Human Nature.* New York: Columbia UP, 1982.

    The principal psychological assumptions and explicit theories of JS Mill, Hegel, Wundt and William James are examined and compared within the context of 19th century philosophy. it is shown how their "sciences of human nature"--their psychologies, determined the larger aspects of their philosophical programs and, in the case of Mill, political agendas. the special debts of each to specific 18th century thinkers are noted and critically assessed. Finally, any number of contemporary confusions with the social sciences are traced back to these four luminaries.

Suckiel, Ellen Kappy. *The Pragmatic Philosophy of William James.* Notre Dame, Indiana: U of Notre Dame P, 1982.

    Presents James' varied philosphical writings and lectures as stemming from a coherent vision, resulting from a consistent philosophical methodology. Analyzes James' proposals and arguments which are rooted in James' commitment to the principle of experience and his commitment to a concept of human nature that identifies individuals as motivated toward the fulfillment of a range of purposes and interests. Presents the value of James' pragmatism as a systematic and technically sophisticated philosophy.

Weinstein, Michael A. *The Wilderness and the City.* Amherst: U Mass P, 1982.

    The American classical philosophers, Josiah Royce, Charles S Peirce, William James, John Dewey, and George Santayana, are interpreted as being engaged in a moral quest derived from the calvinist tradition but responding directly to the death of god problematic. The idealistic, vitalistic, and naturalistic moments of American classical philosophy are shown to be united by a will to deliverance to community life (the city) that functions to compensate for radical doubt about existence (the wilderness).

Articles

Anderson, James William. "'The Worst Kind of Melancholy': William James in 1869." *Harvard Library Bulletin* 30.4 (1982): 369-386.

    William James's neurasthenic period and 1869 breakdown had a profound effect on view of the world. James argued that there are two basic stances an individual may take: the "healthy-minded" person is optimistic, while the "morbid-minded" believes evil is at the core of life. James believed himself to be "morbid-minded."

Barzun, Jacques. "William James, Author." *American Scholar* 52.1 (1982): 41-48.

    Emphasizes the value of William James's writing, which is unusual in view of the energy he devoted simultaneously to teaching. Professionals and critics misunderstand James, but the public still relates to him. His contributions to psychology and philosophy deserve more attention.

Brinton, Alan. "The Obligation to Believe." *Religious Studies* 18, March (1982): 1-10.

    An important strain of Christian thought holds us morally blameworthy if we fail to hold certain beliefs. Two senses of unbelief may be distinguished: 1) failure to believe despite adequate favorable evidence, and 2) failure to venture beyond favorable evidence, to engage in "over-belief'. It is argued here that, in at least some cases, over-belief is meritorious, and that one may have a moral obligation to exercise over-belief with respect to fundamental assumptions of the moral point of view. The views of W K Clifford and William James are discussed.

---. "William James and the Epistemic View of Rhetoric." *The Quarterly Journal of Speech* 68.2 (1982): 158-169.

    Various rhetorical theories stress the relationship between rhetoric and knowledge. James's writing

concerning the nature of truth and pragmatism are relevant to this debate. James's writings allign his thinking with the more radical contemporary "rhetoric-as-epistemic" theorists.

Burkhardt, Frederick H., Fredson Bowers, and Ignas K. Skrupskelis. "Essays in Religion and Morality." *Cambridge, MA* .Works of William James (1982).

Capps, Donald E. "The Psychology of Petitionary Prayer." *Theology Today* 39.J1 1982 (1982): 130-141.

> Since the early 1900s, the psychological study of petitionary prayer has been informed by theories of the will. The author recommends instead that petitionary prayer be studied in terms of the psychology of communication. He uses the communication theory concept of coorientation or role-taking to address a common objection to petitionary prayer: the claim that we cannot know whether or not God answers prayer. Applying the concept of coorientation to petitionary prayer, the author argues that this objection to petitionary prayer is overly cynical. Thus he uses a psychological theory to support theological claims for the validity of petitionary prayer.

Crownfield, David R. "Toward a Science of Religion." *Journal of the American Academy of Religion Thematic Studies.!* (1982): 3-16.

De Armey, Michael H. "William James and the Problem of Other Minds." *Southern Journal of Philosophy* (1982): 20 325-336.

> William James's views on the other minds problem are a serious lacuna in Jamesian scholarship. This essay systematically collects together and examines his encounter with this problem. James consistently held to a teleological criterion for mindedness, which appeals to certain eidetic features which living things manifest. The essay also examines the implications of this view for James's ethical theory, especially his 'privacy defense' of democracy.

Dooley, Patrick K. "Fakes and Good Frauds: Pragmatic Religion in the Damnation of Theron Ware." *American Literary Realism (ALR) Albuquerque, NM. 1982 Spring; 15(1): 74 85* (1982).

Forsyth, James J. "Psychology, Theology, and William James." *Soundings* 65.Wint 1982 (1982): 402-416.

> The relevance of William James's psychology of religion for the contemporary dialogue between psychology and theology is twofold: 1) James's analysis of religious experience as an experience of the "wider self', i.e., as an experience of self-transcendence, points to a common experiential point of reference for both psychology and theology and thus provides a methodological or theoretical basis for that dialogue. 2) James's typology of religious experience ("healthy-minded". "sick-minded") correlates with the distinction between theologies of immanence and transcendence and thus provides an experiential criterion for evaluating theological reflection.

Holton, John T. ""the Particulars of Life": Radical Empiricism and Education." *Philosophical Studies in Education (1982):* NO VOL 99-106.

> The purpose of the work is to investigate William James' radical empiricism as it influences Jacques Barzun's educational thought. James' substitution of "consciousness-as-function" for "consciousness-as-entity" undergirds Barzun's conception of a theory of general education which accounts for the full range of being human.

Kermode, Anita. "William James and His Cuttlefish." *Raritan: a quarterly review* 1.3 (1982): 115-119. Margolis,

Anne T. "The James Family." *American Quarterly 34.5* (1982): *562-570.*

A review of two contradicting biographies of Alice James: "Alice James: A Biography" by Jean Strouse

and "The Death and Letters of Alice James" by Ruth Bernard Yeazell. The review focuses on the relationship between William, Henry and Alice James.

Michaels, Walter Benn. "Getting Physical." *Raritan: A Quarterly Review 2.2 (1982):* 103-113.

Robert Frost was influenced by William James. Both Frost and James questioned and manipulated the Cartesian concept of the self. Frost's poem, "A Servant to Servants," is an both example of James's influence on Frost and Frost's belief that poetry can give voice to and liberate the Cartesian self.

Nathanson, Stephen L. "Nonevidential Reasons for Belief: A Jamesian View." *Philosophy and Phenomenological Research (1982):* 42 *572-580.*

This paper contains an interpretation of William James' "will to believe" and a defense of his view. According to James, it can be rational to accept beliefs on the basis of non-evidential considerations. Because criteria of practical rationality apply to belief choice, believing can be justified by appeal to consequences as well as evidence. James' view implies that one could rationally accept beliefs which one knows are false. I defend all of these conclusions.

Rambo, Lewis R. "Evolution, Community and the Strenuous Life: The Context of William James' Varieties of Religious Experience." *Encounter* 43.3 (1982): *239-253.*

Explores "the nature of social change and the role of both great historical figures and ordinary people in their ethical striving for a better life and world" as analyzed in William James's essays of 1880-1910 and The Varieties of Religious Experience.

Richards, Robert J. "The Personal Equation in Science: William James's Psychological and Moral Uses of Darwinian Theory." *Harvard Library Bulletin 30.4* (1982): *387-425.*

While overcoming his severe despondency of 1869 James was influenced by Charles Renouvier's subjective method and Charles Darwin's evolutionary theory. Darwin's theories provided the structure and justification necessary for James's philosophic and scientific explorations concerning the nature of the mind, pursuit of knowledge, and moral action.

Ruddick, Lisa. "'Melanctha' and the Psychology of William James." *MFS: Modern Fiction Studies* 28.4 (1982): *545-556.*

Gertrude Stein's short story, "Melanctha" is a psychological allegory that draws heavily on Jamesian thought. Stein was a student of James and this influence pervades "Melanctha." James and Stein share a concern with "the habits of attention" as integral to the formation of character.

Sanazaro, Leonard. "On the Decline of the Oracle, 1955-57: William James and Sylvia Plath's Dryad

Poems." *Studia Mystica (SMy) College Station, TX. 1982 Spring; 5(1): 59 70* (1982).

Schwehn, Mark R. "Making the World: William James and the Life of the Mind." *Harvard Library Bulletin* 30.4 (1982): 426-454.

James's *Principles of Psychology* is a complex work wherein tensions arise between positivistic formulations and rich descriptive prose, between psychology as a strictly natural science and a combination of philosophy and psychology. James wrote the Principles in response to the larger tension between science and religion and in response to the long period of illness and depression he had endured.

Taylor, Eugene. "William James on Psychopathology: The 1896 Lowell Lectures on "Exceptional Mental States."

Harvard Library Bulletin 30.4 (1982): 455-479.

James's ouevre is committed to probing the question of subliminal consciousness. His 1896 Lowell lectures on "Exceptional Mental States," bridge the gap between his physiological psychology found in The Priniciples of Psychology and his later commitment to philosophical metaphysics. In this lecture series, James spoke on topics such as dreams and hypnotism, automatism, hysteria and traumatic shock, demoniacal possession, and multiple personalities. Often overlooked by critics, the subject matter of the Lowell Lectures bridge the academic territory of psychologists and religious scholars.

Tintner, Adeline R. "Henry and William James and Titian's Tom Glove." *Iris: Notes in the Hist. of Art.* Feb.; 1: 22-24.

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Books

Barzun, Jacques. *A Stroll with William James.* New York: Harper & Row Publishers, 1983.

Biographical accounts of James's life and analysis of his writing, as well as James's contribution to philosophy and American thought.

La Guardia, David M. *Advance of Chaos: The Sanctifying Imagination of Wallace Stevens.* Hanover: Brown UP, 1983.

Analyzes Emersonian and Jamesian writings and thought and proposes the centrality of these to understanding the importance of the sanctifying imagination in Wallace Stevens' poetry. La Guardia proposes that Emersonian idealism and Jamesian pragmatism both influence the development of the American self, as does Stevens' interest in subject-object dynamism and the centrality of the poetic vision.

Trikha, Manoramma B. *Robert Frost: Poetry of Clarifications.* 1983.

Articles

Barzun, Jacques. "William James Finds His Vocation." *American Heritage 34.2* (1983): 94-103.

William James, scientist, literary figure, and philosopher, struggled to find his vocation. An early interest in painting, wide-ranging educational experiences, an expedition to the Amazon with Louis Agassiz, and a medical school degree all helped shape his struggle, as did various physical frailties. After years of searching, James accepted an instructorship of anatomy and physiology at Harvard in 1872, at the age of 30. In this position, his philosophical and psychological development continued.

Bell, Ian F. A. "'Red Bloods': Pound's 'the Condolence' and William James." *Notes and Queries* Aug. 1983, 30: 333 334.

Boren, Lynda S. "William James, Theodore Dreiser and the "Anaesthetic Revolution." *American Studies* 24.1 (1983): 5-17.

Examines the concern of William James and Theodore Dreiser with mind-altering drugs, the occult, and Eastern mysticism. James drew extensively on Benjamin Blood's writings about the effects of laughing gas, and used them to argue the importance of the unconscious elements of life. Dreiser titled a satirical play Laughing Gas (1915), and his own life was replete with references to the supernatural. Both men's views of life coincided with their developing personalities, and sought to relate the psychic to the physical world.

Bosha, Francis J. "The Mark Twain-William James Friendship." *Mark Twain Journal (MTJ) Charleston, SC. 1983 Fall; 21(4): 7 8* (1983).

Doore, Gary L. "William James and the Ethics of Belief." *Philosophy* (1983): 58 353-364.

Field, Richard W. "William James and the Epochal Theory of Time." *Process Studies* (1983): 13 260-274.

>   William James, in his later works, developed a theory of time that closely resembles the epochal theory of time offered by a n whitehead in "process and reality". In this article the development of James' theory is traced through his works, and it is compared to the 'intuitive' theory of time offered by Bergson.

King, John O. "On the Effectual Work of the Word: William James and the Practice of Puritan Confession." *Texas Studies in Literature and Language.* 1983 Spring; 25(1): 34 54.

Leverette, William E., Jr. "Simple Living and the Patrician Academic: The Case of William James." *Journal of American Culture 6.4* (1983): 36-43.

>   William James's personal life helped to form his belief, shared by many of the middle class during his lifetime, in reforming public life and private living by a return to the "simple life" - a rural ideal that countered the impact of modernization by reliance on time-honored traditions.

Levin, Michael. "Why Not Pragmatism :." *Commentary.1* (1983): 43-47.

Malone, Michael T. "Traditionalist-Renewalist Tensions : William James and a Modest Conciliatory Proposal." *Anglican Theological Review* 65.Ap 1983 (1983): 167-176.

Moser, Paul K. "William James' Theory of Truth." *Topoi* (1983): 2 217-222.

>   Does William James' celebrated pragmatic account of truth rely on a correspondence notion of truth? H S Thayer, among others, has argued for a yes answer to this question. I argue against such a reconstruction of James' account of truth, and show that James actually espouses a limited coherence theory of truth.

Narveson, Robert D. "The Kindred Spirits of William James and Edgar Lee Masters." *Midamerica: The Yearbook of the Society for the Study of Midwestern Literature (Midamerica) East Lansing, MI. 1983; 10. 85 98* (1983).

Ramsey, Bennett. "The Ineluctable Impulse : "Consent" in the Thought of Edwards, James, and Royce." *Union Seminary Quarterly Review.4* (1983): 303-322.

Scott, Frederick J. Down. "William James and the Concord School of Philosophy." *San Jose Studies* 9.1 (1983): 34-40.

>   Discusses William James and his attitude toward the Concord School of Philosophy organized by his friend, Franklin Benjamin Sanborn, and others; James declined an invitation to join in 1879 but seemed to have a peripheral interest, as indicated in letters reprinted here, for almost a decade.

Seigfried, Charlene Haddock. "The Philosopher's "License": William James and Common Sense." *Transactions of the Charles S. Peirce Society* (1983): *19 273-290.*

>   William James's scattered appeals to common sense are elaborated into a coherent position to clarify the priority he assigns to it. Common sense is developed into a continuing, experiential check on interpretive schemes and a support for noetic pluralism. Its priority consists in its being prior in time, prior as paradigmatic of all knowing whatever in its instrumental character, prior as forming the basis in ordinary language for later, derivative systems, prior as more explicit of the human dimension of experience, and prior in being immediately present at hand in ordinary experience.

Smith, Allan Gardner. "Stephen Crane, Impressionism and William James." *Revue Francaise d Etudes*

Americaines (RFEA) Paris, France. 1983 May; 8(17): 237 248 (1983).

Thomas, Brian. Rev. of A stroll with William James. *New Leader: a bi weekly of news and opinion 66.13* (1983): 17-18.

Tintner, Adeline R. "An Unpublished Letter of William James." *Manuscripts 35.2* (1983): 144-148.

Wattenberg, Richard. "Staging William James' 'World of Pure Experience': Arthur Miller's Death of a Salesman." *Theatre Annual: A Journal of Performance Studies (TA) Carbondale, IL. 1983; 38: 49 64* (1983).

Whittaker, John H. "William James on 'Overbeliefs' and 'Live Options'." *International Journal for Philosophy of Religion (1983):* 14 203-216.

1984

Books

Feinstein, Howard M. *Becoming William James.* Ithaca, New York: Cornell UP, *1984*

Wilshire, Bruce W., ed. *William James: The Essential Writings.* Albany, New York: State U of New York Press, *1984.*

A collection of James's works.

Articles

"On Being Present-Minded." *Journal of Religion and Health 23.* Sum 1984: 87-91.

Atlas, Jay David. "Comparative Adjectives and Adverbials of Degree: An Introduction to Radically Radical Pragmatics." *Linguistics and Philosophy (1984): 7 347-378.*

I show that the standard linguistic and philosophical applications of H Paul Grice's maxims of conversation (William James lectures, Harvard U, *1967)* are inaccurate, inadequate, and logically incoherent. see J D Atlas & S C Levinson, "it-clefts, informativeness, and logical form," "radical pragmatics", edition P Cole, New York: Academic Press, 1981, pages 1-61, for preliminary discussion from which the present essay departs.

Bell, Linda A. "Gallantry: What It Is and Why It Should Not Survive." *Southern Journal of Philosophy* (1984): *22* 165-174.

What is the offense which some women perceive in acts of gallantry? by varying aspects of various examples of gallantry and with help from Hume, Wollstonecraft, Kierkegaard, Kant, Mill, and William James, I locate the insult in the lack of reciprocity, the implicit generalization and the irony inherent in gallantry. Good manners, on the other hand, are not insulting, even if lacking in reciprocity since here the lack of reciprocity results from deference presumably deserved.

Brinton, Alan. "The Reasonableness of Agnosticism : [Reply to C Dore, "Agnosticism", 18,503-507 D 83]." *Religious Studies* 20.December (1984): 627-630.

This essay criticizes Clement Dore's claim that the onus of proof is on the religious skeptic for the following principle: that "there is the same--or almost the same--amount of evidence" in favor of both belief and disbelief.

Bruns, Gerald L. "Loose Talk About Religion from William James." *Critical Inquiry (Grid) Chicago, IL. 1984 Dec.; 11(2): 299 316* (1984).

Buxton, Michael. "The Influence of William James on John Dewey's Early Work." *Journal of the History of Ideas 45.3* (1984): 451-463.

> The widespread opinion that John Dewey was profoundly influenced by the writings of William James during 1890-96 is not supported by the evidence of Dewey's own publications. Prior to 1889, Dewey's philosophizing was dominated by Hegelian absolutism, but even at that time there is evidence of influences from the works of Spencer, Wundt, and Kant that pointed in different directions. Around 1890, independently of the books of James, Dewey began to lay the foundations for his mature functionalist and pragmatic outlooks in logic, ethics, and psychology.

Conn, Walter E. "Conversion : Merton's Early Experience and Psychology's Interpretation." *Perkins Journal* 37.Sum 1984 (1984): 10-20.

> At the turn of the century, when psychology was still in its infancy, William James established a presumption in favor of adolescence as the common time for religious conversion. Now that conversion has enjoyed renewed interest in recent years, it is important to examine our commonly received fundamental assumptions about conversion critically. Using the well-known conversion experience of the young Thomas Merton as a touchstone, and referring to the insights of developmental psychology as counterpoints, this essay reflects on the classic contribution of James to discern its continuing value and its limitations for an adequate contemporary understanding of conversion.

Day, Bryon. "A Jamesian Critique of the Counseling Movement." *Counseling and Values, v29 nl p27-31 Oct 1984* 29.1 (1984).

> Argues for a dialectical tension between critical, psychological theory, and the practice of psychotherapy. Faults the development of the counseling movement and finds, in the philosophical categories offered in the pragmatism of William James, ground for both critical theorizing and therapeutic pursuits.

Denton, David E. "Semiotics and Existential Concerns: Reforming an Old Versus." *Philosophy of Education* (1984): 40 343-352.

> This is an exercise in hermeneutics, which is to say that i am interpreting a text, with 'text' being understood in the enlarged sense of Wilhelm Dilthey. in this case, the text is that longstanding debate in education between the toughminded and the tenderminded, to use the categories in William James. Others have called the two sides the scientific and the existential; others, the behaviorist and the humanist; and so on. However characterized, it is a debate which spreads through many areas of education, especially philosophy of education. in the language of Jacques Derrida, this exercise may be seen as a process of de-sedimentation. In any debate, the points of view become frozen or ossified at various moments. One may say that debates consist of nodules of sediment (which is not the language of Derrida!). to dissolve those nodules, one must bracket the immediate contexts of the debates, that is, the particular historical and logical contingencies of those moments, and locate the contours of the debate in the context of the larger issue. This process of de-sedimentation, of interpretation, requires not the introduction of new thinkers and concepts, but a fresh viewing of the old.

Gavin, William J. "Pantheisme Pluraliste Et Possibilite Actuelle: Reflexions Sur "a Pluralistic Universe" De William James." *Archives de Philosophie (1984):* 47 *557-568.*

> In A Pluralistic Universe James' metaphysical position is not neutral or foundational, but rather is linked to a specific religious commitment entitled 'pluralistic pantheism'. Furthermore, James argues that, at a meta-theoretical level, any philosophic outlook is not self-sustaining, but rather involves existential choice, in terms of the 'faith ladder'. Such a position, I argue, ultimately leads James, acting as an empiricist, to defend actual possibility by way of adopting a metaphysical position where the 'really real' is broader not only than the known, but broader than the knowable, and essentially so.

"Regional Ontologies, Types of Meaning, and the Will to Believe in the Philosophy of William James." *Journal of the British Society for Phenomenology* (1984): *15 262-270.*

There are at least two passages in the Jamesian corpus where he seems to establish a topology of "regional ontologies", or to set up multiple "language games". the first of these is *"The Principles of Psychology"* when he talks about "the many worlds", or "...sub-Universes commonly discriminated from each other...", the second is in "pragmatism", where he notes that there "are...at least three well-characterized levels, stages, or types of thought about the world we live in..." two questions immediately come to mind about these levels. First, is each of these areas of equal importance, epistemologically and ontologically speaking? Second, how, if at all, are these regional areas related to each other? Each of these questions has a seemingly obvious answer. to wit, the world of perception is more important than any of the other areas; and second, the regional areas are related in terms of the disjunctive and conjunctive transitions which James so strenuously upholds, resulting in an overall "concatenated" picture. I argue that both of these responses are insufficient, and that the issue is more complicated than it first appears.

"The "Will to Believe" in Science and Religion." *International Journal for Philosophy of Religion.3 (1984): 139-148.*

In The Will to Believe James defends each person's right to choose that hypothesis which is most appealing in a situation where, all else being equal, the options are "living," "forced," and "momentous." what is not clear is just how many of these situations there are, and how they are identified. James sometimes seems to make the distinction in terms of content, i.e., to distinguish the domain of science from that of religion and morals--the latter being the area in which the will to believe might apply. At other times he draws the distinction in terms of form, e.g., forced, vs. non-forced, living vs. non-living, etc. The latter approach is best; James came to realize this more clearly in Pragmatism when he became suspicious of the perceptual realm of common sense. This approach reveals that the differences between scientific hypotheses and religious hypotheses are differences of degree rather than differences of kind.

Grant, M. Colin. "Smith's Discovery and the Ethics of Belief." *Studies in Religion/Sciences religieuses.4* (1984): 461-477.

The ethics of belief debate between W K Clifford and William James is transposed into a new dimension through Wilfred Cantwell Smith's discovery about the change in meaning of belief. Smith proposes what amounts to an ethics of believing. This exposes and transcends the modem domestication of belief, but it leaves the difficult job of the articulation of belief still to be done.

Griffin, Susan M. "The Selfish Eye: Strether's Principles of Psychology." *American Literature. A Journal of Literary History, Criticism, and Bibliography (AL) Durham, NC. 1984 Oct.; 56(3): 396 409* (1984).

Haden, James. "Did Plato Refute Protagoras?" *History of Philosophy Quarterly* (1984): 1 223-240.

This article defends Plato's criticisms of Protagorean relativism in the "Theaetetus" by interpreting the defense of Protagoras and the refutations so that the latter are persuasive. Earlier studies of them conclude that Plato fails, but are defective in taking an abstractly logical approach. Using William James' description of consciousness detailed in his "principles of psychology", an interpretation of Protagoreanism and Plato's refutations is given which is not formal and logical but concrete and psychological.

Kolenda, Konstantin. "The Religious Humanism of American Pragmatism." *Religious Humanism* 18.Sum 1984 (1984): 120-126.

Charles Sanders Peirce, William James, and John Dewey...believed, traditionally enough, that serious philosophical reflection on the human situation is bound to generate a mood or an attitude that deserves to be called religious.... Religion is a natural extension of science, ethics, and art to their furthest limits; it is not opposed to them, but continuous with them.

Levinson, Henry S. "Religious Criticism." *Journal of Religion* 64.Ja 1984 (1984): 37-53.

> Rorty has recently announced a new age of philosophical interpretation. He has espoused a "full-blooded pragmatism" that embraces the strong misreading of texts, though he has expressed concern that such misreadings may be unjust. Historically, there have been full-blooded pragmatists, James and Santayana among them, who have prized interpretations that get texts right. Their motives for doing so were religious and moral, not semantic or epistemological. They, along with Royce, saw themselves as cultural mediators engaged in working out compromises among diverse cultural interests. Getting the texts of others right stood at the heart of their enterprise. James, Royce, and the early Santayana saw themselves as "intellectual statesmen" and saw their criticism as a responsible social work. Later, Santayana developed a view of criticism as festive play that involved the suspension of judgment for the sake of spiritual understanding. The author explores this view of criticism in some detail, specifying its appeal to him as a professional student of religions.

Lewis, R. W. B. "The Courtship of William James." *The Yale Review (YR)* 73.2 (1984): 177-198.

> This is an excerpted chapter from Lewis's "The Jameses: A Family Narrative." William James's courtship of Alice Howe Gibbens coincided with his development of a personal philosophy. There is a connection between William James's emotional life and courtship of Alice in 1876-78 and the development of his philosophy.

McDermott, John J. Rev. of A stroll with William James. *New England Quarterly: a historical review of New England life and letters* 57 (1984): 126-131.

---. "Classical American Philosophy: A Reflective Bequest to the Twenty-First Century." *Journal of Philosophy* (1984): 81 663-675.

> It would seem that attempts to affect significant progress in response to the problems facing us in the next century, will have to proceed from a more multiple set of sources and feature a basic change in attitude with regard to both possibilities and frustrations. This attitude will have to be more pluralistic, more tolerant and less committed to ideology, closure and imposed solutions. in my judgment, the speculative bedding for this change in attitude was begun in nineteenth century America by William James, continued in the "late" thought of Josiah Royce and brought to fruition by John Dewey.

Meadow, Mary J. "The Dark Side of Mysticism : Depression and "the Dark Night"." *Pastoral Psychology* 33.Wint 1984 (1984): 105-125.

Morrow, Felix. "William James and John Dewey on Consciousness: Suppressed Writings." *Journal of Humanistic Psychology* 24.1 (1984): 69-79.

> James and Dewey both pursued research interests that were out of step with their colleagues. James's penchant for psychical research, and Dewey's investigation of the Alexander Technique are examples of such interests. The research done by these men on such topics has been marginalized because of its metaphysical implications.

Olney, James. "Psychology, Memory, and Autobiography: William and Henry James." *The Henry James Review (HJR)* 6.4 (1984): 46-51.

> William and Henry James share an interest in the literary genre of autobiography, both in theory and in practice. James's "Principles of Psychology" explores theories of memory in relation to autobiography, while Henry James's A Small Boy and Others and Notes of a Son and Brother are Henry's reconstructed and heavily edited autobiographical accounts of his childhood in the James family.

Phillips, D. C. "Was William James Telling the Truth after All?" *Monist* (1984): 67 419-434.

> Contemporary philosophers usually regard instrumentalism as a form of relativism that has been long refuted. In particular, G E Moore's attack on James' instrumentalist theory of truth is judged as admirable. It is argued that all specific charges Moore brought against James were mistaken. If James is read carefully, it can be seen he diverged in major ways from contemporary relativists. Two forms of instrumentalism are distinguished, one relativistic but one (ascriptive instrumentalism) not.

Reck, Andrew J. "The Influence of William James on John Dewey in Psychology." *Transactions of the Charles S. Peirce Society* (1984): 20 87-118.

> The author traces the influence of James on Dewey, focussing in particular on the effects of James's "principles of psychology" (1890). After sketching Dewey's idealist program prior to 1890, he attempts to show how the impact of James's principles altered Dewey's philosophical foundations. from an examination of Dewey's pre-1890 publications the author proceeds to consider Dewey's writings from 1890 through the publication of "studies in logical theory" in 1903, including the various editions of Dewey's own "psychology", to show from Dewey's citations, quotations, and paraphrases from James the extent and depth of Dewey's change from idealism to experimentalism.

Spadoni, Carl. "Bertrand Russell on Aesthetics." *Russell* (1984): 4 49-82.

> Of all the branches of philosophy, aesthetics was the one area about which Russell wrote the least. In this article, I discuss the reasons for Russell's failure to understand aesthetic appreciation, and I examine his earliest opinions--his reading of John Ruskin, the influences of Logan Pearsall Smith and Bernard Berenson, the Cambridge curriculum, William James' theory of imagination, two essays written by Russell in the 1890s, and his aesthetic reverence for mathematics.

Taylor, Eugene. "William James on Psychopathology: An Archival Memoir." *Revista de Historia de la Psicologia* 5.1-2 (1984): 357-365.

> Based on W. James's hand-written lecture notes, his marginal notes in books and library checkouts, reports of the lectures, his published literature, and reports of James's 1896 Lowell lectures, a 10-lecture series entitled "The Boston School of Psychotherapy; Science, Healing, and Consciousness in 19th Century New England" was presented by the present author. It is suggested that psychoanalysts-turned-historians and historians of academic scientific psychology have ignored or omitted the development of the eclectic tradition of the Boston school.

Tintner, Adeline R. "0. Henry and Henry James: The Author of the Four Million Views the Author of the Four Hundred." *Markham Review* Spring/Summer (1984); 13: 27-31.

Vile, John R. "William James's View of Natural Science." *The McNeese Review;* 31: 33-49 (1984).

Wilson, Daniel J. "Neurasthenia and Vocational Crisis in Post-Civil War America." *Psychohistory Review* 12.4 (1984): 31-38.

> Studies neurasthenia, prolonged invalidism among middle-class men unable to decide on a profession, in the post-Civil War period. William James suffered from neurasthenia, which affects professional men being caught amid social and cultural changes.

1985

Books
Burkhardt, Frederick H., et al. *The Varieties of Religious Experience.* Works of William James, Cambridge, 1985.

Nathanson, Stephen. *The Ideal of Rationality.* Atlantic: Highlands Humanities P, 1985.

A study of the nature and value of rationality as an ideal for human life. analysis and criticism of the classical ideal of rationality, means/end theories, hedonism, the evil-avoidance theory. Develops idea of rationally as "acting for the best," where "the best" is understood in an ideal utilitarian manner. includes discussion of the views of Plato, John Barth, John Rawls, Richard Brandt, Gilbert Harman, Bernard Gert, John Kekes, William James.

Articles in Books

Barzun, Jacques. "William James: The Mind as Artist." In *A Century of Psychology as Science.* Ed. Sigmund (Ed) Koch, Leary, David E. (Ed). 1985. 904-910.
James's theory of pragmatism is in fact different from Dewey's theory. James's theory is rooted in his notion of consciousness and the connections he makes between human psychology and art.

Franz, Thomas R. "Niebla and the Varieties of Religious Experience; the Sixth Louisiana Conference on Hispanic Langs. & Lits." In, 1985.

Jones, Peter. "William James." In *American Philosophy.* Ed. Marcus G Singer. Cambridge: Cambridge UP, 1985. 43-68.

Roberts, Robert C. "The Socratic Knowledge of God." In *The Concept of Anxiety.* Ed. Robert L Perkins. Macon: Mercer UP, 1985. 133-152.

Disbelief in god, according to Kierkegaard, is a function of human dysfunction, notably self-deception. Thus belief in god is not, for Kierkegaard, something that a person "ventures" a la William James, but an inescapable part of our psychological makeup (analogous to our belief in the "external world") which emerges with a kind of psychological necessity under conditions of radical honesty.

Articles

Abrahams, Roger D. "Pragmatism and a Folklore of Experience." *Western Folklore* 44.4 (1985): 324-332.

The pragmatic philosophy of William James offers both advantages and disadvantages for folklorists. James's idea of interaction between object and mind in the creation of knowledge is very useful in understanding the meaning of experience, for both the individual and the group, in rituals and traditions. James repeatedly linked tradition and common sense in his works. But the philosophy of James is not useful in understanding how symbols themselves convey meaning to participants in rituals and other traditional events.

Adams, H. "James,William, James,Henry, Lafarge,John, and the Foundations of Radical Empiricism." *American Art Journal* 17.1 (1985): 60-67.

Bakalar, James B. "Social and Intellectual Attitudes toward Drug-Induced Religious Experience." *Journal of Humanistic Psychology.*4 (1985): 45-66.

This article comments on the ambiguity of the psychedelic experience itself and the peculiarities of the modern social response to it. The author discusses 3 kinds of attitudes toward psychedelic religious experience and compares them with 3 attitudes toward religious tradition described by Peter Berger. These are, roughly, materialist reductionism, defense of the purity of an orthodox faith, and religion as personal experiences given form and meaning by traditional interpretation. The effects of psychedelic drugs are used by some to discredit both drugs and religion, by others to discredit drugs while justifying a certain definition of religion, and by still others to accept drug-taking as one mode of religious experience broadly conceived. This last attitude is the one usually taken by psychedelic drug users themselves, but it raises the difficult question of what is definably religious about personal experiences before they are given form by a doctrine, ritual, and community. In this connection the author discusses the common view of psychedelic experience as a foretaste or preliminary to a more serious religious regimen.

Bergson, Henri Louis. "[8 Letters in French to Frank Abauzit on the Translation of William James' Varieties of Religious Experience]." *Revue d'Histoire et de Philosophie Religieuses.4* (1985): 389-394.

Brand, Dana. "The Escape from Solipsism: William James' Reformulation of Emerson and Whitman." *ESQ: A Journal of the American Renaissance (ESQ) Pullman, WA. 1985 1st Quart.; 31(1): 38 48* (1985).

Cotkin, George. "William James and the Cash-Value Metaphor." *ETC.: A Review of General Semantics (ETC.) Concord, CA. 1985 Spring; 42(1): 37 46* (1985).

Dean, William. "The Dehellenization of the Religious Imagination." *Word & World* 5.Sum 1985 (1985): 269-278.

> The increasingly pluralistic tone of the post-modern world prompts a new choice between two kinds of religious imagination: 1) the traditional and typically European "Hellenistic imagination" (so well described by Ernst Troeltsch) and 2) the recent and typically American "interpretive imagination" (so well anticipated by William James). Recent writings by Richard Rorty, Nelson Goodman, Hilary Putnam, Richard Bernstein, and Cornel West have made the interpretive imagination newly viable today. Three religious implications of the dehellenized and interpretive imagination are set forth: 1) its distinctly theological task, 2) its seriousness about tradition and church, and 3) its correspondence with the tradition history method of biblical criticism.

Earle, William James. "Fugitive Truth." *Philosophical Studies* (1985): 47 325-338.

> Paper discusses John Mcdowell's "on 'the reality of the past"' focussing on the problem of our grasp of the meaning of past-tense statements, approached from the perspective of Dummett's antirealism. How we might learn to use, e.g., "it "was" raining," is considered in connection with: (i) reliance on traces; (ii) reliance on memories, (iii) reliance on truth-value links.

---. "'Skulls, Causality, and Belief." *Philosophy of the Social Sciences* (1985): 15 305-311.

> This is basically a comment on Rodney Needham's "skulls and causality." he suggests that the typical antrhopologist, because of our prevalent scientific/technological mind-set, insists on natives aswering the question, "how" does head-hunting, or the taking of skulls, work?" this, says Needham, is a bad question because the natives have an alternative conception of causality. i argue that any frame of thought not comfortable with the anthropologists' question doesn't contain "any" conception of causality.

Erickson, C. A. "The Tough- and Tender-Minded: W. D. Howells's the Landlord at Lion's Head." *Studies in the Novel (SNNTS) Denton, TX. 1985 Winter; 17(4): 383 394* (1985).

Gavin, William J. "James and Deconstruction : What Difference Does Differance Make?" *Soundings 68.4* (1985): 537-559.

Gill, Jerry H. "Knowledge as Justified Belief, Period." *International Philosophical Quarterly* (1985): *25* 381-391.

> A critique of the standard definition of knowledge as "justified, true belief' on the grounds that since truth, as judged by human knowers, is a function of the process of justifying beliefs, it is superfluous as a defining characteristic of knowledge. The works of William James and J L Austin are drawn on.

Hackett, Bruce, and Loren Lutzenhiser. "The Unity of Self and Object." *Western Folklore 44.4* (1985): 317-324.

> A fundamental aspect of the philosophy of William James is that self and object are interrelated rather than separate. Because of the connection between the objective world and the observer, folklorists cannot understand a text without also knowing the context and the entire circle of interaction.

Hay, David. "Re-Review : William James' the Varieties of Religious Experience." *Modern Churchman, 2 (1985):*

45-49.

Hesla, David H. "Singing in Chaos: Wallace Stevens and Three or Four Ideas." *American Literature: A Journal of Literary History, Criticism, and Bibliography (AL) Durham, NC. 1985 May; 57(2): 240 262* (1985).

Knapp, Shoshana. "The Morality of Creation: Dostoevsky and William James in Le Guin's 'Omelas'." *Journal of Narrative Technique* Winter (1985) 15(1): *75* 81 *(1985).*

Mailloux, Noel. "Emotional Basis of Moral Attitudes : William James Award's Address." *Journal of Pastoral Counseling.2* (1985): 102-106.

Meany, John. "Schools of Thought in the Psychology of Religion : [Bibliog Essay]." *Journal of Pastoral Counseling.2* (1985): 137-151.

Mechling, Jay. "Special Section: William James and the Philosophical Foundations for the Study of Everyday Life." *Western Folklore (WF) Montclair, CA. 1985 Oct.; 44(4): 301 332* (1985).

---. "Special Section: William James and the Philosophical Foundations of Everyday Life: Introduction." *Western Folklore* 44.4 (1985): 301-309.

> Folklorists are only beginning to appreciate the importance of the works of philosopher William James to the study of folklore. In *1985* a philosopher, two sociologists, and a folklorist presented papers concerning James and folklore before the California Folklore Society. Introduces these papers and details James's writings in epistemology, his analysis of common sense, and his views on ethics that may be important to folklorists.

Moreno, Jonathan D. "Pragmatists and Pluralists: An American Way of Metaphysics." *Metaphilosophy* (1985): 16 178-190.

> It is urged that pluralism is a neglected metaphysical approach among commentators on the history of American philosophy, as compared to naturalism. The point is made through a comparison of the relevant writings of William James and Nelson Goodman. a concluding section sets out the major features of a systematic metaphysical pluralism compatible with tendencies in the American philosophical tradition already alluded to.

Myers, Gerald E. "William James on Emotion and Religion." *Transactions of the Charles S. Peirce Society* (1985): 21 463-484.

> An inquiry into the relation of James's theory of emotion, known as the James-lange theory, to his theory of religion. the article concludes that the theories of emotion and religion are mutually consistent but that James's concept of religion exaggerates the role of emotions.

Natsoulas, Thomas. "Concerning the Unity of Consciousness: Ii. William James on Personal Conscious Unity." *Imagination, Cognition and Personality* 5.1 (1985): 21-30.

> James's theory of "personal conscious unity" is related to a discussion on the unity of consciousness in general. James would suggest that "the existence in a human being of a unified realm of conscious awareness over time" is dependent on the organizing impulse that guides the appropriation of bits of consciousness within the stream.

Niebuhr, Richard R. "The Strife of Interpreting : The Moral Burden of Imagination [Reading and Interpretation]." *Parabola.2* (1985): 34-47.

> Theology in its root form is the quest to discern and appropriate the promise woven into the fabric of life. It

proceeds by interpreting written texts (sacred and otherwise) and the texts of experience. Texts annex us to themselves and we annex them: we wander in spaces fabricated of both. Such interpreting is "deep reading," a process of continuous revaluing. It entails choosing among conflicting value-laden images. Examples from present times and from literature exhibit this strife of interpreting. The images we elect as the vehicles of our quest are thus fateful. Theology is strife-filled interpretation and manifests the moral burden of imagination.

Potter, Ronald C. "A Comparison of the Conceptions of God in Process and Black Theologies." *Journal of the Interdenominational Theological Center* 12.Fall 84-Spr 1985 (1985): 50-61.

Suckiel, Ellen Kappy. "A Pragmatic Approach to Folklore: Suggestions in a Jamesian Mode." *Western Folklore 44.4* (1985): 311-317.

Definitions of folklore are debated among folklorists. The pragmatic philosophy of William James and the writings of Ludwig Wittgenstein suggest another means of identifying what is folklore. According to James, reality does not exist independently of the mind but is perceived in a way that meets human needs. Thus, scholars should fashion theories about folklore that help to explain its pragmatic consequences in everyday life. Nor should there be only one definition of folklore but rather, as Ludwig Wittgenstein would have it, an entire group or family of characteristics, all of which need not be present all of the time.

Woods, William F. "Nineteenth-Century Psychology and the Teaching of Writing." *College Composition and Communication (CCC) Pittsburgh, PA. 1985 Feb.; 36(1): 20 41* (1985).

White, Morton. *Pragmatism and the Politics of Epistemology.* Kyoto, Japan: Doshisha U, 1985.

1986

Books

Ediger, Marlow. *Philosophy and Morality.* Missouri UP, 1986.

Fontinell, Eugene. *Self, God, and Immortality: A Jamesian Investigation.* Philadelphia: Temple UP, 1986.

James's philosophical writings are a rich resource for creating a model of self and God that "renders belief in personal immortality plausible." Fontinell explores both the possibility and desirability of personal immortality. James's anti-dualistic pragmatism is open to the possibility of belief in immortality.

Maher, Jane. *Biography of Broken Fortunes: Wilkie and Bob, Brothers of William, Henry, and Alice James.* Hamden, Conn.: Archon Books, 1986

Myers, Gerald E. *William James, His Life and Thought.* New Haven: Yale UP, 1986.

A complete personal and intellectual biography of James detailing both his personal life and professional achievements. Special attention is given to each of James's works and the writings are examined critically.

White, Morton. *Pragmatism and the Politics of Epistemology.* Kyoto: Doshisha UP, 1986.

Assesses James's pragmatism and refers to pragmatism as a "democratic" philosophy. This relates to a description of various "epistemologies in a political way" even when those epistemologies are not explicitly political.

Articles in Books
Kalupahana, David J. "The Epistemology of William James and Early Buddhism." In *Religious Experience and*

Religious Belief Ed. Joseph Runzo. Lanham: UP of America, 1986. 53-73.

Lee, Harold N. "Discourse and Event." In *The Philosophy of W V Quine.* Ed. Lewis Edwin Hahn. La Salle: Open Court, 1986. 295-318.

> William James defined "the psychologists' fallacy" as the tendency of the psychologist to constrain reality to fit within the limits of his explanatory scheme. quine is prone to the analogous "logicians' fallacy." His scheme is conceptual. concepts are discrete. so reality is constituted of discrete objects. similarly, his scheme operates only in extension. consequently, there are no intensional meanings. quirie's philosophy is criticized from these two aspects.

Lentricchia, Frank. "On the Ideologies of Poetic Modernism, 1890-1913: The Example of William James." In *Reconstructing American Literary History..* Ed. Sacvan Bercovitch. Cambridge: Harvard UP, 1986. 220-249.

Myers, Gerald E. "Morris Raphael Cohen and William James: On Rationality and Pragmatism." In *Rationality in Thought and Action.* Ed. Martin Tamny. New York: Greenwood P, 1986. 119-136.

DeArmey, Michael H. "Bibliography on James's Psychology." In *The Philosophical Psychology of William James.* Ed. Michael H. De Armey. Washington, DC: Center for Advanced Research in Phenomenology & UP of America, 1986. 125-167.

Embree, Lester. "The Project of Metaphysics of Psychology in William James's "Principles of Psychology"." In *The Philosophical Psychology of William James.* Ed. Michael H. De Armey. Washington, DC: Center for Advanced Research in Phenomenology & UP of America, 1986. 41-56.

Jordan, Shannon McIntyre. "The Value of Experience and the Experience of Value." In *The Philosophical Psychology of William James.* Ed. Michael H. De Armey. Washington, DC: Center for Advanced Research in Phenomenology & UP of America, 1986. 113-124.

Reck, Andrew J. "The Place of William James's "Principles of Psychology" in American Philosophy." In *Philosophical psychology of William James. Washington, DC:* Center for Advanced Research in Phenomenology & UP of America, 1986. 1-16

Seigfried, Charlene Haddock. "On the Metaphysical Foundations of Scientific Psychology." In *The Philosophical Psychology of William James.* Washington, DC: Center for Advanced Research in Phenomenology & UP of America, 1986. 57-72

Articles
Bercovitch, Sacvan. "Reconstructing American Literary History." *Harvard Studies in English,* 13 (1986): 13.

Cotkin, George. "Ralph Waldo Emerson and William James as Public Philosophers." *Historian* 49.1 (1986): 49-63.

> Examines the roles of Ralph Waldo Emerson and William James as public philosophers, and traces their views on 19th-century social, cultural, and political issues. The lyceum, an association that arose in the 1830's to promote popular adult education via lectures and other events, provided a forum for Emerson and James to bring their views on self and society to the American people, and at the same time provided both men with a substantial income from lecture fees.

---. "William James and the "Weightless" Nature of Modem Existence." *San Jose Studies* 12.2 (1986): 7-19.

> In an era when middle-class life had become too comfortable and too lacking in "moral and personal vigor," William James emphasized the importance of heroism, which occurred because of human energies released in such trying circumstances as war and earthquakes.

Crunden, Robert M. "William James and a World of Pure Experience." *Indian Journal of American Studies [India]* 16.1 (1986): 3-26.

Briefly discusses how William James's early life helped shape his future intellectual pursuits and describes how his ideas on psychology, philosophy, and religion helped lay the groundwork for modernism.

Davis, Caroline Franks. "The Devotional Experiment : [Religious Commitment]." *Religious* Studies.1 (1986): 15-28.

Davis, William H. "The Creation of Meaning." *Philosophy Today* (1986): 30 151-167.

Following the lead of William James, that paper explores the possibility that human faith is to some large extent creative of reality, that the world is not a determinate thing, but rather determinable. The world on this view, is intrinsically open to interpretation, and the interpretation we place upon it becomes our reality. This paper defends the thesis, first stated by Jesus, "as is your faith, so be it unto you."

Di Piero, W. S. "William James and Henry James." *Triquarterly.67* (1986): 93-107.

William James and Henry James embodied certain characteristic American types in their writing. William represents a more vigorous, robust, Whitmanesque type whose lust for fact and "pure" experience is powerful. Henry, on the other hand, represents a transforming impulse; his desire is not to replicate experience but to transform it, to render it in a new and engaging style.

Doty, Ralph. "Carneades, a Forerunner of William James's Pragmatism." *Journal of the History of Ideas* (1986): 47 133-138.

Although the so-called "pragmatic" test of truth--the idea that the truth of a statement is a function of its predictive value--is usually credited to William James, we possess a version of this truth-test from the third-century b c in the philosophy of Carneades of Cyrene, the head of the skeptical "middle academy". like James, Carneades denied the existence of absolute truth, in the sense of a truth which no further experience could change, offering instead a criterion of probability, the highest form of which is "the probable and tested".

Fontinell, Eugene. "In Defense of Which Metaphysics : A Response to Huston Smith [Pp 7-14]." *Religion and Intellectual Life.3 (1986): 28-38.*

Hassan, Ihab. "Imagination and Belief: Wallace Stevens and William James in Our Clime." *The Wallace Stevens Journal: A Publication of the Wallace Stevens Society (WSJour) Potsdam, NY. 1986 Spring; 10(1):3 8 (1986).*

Hofmeyr, Jan W. "A Catastrophe Model of Conversion : [Diag; Bibliog]." *Religion in Southern Africa. 1 (1986): 47-58.*

Jacquette, Dale. "Forrester's Paradox." *Dialogue* (1986): *25* 761-763.

James William Forrester's 'gentle murder' or adverbial version of Lennart Aqvist's good samaritan paradox does not threaten the internal consistency of deontic logic, but arises only because of an avoidable misformulation of a law intended to reflect the moral insight that murder if committed ought not to be made more painful or traumatic for the victim than necessary.

Jones, Peter. "William James." *Philosophy* (1986): *19 43-68.*

Kalupahana, David J. "Man and Nature: Toward a Middle Path of Survival." *Environmental Ethics* (1986): *8*

371-380.

I highlight the philosophical standpoints of two traditions, one from the east and the other from the west, that seem to avoid any form of reductionism resulting from the search for ultimate objectivity in human knowledge and understanding. i compare the pragmatic teachings of the buddha and William James in order to show how both accommodate the human perspective as an inalienable part of the philosophical enterprise, and, further, how these perspectives contribute to their humanistic approaches and to the valuing of the environment in a way that is essential for human survival.

Lentricchia, Frank. "The Return of William James." *Cultural Critique.* 1986 Fall; *4: 5 31 (1986).*

Marchal, Michael H. "Philosophy as Literature: A Step Beyond Convention." *English Journal 75.2* Feb (1986). *35-37*

Describes a course in which students read works by such philosophers as Plato, Descartes, and William James from a literary point of view. States that teachers should look beyond works considered literature to see if a work of philosophy, history, or political science might benefit students' intellectual and personal development.

Morgan, A. Rev. of Biography of Broken Fortunes. *New York Times Book Review* (1986): 19-19. Murphy, John W.

"William James and His "Poetic" Image of Social Order." *Dialogos (1986): 21 83-95.*

In this paper the political implications of James's social ontology are examined. he breaks from the images of order associated with the western intellectual tradition, which has been dominated by realism and nominalism. Both of these renditions of order are potentially repressive. Accordingly, James offers an ontology that is consistent with his epistemology, and thus norms are based on interpersonal discourse. using Bachelard's idea, this view of order is referred to as poetic. Order without control is thus possible, for society is predicated on the recognition of differences, as opposed to a reality "sui generis".

Ochs, Peter. "There's Much More Here Than Ontology : A Reply to Huston Smith [Pp 7-14]." *Religion and Intellectual Life.3* (1986): *43-52.*

Patton, John H. "Toward a Theology of Pastoral Event : Reflections on the Work of Seward Hiltner." *Journal of Pastoral Care.2 (1986):* 129-141.

Poole, Leah M. "Henri Bergson and William James Unite against Rationalism." *Dialogue (1986): 28 27-32.*

Four instances in which William James' philosophy and Henri Bergson's metaphysics converge and validate each other are exhibited. it is shown that these features express the common aim of both philosophers to break from the autonomy of the rationalist tradition. it is argued that interpretation by rationalistic standards fails adequately to grasp or legitimately criticize their doctrines. This may determine in part why James' pragmatism is widely misunderstood and Bergson's metaphysics largely unappreciated.

Rose, Jacqueline. "Jeffrey Masson and Alice James." *The Oxford Literary Review;* 8(1 *2),* (1986). 185-192

Rosenthal, Sandra. "William James: From the Psychology of Feeling to Pragmatic Philosophy." *Southwest Philosophy Review (1986): 3* 190-198.

It is generally recognized that interwoven with James's explicit attempt to develop a natural scientific psychology is a latent thread which weaves a reversal in which the cognitive takes priority over the causal. Within this emerging context the significance of James's focus on "sensations" or "feelings" is examined to reveal the dual function of this dimension and the significance of this dual function within James's pragmatic philosophy.

Shaw, Marvin C. "Paradoxical Intention in the Life and Thought of William James." *American Journal of Theology and Philosophy (1986): 7* 5-16.

> This essay is a study of the paradox recurrently encountered in religious texts, that the goal of the fulfillment of human life is to be achieved precisely by giving up the attempt to achieve it. the paradox of intention played a large role in the reflections of William James on religious psychology, and it also stands in an interesting relation to the "strenuous morality" through which James attempted to resolve a deep personal crisis. an attempt is made to relate James' interest in the paradox of intention to his personal life, and to examine the major features of his philosophical analysis of it.

Shaw, W. David. "The Poetics of Pragmatism: Robert Frost and William James." *The New England Quarterly* 1986 June; *59(2):* 159-188.

Spears, Monroe K. "William James as Culture Hero." *The Hudson Review* 1986 Spring; 39(1): *15 32* (1986).

Stephenson, William. "William James, Niels Bohr, and Complementarity: I. Concepts." *Psychological Record 36.4* (1986): 519-527.

> William James first introduced the concept of complementarity in 1891 and Niels Bohr did the same in *1927* without knowledge of James's work. Bohr was excited by the "possibility of a new epistemology" based on complementarity.

---. "William James, Niels Bohr, and Complementarity: II. Pragmatics of a Thought." *Psychological Record* 36.4 (1986): 529-543.

> The theory of complementarity demands a quantum-theoretical basis for "mind." The "transformation of experience into operant factors" proves that such a basis exists. This suggests the possibility of scientific unity based on quantum-theoretical concepts.

Sutton, Walter. "Coherence in Pound's Cantos and William James's Pluralistic Universe." *Paideuma: A Journal Devoted to Ezra Pound Scholarship.* 1986 Spring; 15(1): 7 21 (1986).

Viney, Donald W. "William James on Free Will and Determinism." *Journal of Mind and Behavior 7.4* (1986): 555-565.

> James's views on determinism and free will are not wholly included in "The Dilemma of Determinism," which is a partial assessment of the problem of the will. Though James believed in free will, he also realized the barriers to understanding the phenomenon scientifically.

Westra, Laura. "The Religious Dimension of Individual Immortality in the Thinking of William James." *Faith and Philosophy* (1986): 3 285-297.

> William James states "immortality is one of the great spiritual needs of man," yet the arguments presented in his "lecture on immortality", while interesting and ingenious, are somewhat less than conclusive in proving that human beings can survive bodily death. Therefore I attempt to clarify the notion of "individual survivor" through an analysis and discussion of various approaches to the problem, before returning to a further examination of James' thought in the "final impressions of a psychical researcher," the "theory of the soul", the "principles of psychology", the "varieties of religious experience" and a "pluralistic Universe". James's often neglected Christian position provides the key to a better understanding of his thought on the topic, and allows me to conclude on a cautiously optimistic note on the possibility of a philosophical proof for human survival.

1987

Books

Bird, Graham. *William James.* London: Routledge, 1987.

> The book aims, in accordance with the series, to outline the arguments in William James's philosophy and to assess them. Accordingly, the book runs through James's central doctrines; pragmatic method, the pragmatic theory of truth, James's radical empiricism, his philosophical psychology, the debate with Clifford over the justification for religious belief, and James's accounts of moral and religious belief. Emphasis is placed on a defense of the theory of truth, linking it with the views of Paul Grice and Brian Loar, on James's doctrine of ' pure excitement' and his account of the self, and an assessment of James's views of moral and religious belief the book does not offer a chronological survey of James's development, but seeks to compare his ideas with those of later philosophers, such as Grice, Parfit, Wittgenstein, Dummett and Ayer. at several points, Ayer's well-known account of James's views is challenged.

Edie, James M. *William James and Phenomenology.* Studies in Phenomenology and Existential Philosophy. Bloomington, IN: Indiana UP, 1987.

> A collection of essays assessing James's influence on contemporary phenomenological thought. Though not a phenomenologist himself, he is a ﹣legitimate precursor﹣ to phenomenology and his influence in several areas is addressed.

Kuklick, Bruce. *Writings 1902-1910: The Varieties of Religious Experience; Pragmatism; PluralisticUniverse* ; *the Meaning of Truth; Some Problems of Philosophy; Essays.* Library of America, New York, NY 1987

Newell, R. W. *Objectivity, Empiricism and Truth.* New York: Routledge, 1987.

> This book argues that new bearings in epistemology are best found in an enlightened pragmatism in which people and their practices matter most. Discussions center on Quine, Kuhn, William James, John Wisdom and Wittgenstein's "on certainty", in the key issues of objectivity, observation, truth, action and relativism.

Richards, Robert J. *Darwin and the Emergence of Evolutionary Theories of Mind and Behavior.* Chicago: U of Chicago P, 1987.

> This book analyzes the theories, the intellectual and social circumstances, and the psychological dispositions of major evolutionary thinkers of the last two centuries. it reconstructs the ways in which philosophical conceptions of mind, reason, and moral behavior took on biological and psychological form within the work of such theorists as Jean-Baptiste de Lamarck, Charles Darwin, Herbert Spencer, Alfred Wallace, George Romans, William James, James Mark Baldwin, Ernst Haeckel, Konrad Lorenz, and Edward Wilson.

Safford, John Lugton. *Pragmatism and the Progressive Movement in the United States: The Origin of the New Social Sciences.* Lanham: UP of America, 1987.

> The purpose of this work is to document the ongoing effects of the pragmatism of William James. there are chapters on topics such as journalism, the presidency, administration and economics, reaction to the epiphenomenal theory of mind, the new history, the new logic, the new sociology, and contemporary uses of pragmatism. The approach is historical--i.e., based upon what James's epigoni thought that he meant or how they could put his philosophy to use.

Skrupskelis, Ignas K., Frederick H. Burkhardt, and Fredson Bowers. *Essays, Comments, and Reviews.* Works of William James, Cambridge; 17, 1987.

Wernham, James. *James's Will-to-Believe Doctrine: A Heretical View.* Kingston, ON: McGill-Queen's UP, 1987.

>The will-to-believe doctrine is often thought to be about a "right" to believe, as James himself suggested it was. However, the doctrine is actually "one of obligation' and that "obligation is prudential, not moral." In fact,.the doctrine may not even be about belief at all.

Wernham, James C.S. *James's Will-to-Believe Doctrine: A Heretical View.* Montreal: McGill-Queen's UP; 1987.

>Studies the reception of James's will-to-believe doctrine, as most thoroughly presented in his essay, "The Will to Believe." Wernham argues that James's doctrine posits an "obligation" to believe, not a "right," and that this obligation is prudential rather than moral. Furthermore, Wernham asserts that James's doctrine, ostensibly concerned with belief, becomes sidetracked by issues having little to do with questions of belief.

Articles in Books

Reinach, Adolf, and Barry Smith. "William James and Pragmatism." In *Speech Act and Sachverhalt.* Ed. Kevin Mulligan. Dordrecht: Kluwer, 1987. 291-298.

Axel, Larry E. "Bernard Meland and the American Theological Tradition." 1987.

Miller, David L. "On William James' Contributions to the Enduring Themes in American Philosophy." 1987.

Wernham, James C. S. "James's Will-to-Believe Doctrine : A Heretical View." 1987.

Articles

Alexander, Gary. "The Hypothesized God of C S Peirce and William James." *Journal of Religion* 67.Jl 1987 (1987): 304-321.

Allen, Gay Wilson. Rev. of William James: his life and thought. *American Literature: a journal of literary history, criticism, and bibliography* 59.3 (1987): 433-435.

Anderson, James W. "Why Did William James Abandon Art?" *Emotions and Behavior Monographs.4* (1987): 279-303.

>Discusses how W. James's relationship with his father H. James, Sr. led him to abandon art and make a permanent change in his vocational path. James Sr., whose published works received little attention, transferred his expectation for success onto his eldest son, whom he wanted to become a scientist. The fact that W. James wanted to pursue a career in art created conflict between father and son. Because W. James depended so much on his father for love and care, as his mother was more focused on his brother, he acceded to his father's wishes and produced many psychological and philosophical works. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Beattie, Paul H. "The Will to Believe in William James and His Father, Part I." *Religious Humanism* (1987): 21 81-90.

>This article points out a similarity in the psychology of both William James and Henry James, sr. they both had a mystical and life-transforming experience in adulthood, an experience which made each of them become strong believers in the importance and truth of spiritual realities. Both men were under a compulsion to believe. In the case of Henry James, sr., the compulsion was a kind of spiritual solipsism which tried to hold that the ultimate essence of the world was spiritual and that, in fact, the material world was simply the creation of that spiritual reality. In the case of William James, his compulsion to believe often led him to make spurious arguments on behalf of God's existence. It also led him to allow positive and subjective values attached to belief to become a kind of claim for the validity of the beliefs themselves. This is why for James in religion pragmatism in effect came to mean that if a belief was useful it was also true. It is surprising to see a first-rate philosopher and psychologist like James being so careless in presenting supposed proof for God's existence.

---. "The Will to Believe in William James and His Father, Part II." *Religious Humanism* (1987): 21 115-127.

Bromwich, David. "Stevens and the Idea of the Hero." *Raritan: A Quarterly Review (Raritan) New Brunswick, NJ. 1987 Summer; 7(1): 1 27* (1987).

Cotkin, George. "The 'Fourteen Doors' Outward of William James's Philosophy." *Canadian Review of American Studies Revue Canadienne d'Etudes Americaines (CRevAS) AB Canada. 1987 **Summer; 18(2): 223 230*** (1987).

DeArmey, Michael H. "Thomas Davidson's Apeirotheism and Its Influence on William James and John Dewey." *Journal of the History of Ideas 48.4* (1987): 691-708.

    Studies the thought of the American philosopher Thomas Davidson (1840-1900) as well as his role in organizing the Glenmore Summer School for Cultural Sciences in upstate New York. William James, John Dewey, Josiah Royce, and James R. Angell were among those attracted to the discussions at Glenmore. They discussed the nature of God and man's relation to divinity, human perfectibility, the relation of ethics to practice, the improvement of American democracy, and the philosophy of education. Davidson's key theme was "apeirotheism," the theory that gods are infinite in number. One of his sources was the St. Louis Hegelians, but the theory also came from his reading of Aristotle. John Dewey was quite affected by Davidson's theory but criticized it as too detached from reality and society in its focus on self-consciousness.

Earle, William James. "Thoughts and Beliefs." *Dialogos* (1987): 22 135-143.

    The basic idea is that, from a first-person, present-tense point of view, beliefs drop out because "discovery of what I believe" collapses into discovery of "what is the case". My job, "qua" inquirer, is to say what I think without worrying about what i believe, and I quote with approval Collingwood's remark about Whitehead: the great thing about Whitehead is that he doesn't care what he says so long as it is true.

Feuer, Lewis S. "The East Side Philosophers: William James and Thomas Davidson." *American Jewish History 76.3* (1987): 287-310.

    Explores the reaction of Morris Cohen, Joseph Kahn, and other young New York City Jewish intellectuals at the turn of the century to the philosophy of William James and the teachings of Thomas Davidson. Davidson, and to lesser extent James, offered these young intellectuals the personal warmth and intellectual stimulation to become philosophers of American democracy.

Fuller, Robert C. "Religion and Empiricism in the Works of Peter Berger : [Review Article]." *Zygon* 22.D 1987 (1987): 497-510.

Habegger, Alfred. "New Light on William James and Minny Temple." *New England Quarterly* 60.1 (1987): 28-53.

    Reviews the relationship between William James and his cousin Minny Temple through a review of their correspondence, journals, and other personal letters and papers dated 1869-70. Though James's biographers have failed to recognize the critical importance of his relationship to Temple, especially in the months just prior to her death at age 24 in March 1870, there is evidence to suggest that James and Temple corresponded regularly and that Temple played a significant role in James's breakdown of 1869-70 and in the maturation of his thought. The correspondence between James and Temple from late November 1869 indicates that their relationship intensified during an earlier November visit but that important differences between the two had developed as well.

Hams, James F. "An Empirical Understanding of Eternality." *International Journal for Philosophy of Religion.3* (1987): 165-183.

Johnson, Roger A. "Idealism, Empiricism, and "Other Religions": Troeltsch's Reading of William James." *Harvard*

Theological Review 80.4 (1987): 449-476.

    Inspired by aspects of the psychology of religion of US scholar William James, German church historian Ernst Troeltsch attempted to modify bankrupt epistemological idealism with empirical methodology, unsuccessfully in his own judgment.

Johnson-Laird, P. N. Rev. of William James: his life and thought. *London Review of Books* 9.5 (1987): 13-14.

Kent, Stephen A. "Psychological and Mystical Interpretations of Early Quakerism : William James and Rufus Jones." *Religion* 17.Jl 1987 (1987): 251-274.

---. "Psychology and Quaker Mysticism: The Legacy of William James and Rufus Jones." *Quaker History* 76.1 (1987): 1-17.
    Rufus Jones, like Evelyn Underhill and Rachel Knight later, assumed supernatural and mystical origins for Quakerism; William James, seconded by Josiah Royce and Anton Boisen, assumed that Quakerism's origins were psychological. Evidence from the sociocultural context of Quaker behavior, however, especially its millenarian dimension, contradicts James's and Jones's interpretations.

Lears, T. J. Jackson. "William James." *Wilson Quarterly 9.4* (1987): 84-95.

    Outlines the life and influence of American philosopher William James (1842-1910), indicating how James's epistemology shaped his therapeutic suggestions on behavior modification, which appeared in his landmark study, *The Principles of Psychology* (1890). The author also describes James's important intellectual contributions to literary modernism and religious studies.

Long, Eugene Thomas. "Temporality and Eternity." *International Journal for Philosophy ofReligion.3* (1987): 185-189.

Lovett, Sidney. "A Boy's Recollections of William James." *The Yale Review (YR) New Haven, CT. 1987 Winter; 76(2): 247 255* (1987).

    A personal memoir concerning Lovett's interaction with William James as a young man. Reprinted from the Yale Review, Summer 1954.

Martin, Jane Roland. "Martial Virtues or Capital Vices: William James' Moral Equivalent of War Revisited." *Journal of Thought* (1987): 22 32-44.

Miller, Ian. "William James and the Psychology of Consciousness: Beginnings of the American School." *Contemporary Psychoanalysis* 23.2 (1987): 299-313.

    James was the most important figure in the founding of what may be termed an American School in psychoanalysis. Understanding The Principles allows researchers to sense the "developmental continuity" of an American School rooted in pluralism and rigorous scientific principles.

Neu, Jerome. "'A Tear Is an Intellectual Thing'." *Representations (Representations) Berkeley, CA. 1987 Summer; 19: 35 61* (1987).

Page, Homer. "William James: An Ethical Philosopher for Experiential Education." *Journal of Experiential Education, v10n1 p34-37Spr 1987* 10.1 (1987).

    Discusses major thoughts of American philosopher William James and how they can serve as a guide to the actions of experiential educators. Considers propositions concerning freedom and responsibility; truth and reflection; happiness and joy; and sacrifice, protest, and inclusive caring.

Perrett, Roy W. "William James on Rationality and Religious Belief." *Scottish Journal of Religious Studies* 8. Spr

1987 (1987): 35-52.

Russell, John M. "Meliorism: The World View of William James." *Religious Humanism* (1987): 21 77-80.

Sass, Louis A. "Introspection, Schizophrenia, and the Fragmentation of Self." *Representations (Representations) Berkeley, CA. 1987 Summer; 19: 1 34* (1987).

Shaw, Miranda. "William James and Yogacara Philosophy: A Comparative Inquiry." *Philosophy East and West* (1987): 37 223-244.

Smith, John E. "Herbert Schneider on the History of American Philosophy." *Journal of the History of Philosophy* 25.1 (1987): 169-177.

Describes Herbert Schneider's treatment of the intellectual contributions of Jonathan Edwards, Ralph Waldo Emerson, and William James to American philosophy.

Stephenson, William. "William James, Niels Bohr, and Complementarity: Iii. Schroedinger's Cat." *Psychological Record* 37.4 (1987): 523-544.

The quantumization of the mind forces a rejection of "classical causation, determinism, and reductionism." Additionally, psychological experience can be measured using statistics to represent states of feeling-thus diminishing the importance of heretofore popular psychological methods.

Vande Berg, Michael. "Unamuno's Amor Y Pedagogia: An Early Application of James's 'Stream of Consciousness'." *Hispania 70(4):* 752-758.

1988

Books
Bjork, Daniel W. *William James: The Center of His Vision.* 1988.

A detailed biography of James that focuses on his upbringing and personal life, especially as those relate to his professional and psychological development. An effort is made to define James's philosophical "center" based on the biographical and scholarly sources examined within the biography.

Burkhardt, Frederick, Fredson Bowers, and Ignas K. Skrupskelis. *The Works of William James: Manuscript Essays and Notes.* 1988.

Furse, Margaret Lewis. *Experience and Certainty: William Ernest Hocking and Philosophical Mysticism.* Atlanta: Scholars P, 1988.

This book provides an exposition of the thought of William hocking on the subject of mysticism. Concepts examined include experience, doubt, certainty, and the ideas of William James and josiah royce concerning mysticism. The book is more interested in examining the question, "what is mysticism?" than offering new discoveries and/or interpretations.

Articles in Books
Myers, Gerald E. "On Interpreting William James with Edward Madden." In *Doing Philosophy Historically.* Ed. Peter H Hare. Buffalo: Prometheus, 1988. 320-328.
This is a response to critical commentary on my book "William James: his life and thought" by Edward Madden, and a discussion of the merits of doing philosophy historically.

Rambo, Lewis R. "Ethics, Evolution, and the Psychology of William James." In *Benjamin, Ludy T. Jr. (Ed). (1988). A History of Psychology: Original Sources and Contemporary Research. (Pp. 288 294). . Xiii, 560 Pp.See Book.* 1988.

(from the chapter) normative ethics /// strenuous life /// free will (from the book) discusses James's views on ethics and evolution as they relate to the writing of his "Principles of Psychology" (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Tracy, David. "The Question of Criteria for Inter-Religious Dialogue : A Tribute to Langdon Gilkey." 1988.

Articles

Cain, William E. "Ariel and the Police: Michel Foucault, William James, Wallace Stevens." *New England Quarterly: a historical review of New England life and letters* 61.4 (1988): 615-617.

Contosta, D. R. Rev. of Biography of Broken Fortunes. *American Historical Review* 93.2 (1988): 507-507.

Darrow, William R. "The Harvard Way in the Study of Religion." *Harvard Theological Review* 81.Ap 1988 (1988): 215-234.

Duffy, Dennis. "To Carry the Work of William James a Step Further: The Play of Truth in Fifth Business." *Essays on Canadian* Writing 1988 Spring; 36: 1 21 (1988).

Earle, William James. "Epicurus: 'Live Hidden'." *Philosophy* (1988): 63 93-104.

Ferreira, M. Jamie. "Newman and William James on Religious Experience: The Theory and the Concrete." *Heythrop Journal* (1988): 29 44-57.

This paper examines Newman's account of 'real' or imaginative apprehension in religious belief in light of William James's criticism of Newman as expressing a "disdain for sentiment" and a subordination of feeling to reason. it analyzes the contrast between James's suggestion that unconceptualized 'pure' experience is the distinguishing feature of religion (vs. theology) and Newman's suggestion that 'real' or concrete apprehension and assent which characterize religion are not unconceptualized. it argues that Newman attempts to. mediate the Jamesian dichotomy between feeling and thought.

Ferry, L. U. C., and William James Earle. "The Distinction between Law and Ethics in the Early Philosophy of Fichte." *Philosophical Forum* (1988): 19 182-196.

Griffin, G. Elmer, and H. Newton Malony. "Beyond William James: Boisen's Psychology of Religion." *Journal of Psychology and Christianity 7.2* (1988): 29-38.

Asserts that A. T. Boisen (published works 1928-1960) developed his psychology of religion at a time when the field was dominated by "medical materialism," "psychoanalytic reductionism," and a general devaluing of "exceptional mental states." Boisen sought to emulate W. James's (1890 [1950], 1901-1902 [1958]) balance between empirical science and meaningful speculation. He extended James's vignette approach into full case studies and sought to broaden the boundaries of the discipline to include matters of "ultimate consequence." (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Halttunen, Karen. ""through the Cracked and Fragmented Self": William James and the Turn of the Screw." *American Quarterly 40.4* (1988): 472-490.

William James's 1896 Lowell lectures on "Exceptional Mental States" are useful in interpreting Henry James's "The Turn of the Screw." William James's lectures on mental states offer a -psychology of the fantastic that is better suited to "The Turn of the Screw" than past Freudian interpretations that are rooted in assertions of sexual repressions. Furthermore, William James's investigations into hallucinations and multiple personality are relevant to "The Turn of the Screw."

Heddendorf, David. "Filling out the What: William James, Josiah Royce and Metaphor." *American Transcendental Quarterly; 2(2):* 125-138 (1988).

Lindholdt, Paul J. "Pragmatism and 'the Beast in the Jungle'." *Studies in Short Fiction* Summer; 25(3): 275 284 (1988).

Lucas, George R. ""Muddleheadedness" Versus "Simplemindedness"--Comparisons of Whitehead and Russell." *Process Studies* (1988): 17 26-39.

> The title of this article is drawn from Whitehead's famous introduction of Russell during the latter's William James lectures at Harvard in 1940. This article focuses on similarities and mutual historical influence on the problems of causality, "causal efficacy," induction, and the method of "extensive abstraction." I argue that there is both a strong continuity and logical consistency of development in Russell's positions, from the theory of descriptions to the theory of logical types and the relation of sense-data to physics in the early period, to his eventual adoption of a metaphysics of neutral event monism, similar to Whitehead's theory of "organic mechanism" in "Science and the Modern World."

Moreno, Jonathan D. Rev. of William James: his life and thought. *Journal of the History of Philosophy* 26.2 (1988): 500-502.

Philonenko, Alexis, and William James Earle. "Fichte and the Critique of the Metaphysics." *Philosophical Forum* (1988): 19 124-139.

Rae, Patricia. "William James in Contemporary Criticism." *Southern Review: Literary and Interdisciplinary Essays.* 1988 Nov.; 21(3): 307 314 (1988).

Schubert, William H., and Georgiana Zissis. "Speculation on Curriculum from the Perspective of William James." *Educational Theory* (1988): 38 441-455.

Shubert, William H., and Georgiana Zissis. "Speculation on Curriculum from the Perspective of William James." *Educational Theory* 38.4 (1988). p441-55

> This article discusses the implications for curriculum theory, research, and practice of William James' thought. Also considered is the question of what curriculum theory and research might be like if James had garnered greater influence than Thomdike.

Stephenson, William. "William James, Niels Bohr, and Complementarity: Iv. The Significance of Time." *Psychological Record* 38.1 (1988): 19-35.

> The concept of time has been utilized by humanists and scientists in different ways. While humanists have been concerned with accurately depicting time, science has remained "time indifferent." Thought the concept of the "specious present" is useful for "creative thought," Q-methodology views time as a non-ens.

---. "William James, Niels Bohr, and Complementarity: V. Phenomenology of Subjectivity." *Psychological Record* 38.2 (1988): 203-219.

> Husserl's phenomenology is "reducible to Q-methodology." This fact suggests implications for Gestalt psychology, Daseinanalysis and client-centered counseling. Q-technique is a powerful new tool for understanding of subjectivity and psychology.

Thomas, Ron. "Thoreau, William James, and Frost's 'Quest of the Purple-Fringed': A Contextual Reading." *American Literature: A Journal of Literary History, Criticism, and Bibliography (AL) Durham, NC. 1988 Oct.; 60(3): 433 450* (1988)**.**

Willson, Lawrence. Rev. of William James: his life and thought. *Sewanee Review* 96.3 (1988): 482-485. ---. "American Philosopher." *Sewanee Review* 1988 Summer; 96(3): 482 485 (1988).

1989

Books
Grice, Paul. *Studies in the Way of Words.* Cambridge: Harvard UP, 1989.

> This book is a collection of Grice's work based around his William James lectures at Harvard during 1967. The topic of those lectures was "logic and conversation." these works provide Grice's representation of the closely connected areas of philosophy of thought and language.

Articles in Books
Woelfel, James. "William James on Victorian Agnosticism." In *God, Values, and Empiricism, Peden, Creighton (Ed).* Macon: Mercer *UP,* 1989.

Articles
Johnson, Dell. "Religion Generates Moral Energy : Reinhold Niebuhr's Use of William James." 1989. "Three on William James." *Raritan: A Quarterly Review* 1989 Winter; 8(3): 1 54 (1989).

Alvarez, Maria Antonia. "Relacion Henry-William James Y Repercusiones En La Obra Del Novelista." *Revista alicantina de estudios ingleses 2* (1989): 7-19.

Bowers, Fredson. "Regularization and Normalization in Modem Critical Texts." *Studies in Bibliography:.* 1989; 42: 79 102 (1989).

Cotkin, G. Rev. of The Works of William James. *American Literary Realism 1870-1910* 21.3 (1989): 79-82.

Danisi, John. "The Vanishing Consciousness." *International Philosophical Quarterly* (1989): 29 23-16.

> William James in *"The Principles of Psychology"* launches a new psychology. his avowed aim is to divorce psychology from metaphysics and to treat psychology like a natural science. What James does is to single out a new starting point for psychology by connecting consciousness not with certain metaphysical hypotheses but with life. Such is the revolt that James invoked against the spiritualistic and association psychologies of his day; with that revolt he launched a mode of thought that has escaped the formulae of contemporary philosophy. To be sure, he came to be claimed as one of the pioneering spirits in the phenomenological mode of thought in philosophy. But notoriety does not mean that appropriate notice was taken of the aim and message of the pioneer. On the contrary, phenomenology moves in a direction opposite from James--toward a disintegration of the finite individual mind, which James struggled to keep together.

Davis, Philip E. "the Nightmare View of Life'." *San Jose Studies (SJS) San Jose, CA. 1989 Winter; 15(1): 31 46* (1989).

Deuser, Hermann. "Schopfung Und Schopfungsethik : Argumente Amerikanischer Religionsphilosophie (Ch S Peirce, W James, a N Whitehead) [Eng Abst, P 183]." *Zeitschrift fair Evangelische Ethik.3* (1989): 176-185.

Disbrey, Claire. "George Fox and Some Theories of Innovation in Religion." *Religious Studies* 25.Mr 1989 (1989): 61-74.

Gavin, William J. "William James, Dieu Et La Possibilite Actuelle." *Archives de Philosophie 52* (1989): 529-538.

> Critics often attack James's philosophy for being overly nominalistic or subjectivistic, or more specifically for

not asserting the real status of generals, of "actual possibility." in this paper I offer one defense against such criticisms. Specifically, a careful analysis of James's statements on god (as found in "pragmatism") is extremely revealing. in these statements, James works towards a position of actual possibility, as might be verbalized in terms of the "contrary-to-fact" conditional. Such a position forces James, acting as an empiricist, to conclude that the "really real" is broader than the logical, and essentially so.

Hodysh, Henry W. "Social Ideals and the Educational Purpose of History in the Philosophy of William James." *Educational Theory, v39 n1 p63-69 Win 1989* 39.1 (1989).

This article considers the extent to which social ideals enter into the truth of historical events in James's philosophy and the implications of his idea of history for the study and teaching of the past.

Hoffmann, Gerhard. "Making Sense: The Role of the Reader in Contemporary American Fiction." *Munich. Fink* 327.American studies, 68 (1989): 68.

Jantzen, Grace M. "Mysticism and Experience : [W James' Understanding Incorrect]." *Religious Studies* 25.S 1989 (1989): 295-315.

Johansen, Bruce E. "William James Sidis' "Tribes and States": An Unpublished Exploration of Native American Contributions to Democracy." *Northeast Indian Quarterly 6.3* (1989): *24-29.*

Summarizes William Sidis' "Tribes and States," a 50-year-old unpublished manuscript that retells colonial American history from an American Indian viewpoint and traces the contributions of American Indians, particularly the Penacook Federation and the Iroquois Confederacy, to American democracy and constitutional rights. (SV)

Jones, James W. "Personality and Epistemology : Cognitive Social Learning Theory as a Philosophy of Science." *Zygon* 24.Mr 1989 (1989): 23-38.

Kapitan, Tomis. "Devine on Defining Religion." *Faith and Philosophy* (1989): 6 207-214.

Philip E Devine has presented insightful proposals for defining religion in his essay "on the definition of religion" ("faith and philosophy", July 1986). But despite his illuminating discussion, particularly the treatment of borderline cases, his account fails to distinguish religion as a process or goal-oriented activity from religion as a body of doctrine, and is mistaken (or perhaps unclear) in its proposal that religion "per se" is committed to the existence of superhuman agents. These deficiencies are exposed herein, and a sketch of an alternative view of religion, inspired by the views of both William James and Josiah Royce, is set forth.

Kent, Stephen A. "Mysticism, Quakerism, and Relative Deprivation : A Sociological Reply to R A Naulty [Pp 151-156]." *Religion* 19.Ap 1989 (1989): 157-178.

Kolenda, Konstantin. "Can Free Spirits Be Serious?" *Southwest Philosophy Review* (1989): 5 107-112.

Philosophers whom professor Emest Sosa dubs "free spirits" are seen by him as encouraging frivolity and trivialization of philosophy. One of Sosa's targets is the work of Richard Rorty. Sosa's account fails to hit the mark, because what Rorty is playful about is merely the solemnity of attempts to provide transcendent ahistorical foundations for pragmatic ways of coping, articulated by such thinkers as William James and John Dewey.

MacDonald, Bonney. "Acts of Life: The Family Vision of William and Henry James." *The Henry James Review (HJR) Louisville, KY. 1989 Spring; 10(2): 94 98* 10.2 (1989): 94-97.

William and Henry James share a particularly "Jamesian vision" in their respective works. In their writing

each exhibits a belief in subjective experience, a faith in the ability of the mind to influence reality, and each champions courage in the face of defeat.

McDonnell, Patricia. "Dictated by Life: Spirituality in the Art of Marsden Hartley and Wassily Kandinsky, 1910-1915." *Archives of American Art Journal* 29.1&2 (1989): 27-34.

Natsoulas, Thomas. ""This Self of All the Other Selves": I." *Imagination, Cognition and Personality 9.4* (1989): 335-354.
In *The Principles of Psychology,* James provided a lead 'with regard to which totality of mental-occurrence instances make up the person's conscious being (one of the common meanings of the word consciousness). This totality may amount to a certain kind of mental occurrence, the kind James called "the self of selves," "the central active self," and "the innermost sanctuary of our life" in his chapter "The Consciousness of Self." The character and nature of "this self of all the other selves" is discussed according to James's firsthand account of it. Replies to 6 objections brought by G. F. Stout (1896) against James's account of the self of selves are presented. These objections pertain mainly to Stout's dimension of "spontaneity," or activity. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Parkes, Graham. "A Cast of Many: Nietzsche and Depth-Psychological Pluralism." *Man and World* (1989): 22 453-470.

While the western philosophical tradition has generally conceived of the self as something unitary, an idea of the multiple self began to emerge toward the end of the last century. a major proponent of this idea was Friedrich Nietzsche, and this essay traces its development in his writings against the background of similar ideas in the work of William James, Sigmund Freud, C G Jung, and the contemporary American psychologist James Hillman. The metaphor of the self as a kind of theater company is suggested as helpful for realizing the advantages of psychical multiplicity while minimizing the risk of disintegration.

Paulsell, William O. "William James and Bernard of Clairvaux on Mystical Experience." *Studies in Formative Spirituality* 10.2 (1989): 171-180.

Pfister, Manfred. "Die Modernisierung Des Ich: Studien Zur Subjektkonstitution in Der Vor- Und Friihmoderne." *Passau: Rothe* 326.Passauer Interdisziplinare Kolloquien, 1 (1989): 1.

Posnock, Ross. "William and Henry James." *Raritan* 8.3 (1989): 1-26.

The dualisms that describe Henry and William James have not been questioned or nuanced. William is seen as inquisitive, active and manly, a figure in opposition to the withdrawn, sensitive, introvert Henry. Studying William's philosophies on philosophy, especially those brought to light in Edward Tausch's analysis of James, reveal the complexity of both Jameses and work to unravel the over-simplified dualisms that attempt to personify William and Henry.

Proudfoot, Wayne. "From Theology to a Science of Religions: Jonathan Edwards and William James on Religious Affections." *Harvard Theological Review 82.2* (1989): 149-168.

Compares the treatment of psychology of religion by Puritan preacher Jonathan Edwards and psychologist William James. Edwards was the more astute psychologist, although concerned only with discerning the nature of subjective religious experiences within his own faith community, whereas James had to distinguish his own beliefs from those of the persons whose experiences he studied.

Putnam, Hilary, and Ruth Anna Putnam. "William James's Ideas." *Raritan: A Quarterly Review (Raritan) New Brunswick, NJ. 1989 Winter; 8(3): 27 44* (1989).

Putnam, Hilary, and Ruth Anna Putnam. "William James's Ideas." *Raritan* 8.3 (1989): 27-44.

An examination of the key tenets of William James's moral philosophy, pragmatism and radical

empiricism, and other concepts in his system of beliefs illustrate his concept of interconnection between society, reality, and truth.

Rae, Patricia. "From Mystical Gaze to Pragmatic Game: Representations of Truth in Vorticist Art." *ELH (ELH) Baltimore, MD. 1989 Fall; 56(3): 689 720* (1989).

Robbins, Jerry K. "Believing for Benefit : Notes on Pascal and James." *Word* & *World* 9.Spr 1989 (1989): 166-177.

Ryan, Judith. "American Pragmatism, Viennese Psychology." *Raritan* 8.3 (1989): 45-54.
The origins of William James's pragmatic philosophy arose from his experiences and exposure to critical empiricism while in Germany during 1867-68, particularly the works of Franz Brentano and Ernst Mach. Ironically, though the concepts he encountered in Germany may have precipitated a nervous breakdown, they also provided him the intellectual means to avoid a severe breakdown.

Seigfried, Charlene Haddock. "William James's Phenomenological Methodology." *Journal of the British Society for Phenomenology* (1989): 20 62-76.

I argue that William James developed a phenomenological analysis of experience to overcome the nihilistic paralysis of action and the skeptical dissolution of certain knowledge brought on by the challenge of scientific positivism. I specifically show that he deliberately elaborated a phenomenology of the human being active in the world, which he characterized as 'concrete' experience. Since he did so both prior to and independently of continental phenomenology, its different vocabulary and formulations have for too long obscured a strong family resemblance. In establishing this intention and its relevance to his whole body of writings the constituent features of his phenomenology are briefly sketched out.

Shaner, David Edward, and R. Shannon Duval. "Conservation Ethics and the Japanese Intellectual Tradition." *Environmental Ethics* (1989): 11 197-214.

A systematic philosophy that presupposes an ecocentric world view, rather than a homocentric or egocentric world view, can be a viable resource for investigating issues in environmental philosophy and conservation ethics. Generally speaking, the Japanese philosophical and religious tradition represents a commitment to ecocentrism. This philosophical orientation is in concert with the world view of many naturalists. We explore one example of ecocentrism by unveiling the crosscultural connection between the naturalistic philosophy of Louis Agassiz, a nineteenth-century French-American biologist, and the early writings of Nishida Kitaro, a twentieth-century Japanese philosopher. we suggest that the central player in understanding the ecocentric connection between Agassiz and Nishida is American philosopher-psychologist William James. James was once a student of Agassiz and his writings influenced Nishida's early work. Related issues concerning conservation ethics and the Japanese intellectual tradition are also addressed.

Stingl, Michael. "The Ethics of Religious Belief : [Clifford, James, Russell on Rational Foundations for Belief]." *Religious Studies and Theology* 9.My-S 1989 (1989): 55-63.

Thompson, Paul. "In Search of Faith and Fixing Points: Strindberg, Obstfelder and the Age of Post-Naturalism." *Scandinavica: An International Journal of Scandinavian* 1989 May; 28(1): 55 73 (1989).

Tolman, Charles W. "Pluralistic Monism: William James as Closet-Heraclitean." *Psychological Record* 39.2 (1989): 177-193.

Pluralistic monism is a position to which James was attracted though he was unwilling to completely embrace it. Heraclitus's pluralistic monism rested on a "distinction between contradiction in nature and logical contradiction," and James did not explicitly acknowledge such a distinction. Nonetheless, pluralistic monism is the most Jamesian theory for dealing with the problem of the one versus the many.

Tweedie, Gordon. "'Common Sense': James to Joyce and the Pragmatic L. Bloom." *James Joyce Quarterly.* 1989 Spring; 26(3): 351 366 (1989).

Van Hooft, Stan. "Ricoeur on Choice." *Journal of the British Society for Phenomenology* (1989): 20 48-61.

> This paper offers an exposition of Paul Ricoeur's phenomenology of choice as the free resolution of hesitation. It denies the centrality of practical reason in favor of a view of attention as a willed sensitivity to motivation. In doing so it argues for a theory of the agent as a respondent to an inchoate motivational field who acts intentionally when his or her chosen action is in accord with those motivations which arise from that field. the paper contrasts this monistic view with that of William James and defends it against the charge of infinite regress.

Viney, Wayne. "The Cyclops and the Twelve-Eyed Toad: William James and the Unity^Disunity Problem in Psychology." *American Psychologist* 44.10 (1989): 1261-1265.

> The tension between monism and pluralism is a central concern in James's work. Most likely, James would have applauded the diversity of research and methodology in contemporary psychology and would have posed interesting questions about the future of psychological inquiry.

Yeager, Diane M. "Passion and Suspicion : Religious Affections in "the Will to Believe" [by Wm James]." *Journal of Religion* 69.October 1989 (1989): 467-483.

Pedrini, D. T., and B. C. Pedrini. *A Psychology of Teaching.* Nebraska, 1989. **1989**

Books

Bush, Clive. *Halfway to Revolution: Investigation and Crisis in the Work of Henry Adams, William James and Gertrude Stein.* 1991.

> "Halfway to Revolution" is a cultural portrait of possibly the most important American epoch, that of the years between 1865 and 1945. Outwardly a study of three American writers--Henry Adams, William James and Gertrude Stein--the book takes in a much wider horizon. /// The major--but unfinished--development Bush identifies is partly derived from Hannah Arendt: the shift from the 'political' to the 'social' as a key critical concept through which the worlds of artists and thinkers may be understood in this period. Adams in regard to history, James in regard to science and Stein in regard to literature is each shown in conflict and confrontation with their respective disciplines, pushing against ethical and epistemological frontiers. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Chavers, Ronald E. *William James and the Future of Science and Philosophy.* Utrecht: Stichting-DIES, 1990.

> James believed himself to be revolting "against all traditional forms of dualism." This led him to approach all problems from more than a psychological or philosophical worldview and adopt a "interdisciplinary worldview." In adopting this approach, James allowed for alternative conceptions of numerous subjects and secured his place as one of the most important philosophers and humuanists of the past century.

Cotkin, George. *William James, Public Philosopher.* Baltimore: Johns Hopkins UP, 1990.

> A reading of James's public and private lives and his philosophy, emphasizing the connection between the personal, the historical, and the philosophical. A contextualization of James that studies the social, cultural, and political currents that surrounded James. Addresses James's role of "public philosopher" and the impact and relevance of his thought for both professional philosophers and a wider audience.

Goodman, Russell *B. American Philosophy and the Romantic Tradition.* Cambridge Studies in American Literature and Culture, Cambridge , 1990.

Hansen, Olaf. *Aesthetic Individualism and Practical Intellect: American Allegory in Emerson, Thoreau, Adams, and James.* Princeton: Princeton UP, 1990.

> In nineteenth-century America, practical intellect and aesthetic individualism became essential to a philosophical style which promised a generalized morality, while preserving a sense of individualism. Thinkers such as William James, Emerson, Thoreau, and Henry Adams espoused these ideas, and thus provide the basis for Hansen's study of selfhood and knowledge in nineteenth century America. Studies James's concept of the self as elaborated in his major works.

Seigfried, Charlene Haddock. *William James's Radical Reconstruction of Philosophy.* Albany, New York: State U of New York Press, 1990.

> James's importance as a philosopher is often overlooked, as instead, he is regarded as an important historical figure. Seigfreid reconstructs James's philosophic vision, while answering his various critics. The lack of a "systematically developed methodological approach" has led many to discredit James's claims as disconnected and unsubstantiated. Seigfreid and other critics cite James's ouevre as a cohesive body of work, as his works display a unified outlook and address a coherent set of problems.

Tuttleton, James W., and Augostino Lombardo, eds. *The Sweetest Impression of Life: The James Family and Italy.* 1990.

Articles in Books

Baenninger, Ronald. "Consciousness and Comparative Psychology." In *Reflections on "the Principles of Psychology": William James after a Century.* Ed. Michael Geoffrey Johnson and Tracy B. Henley. Hillsdale, NJ: Lawrence Erlbaum Associates, Publishers, 1990. 249-270.

> Since James's *Principles* was published in 1890, psychology has moved away from the study of subjective phenomena and back again. Concscious minds and physical processes are certainly linked, and perhaps psychology should regard consciousness, which can never be directly observed, as an organizing principle.

Crovitz, Herbert F. "Association, Cognition and Neural Networks." In *Reflections on "the Principles of Psychology": William James after a Century.* Ed. Michael Geoffrey Johnson and Tracy B. Henley. Hillsdale, NJ: Lawrence Erlbaum Associates, Publishers, 1990. 167-182.

> James believed that association can "describe the normal workings of underlying brain physiology." However, James was not convinced that association can explain all mental processes. The associationist tendencies in the *Principles* illuminate present-day association theory as well as present-day cognitive theories.

Deese, James. "James on the Will." In *Reflections on "the Principles of Psychology": William James after a Century.* Ed. Michael Geoffrey Johnson and Tracy B. Henley. Hillsdale, NJ: Lawrence Erlbaum Associates, Publishers, 1990.295-310.

> The topic of the will is rarely broached in modem psychology. James's chapter on will in the *Principles,* while remarkable, does not suggest a solution for the problem of the will. He was unwilling to make metaphysical judgements in his work as a psychologist despite his ardent desire to believe in and validate free will.

Evans, Rand B. "William James and His "Principles"." In *Reflections on "the Principles of Psychology": William James after a Century.* Ed. Michael Geoffrey Johnson and Tracy B. Henley. Hillsdale, NJ: Lawrence Erlbaum Associates, Publishers, 1990. 11-31.

James's Principles of Psychology was profoundly influenced by James's personal life. The insights in the book are a result of his "gaining control of his own self and will" and overcoming the personal difficulties that plagued his earlier life.

Giorgi, Amedeo. "The Implications of James's Plea for Psychology as a Natural Science." In *Reflections on "the Principles of Psychology": William James after a Century.* Ed. Michael Geoffrey Johnson and Tracy B. Henley. Hillsdale, NJ: Lawrence Erlbaum Associates, Publishers, 1990. 63-76.

James believed psychology was a natural science, and this belief has implications for present-day psychology. James treated psychology in an objective fashion even as he realized the important of both the subject performing research and the subject being researched. Since James introduced the "psychological schema that phenomenology is reinterpreting," he foreshadowed current dilemmas in psychology.

Henle, Mary. "William James and Gestalt Psychology." In *Reflections on "the Principles of Psychology": William James after a Century.* Ed. Michael Geoffrey Johnson and Tracy B. Henley. Hillsdale, NJ: Lawrence Erlbaum Associates, Publishers, 1990. 77-99.

Though James was nearer to the spirit of Gestalt psychology than most of his contemporaries, he is not the "father" of Gestalt. James differs from Gestalt theorists since his conception of psychology as a natural science is different from theirs. Nonetheless, there are many points of intersection between Jamesian and Gestalt psychologies.

Leary, David E. "William James on the Self and Personality: Clearing the Ground for Subsequent Theorists, Researchers, and Practitioners." In *Reflections on "the Principles of Psychology": William James after a Century.* Ed. Michael Geoffrey Johnson and Tracy B. Henley. Hillsdale, NJ: Lawrence Erlbaum Associates, Publishers, 1990. 101-137.

James's philosophy of the self is central *The Principles of Psychology;* this is due, in part, to the facts of his personal life in the years before he authored the *Principles.* The self, which is socially created and defined, is the anchor "for the world of living realities." James's descriptions of the self have been influential in psychology and are still fruitful areas of investigation.

Malone, John C., Jr. "William James and Habit: A Century Later." In *Reflections on "the Principles of Psychology": William James after a Century.* Ed. Michael Geoffrey Johnson and Tracy B. Henley. Hillsdale, NJ: Lawrence Erlbaum Associates, Publishers, 1990. 139-166.

The Principles of Psychology, while a landmark work, was not an original work. All of its insights are taken from other works (especially his writings on habit), and James selectively chose the material he included. Psychologists have not made significant advances in examining habit since James's *Principles.*

Manicas, Peter. "Modest Realism, Experience and Evolution." In *Harre and His Critics.* Cambridge: Blackwell, 1990.

Both William James and Herbert Spencer struggled against a tide to recover for psychology problems which had been appropriated by the inquiry we call 'epistemology.' An examination of James's criticism of Spencer's 'transfigured realism' helps us in a reconsideration of Rom Harre's appropriation of J J Gibson, an appropriation designed to solve some of the same problems which bothered Spencer and James.

Park, Sohee, and Stephen M. Kosslyn. "Imagination." In *Reflections on "the Principles of Psychology": William James after a Century.* Ed. Michael Geoffrey Johnson and Tracy B. Henley. Hillsdale, NJ: Lawrence Erlbaum Associates, Publishers, 1990. 183-196.

James's "approach to the study of imagery" in the *Principles is* unique and oft-neglected. Though James gathered and sythesized existing information in his chapter on imagery, his synthesis created a framework for future study.

Pollio, Howard R. "The Stream of Consciousness since James." In *Reflections on "the Principles of Psychology": William James after a Century.* Ed. Michael Geoffrey Johnson and Tracy B. Henley. Hillsdale, NJ: Lawrence Erlbaum Associates, Publishers, 1990. 271-294.

> James's concept of the "stream of consciousness" fell out of favor in psychology because of the shift away from research on subjective processes. Consciousness is a topic that is treated in a variety of ways by college teachers and texts, philosophers, authors and researchers.

Putnam, Ruth Anna. "The Moral Life of a Pragmatist." In *Identity, Character, and Morality: Essays in Moral Psychology.* Ed. Owen Flanagan, Rorty, Amelie Oskenberg. Cambridge: MIT Press, 1990. 67-89.

> An exploration of some of William James' writings in moral philosophy. Moral life consists of normal stretches shaped by one's character and directed by one's ideals, and of critical moments when one chooses new ideals or reaffirms old ones. These choices are limited by but modify one's character. The standard of moral objectivity is provided by a community of thinkers who care for one another, hence seek a most inclusive ideal. This notion is explored. James' moral philosophy calls for a sympathetic interpreter but has more to offer than most contemporary critics recognize.

Reed, Edward S. "Space Perception and the Psychologist's Fallacy in James's *Principles."* In *Reflections on "the Principles of Psychology": William James after a Century.* Ed. Michael Geoffrey Johnson and Tracy B. Henley. Hillsdale, NJ: Lawrence Erlbaum Associates, Publishers, 1990. 231-248.

> James, who was a sensationalist, believed that sensations maintained a spatial character of their own. In criticizing those who suggested that sensations did not contain spatial properties. However, the psychologists who disagreed with James were victims of the psychologist's fallacy.

Rock, Irvin. "A Look Back at William James's Theory of Perception." In *Reflections on "the Principles of Psychology": William James after a Century.* Ed. Michael Geoffrey Johnson and Tracy B. Henley. Hillsdale, NJ: Lawrence Erlbaum Associates, Publishers, 1990. 197-230.

> James's theory of perception is phenomenological, does not distinguish between perception and recognition, and is not entirely empirical. Since this theory was developed in *The Principles of Psychology,* psychologists have gained a deeper understanding of perception. However, they have not achieved advances "on a broad theoretical level."

Taylor, Eugene. "New Light on the Origin of William James's Experimental Psychology." In *Reflections on "the Principles of Psychology": William James after a Century.* Ed. Michael Geoffrey Johnson and Tracy B. Henley. Hillsdale, NJ: Lawrence Erlbaum Associates, Publishers, 1990. 33-62.

> James developed the science of experimental psychology through his own interest in the topic, his conversations with Peirce and Wright, and his fascination with "French experimental physiology in the tradition of Claude Bernard." That James's psychology was more "person-centered" than that of his contemporaries is evident in his writings and research methodologies.

---. "William James on Darwin: An Evolutionary Theory of Consciousness." In *Psychology: Perspectives and Practice. Annals of the New York Academy of Sciences, Vol. 602.* Ed. Sheila M. Pfafflin, Sechzer, Jeri A. et al. New York: New York Academy of Sciences, 1990. 7-33.

> Addresses four sterotypical misinterpretations of James's thought on Darwin. James's concern with the "evolutionary function of consciousness" and his belief in the importance of mystical experience is often disregarded by scientists who want to completely align Darwinian and Jamesian thought. Besides Darwin, James's unique philosophy was shaped through interactions with F.W.H. Myers, Henri Bergson and Gustave Fechner.

Johnson, Michael Geoffrey, and Tracy B. Henley, eds. *Reflections on "the Principles of Psychology": William James after a Century.* Hillsdale, NJ: Lawrence Erlbaum Associates, Publishers, 1990.

A collection of essays examining the impact and meaning of *The Principles of Psychology.*

Articles

Adler, Ruth. ""the Mad Talmudist" and William James : The Psychodynamic Structure of Y L Peretz's "Who I?" *Journal of Psychology and Judaism* 14.Fall 1990 (1990): 189-195.

Batson, C. Daniel. "Good Samaritans--or Priests and Levites? Using William James as a Guide in the Study of Religious Prosocial Motivation." *Personality and Social Psychology Bulletin* 16.4 (1990): 758-768.

A research strategy for assessing helpful behavior is discussed. Helpful behavior spurred on by religion may be wholly altruistic, or it may be more egoistically motivated. The reasons behind potentially egoistic behavior are described along with the research procedures that would allow for the examination of motivation.

Baumgardner, Ann H., Cynthia M. Kaufman, and James A. Cranford. "To Be Noticed Favorably: Links between Private Self and Public Self." *Personality and Social Psychology Bulletin* 16.4 (1990): 705-716.

James's theory of self indicated that there are three components of the "empirical self: the material self...the spiritual self...and the social self." These components are explored in light of contemporary debates on the public/private self. This exploration suggests that self-presentation can be a tool for improving self-regard.

Blascovich, Jim. "Individual Differences in Physiological Arousal and Perception of Arousal: Missing Links in Jamesian Notions of Arousal-Based Behaviors." *Personality and Social Psychology Bulletin* 16.4 (1990): 665-675.

A new theory of emotions that accepts James's general premise but expands on the idea underlying his theory. This new theory is not limited to specific physiological responses, but it does posit more personal and/or environmental impact on emotions experienced by a subject.

Bosha, Francis J. "William James's Unpublished Correspondence with Bernard Shaw." *Notes and Queries* 37.4 (1990): 432-433.

Bronner, Simon J. ""toward a Common Center": Pragmatism and Folklore Studies." *Folklore Historian 7* (1990): 23-30.

Examines the relationship between folklore studies and the philosophy of pragmatism from the 1850's to the 1970's, discussing most specifically the influence of William James (1842-1910) on George Herbert Mead (1863-1931).

Brunel, Marie Lise. "Introduction a La Conscience De Soi Et Au Concept De Soi, Tels Qu'on Les Percoit Depuis William James. / Introduction to Self-Consciousness and Self-Concept, as Seen after the Time of William James." *Revue Quebecoise de Psychologie* 11.1-2 (1990): 78-81.

Discusses the history of the concepts of self-consciousness and self-concept, with emphasis on those concepts developed after the publication of James's major work on psychology (The Principles of Psychology) (1890). The objective and subjective nature of self-consciousness and self-concept, the development of scientific theories for understanding the self, the development of psychometric methods for measuring self-concept, and the multidimensional nature of self-consciousness and self-concept are examined. Self-consciousness is considered a process, and self-concept is considered the product of this process. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Buck, Ross. "William James, the Nature of Knowledge, and Current Issues in Emotion, Cognition, and Communication." *Personality and Social Psychology Bulletin* 16.4 (1990): *612-625.*

James's distinction between knowledge by acquaintance and knowledge by description is invoked and discussed in relation to the Zajonc-Lazarus debate. Different theories of knowledge and perception are discussed as is the relationship of "motivational/emotional systems" to subjective experience.

Bush, Lyall. "Satisfactions of Belief: Stevens' Poetry in a Pragmatic World." *The Wallace Stevens Journal: A Publication of the Wallace Stevens Society (WSJour) Potsdam, NY. 1990 Spring; 14(1): 13 20 (1990).*

Cacioppo, John T., and Louis G. Tassinary. "Centenary of William James's Principles of Psychology: From the Chaos of Mental Life to the Science of Psychology." *Personality and Social Psychology Bulletin* 16.4 (1990): 601-611.

James believes that psychology is a natural science, and his research suggests numerous principles (not explicitly defined in James's Principles) that demonstrate the "importance of multilevel integrative research on mind-brain relationships." These principles point to the symbiotic relationship between biological and social psychology.

Cooper, W. E. "William James's Theory of Mind." *Journal of the History of Philosophy* 28.4 (1990): 571-*593.*

Crombez, Jean Charles. "Voyage Au Pays Des Selfs. / Journey in the Land of the Self." *Revue Quebecoise de Psychologie* 11.1-2 (1990): *82-88.*

Discusses W. James's concept of the self as an exploratory voyage and a questioning into the emotion of being. The importance of James's distinction between ego and self and its current importance in psychoanalytic practice is considered. The viewpoint of an analyst toward ego and self, the role of self-detachment in bringing a patient to psychoanalysis, and the role of the analyst in helping the patient perceive the difference between the ego and the self and between the self and objects are discussed. (English abstract) (0 ref) (PsycINFO Database Record (c) *2002* APA, all rights reserved)

Cross, Susan E., and Hazel R. Markus. "The Willful Self " *Personality and Social Psychology Bulletin* 16.4 (1990): *726-742.*

Jamesian concepts of the self and the will are inextricably linked. Current research on the self helps to further elucidate James's concept of the will, especially in terms of self-relevant intentions, "the ways that the self may allow the person to maintain attention on an intended act, and the process by which the self may control willful behavior."

Day, Bryon. "The Compatibility of Jamesian and Jungian Thought." *Journal of Psychology and Christianity 9.3 (1990): 20-26.*

Explores the perspectives of W. James *(1956,* 1978, 1982) and Jung respecting religious experience and ethics. Attention is directed to the ways in which Jung's work gives psychological expression to a philosophical position very similar to that of James. Both thinkers approached religious experience from an introverted or "tender-minded" as well as from an empirical perspective. Both thinkers viewed the unconscious part of the psyche as the medium of access to religious dimensions of experience, focused on the emotional and intuitive as fundamental to religious experience, and believed that individual ethics, as distinct from the conventional morality of the masses, develops out of personal religious experience. The author suggests that James's philosophy provides a framework for translating Jung's theories into intervention strategies. (PsycINFO Database Record (c) *2002* APA, all rights reserved)

Dean, William. "Empirical Theology : A Revisable Tradition." *Process Studies* 19.Sum 1990 (1990): 85-102.

Dember, William N. "William James on Sensation and Perception." *Psychological Science* 1.3 (1990): 163-166.

Highlights W. James's (1890) treatment of sensation and perception. The primary source is a chapter on discrimination and comparison, in which emphasis is placed on the way people react to difference and sameness. These reactions may be fundamental to early psychophysical methods, later techniques, and recent methods (preferential looking and habituation-dishabituation) for studying perception in human infants. James's associationist and functionalist positions may relate to 2 current approaches to learning and perception: connectionism and ecological psychology, respectively. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Diges Junco, M., and J. Quintana Fernandez. "Metodo Introspectivo "Infalibilidad" En Brentano Vs. "Falibilidad" En James. / Infallibility Introspective Method in Brentano Vs Fallibility in James." *Revista de Historia de la Psicologia* 11.3-4 (1990): 83-100.

Discusses the psychology of consciousness and the historical climate surrounding the debate about the concept of introspection as developed by F. Brentano (1873) and W. James (1890, 1892, 1904). Differences between introspection and retrospection, the introspective method and its relationship to memory and memory disorders, and the fallibility of the introspective method are discussed. (English abstract) (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Dooley, Patrick. "William James on the Human Ways of Being." *Personalist Forum* (1990): 6(1) 75-85.

My paper argues that James's concept of man centers upon our ability to select a variety of ways of being from reality's rich reservoir. I begin with his effort to capture the raw, undifferentiated, primordial stuff available to experience, "a blooming, buzzing confusion." Next I examine his contrast of normal, adult human, consciousness with that of dogs and other animals on one hand, infants and the insane, on the other. Third I discuss James's celebration of humans' practical, survival-oriented goals as well as our "useless," nonutilitarian interests. My reading of James, then, stresses his catholic tolerance of variety and plurality in the human ways of being.

Ebisch, Glen A. "Freud's Warning to Potential Believers." *Religious Humanism* (1990): 170-175.

The question considered in this article is whether, in the absence of conclusive proof for or against the existence of God, it is justified to believe for the sake of the psychological comfort such faith provides. This issue is approached by considering arguments developed in Freud's The Future of an Illusion. The conclusion reached by Freud is that due to the lack of adequate evidence for religious belief, one is obligated by reason not to believe. This view is then briefly contrasted with the contrary position of William James. The conclusion reached is that the type of religious faith being accepted is relevant to its justification. One which leads to beneficial social results as well as psychological comfort to the believer may be justified, while one that gives comfort but encourages passivity, ignorance and superstition does not.

Evans, Rand B. "William James, the Principles of Psychology, and Experimental Psychology." *American Journal of Psychology* 103.4 (1990): 433-447.

Despite being regarded as the founder of American psychology, William James was averse to laboratory research and experimental methods. James believed that observation was no less likely to yield data that was experimentation. Despite James's rejection of laboratory research, he influenced early experimental psychology.

Feenberg, Andrew, and Arisaka Yoko. "Experiential Ontology : The Origins of the Nishida Philosophy in

the Doctrine of Pure Experience [Appendix]." *International Philosophical Quarterly* 30.Je 1990 (1990): 173-205.

Fernandez Rodriguez, Tomas R., and Jose C. Sanchez Gonzalez. "James: La Seleccion Natural Y El Funcionalismo. / James: Natural Selection and Functionalism." *Revista de Historia de la Psicologia* 11.3-4 (1990): 41-52.

> Discusses the theory of functionalism by W. James and its relation to evolutionary theory. Emphasis is on nonmechanistic and nonmaterialistic concepts of Darwinism and on the evolution of consciousness as a condition but not a product of natural selection. The role of consciousness in the origin of motor performances is also considered. A model that links the concepts of consciousness, selective action, cerebral-corporeal activities, and spirit is proposed. (English abstract) (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Garcia Sevilla, J., et al. "La Figura De William James Como Antecedente En El Estudio Del Automatismo. / William James' Figure as an Antecedent in the Study of Automatism." *Revista de Historia de la Psicologia* 11.3-4 (1990): 29-40.

> Discusses current concepts and theories about automaticity with reference to W. James's (1890) work on the differences between automatic and controlled processes. Automatic acquisition, development of skills through practice, the double task paradigm, attention variations, the environment of attention, and the relationship between automaticity and habit are considered. (English abstract) (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Gohier, Christiane. "Le Concept D'identite Depuis William James. / the Concept of Identity after William James's Time." *Revue Quebecoise de Psychologie* 11.1-2 (1990): 107-125.

> Discusses James's concept of self-identity and the historical development of the concept in the 100 yrs since the publication of James's The Principles of Psychology (1890). According to James, the self could be divided into: (1) the "me," which includes the material, social, and spiritual self; and (2) the "I," which is a safe place where the mind collects and compares the different objects that The mind perceives. James's concept of the "me" division is discussed, with reference to current theories of metacognition. A new definition of identity that considers the concepts of congruence and contiguity is discussed in relation to the development of adolescent identity. (English abstract) (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Gondra Rezola, Jose Maria. "La Influencia De James En Las Teorias Conductistas Del Pensamiento." *Revista de Historia de la Psicologia [Spain]* 11.3-4 (1990): 109-122.

> Traces the influence of William James's work on John B. Watson, Clark L. Hull, and subsequent writers on behavioral psychology from the 1890's to the 1980's.

Grohskopf, Bernice. "I'll Be a Farmer": Boyhood Letters of William James." *Virginia Quarterly Review* 66.4 (1990): 585-600.

> William James's (1842-1910) youthful letters to a school friend, Edgar Beach Van Winkle, provide observations on Paris and Geneva, and reflections on the choice of a vocation.

Hacking, Ian, and David Hollinger. "Two Kinds of 'New Historicism' for Philosophers." *New Literary History: A Journal of Theory and Interpretation (NLH) Charlottesville, VA. 1990 Winter; 21(2): 343* 376(1990).

Herzog, Max. "Das Problem Der Freiheit in Der Psychologie Von William James." *Studia Philosophica* (1990): 49 131-154.

> "Noetic freedom" is understood as the core concept both for the psychology of William James and his later philosophical writings. The article shows that William James was a forerunner of continental

phenomenological psychology. James' psychology integrated subjectiveand objective methods in empirical psychological research. His approach is exemplified by the mutual dependence of self and body, volition and choice, function and conscious experience. James' psychology may be taken as a corrective against both behaviorism and today's cognitivism.

Hoeller, Hildegard. "Evolution and Metaphor in Robert Frost's Poetry." *South Carolina Review (SCRe) Clemson, SC. 1990 Fall; 23(1): 127 34 (1990).*

Ibarz, Virgili. "William James." *Historia y Vida [Spain] 23.270 (1990): 98-105.*

Examines the life, intellectual development, and contribution to the study of psychology of William James (1842-1910), founder of the pragmatic philosophical school and brother of author Henry James.

Izard, Carroll E. "The Substrates and Functions of Emotion Feelings: William James and Current Emotion Theory." *Personality and Social Psychology Bulletin* 16.4 (1990): *626-635.*

James's theory of emotion, often regarded as primarily behavioristic, is actually more concerned with "emotion as feeling." Feelings, which are closely tied to identity and personality, are "the best means of explaining the behaviors of everyday life."

James, William. "Education for Judgment." *Thinking* (1990): *5-7.*

Kihlstrom, John F., and Kevin M. McConkey. "William James and Hypnosis: A Centennial Reflection." *Psychological Science 1.3* (1990): 174-178.

Suggests that for W. James (1890), hypnosis was both an experimental technique for creating divisions of consciousness and a laboratory model of naturally occurring disorders of awareness. James's treatment of consciousness in hypnosis presages contemporary interests in dissociation and implicit cognition and underscores the role of the self in conscious mental life. James also recognized the interpersonal aspects of hypnosis. James's views suggest how a rapprochement between the cognitive and social approaches to hypnosis might be achieved. (PsycINFO Database Record (c) *2002* APA, all rights reserved)

Knowles, Eric S., and Mark E. Sibicky. "Continuity and Diversity in the Stream of Selves: Metaphorical Resolutions of William James's One-in-Many-Selves Paradox." *Personality and Social Psychology Bulletin* 16.4 (1990): *676-687.*

James's stream of consciousness was the one of eight metaphors that can explain the phenomenon of the fragmented self. After review of these metaphors, a new, synthetic metaphor, the "galaxy of identities," is proposed that better integrates the parts and the whole of identity.

Koch, Donald F. "Recipes, Cooking, and Conflict: A Response to Heldke's Recipes for Theory." *Hypatia (1990):* 5(1) 156-164.

This paper contends that Heldke's recipe analogy can be reworked to help us deal with those who hold beliefs and practice activities that are contrary to our own. It draws upon the work of William James and John Dewey to develop a practical approach to such conflict situations.

Laird, James D., and Charles Bresler. "William James and the Mechanisms of Emotional Experience." *Personality and Social Psychology Bulletin* 16.4 (1990): 636-651.

Though some evidence supports James's contention that "emotional behavior may be viewed as preceding emotional experience" this theory is imperfect and needs refinement. In reality, individuals utilize a variety of stimuli to create emotional experiences and the importance of these stimuli vary from person to person.

Lamphere, Renee A., and Mark R. Leary. "Private and Public Self-Processes: A Return to James's

Constituents of the Self." *Personality and Social Psychology Bulletin* 16.4 (1990): 717-725.

James's concepts of the social self and the spiritual self is similar to the contemporary concepts of the public/private self. Research on "public and private self processes" suggests that James's distinction between selves is accurate and useful. It also suggests that self-monitoring is "associated primarily with the public self."

1'Ecuyer, Rene. "Le Developpement Du Concept De Soi De 0 a 100 Ans, Cent Ans Apres William James. / the Development of the Concept of Self from 0 to 100 Years, 100 Years after William James." *Revue Quebecoise de Psychologie* 11.1-2 (1990): 126-167.

Discusses the results of a series of studies, spanning 25 yrs, on the development of self-concept in males and females from birth to old age. Self-concept is considered a multidimensional system that underlies 3 levels of organization and 43 different dimensions. Six stages in the development of self-concept between birth and age 100 yrs are described: (1) emergence of the self (ages birth to 2 yrs); (2) confirmation of the self (ages 2-5 yrs); (3) expansion of the self (ages 5-10 yrs); (4) reorganization of the self (ages 10-23 yrs); (5) maturation of the self (ages 24-57 yrs); and (6) permanence of the self (ages 58 yrs and older). (English abstract) (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Lentricchia, Frank. "Philosophers of Modernism at Harvard, Circa 1900." *South Atlantic Quarterly* 89.4 (1990): 787-834.

Analyzes the philosophical influences on modernist literature by three Harvard philosophers from 1890 to 1913: George Santayana (1863-1952) through his treaties on aesthetics, William James (1842-1910) through his works on pragmatism, and Josiah Royce (1855-1916) through his works on metaphysics that emphasize individuality over intellect. Together they defined the values and literary, social, and philosophical basis of modernism in the United States.

Lewis, R. W. B. "Homecomings." *South Atlantic Quarterly 89.3* (1990): 457-500.

Narrates Henry and William James's lives in and travels across the United States, noting the tenor of the brothers' relations and their reflections on American culture at the turn of the 20th century. An expatriate who settled in England, Henry James returned home for two years (1904-05) to visit family and to travel extensively throughout the United States. His observations during this visit formed the basis of his American travel accounts and his 1907 The American Scene. During the first leg of Henry's western tour of America, William traveled throughout Europe - the two brothers briefly exchanging geographic loyalties and similar impressions of what they had seen.

Mandler, George. "William James and the Construction of Emotion." *Psychological Science* 1.3 (1990): 179-180. Suggests that the theory of emotion was a centerpiece of W. James's (1890) Principles of Psychology. It introduced the notion that complex phenomena, such as the experience of emotion, could be derived from a combination of more basic processes or behaviors. James's views on emotion shaped research on emotion for the succeeding century, and laid the groundwork for constructivist approaches in psychological theory. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Marken, Richard S. "A Science of Purpose." *American Behavioral Scientist, v34 nl p6-13 Sep-Oct 1990* 34.1 (1990).

Following the example of William James, reintroduces purpose into the study of behavior. Explains control theory as a model of systems that produce fixed, intended results in an unpredictable, changing environment, differentiating this process from objective, cause-effect models. Diagrams behavior models. Emphasizes perception's role in the process of control systems producing purposive behavior. (CH)

Melville, Mary E. "William James and the Nature of Thinking: A Framework for Life." *Thinking* (1990): 32-34.

Mestre, V., et al. "Impacto De La Obra "Principios De Psicologia" (1890) De W. James En La Psicologia Posterior." *Revista de Historia de la Psicologia [Spain]* 11.3-4 (1990): 101-122.

    Analyzes the influence of William James's ideas presented in Principles of Psychology (1890) on international developments in research into, for example, the self, consciousness, and cognitive processes from the 1890's to the 1980's.

Mestre, Vicenta, Dolores Frias, and Esteban Perez-Delgado. "El Concepto De "Self' a Traves De Tres Clasicos De La Psicologia." *Revista de Historia de la Psicologia [Spain]* 11.3-4 (1990): 321-331.

    Describes the concept of self and related terms in the works of William James, George H. Mead, and Gordon W. Allport in the 1930's and 1940's, and their place in the context of international developments in psychology.

Myers, Gerald E. "James and Freud." *Journal of Philosophy* (1990): 593-599.

    William James and S Freud agreed that unconscious mental states occur, but James believed them to be personal, belonging to subjects or personalities, while Freud believed them to belong to no one; for Freud, unconscious mental states are impersonal dynamic systems. This historical issue is examined here by G F Myers who, relying on introspective evidence, proposes a view that mediates the James-Freud disagreement.

Nelson, Bertil C. "William James' Concept of the Self and the Fictive Psychology of Theodore Dreiser in Sister Carrie." *Essays in Arts and Sciences (EAS) West Haven, CT. 1990 May; 19: 44 64* (1990).

Nickerson, Raymond S. "William James on Reasoning." *Psychological Science* 1.3 (1990): 167-171.

    W. James's (1890) treatment of reasoning in The Principles of Psychology is highly selective. In characterizing the kind of reasoning of which human beings are capable, James emphasized analysis, abstraction, and association by similarity. James also discussed the distinction between analytic and intuitive reasoning, the principle of selection as related to cognition, and the importance of shared communication. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Pennebaker, James W., et al. "Levels of Thinking." *Personality and Social Psychology Bulletin* 16.4 (1990): 743-757.

    Thinking changes along with the environmental factors surrounding thought. Types of thought can be divided into "high-level" (self-reflective) and "low-level" (non self-reflective) and experiments reveal the different circumstances which correspond to or cause each type of thinking.

Perez-Delgado, E., M. V. Mestre, and R. Garcia-Ros. "Nota Sobre La Presencia De W. James Y Otros Psicologos Americanos En Espana Antes De La Primera Guerra Mundial." *Revista de Historia de la Psicologia [Spain]* 11.3-4 (1990): 141-146.

    Traces the growth of interest in the work of William James, Edward B. Titchener, and Edmund C. Sanford from the 1880's until 1915, and assesses their influence on Spanish psychologists following the translation of James's writings.

Reck, Andrew J. "An Historical Sketch of Pluralism." *Monist* (1990): 367-387.

    The article aims to explore the meanings of pluralism in philosophy by offering an historical sketch. It also provides a glimpse of the philosophical background of critical pluralism. Part I discusses Aristotle, Leibniz,

and William James, and distinguishes metaphysical and methodological pluralism. Part II examines Mortimer Adler's early theory of dialectic, Stephen Pepper's conception of metaphysics as world hypothesis, Kenneth Burke's dramatism, and Richard McKeon's metaphilosophy and in criticism is indispensable if dogmatism and skepticism are to be avoided.

Rodriguez Dominguez, Sandalio. "Recepcion Y Valoracion De W. James En La Psicologia Neo-Escolastica Espanola." *Revista de Historia de la Psicologia [Spain]* 11.3-4 (1990): 133-140.

Examines the influence in the first half of the 20th century of the works of William James on Spanish psychologists, including Marcelino Arnaiz, F. M. Palmes, Manuel Barbado, and J. Zaragueta.

"Recepcion Y Valoracion De W. James En La Psicologia Neo-Escolastica Espanola. / Reception and Valoration of W. James in Spanish Neo-Scholastic Psychology." *Revista de Historia de la Psicologia* 11.3-4 (1990): 133-140.

Discusses the impact of W. James's concepts of functionalism on the development of neoscholastic psychology in Spain. The influence of James's ideas on M. Arnaiz (e.g., 1901, 1903, 1904); F. M. Palmes, (1928, 1929, 1932); M. Barbado (1928); J. Zaragueta (e.g., 1910, 1914, 1941) is discussed. The introspective and descriptive orientation of James's works is emphasized. (English abstract) (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Sanchez, Jose C., and Tomas R. Fernandez. "Funcionalismo Y Teoria De La Seleccion Organica: Revision De Algunos Problemas Conceptuales En El Origen De La Psicologia Comparada. / Functionalism and the "Organic Selection" Theory: A Review of Some Conceptual Problems in the Origin of Comparative Psychology." *Revista de Historia de la Psicologia* 11.3-4 (1990): 53-66.

Discusses the interrelationship among W. James's theory of functionalism and natural selection, J. M. Baldwin's (e.g., 1889, 1896, 1897) theories of organic selection and social heredity, and current theories of behavior. Ontogenic processes and natural selection, comparative psychological concepts of heredity, and the relationship between organic selection and spiritual metaphysics are considered. (English abstract) (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Schellenberg, James A. "William James and Symbolic Interactionism." *Personality and Social Psychology Bulletin* 16.4 (1990): 769-773.

James's work was important to the development of symbolic interactionism. His theory of self is closely tied to current work in this field, especially in his work on the self an society.

Simon, Linda. "William James at Stanford." *California History* 69.4 (1990): 332-341.

Describes philosopher William James's visit to Stanford U in the spring of 1906. Invited as a visiting professor at the generous sum of $5,000, James had minimal teaching duties. After the 18 April San Francisco earthquake, which severely damaged Stanford and forced its closure, James appealed to U president David Starr Jordan to pay the faculty more generously, or else face the possibility of being a second-rate school.

Skrupskelis, Ignas K. Rev. of William James: public philosopher. *American Literature: a journal of literary history, criticism, and bibliography 62.4* (1990): 718-719.

Strube, Michael J. "In Search of Self: Balancing the Good and the True." *Personality and Social Psychology Bulletin* 16.4 (1990): 699-704.

The acquisition of self-knowledge can be explained by using James's explanations of "self-seeking, truth and reality." Accurate self-knowledge is not wholly objective and disinterested but is in fact driven by personal goals and should contribute to a positive self-image.

Suls, Jerry, and Christine A. Marco. "William James, the Self, and the Selective Industry of the Mind." *Personality and Social Psychology Bulletin* 16.4 (1990): 688-698.

James's suggested that a "selective industry of the mind" was an important tool for shaping identity and guiding perception. Since The Principles was published, numerous advances in the psychology of the self allow for a better understanding of this industry and reveal flaws in James's original theory.

Thompson, Richard F. "The Neurobiology of Learning and Memory: William James in Retrospect." *Psychological Science* 1.3 (1990): 172-173.

Suggests that W. James (1890) did much to set the stage for psychobiology. Beyond insisting that brain structures and processes must be the basis of explanations of mental phenomena, he expressed ideas about brain localization and plasticity in neural networks that foreshadowed aspects of current neurobiology of learning and even connectionist theory. Progress in the neurobiology of learning and memory in the study of elementary forms of learning (e.g., classical conditioning) is briefly discussed. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Tumulty, Peter. "Judging God by "Human" Standards: Reflections on William James' Varieties of Religious Experience." *Faith and Philosophy* (1990): 7(3) 316-328.

Contrary to religious fundamentalism, James insists on judging religion by human standards. Fundamentalists would object on two counts: (i) a truly religious person must be willing to sacrifice everything, even reason itself, on the alter of faith; and (ii) James reduces religion to a mere conventionalism by presuming to apply to it the very human standards religion itself must judge. The first response shows piety itself requires the autonomy of reason. The second shows James fully appreciates the critical role religion has played in our social evolution. However, this leads into a paradox, given our first argument, which is resolved if we accept at least the possibility, as James did, of a friendly relation between the divine and the human.

Valiente Gonzalez, Pilar, Luis Garcia Vega, and Jose Moya Santoyo. "1890: Fecha De Publicacion De Principles of Psychology De W. James (Algunos Aspectos Historicos)." *Revista de Historia de la Psicologia [Spain]* 11.3-4 (1990): 1-9.

Analyzes the state of experimental psychology in Europe and the United States in 1890, the year William James's Principles' of Psychology was published, a work that strongly influenced the field. The article provides details of research centers and specialist journals that also contributed to the development of experimental psychology.

Vera Ferrandiz, J. A., et al. "James Y Vygotski: Influencia Del Funcionalismo En La Psicologia Sovietica. / James and Vygotski: Influence of Functionalism in Soviet Psychology." *Revista de Historia de la Psicologia* 11.3-4 (1990): 123-131.

Discusses the influence of functionalism as developed by W. James (1980) and its introduction into the USSR by Vygotsky (1934, 1979). The concept of functionalism as the development of adaptive mechanisms to environmental demands, the conscience as the maximum adaptive expression of man, and the role of functionalism in the development of Soviet psychology are discussed. (English abstract) (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Villegas, Manuel, and Virgilio Ibarz. "La Recepcion Del Pensamiento De William James En La Obra De Santiago Ramon Y Cajal. / the Reception of the Thought of William James in the Work of Santiago Ramon Y Cajal." *Revista de Historia de la Psicologia* 11.3-4 (1990): 147-158.

Discusses the influence of James's concepts of functionalism on the scientific work of Ramon y Cajal. Ramon

y Cajal's concepts of perception and memory, genius and talent, the psychology of the scientist, parapsychology and spiritualism, and psychology of religion are considered. (English abstract) (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Wernham, James C. S. "James's Faith-Ladder." *Journal of the History of Philosophy* 28.1 (1990): 105-114.

White, Morton. "Pragmatism and the Revolt against Formalism: Revising Some Doctrines of William James." *Transactions of the Charles S. Peirce Society* (1990): 26(21) 21-17.

Winton, Ward M. "Jamesian Aspects of Misattribution Research." *Personality and Social Psychology Bulletin* 16.4 (1990): 652-664.

Schacter generally agreed with James's theory of emotion but he did not believe that all emotional states proceeded from behavior. A modified version of Schacter's theory, in which "internal arousal can provide information concerning both the intensity and evaluative quality of affective experience," allows for a synthesis of Schacter and James.

1991

Books

Lewis, R. W. B. *The Jameses: A Family Narrative.* Vol. 695. New York: Farrar Straus Giroux, 1991.

Posnock, Ross. *The Trial of Curiosity: Henry James, William James, and the Challenge of Modernity.* New York: Oxford UP, 1991.

Posnock presents "a historicized intellectual history" of the relation of Henry and William James and their response to modernity.

Ruf, Frederick J. *The Creation of Chaos: William James and the Stylistic Making of a Disorderly World.* Albany, New York: SUNY Press, 1991.

James did not protect his readers from chaos, but instead sought to accentuate the possibilities for productivity and growth inherent in chaos, especially in The Principles of Psychology and The Varieties of Religious Experience. James's unique writing style, often described as disorderly, matches the chaos of James's own thought. His writing style serves to both present his ideas and to create chaos.

Articles in Books

Feinstein, Howard M. "The Meaning of Truth in "Becoming William James." In *(1991). Perspectives in Personality, Vol. 3: Part B: Approaches to Understanding Lives.* Ed. Jr. Daniel J. Ozer and Joseph M. Healy, 1991. 183-195.
The concept of truth in the author's book, Becoming William James, is difficult to ascertain. The strategies of family therapy, applied to the James family, allowed the author to develop an understanding of James's conception of truth, though that understanding is tenuous at best.

Gale, Richard. "Pragmatism Versus Mysticism: The Divided Self of William James." In *Philosophical Perspectives, 5: Philosophy of Religion, 1991, Tomberlin, James E (Ed).* Atascadero: Ridgeview, 1991.

James' pragmatism attempts to reconcile his tough--and tender-minded selves. It does not, however, assuage a deeper conflict between his promethean pragmatic self and his mystical self. It is argued that James' philosophy up until the late 1890's is almost exclusively promethean, being based on his brand of "humanistic" pragmatism, and that his later writings tend, though not without important exceptions, for he never succeeded in becoming a unified self, to give voice to a competing anti-promethean type of mysticism of the sort that will assuage his deep cosmic and personal anxieties by giving him absolute assurance that higher spiritual powers reign supreme and thus all is well.

Articles

Allan, George. "Process Philosophy and the Educational Canon." *Process Studies* (1991): 20(22) 89-101.

> The current argument in education about a canon of privileged texts students should be required to know is about whether or not reality is ordered hierarchically into essential and accidental elements. This dispute can be resolved by using William James and Erving Goffman to develop the notion of a canon as an historically derived framework students (and all other members of a culture) need to know in order. to interpret meaningfully their inherently unframed present experiences, each newly emerging present requiring constantly the reformulation of that framework.

Anon. "General -- Creative People at Work Edited by Doris B. Wallace and Howard E. Gruber." *Virginia Quarterly Review: a national journal of literature and discussion 67.3* (1991).

"Lives & Letters -- the Sweetest Impression of Life: The James Family and Italy Edited by James W. Tuttleton and Agostino Lombardo." *Virginia Quarterly Review: a national journal of literature and discussion* 67.1 (1991).

Ayers, Robert H. "Methodological, Epistemological, and Ontological Motifs in the Thought of Reinhold Niebuhr." *Modern Theology 7.Ja* 1991 (1991): 153-173.

Bannister, Robert C. Rev. of William James: public philosopher. *American Historical Review* 96.4 (1991).

Bird, Graham. "Humanistic Understanding and Physiological Explanation in the Principles." *British Journal of Psychology 82.2* (1991): 195-203.

> Cites references in William James's (1899 [1950]) The Principles of Psychology indicating James's attempt to resolve the conflict between folk psychology and the technical demands of psychology as a natural science, as well as indicating the extent of James's use of physiology. It is argued that James sought to allow a significant role for folk psychological language of consciousness and feeling and did not wish to be committed to either a 2-substance dualism or a full-blooded reductive materialism. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Blumenthal, Anna Sabol. "Edwin Arlington Robinson's Tilbury Town Poems and William James." *Dalhousie Review (DR) NS Canada. 1991 1992 Winter; 71(4): 411 37* (1991).

Born, Brad S. "Henry James's Roderick Hudson: A Convergence of Family Stories." *The Henry James Review (HJR)* 12.3 (1991): 199-211.

> Henry James's novel, _Roderick Hudson_ is based upon Henry's relationship with William. The novel reconstructs several James family stories, such as Henry Sr.'s accounts of his Albany youth, in an effort to negotiate Henry's relationship with his brother and his burgeoning identity as a talented writer.

Bowers, Fredson. "Authorial Intention and Editorial Problems." *Text: Transactions.of the Society for Textual Scholarship (Text) City Island, NY 1991; 5: 49 61* (1991).

Bruder, Klaus-Jurgen. "William James: Das Ich - Der Gegenwartige Augenblick Im Strom Des Bewustseins." (1991): 67.

Coates, Joseph. Rev. of The Jameses: a family narrative. *Tribune Books* 18 (1991): 3.

Dombrowski, Daniel A. "Was Saint Teresa a Shrew?" *Downside Review: A Quarterly of Catholic Thought (DownR) Bath England. 1991 Jan; 109(374): 35 43* (1991).

Ferrantello, Donna. "'the Picture of the Mind Revives Again': Perception in William James' Psychology and 'Tintern

Abbey'." *The Wordsworth Circle (WC) New York, NY. 1991 Spring; 22(2): 131* **35 (1991).**

Home, Philip. Rev. of The Jameses: a family narrative. *London Review of Books* 13.22 (1991): 11-12.

Kassab, Elizabeth Suzanne. ""Paramount Reality" in Schutz and Gurwitsch." *Human Studies* (1991): 181-198.

> Both Aron Gurwitsch and Alfred Schutz conceive of experienced reality as being manifold: Gurwitsch speaks of several "orders of existence" and Schutz develops a theory of "multiple realities". Furthermore, both thinkers consider the world of daily life to be among the several other realms of reality, so to say, the "most real", the most fundamental for experience and borrowing from William James to be the "paramount reality". The article aims at determining why and in what sense is the world of daily life the paramount reality for each Gurwitsch and Schutz respectively. The answer to these questions is sought in the writings of the two men pertinent to this issue as well as in their correspondence which extends between 1939 and 1959. Indeed, at first both scholars seem to characterize the world of daily life as being intersubjective and cultural, constituted by the social actions of the people living in it. However, whereas Gurwitsch calls this world the "perceptual world" and concerns himself with the analysis of the perceptual phenomena in it, Schutz calls it the "social world" and devotes his attention to the structure of the social actions in it.

Lentricchia, Frank. "Making Sense of Pragmatism: The Return of William James." (1991): 65.

McClish, Glen. "Controversy as a Mode of Invention: The Example of James and Freud." *College English, v53 n4 p391-402 Apr 1991* 53.4 (1991).

> Counteracts the overemphasis on introspection that potentially limits composition students' progress in argumentation by endorsing a renewal of classical rhetoric and invention. Explores texts by William James and Sigmund Freud, which are suitable works to provide the framework necessary for a confrontation-based classroom approach to invention.

Miller, Randolph C. "The Educational Philosophy of William James." *Religious Education* 86.Fall 1991 (1991): 619-634.

Natsoulas, Thomas. ""This Self of the All Other Selves": Ii." *Imagination, Cognition and Personality* 11.2 (1991): 177-197.

> Pursues the nature of the self of selves as described by W. James (1890). Issues raised by James's account of this self are discussed, including his understanding of causal relations, mental causation, mental activity, the mental-physical relation, the stream of consciousness's transparency, functions of the self of selves, and the nature of "I." (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Posnock, Ross. "The Politics of Pragmatism and the Fortunes of the Public Intellectual." *American Literary History 3.3* (1991): 566-587.

> Comel West's and George Cotkin's studies of pragmatism never face the political implications of the pragmatic philosophy of William James (1842-1910). Celebrating the incorruptible innocence of America, James's romantic individualism and anti-imperialism share the chauvinism and abstractionism he condemns in McKinley and Roosevelt. James's preference for the concrete derives from his sense of powerlessness; his discourse of heroism is also a discourse of rhetoric. By contrast, John Dewey (1859-1952) reconstructs the Jamesian liberal opposition between the self and society, investing the self with a social content. Accepting multiplicity and discontinuity, he writes more from a commitment to pragmatic experimentation than as subjective therapy.

---. "William James: Public Philosopher." *American Literary History 3.3* (1991): 566-576.

Rainwater, Catherine. "Narration as Pragmatism in Ellen Glasgow's Barren Ground." *American Literature: A Journal*

of Literary History, Criticism, and Bibliography (AL) Durham, NC. 1991 Dec; 63(4): 664 82 (1991).

Rasmussen, Barbara. "Alice James and the Question of Women's Exile." *Renaissance and Modern Studies (RMS) Nottingham England. 1991; 34: 45 63* (1991).

Richards, Graham. "James and Freud: Two Masters of Metaphor." *British Journal of Psychology* 82.2 (1991): 205-215.

Illustrates the difference between William James's and Freud's uses of metaphor as theoretical bases and for exposition in the "Stream of Thought" chapter from James's The Principles of Psychology (1890) and Freud's Five Letters on Psychoanalysis (1909 [1962]). The difference between James's and Freud's metaphorical usage marks the transition from a prescientific to a putatively scientific psychology. Freud's metaphors made it possible to experience oneself as directly embodying the phenomena revealed by the new scientific cosmology of the late 19th century. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Rorty, Richard. "Nietzsche, Socrates and Pragmatism." *South African Journal of Philosophy* (1991): 61-63.

Nietzsche's views of truth and knowledge are often thought to be incompatible with political liberalism. But these views are pretty much the same as those of William James and John Dewey, who were right to see no such incompatibility. The pragmatists, like Nietzsche, wanted to drop the cognitivism which has dominated western intellectual life since Plato, but, unlike Nietzsche, they wished to do so in the interests of an egalitarian society rather than in the interests of a defiant and lonely individualism.

Rosenberg, Leo T. "William James and George Santayana: The Extent of a Philosophic Vision." *Overheard in Seville* (1991): 25-35.

Sharp, R. Chesla. "William James's Letters to His Children." *Soundings (Knoxville, TN)* 74.1-2 (1991): 141-156.

Examines letters written by American philosopher William James to his children, in which James sought to impart moral values to them by way of stories that, typical of James, put a low value on abstract formulations.

---. "William James's Letters to His Children." *Soundings* 74.Spr-Sum 1991 (1991): 141-157.

Stekeler-Weithofer, Pirmin. "Religionsphilosophie Nach William James : [Eng Abst, P 87]." *Neue Zeitschrift fur systematische Theologie and* Religionsphilosophie.1 (1991): 74-87.

Tanner, Tony. Rev. of The Jameses: a family narrative. *Times Literary Supplement* 11 (1991): 6.

Taylor, Eugene. "William James and the Humanistic Tradition." *Journal of Humanistic Psychology* 31.1 (1991): 56-74.

James's work is linked to contemporary humanistic psychology via four different viewpoints: "psychical research, classical Eastern psychology, existential and phenomenological psychology and personality-social psychology." Humanistic psychology (with its Jamesian influences) is a powerful force in reshaping the entire field of psychology.

Ulman, H. Lewis. "A Possible Lair: 'the Tigers in India' and 'the Beast in the Jungle'." *The Henry James Review (HJR)* 12.1 (1991): 1-8.

William James's "The Tigers in India," a passage later included in _The Meaning of Truth_ is a source for Henry James's "The Beast in the Jungle." "The Tigers in India" elaborates on the two types of knowing: intuitive and representative. Henry James used these ideas to create a psychological framework for his "The Beast in the Jungle."

Valentine, Elizabeth R. "William James's the Principles of Psychology: "a Seemingly Inexhaustible Source of Ideas." *British Journal of Psychology* 82.2 (1991): 217-227.

> Evaluates selected topics from W. James's (1890 [1950]) The Principles of Psychology in light of current psychological knowledge. James's main contribution may lie in his introspection (in the nonscientific sense). Many of his insights have inspired work in areas such as memory skill. This is illustrated with reference to his chapters on the will, attention, and emotion. The main developments since his time have been the more technical formulation of his ideas, enabling them to be subjected to empirical tests by both laboratory experiments and computer simulation, and the search for the physiological foundation of mental functions. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Viney, Wayne, and Donald A. Crosby. "The Psychology and Philosophy of William James: An Interdisciplinary Teaching Project." *Teaching of Psychology* 18.2 (1991): 107-109.

> Describes the organization and components of an interdisciplinary course on the psychology and philosophy of William James. The course, which can be taught in both undergraduate and graduate settings, effectively acquaints students with ways of thinking in another discipline. Selected bibliographical materials are provided. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Wainwright, William J. "James, Rationality and Religious Belief" *Religious Studies* 27.Je 1991 (1991): 223-238.

Wesley, Marilyn C. "The Simultaneous Universe: The Politics of Jamesian Conversion in Joyce Carol Oates's Fiction." *Essays in Literature (ELWIU) Macomb, IL. 1991 Fall; 18(2): 269 75* (1991).

1992

Books

Campbell, James. *The Community Reconstructs. The Meaning of Pragmatic Social Thought.* Champaign: U of Illinois P, 1992.

> In this volume, I examine the social thought of American Pragmatism through a consideration of the writings of William James, John Dewey, George Herbert Mead, James Hayden Tufts, and others. My goal in this examination is to both increase our historical understanding of the Pragmatic contribution to American social thought and to advance our current attempts at self-understanding and social reconstruction. Also considered is a comparison of two possible goals for our contemporary philosophical activities--a kind of contemplative intellectual wisdom or a kind of active moral wisdom--along with a defense of the latter.

Gavin, William J. *William James and the Reinstatement of the Vague.* Philadelphia: Temple UP, 1992.

> James's ouevre reflects an interest in the vague, a departure from most philosophers, whose works pursue objectivity, certainty, and absolute truth. For James, the term "vagueness" has multiple dimensions, including the personal, religious, psychological, textual, and others. James embraced the vague, and thus, he ascribed to a pluralistic and multidimensional viewpoint, one that argued against the need for certainty and the authority of one privileged concept of the Universe.

Graham, George P. *William James and the Affirmation of God.* Theory and Religion, New York; 110, 1992.

Gunn, Giles. *Thinking across the American Grain: Ideology, Intellect, and the New Pragmatism.* 1992.

McHenry, Leemon B. *Whitehead and Bradley: A Comparative Analysis.* Albany, New York: SUNY P, 1992.

> In his magnum opus, "Process and Reality", Alfred North Whitehead claims a special affinity to Oxford

philosopher Francis Herbert Bradley. McHenry clarifies exactly how much of Whitehead's metaphysics is influenced by and accords with the main principles of Bradley's "absolute idealism". He argues that many of Whitehead's doctrines cannot be understood without an adequate understanding of Bradley, in terms of both affinities and contrasts. He evaluates thearguments between them and explores several important connections with William James, Josiah Royce, George Santayana, Bertrand Russell,and Charles Hartshorne.

Olin, Doris. *William James: Pragmatism in Focus.* New York: Routledge, 1992.

> This work contains a reprinting of James' "Pragmatism", along with critical commentary. Both the introduction and the critical discussion focus on the theories of meaning and truth central to Pragmatism. The essays in the discussion selection include classic papers by Moore and Russell, as well as more recent commentary.

Poirer, Richard. *Poetry and Pragmatism.* Cambridge, MA: Harvard UP, 1992.

> Studies the relationship extant between Ralph Waldo Emerson, W illiam James, Robert Frost, Gertrude Stein, and Wallace Stevens, specifically studying the influence of Emersonian pragmatism. James was a transitional figure, linking Emerson to Stein, Frost and Stevens-- who attended Harvard while James was a popular lecturer in the philosophy department. Poirier asserts that an Emersonian linguistic distrust--traced through James shapes aspects of pragmatism expressed in modem writers such as Frost, Stein and Stevens.

Rosenzweig, Saul. *Freud, Jung, and Hall the King-Maker: The Historic Expedition to America (1909), with G. Stanley Hall as Host and William James as Guest.* 1992.

> A history of Sigmund Freud's visit to Clark U in 1909 which was initiated by G. Stanley Hall, a former student of William James's. James attended the lectures and met Freud during the latter's historic journey to America.

Articles in Books

Putnam, Ruth Anna. "William James and Our Moral Lives." In *Frontiers in American Philosophy, Volume I, Burch, Robert W (Ed).* College Station: Texas AandM UP, 1992.

Sprigge, T. L. S. "Refined and Crass Supernaturalism." In *Philosophy, Religion and the Spiritual Life*

> *Mcghee, Michael (Ed).* New York: Cambridge UP, 1992.

> The contrasting views of religion of William James and F.H. Bradley perfectly illustrate the contrast which James drew between the frankly crude' supernaturalism he endorsed himself and the refined'supernaturalism of absolute idealists for which the supernatural is little more than a certain moral glow in which the natural world is bathed for them. The contrast between these two positions is very much alive in much dispute about the nature of religious belief and language today.

Tauber, Alfred I. "The Organismal Self." In *Its Philosophical Context in Selves, People, and Persons, Rouner, Leroy S (Ed).* Notre Dame: U Notre Dame P, 1992.

> The construct of the Self during the fin-de-siecle was dominated by a sense of self-actualization and freedom. The origins of immunology, the science of self/non-self discrimination, are rooted in this ethos as formulated by Elie Metchnikoff. Nietzsche's biologicism, which pervades his will to power, is metaphysically constructed upon the same foundation and echoes Metchnikoffs formulation of selfhood. The radical empiricism of William James is similarly regarded, so in comparing the philosophical orientation of these three apparently disparate philosophies, a shared Zeitgeist is exposed.

Taylor, E. "William James on Exceptional Mental States: The 1896 Lowell Lectures." In *Genius and Eminence. International Series in Experimental Social Psychology, Vol. 22.* Ed. Robert S. Albert. 2 ed, 1992. 41-52.

A reconstruction of William James's 1896 Lowell Lectures on exceptional mental states which primarily quotes from and in some places adds to the transcripts of those talks.

Articles

Aldrich, Elizabeth Kaspar. "Necessary Saints: Some Reflections on the Varieties of American Hagiography." *Yale Journal of Criticism: interpretation in the humanities* 5.3 (1992): 1-30.

Allen, Barry. "Work on Truth in America: The Example of Wm. James." *Studies in Puritan American Spirituality 3* (1992): 69-95.

During the first decade of the 20th century, William James explained Pragmatism in terms of its search for truths by which to guide society, and he saw this philosophy in terms of "newness," thus drawing from an American tradition established in the 17th century by the Puritans.

Anon. "Lives and Letters -- the James: A Family Narrative by R. W. B. Lewis." *Virginia Quarterly Review: a national journal of literature and discussion 68.2* (1992).

Arvidson, P. Sven. "On the Origin of Organization in Consciousness." *Journal of the British Society for Phenomenology* (1992): 23(21) 53-65.

This paper reconstructs the argument for the origin of organization in consciousness crucial to Aron Gurwitsch's overall philosophical project, explicates it by presenting Gurwitsch's critique of William James on this issue, and discusses a possible counter-case to Gurwitsch's claims. It is shown that if Gurwitsch is correct, his position appears unable to account for a possible conscious presentation that he himself suggests, viz., thematic boundlessness. It is concluded that this case is best interpreted not as a counter-case, but as a limit-case.

Campbell, James. "Dubois and James." *Transactions of the Charles S. Peirce Society* (1992): 28(23) 569-581.

This paper examines the relationship between the Harvard philosopher and psychologist, William James (1842-1910), and the American activist and social scientist, William Edward Burghardt Du Bois (1868-1963), who studied at Harvard between the years 1888-1892. The first section details the historical aspects of this relationship, and the second section discounts the likelihood that Du Bois derived his social stance from James. The final section explores four parallel aspects of their thought in an attempt to uncover the nature of Du Bois's attraction to James.

Carter, Robert E. "Paradox, Language, and Reality : [Experience and Epistemology in W James, K Nishida]." *Dialogue and Alliance* 6.Sum 1992 (1992): 34-54.

Conway, John B. "A World of Differences among Psychologists." *Canadian Psychology* 33.1 (1992): 1-24.

Considers why psychologists hold such contrasting metatheoretical positions. A grand philosophical dimension is described along which the metatheoretical values of psychologists may be seen to differ. This dimension is called Science vs Humanism. The philosophical difference among psychologists may be related to individual differences in personality factors and cognitive styles; empirical relationships that have been found are highlighted. As an example of an alternative Humanistic approach to the question, a psychobiological sketch of William James is offered, which describes how his personality affected his views about the nature of psychology. (French abstract) (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Earle, William James. "Towards Philosophy." *Philosophical Forum* (1992): 23(23) 163-173.

Ferreira, M. Jamie. "Seeing (Just) Is Believing: Faith and Imagination." *Faith and Philosophy* (1992): 9(2) 151-167.

>Appeal to a leap of faith has popularly been both used in defense of faith by some and roundly criticized by others. Descriptions of such conversions are often understood to refer to an exercise of will-power'-- an intentional (not merely voluntary) selection from aset of options which seem equally real' (or even one which goes against the more attractive option). In what follows I challenge such a reading of the transition involved by examining a variety of (mostly autobiographical) descriptions of coming to faith and, conversely, turning away from faith, in the light of accounts (by S T Coleridge and William James) of leap and volition in non-religious contexts. I will argue that the leaps' or transitions described in these religious accounts are more appropriately understood in terms of imaginative activity than in terms of either acts of will-power' or ineffable happenings.

Fuller, Robert C. "American Pragmatism Reconsidered: William James' Ecological Ethic." *Environmental Ethics* (1992): 14(12) 159-176.

>In this paper, I argue that pragmatism, at least in its formulation by William James, squarely addresses the metaethical and normative issues at the heart of our present crisis in moral justification. James gives ethics an empirical foundation that permits the natural and social sciences a clear role in defining our obligation to the wider environment. Importantly, James's pragmatism also addresses the psychological and cultural factors that help elicit our willingness to adopt an ethical posture toward life.

Hinderer, Drew. "William James on Mystical Epistemology." *Michigan Academician (MichA) Ann Arbor, MI. 1992 Fall; 25(1): 1 7* (1992).

Leary, David E. "William James and the Art of Human Understanding." *American Psychologist 47.2* (1992): 152-160.

>James developed a "distinctive theory of human understanding" in which knowledge is based on locating analogy. This theory is instrumental to all Jamesian thought and "depended on his artistic sensibility and experience." The early years of James's life, during which he trained as an artist, were important in shaping his later work.

Leonard, John. "Poetry and Pragmatism." *Journal of the Australasian Universities Modern Language Association. a journal of literary criticism, philology and linguistics 78* (1992): *102-104.*

Levin, Jonathan. "Life in the Transitions: Emerson, William James, Wallace Stevens." *Arizona Quarterly: A Journal of American Literature, Culture, and Theory.* 1992 Winter; *48(4): 75 97* (1992).

Little, Matthew. "William James and the Noun Brainstorm." *Notes and Queries (N&Q) Oxford England. 1992 June; 39 (237)(2): 187 (1992).*

McCurdy, William James. "Taking Graham Seriously on Taking Chinese Thought Seriously." *Journal of Chinese Philosophy* (1992): 19(13) *329-355.*

Natsoulas, Thomas. "The Stream of Consciousness: I. William James's Pulses." *Imagination, Cognition and Personality* 12.1 (1992): *3-21.*

>In *The Principles,* James describes a "self of all other selves" composed of the "totality of mental occurrence instances [that] make up the person's conscious being." James thought that mental activity within the individual was felt in the muscles of the body, whereas Stout objected to this idea and suggested that activity during thought was solely mental.

---. "The Stream of Consciousness: Ii. William James's Specious Present." *Imagination, Cognition and*

Personality 12.4 (1992): *367-385.*

    James's description of the "specious present" is another indication that consciousness, to James, is made up of discrete elements. Because human awareness of the present is always a second-order phenomenon (and thus, specious), perception of the present denies the possibility of a continuous stream of consciousness.

O'Connell, Robert. ""the Will to Believe" and James's "Deontological Streak"." *Transactions of the Charles S. Peirce Society* (1992): 28(24) *809-831.*

    James's ethical thought could frequently be consequentialist, but it could also on occasion show a deontological side, or "streak," as I contended in "William James on the Courage to Believe". This shows up when he speaks of the "strenuous" as against the "easy-going" moral mood, in "The Moral Philosopher and the Moral Life;" and it preserves the precursive intervention of our "passional natures" in "The Will to Believe" from lapsing into "wishful thinking." Toned down slightly, perhaps, in "Varieties of Religious Experience", it reasserts itself in "Pragmatism", and, it could be shown, in James's succeeding works as well.

Pappas, Gregory. "William James and the Logic of Faith." *Transactions of the Charles S. Peirce Society* (1992): 28(24) 781-808.

    James tells us that basic to faith is a logic that James often refers to as a faith ladder. In the first section of this paper I attempt to throw some light unto this notion of a "faith ladder" and to correct certain misconceptions of it which have arisen and might arise. Then I consider two distinct kinds of cases, presented throughout James's writings, in which this logic of belief operates. Then, in a final section, I address some philosophical implications on James' view and the belief process.

Peyser, Thomas Galt. "Those Other Selves: Consciousness in the 1890 Publications of Howells and the James Brothers." *American Literary Realism* 25.1 (1992): *20-37.*

Puhakka, Kaisa. "Discovery as Seeing: Lessons from Radical Empiricism and Meditative Practice." *Theoretical and Philosophical Psychology* 12.1 *(1992): 48-58.*

    Suggests that genuine discovery in the context of qualitative research implies a distance between what is seen in the phenomenological sense and what has already been described. The ingenuity of William James's descriptions of hitherto undescribed aspects of everyday experience are rooted in an openness to seeing that characterizes his "radical empiricism." James was a pathfinder and explorer who did introspection and discovered the phenomena of transitive consciousness. The concepts of seeing as the mode of discovery, problematics of the intentionality principle, James's radical empiricism, reflection and postreflective seeing, objectless consciousness and insight, and transforming intentional consciousness are discussed. Buddhist meditative disciplines aimed at the development of insight, rather than altered states of consciousness, offer systematic methods for cultivating this openness and for the facilitation of genuine discovery. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Rosenberg, Vivian M. "Through a Kohutian Lens: William James and Josiah Royce." *Psychohistory Review* 20.3 (1992): 271-302.

    The lives and careers of William James and Josiah Royce can be compared and examined by using Heinz Kohut's self psychology. James is often remembered for his respect for the individual, and Royce for his belief in community, and a Kohutian analysis reveals ways these ideals may have been shaped.

Shin, Jae sil. "God's Designs in Robert Frost's Poetry." *The Journal of English Language and Literature (JELL) Seoul Korea. 1992 Winter; 38(4): 715 32* (1992).

Simon, Linda. "The Vanishing Subject: Early Psychology and Literary Modernism." *American Scholar* 61.4 (1992): 622-625.

Skrupskelis, Ignas K., and Elizabeth M. Berkeley. "The Correspondence of William James: Vol. 1, William and Henry, 1861-1884." *Charlottesville 477* (1992): 477.

Smilansky, Saul. "Did James Deceive Himself About Free Will?" *Transactions of the Charles S. Peirce Society* (1992): 28(24) 767-779.

> I argue that William James indulged in self-deception with regard to the free will problem. My argument differs from previous ones in twoways: firstly, in pointing out specific features of James's philosophical writing with indicate the self-deception. Secondly, inpresenting an integrated case, based not only on the much discussed issue of his "Will to Believe" position, but on James's autobiographical writing as well as on specific features of his philosophical writing. The conclusion is said to cast doubts about the "Will to Believe" position. Finally, I briefly consider the general issue of philosophical self-deception.

Sprigge, T. L. S. "Refined and Crass Supernaturalism." *Philosophy* (1992): 32(Supp) 105-125.

> William James distinguished two sorts of supernaturalism: refined and crass. For the former religious talk of the supernatural simply bathes the natural world in a particular sort of emotional and moral glow; for the latter it is concerned with a distinct reality sometimes intervening in the natural world. The opposing religious attitudes of F H Bradley (as representative of refined' supernaturalism) and of James himself (as representative of the crass' version) are compared on the basis of this distinction and some similarities and contrasts with certain more recent controversies (e.g., in connection with Don Cupitt) about the significance of religious language are examined.

Struve, Lynn A. "Not Conversant'? William James and Huang Zongxi on Being and Knowing." *Philosophy East and West* (1992): 42(41) 139-161.

Taliaferro, Charles. "Imaginary Evil: A Sceptic's Wager." *Philosophia* (1992): 21(23-24) 221-233.

> A wager argument is deployed in the spirit of Pascal and William James to the effect that we should not believe we are brains in vats,or otherwise systematically mistaken in our beliefs about other people and the external world.

Tarbox, Everett J., Jr. "Wittgenstein, James and a Bridge to Radical Empiricism." *American Journal of Theology and Philosophy* 13.My 1992 (1992): 89-103.

Tilley, Terrence W. "Reformed Epistemology in a Jamesian Perspective." *Horizons* 19.Spr 1992 (1992): 84-98.

Walle, A. H. "William James's Legacy to Alcoholics Anonymous: An Analysis and a Critique." *Journal of Addictive Diseases* 11.3 (1992): 91-99.

> Discusses ideas from William James's Varieties of Religious Experience (1902) that the founders of Alcoholics Anonymous (AA) incorporated into their recovery program. Drawing on James, AA focuses on a certain type of person (the sick-souled individual) and a specific type of religious experience (the self-surrender). It is suggested that this model may be too narrow to deal with all the varieties of alcoholism. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Willson, Lawrence. "A Jollification of Jameses." *Sewanee Review* 100.4 (1992): 730-736.

Wolf, Bryan J. "The Labor of Seeing: Pragmatism, Ideology, and Gender in Winslow Homer's the Morning Bell." *Prospects* 17 (1992): 273-318.

> Examines the notion of labor in both William James's The Sentiment of Rationality (1879) and Winslow Homer's paintings, particularly The Morning Bell (ca. 1872). For James, labor came to signify intellectual forms of agency; for Homer, the question of labor in a painting about laborers hinged on the act of seeing. Through their respective media, both James and Homer confronted the anxieties that accompanied the

specialization of labor in the latter decades of the 19th century. Homer was the first to put together the terms of their mutual dilemma: the link between free will and a heroicizing work ethic, the segregation of labor into managerial and manual components, and the difficulty of reconstituting freedom in the industrial world.

1993

Books

Edel, Abraham. *In Search of the Ethical.. Moral Theory in Twentieth Century America.* New Brunswick: Transaction Books, 1993.

> The book samples the rich variety of ethical theories in twentieth century America through studies of William James' moral theory, Dewey's ethics, ethical relativism and emotivism, theories of Rawls and Nozick. It explores concepts of value, ethical naturalism and moral change, as well as procedures in moral reasoning. Its aim is to focus on both the structure of moral theories and the process by which theories have practical force in the social culture as well as in personal life.

Frank, S. L., Boris Jakim, and Philip J. Swoboda. *Man's Soul: An Introductory Essay in Philosophical Psychology.* Athens: Ohio UP, 1993.

> "Man's Soul" is the second volume of Frank's early philosophical trilogy, which comprises works on epistemology ("The Object of Knowledge", 1914), this volume on psychology (1918), and another on social philosophy ("The Spiritual Foundations of Society", Ohio UP, 1986). It attempts to clarify the elementary foundations of the philosophical doctrine of the soul. Frank's claim is that contemporary science has forgotten the true meaning and essence of psychology--a science that is just as ancient as all philosophy. In taking issue with empirical or experimental psychology that dominated the field at the time, Frank joins a long and venerable tradition of writers, ranging from Plato to William James, who have made distinguished contributions in this field.

Ramsey, Bennett. *Submitting to Freedom: The Religious Vision of William James.* New York: Oxford UP, 1993.

> An evaluation of James's works within their historical and cultural context. An analysis of how James's writings responded to and critiqued cultural attitudes, beginning with the conflation of the collapse of post-Civil War America and collapsing definitions of the self. James is linked to a realist appreciation for the relational nature of the self, while his writings also acknowledge a distinctly liberal sentiment, namely, that we live in a nonfoundational world.

Roth, Robert. *British Empiricism and American Pragmatism: New Directions and Neglected Arguments.* Bronx: Fordham UP, 1993.

> This volume traces the influence of the British Empiricists--John Locke and David Hume--upon the American pragmatists--Charles S Peirce, William James, and John Dewey. But there are significant differences between the two traditions so that it can be said that the pragmatists gave the classical empirical tradition new d[i]rections. Heretofore these lines of influence and divergence have been recognized but not sufficiently developed. This movement is illustrated in chapters on experience, necessary connection, personal identity, and moral, social, and political theory. A final chapter indicates the challenges that are still to be addressed by pragmatism.

Sprigge, T. L. *S. James and Bradley: American Truth and British Reality.* Peru: Open Court, 1993.

> A comparative evaluation of James's and F.H. Bradley's views on truth, the self, and the nature of reality, including the dispute carried out between them in "Mind" concerning resemblance and identity. Includes an appendix with extracts from the correspondence between James and Bradley.

Articles in Books

Adler, Helmut E. "William James and Gustav Fechner: From Rejection to Elective Affinity." In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993. 253-261.

In *The Principles of Psychology,* James rejects Gustav Fechner's psychophysics; however, James's later thought is indebted to Fechner's metaphysics. Indeed, James's broad interests and diverse research is similar to the "wide-ranging speculations" of Fechner, whose work shifted from emprical mathematics toward philosophy.

Anastasi, Anne. "Are There Unifying Trends in the Psychologies of the 1990s?" In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993. 29-48.

James's pluralism did not preclude his search for a more unified theory of psychology. The connections between various psychologies that he discerned provide a rubric for examining "unifying trends" in modem psychology.

Averill, James R. "William James's Other Theory of Emotion." In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993. 221-229.

James's most insightful theory of emotion is not his 1884/1890 theory concerning behavior, but his later theory as expressed in *Varieties of Religious Experience.* This later theory, which is oft-ignored, suggests that emotion is a "product of a long process of preparation and incubation" and is intimately linked to the particular subject experiencing the emotion.

Berliner, David C. "The 100-Year Journey of Educational Psychology: From Interest, to Disdain, to Respect for Practice." In *(1993). Exploring Applied Psychology: Origins and Critical Analyses. Master Lectures in Psychology. (Pp. 41 78).* Ed. Thomas K Fagan and Gary R. VandenBos. Washington, DC: American Psychological Association, 1993. 37-78.

Describes the origins of educational psychology and acknowledges William James's holistic conception of humans and (by extension) students. This conception is manifested in his *Talks to Teachers on Psychology* as he denies the effectiveness of a rigid psychological program in an educational setting.

Crosby, Donald A., and Wayne Viney. "Toward a Psychology That Is Radically Empirical: Recapturing the Vision of William James." In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993. 101 - 117.

Investigates a Jamesian psychology that accounts for his later philosophy, namely, radical empiricism. This psychology likely would have been far more attuned to both subjectivism and unconscious processes.

Demos, E. Virginia. "Silvan Tomkin's Theory of Emotion." In *Reinterpreting the Legacy of William James.* Ed. Margaret E. Donnelly. Washington, DC: American Psychological Association, 1993. 211-219.

James's psychological opinions are valuable because they allow for cognitive and behavioral theories of emotion. Silvan Tomkins is a present-day theorist who believes that "emotion can occur independently of cognition," and his research suggests that James's beliefs have merit.

Dewsbury, Donald A. "William James and Instinct Theory Revisited." In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993.263-291.

James's believed that instincts were enabled by the nervous system and that they were closely linked to emotions. Many of James's prominent students were influenced by his theories of instinct and habit.

Ford, Marcus P. "William James." In *Founders of Constructive Postmodern Philosophy.* Albany, New York: SUNY P, 1993.

The thesis of this book is that there exists a group of philosophers, Peirce, James, Bergson, Whitehead, and Hartshorne, who, while rejecting many of the defining assumptions of modern philosophy, did not go the route that has become identified as "deconstructive postmodernism" or, simply, "postmodernism". Constructive postmodemism is neither dualistic, nor materialistic; it replaces enduring substances with events and process; it rejects sense empiricism with what James termed "radical empiricism"; and, while rejecting classical concepts of God, adheres to some type of natural theology.

Fowler, Raymond D. "A Centennial Note: What Would William James Say About the American Psychological Association Today?" In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993.355-360.

James shaped the modern field of psychology, including many divisions within the APA. His reaction to the organization is questionable, but his influence is undeniable.

Giorgi, Amedeo. "A Phenomenological Reinterpretation of the Jamesian Schema for Psychology." In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993. 119-136.

The author constructs and explicates a new schema that "might more accurately capture the...*irreducible data* of psychology" than does the Jamesian schema.

Holton, Gerald. "From the Vienna Circle to Harvard Square: The Americanization of a European World Conception." In *Scientific Philosophy, Stadler, Friedrich (Ed).* Dordrecht: Kluwer, 1993.

The article begins by tracing the influence of Ernst Mach on the development of the "scientific world conception," especially in the United States of America. Throughout, use is made of archival material, much of it previously unpublished. The missionary work of Paul Carus and his journals is reflected in his correspondence with Mach. Similarly, the interactions with William James and Jacques Loeb are traced. The text of the rarely-seen "Manifesto" for positivistic philosophy (1911-12), signed by 32 scholars including Einstein and Freud, is reproduced. The work of B F Skinner is traced to its original sources, primarily Mach and Loeb. The effect of Mach on Phillip Frank, and Frank's role in helping to transfer the spirit of the Vienna Circle to America in the late 1930s are detailed. A discussion of Carnap, and especially of Carnap's effect on the early work of W V Quine, is followed by an outline of the early activities of the unity of science movement in the US, with the active intervention of P W Bridgman, E C Kemble, and their colleagues.

Howard, George S. "William James: Closet Clinician." In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993. 293-312.

Jamesian psychology is not wholly contained within *The Principles of Psychology,* but is influenced by his later, more philosophical works. Philosophy informs James's psychological theory by rendering it more holistic and pragmatic. In turn, these changes have influenced clinical psychology.

King, D. Brett. "Evolution and Revision of the "Principles." In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993. 67-75.

James wrote *Principles of Psychology* while under great personal and professional pressure, making his achievement even more remarkable. James was not entirely satisfied with the work, and he often contemplated possible revisions for a future edition.

Myers, Gerald E. "William James and Contemporary Psychology." In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993. 49-64.

James's psychology is useful for behaviorists and stands in an interesting relation to cognitive psychology. Though James may have appreciated the search for cognitive processes, he would have been aware of the subjective nature of such claims.

Robinson, Daniel N. "William James on the Mind and the Body." In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993. 313-322.

Though James was not original in his thinking on the mind-body problem, his very lack of originality is a useful reminder for present-day researchers who may stray from facts of real experience. Contemporary research should concern itself with science that will make "intelligible contact with...actual lives lived by actual beings."

Rychlak, Joseph F. "William James and the Concept of Free Will." In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993. 323-338.

James's theory of free-will may be different from the theory he formally set forth. James was interested in a predicating theory, in which "free will becomes the selection of grounding assumptions from within congeries of opposite possibilities for the sake of which behavior is then determined."

Schmeidler, Gertrude R. "William James: Pioneering Ancestor of Modem Parapsychology." In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993. 339-352.

James demanded careful research into psychical matters, and believed in supernormal knowledge. His research spawned modem work in parapsychology, specifically ESP psychokinesis. The rigorous research of these phenomena is attributable to James's willingness to treat the paranormal in a sceintific fashion.

Schull, Jonathan. "Selection--James's Principal Principle." In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993. 139-151.

Darwin's theory of selection serves as a link between James's many academic interests. James was one of the "first great thinkers" to fully asess the implications of Darwin's theory, and evidence of this assessment is present in *Principles of Psychology.*

Seigfried, Charlene Haddock. "The World We Practically Live In." In *The Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993. 77-89. James's radical empiricism denies the existence of independent criteria upon which agents can base action. However, James was not a nihilist; his later philosophy can be used to construct a rubric for correct action.

Smith, M. Brewster. "William James and the Psychology of Self." In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993. 173-187.

James's description of the self in *Principles of Psychology is* full of contradictions and inconsistencies. These inconsistencies are frutiful for present-day psychologists because they suggest areas that merit further study and examination.

Strube, Michael J., John H. Yost, and James R. Bailey. "William James and Contemporary Research on the Self: The Influence of Pragmatism, Reality, and Truth." In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993. 189-207.

James's psychological views are inextricably linked to his philosophical outlook, and neither can be considered in a vacuum. When examined alongside his philosophy, Jamesian psychology spurs useful insights into the "contemporary problems in the study of the self," particularly in what James deemed "self-seeking."

Taylor, Eugene. "The Case for a Uniquely American Jamesian Tradition in Psychology." In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993. 3-28.

    James's psychological contributions are not so diverse that they deny categorization. James had a definite "angle on psychology" which guides topics and modes of discourse for his intellectual inheritors. The various psychologists and philosophers who have followed James are obliged to acknowledge or deny the Jamesian tradtion, but they cannot ignore it.

Vallelonga, Damian S. "A Phenomenological Response to James's View of Emotion." In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993.231-241.

    Most theories of emotion reduce emotion to any number of constituent elements, but these theories are inadequate. A valid theory will examine the entire "affective situation" for a given subject and appreciate the "multidimensionality" of emotion.

Viney, Wayne. "A Study of Emotion in the Context of Radical Empiricism." In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993. 243-250.

    As a psychologist, James's understanding of emotion was affected by his philosophical outlook. A revision of Jamesian theory on the emotions is necessary, but that theory should encompass his behaviorism as well as his radical empiricism rather than ignoring one and accepting another.

Viney, Wayne, Cheri L. King, and D. Brett King. "William James on the Advantages of a Pluralistic Psychology." In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993. 91-100.
James's criticism of monism and his pluralism may have shaped his proposed revisions of *Priciples of Psychology* in interesting ways. Among these may have been a broader scope and more attention to the "unconscious processes" he explores in *Varities of Religious Experience.*

Woodward, William R. "James's Evolutionary Epistemology: "Necessary Truths and the Effects of Experience." In *Reinterpreting the Legacy of William James.* Ed. Margaret Donnelly. Washington, DC: American Psychological Association, 1993. 153-169.

    James's use of Kantian sources in the final chapter of the *Principles of Psychology* demonstrates an important though oft-ignored link between Jamesian psychology and Jamesian philosophy. James crafted a theory of "mental selection" which accounted for variation in the creation of thought. This theory serves as a link between the psychology of the *Principles* and the philosophy of "The Will to Believe."

Articles
Baars, Bernard J. "Putting the Focus on the Fringe: Three Empirical Cases." *Consciousness and Cognition: An International Journal 2.2* (1993): 126-136.

    Commenting on Mangan's "Taking Phenomenology Seriously," examines three "fringe" experiences: "the tip-of-the-tongue experience, the...experience of 'wrongness,' and the case of conscious focus on abstract, hard to image conscious contents."

Boudreau, Kristin. "'a Barnum Monstrosity': Alice James and the Spectacle of Sympathy." *American Literature: a journal of literary history, criticism, and bibliography* 65.1 (1993): 53-67.

Cain, William E. Rev. of The correspondence of William James: vol. 1, William and Henry, 1861-1884. *Henry James Review* 14.1 (1993): 122-124.

Christensen, Peter G. "John Cowper Powys and William James on Religious Faith." *Powys Notes* 1993 Fall 1994 Winter; 9(1): 4 20 (1993).

Croce, Paul Jerome. Rev. of *William James: public philosopher. American Literary Realism 25.2* (1993): 86-88.

Crosby, Donald A. "Was William James a Closet Nihilist: A Further Contribution to William James Studies ("Uram" 2:40-58, 73-78)." *Ultimate Reality and Meaning* (1993): 16(11-12) 141-148.

> James's reasons for not distinguishing truth from the means of its justification are first presented. Then his view is defended against Jeffrey Stout's contention that an identification of truth with justification is epistemologically and morally nihilistic because it precludes the possibility of truth (which Stout conceives as invariant and unconditioned, in contrast with justification processes that may change over time or be relative to particular contexts of inquiry). Finally, the question is considered of whether James's view undermines the possibility of true claims about any sort of so- called ultimate. Four reasons are given to show that it does not.

Cutrofello, Andrew. ""Young Hegelian" Richard Rorty and the "Foucauldian Left"." *Metaphilosophy* (1993): 24(21-22) 136-146.

> Rorty's articulation and critique of the position he identifies as that of "the Foucauldian left" recalls Marx's argument against the young Hegelians. However, on the basis of Rorty's own defense of William James' idea of the "will to believe," it is possible to construe the strategy of the Foucauldian left as taking up a comparably defensible "will to disbelieve." Instead of an anti-utopianism, such a position can be construed as a proto utopian call to question the apparent adequacy of present liberal democratic frameworks. Viewed from this perspective, it is Rorty's position which is guilty of aiming solely at interpretation and not at praxis.

D'Onofrio, Antonia, and et al. "Dissertation Supervision: A New Path, an Old Guide and Reflections on William James." *Continuing Higher Education Review, v57 n3 p130-46 Fall 1993* 57.3 (1993).

> The traditional expert/novice model of dissertation supervision may be inappropriate for graduate students who are already established professional educators. An alternative approach considers teaching/learning styles, students' reflection on their practice experience, and collaborative inquiry.

Fairfield, Paul. "Truth without Methodologism: Gadamer and James." *American Catholic Philosophical Quarterly* (1993): 67(63) 285-298.

> Methodological questions have been far from central to philosophical hermeneutics; Gadamer has stated that his project is not primarily to devise criteria by which to adjudicate between conflicting interpretations but to describe what understanding itself is. It remains, however, that the search for such criteria is a legitimate hermeneutical enterprise and must be carried out in order for
> adjudication to be possible. I argue that the pragmatism of William James provides us with methodological criteria while steering clear of methodologism. James's theory may be incorporated into Gadamerian hermeneutics without running afoul of the basic tenets of the latter.

Galin, David. "Beyond the Fringe." *Consciousness and Cognition: An International Journal 2.2* (1993): 113-118.

> Commenting on Mangan's "Taking Phenomenology Seriously," investigates the meanings of the terms "vague" and "definite" as they relate to Mangan's phenomenology. Also questions the homogeneity of "fringe" experience and suggests that such experiences are actually quite diverse.

Gopnik, Alison. "The Psychopsychology of the Fringe." *Consciousness and Cognition: An International Journal*

2.2 (1993): 109-112.

Commenting on Mangan's "Taking Phenomenology Seriously," questions the inseparability of phenomenology and cognitive functions. Furthermore, the very utility of conscious attention is questioned given Mangan's statements concerning the fringe.

Gordon, Jeffrey. "The Rational Imperative to Believe : [Evaluation of W James's Arguments in "the Will to Believe"]." *Religious Studies* 29.Mr 1993 (1993): 1-19.

Hickman, Larry A. "the Darwinian Revolution in American Common-Sense and Science," a Reply to Randall Auxier." *Southwest Philosophy Review* (1993): 9(2) 105-109.

The implications of the Darwinian revolution have still not been completely accepted either by the general public or by many philosophers of science. Public support for "scientific creationism" remains high, and many philosophers remain committed to a static, time-slice ontology in which hard-line realism is the only option. As a consequence of this situation, amelioration of public affairs is hindered. One remedy for this situation would be to follow the suggestion of the American pragmatists William James and John Dewey, that "essences" are not fixed, but tools that evolve to the extent that human intelligence intervenes.

Howard, George S. "Why William James Might Be Considered the Founder of the Scientist-Practitioner Model." *Counseling Psychologist* 21.1 (1993): 118-135.

Argues that W. James's (e.g., 1929, 1977) philosophically oriented works reveal principles (e.g., pragmatism, pluralism, radical empiricism, strenuous attitude, free will) that form the basis of the scientist-practitioner model in psychology. James is not properly recognized as the founder of the scientist-practitioner model because psychologists have tended to neglect these works. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Kanekar, Suresh. "William James: A Profile." *New Quest* 98 (1993): 102-106.

Kaplan, Fred, and Alfred Kazin. Rev. of The correspondence of William James: vol. 1, William and Henry, 1861-1884. *Times Literary Supplement* 30.2 (1993): 11.

Karuvelil, George. "Knowledge and Religious Consciousness." *Journal of Indian Council of Philosophical Research* (1993): 11(11) 37-58.

William James visualized a new era of philosophy as well as religion when empiricism becomes associated with religion. His optimism, expressed at the turn of the century has remained a mirage so far. What has gone wrong? This paper is an attempt to probe this question and explore the possibility of resolving the cognitive dispute about religion within an empiricist framework.

Kazin, Alfred. "William James: To Be Born Again." *Princeton* U *Library Chronicle* 54.2-3 (1993): 244-258.

Discusses the road that philosopher William James took in becoming a religious thinker and recounts his theories, highlighting James's book Varieties of Religious Experience (1902).

Kessler, Gary E. "Intimations of Rationality : [W James and Foundationalism]." *American Journal of Theology and Philosophy* 14.Ja 1993 (1993): 5-17.

Mangan, Bruce. "Some Philosophical and Empirical Implications of the Fringe." *Consciousness and Cognition: An International Journal 2.2* (1993): 142-154.

Mangan responds to the numerous commentaries on his article "Taking Phenomenology Seriously...."

---. "Taking Phenomenology Seriously: The "Fringe" and Its Implications for Cognitive Research." *Consciousness and Cognition: An International Journal 2.2* (1993): 89-108.

> As James posited, consciousness does indeed have a two-part structure containing a "focused region" (James's "nucleus") and a surrounding "field of...vague experience (James's "fringe"). The organizing principle for these two pieces of consciousness is the "feeling of 'rightness'." This feeling corresponds to the correspondence between "conscious content and its parallel, unconsciously encoded context."

McGovern, Katharine. "Feelings in the Fringe." *Consciousness and Cognition: An International Journal* 2.2 (1993): 119-125.

> Commenting on Mangan's "Taking Phenomenology Seriously," claims that the meanings of the word "feeling" as it relates to Mangan's "rightness" and as it relates to emotion are actually quite similar. In each context, "feelings...reflect the consonance or dissonance of current conscious experience with unconscious contexts."

Menand, Louis. "An American Prodigy : [Charles Sanders Peirce: A Life, by J Brent; Review Article; Pors]." *New York Review of Books* 40.D 2 1993 (1993): 30-35.

Natsoulas, Thomas. "The Stream of Consciousness Iv. Adolf Grunbaum's Atomicity." *Imagination, Cognition and Personality* 13.3 (1993): 229-247.

> Grunbaum's case for the atomicity of the stream of consciousness was disputed by Izchak Miller, who suggested that the continuity of certain sounds disproved the theory of discrete bits of consciousness. However, awareness of certain sections of a stream of consciousness (as opposed to each fragment within the stream) does not preclude the existence of numerous fragments.

- --. "The Stream of Consciousness: Iii. Adolf Gruenbaum's Nowness." *Imagination, Cognition and Personality* 13.1 (1993): 73-90.

> Adolf Grunbaum's conception of nowness suggests that an individual must be aware of her perception of an event even as she perceives the event. However, perhaps a perceptual experience contains within it a temporal marker that is not necessarily objective.

- --. "The Stream of Consciousness: V. William James's Change of View." *Imagination, Cognition and Personality* 13.4 (1993): 347-366.

> In *The Principles of Psychology,* James proposed an unending stream of consciousness. He changed this view over the next twenty years to accept consciousness as consisting of "adjacent drops of experience" because he felt that such a description described the different phases necessary for a thought to reach a destination.

Proudfoot, Wayne. "Explaining the Unexplainable : [Reply to G W Barnard, 60:231-256 Sum 1992; Indexed in Rio 24; Rejoinder, Pp 803-812]." *Journal of the American Academy of Religion* 61.Wint 1993 (1993): 793-803.

Reek, A. J. Rev. of Manuscript Essays and Notes. *International Studies in Philosophy* 25.1 (1993): 82-84.

---. Rev. of Manuscript Lectures - the Works of James,William. *International Studies in Philosophy* 25.1 (1993): 82-84.

Redford, Bruce. Rev. of The correspondence of William James: vol. 1, William and Henry, 1861-1884. *American Literature: a journal of literary history, criticism, and bibliography* 65.4 (1993): 797-798.

Robinson, Daniel N. "Is There a Jamesian Tradition in Psychology?" *American Psychologist* 48.6 (1993): 638-643.

Rosenberg, Leo T. "A Chronology of Writings by William James, 1842-1910." *Bulletin of Bibliography (BB) Westport, CT. 1993 June,. 50(2): 107 21* (1993).

Roth, Robert. "American Pragmatism and Ultimate Reality and Meaning as Seen in Religion." *Ultimate Reality and Meaning* (1993): 16(11-12) 120-127.

> The article deals with the religious theories of Charles Sanders Peirce, William James, and John Dewey. They shared a common vision of ultimate meaning which included an openness to nature and a commitment to the human community. Peirce and James argued to the reality of God as a reasonable hypothesis for such a vision. Dewey rejected a deity and religion since, in his view, they separated human beings from the world. Yet the common strand was the emphasis on contact with the world, with people, and with social institutions for the full development of the person.

Schiffbauer, Judith P. "Three Poems by Robert Frost: A Jamesian Reading." *Kentucky Philological Review (KPR) Highland Heights, KY. 1993; 8: 46 52* (1993).

Schott, Linda. "Jane Addams and William James on Alternatives to War." *Journal of the History of Ideas 54.2* (1993): 241-254.

> Both Jane Addams and William James were involved in the anti-imperialist campaign that opposed the Spanish-American War. Both also spoke at the meeting of the Universal Peace Congress that met in Boston in October 1904. Despite differences of emphasis and approach, each speaker tried to offer alternatives to the psychological allure of warfare. This seemed especially important since the United States was just emerging from a century of isolation. Addams's views would appear in her *1907* book Newer Ideals of Peace and James's in his famous 1910 essay "The Moral Equivalent of War." Addams's work, unfortunately, did not attract as much attention. Yet her outlook anticipates what has more recently been conceptualized as a "feminist" psychology. In particular, she wanted Americans to learn to prize the faculty of nurturing, which tended to be associated with women.

Skrupskelis, Ignas K., and Elizabeth M. Berkeley. "The Correspondence of William James: Vol. *2,* William and Henry, 1885-1896." *Charlottesville 514 (1993):* 514.

Stern, R. A. "James and Bradley on Understanding." *Philosophy* (1993): *68(264)* 193-209.

> This article offers a comparative assessment of the views of William James and F H Bradley on the topic of human understanding and its limit. It is argued that while both have a distrust of the conceptual aspects of thought, and so share the view that the human intellect will always fail to gain absolute knowledge, they develop this idea very differently, thanks to the divergence in their respective philosophical outlooks: whereas Bradley developed it in the context of a post-Hegelian intellectualist rationalism, James did so in the context of his pragmatic humanism. The nature of the dispute between James and Bradley on this issue is explored, as an important turning point in the philosophical "Weltbild" of the twentieth century.

Tanner, Tony. Rev. of The correspondence of William James: vol. 1, William and Henry, *1861-1884. London Review of Books* 15.8 *(1993): 19-20.*

Thomas, Joseph M. "Figures of Habit in William James." *New England Quarterly 66.1* (1993): *3-26.*

> Explores William James's writing about the topic of habit, considering not only James's thoughts on the subject, but also his personal motives and artistic methods. To James, the conscious mind is a fragile construction, constantly assaulted by the chaos of the outer world. According to his 1890 Philosophy of Psychology and his earlier works, habits shield against bombardment by nonhuman stimuli but they also impede the heroic struggle to find meaning in the world. When James wrote about habit, he entered a centuries-long philosophic dialogue with a common set of metaphors, or "figures." Echoing such thinkers as Kant, Hume, Locke, and Santayana, James joined thediscourse about habit with his own rich and varied metaphors. Such metaphors steered his thinking to allow him to extrapolate from philosophy and ethics to

sociology, psychology, and biology.

Velmans, Max. "A View of Consciousness from the Fringe." *Consciousness and Cognition: An International Journal 2.2* (1993): 137-141.

Commenting on Mangan's "Taking Phenomenology Seriously," questions whether "rightness" can be processed nonconsciously and suggests that conscious contexts are more important to processing than Mangan asserts.

DuCharme, Catherine *C. Historical Roots of the Project Approach in the United States: 1850-1930. California*, 1993.

Grider, Clint. *Foundations of Cognitive Theory: A Concise Review.* Texas, 1993. **1994**

Books
Habegger, Alfred. *The Father: A Life of Henry James, Sr.* New York: FSG, 1994.

Seigfried, Charlene Haddock. *William James's Radical Reconstruction of Philosophy.* Albany, New York: SUNY P, 1994.

A systematic and critical interpretation of the philosophy of William James from the perspective of his own center of vision' insofar as this can be derived from the textual evidence of his published and unpublished works. The center is the establishment of a secure foundation in experience that would overcome both the nihilistic paralysis of action and the skeptical dissolution of certain knowledge brought on by scientific positivism. Although ultimately unsuccessful, James's creative project nonetheless radically reconceptualized how we appropriate the world. This perspective is then developed into a more coherent position that brings out the interpretive structures employed and assesses James's contributions to contemporary efforts to radically reconstruct rationality.

Articles in Books
Earle, William James. "Is the Enlightenment Over?" In *Artifacts, Representations and Social Practice, Gould, Carol C (Ed).* Dordrecht: Kluwer, 1994.

Articles
Angyal, Andrew J. "From Swedenborg to William James: The Shaping of Frost's Religious Beliefs." *Robert Frost Review (RFR) Hattiesburg, MS. 1994 Fall; : 69 81* (1994).

Byrnes, Joseph F. "Historical Interpretation of Augustine : The Promise of James, Allport, and Capps [Reply to D Capps, Pp *205-228;* Rejoinder, Pp 241-244; Bibliog]." *International Journal for the Psychology of Religion.4* (1994): *229-233.*

Colatrella, Carol, and Joseph Alkana. "Cohesion and Dissent in America." *Albany, New York: State* U. *of New YorkP252* (1994): *252.*

Colella, E. Paul. "Two Faces of Italian Pragmatism: The Prezzolini- Calderoni Debate, 1904-1905." *Transactions of the Charles S. Peirce Society* (1994): *30(34) 861-896.*

This paper explores a debate which took place in the pages of Leonardo during *1904* and 1905 on the nature of pragmatism. The authors, Mario Calderoni and Giuseppe Prezzolini, were members of the small circle of Florentine pragmatists whose "leader", Giovanni Papini, won effusive praise from William James. Claderoni defined pragmatism in terms of the centrality of Peirce's pragmatic maxim. Similarly, he understood its scope to reside within the narrower limits of the clarification of ideas. Prezzolini on the other hand, developed a

militant version of the Will to Believe which had its roots in Bergson, Schiller and James. In his pragmatism, human creative power was raised to a quasi- divine level. The debate is followed with care and in the process, the variety that existed within Italian pragmatism-- a variety barely suggested by James' account of it-- is more fully revealed.

Coles, Robert. Rev. of The correspondence of William James: vol. 1, William and Henry, 1861-1884. *Virginia Quarterly Review: a national journal of literature and discussion 70.1 (1994):* 160-167.

Connors, John B. "Educational Reform Revisited: From William James to Siegfried Engelmann. Book Review: "War against the School's Academic Child Abuse," by S. Engelmann." *Alberta Journal of Educational Research, v40 n3 p375-83 Sep 1994 40.3* (1994).

Reviews "War against the School's Academic Child Abuse," by Siegfried Engelmann, which criticizes the government, textbook publishers, colleges of education, professional organizations, and businesses for playing politics and not acknowledging what schools need to change to benefit students. Relates Engelmann's experience in promoting educational change.

Dinnage, Rosemary. Rev. of The correspondence of William James: vol. *3,* William and Henry, 1897-1910. *Times Literary Supplement* 4 (1994): *7.*

Ellsworth, Phoebe C. "William James and Emotion: Is a Century of Fame Worth a Century of Misunderstanding?" *Psychological Review* 101.2 (1994): *222-229.*

James's theory of emotion was oversimplified and then propagated in this reduced form. James's theory does indeed take account of stimuli and the dismissal of this fact has been attended by serious scientific consequences.

Florey, Ernst. "Geist Oder Automat: Spekulationen Ober Das Fiihlende Gehirn. History of Research to Locate the Origin of Feelings in the Brain through Electrochemical Impluses." *Kunstforum International* 126 (1994): 92-103.

Funkenstein, Amos. "The Polytheism of William James." *Journal of the History of Ideas 55.1 (1994): 99-*111.

Galin, David. "The Structure of Awareness: Contemporary Applications of William James' Forgotten Concept of "the Fringe." *Journal of Mind and Behavior 15.4* (1994): 375-401.

James posited important differences between the "parts of subjective experience," and Mangan worked to express those parts in terms of cognitive psychology. James's theory of the nucleus and the fringe, when examined in light of modern research, is useful for understanding self-monitoring.

Goodman, Russell B. "What Wittgenstein Learned from William James." *History of Philosophy Quarterly (1994):* 11(13) *339-354.*

Hamm, Thomas D. Rev. of Submitting to freedom: the religious vision of William James. *American Historical Review 99.3* (1994): 980-981.

Hocutt, Max. "Some Truths About Truth." *Behavior and Philosophy* (1994): *22(22) 21-25.*

There is no such thing as Truth, but there are such things as truths, and behavior science is a search for them. Saying so is not dogmatic, because to claim that there are truths is not the claim to know them. Early in this century, much dispute about "theories of truth" confused definitions with criteria. Tarski's semantic account of truth clarifies it. Pace William James, a change in opinions does not constitute a change in truth, which is independent of opinions.

Hustwit, Ronald E. "The Strange Case of Mr Ballard." *Philosophical Investigations* (1994): *17(11) 59-66.*

> This brief paper discusses the passage in Wittgenstein's "Philosophical Investigations", (chapter 342) in which he puzzles over the case of Mr Ballard cited by William James. Mr Ballard is a deaf-mute who later acquires language; as a speaker, he reflects back on the thoughts he had before he acquired language. Wittgenstein cannot understand what thought without language would be. I assist him in this failure to understand what James or Mr Ballard could mean.

Inbody, Tyron. "The Relevance of William James for Philosophy and Theology in the 1990s." *American Journal of Theology and Philosophy* 15.Ja 1994 (1994): 3-85.

Lamberth, David C. "James' Varieties Reconsidered : Radical Empiricism, the Extra-Marginal, and Conversion." *American Journal of Theology and Philosophy* 15.S 1994 (1994): 257-267.

Lang, Peter J. "The Varieties of Emotional Experience: A Meditation on James-Lange Theory." *Psychological Review, v101 n2 p211-21 Apr 1994* 101.2 (1994).

> This article traces the origin of the James-Lange theory of emotion, considers differences in their thinking, and assesses early criticisms and debate. Research on physiological patterns in emotion is reviewed. New paths for emotion research are outlined and homage is paid to the inspiration of William James.

Levin, Jonathan. "The Esthetics of Pragmatism." *American Literary History 6.4* (1994): 658-683.

> During the early 20th century pragmatic philosophers William James, George Santayana, John Dewey, and others disagreed about the place of aesthetics and aesthetic theory in pragmatism, but most in their own way recognized that harmonies, unities, and other relations of beauty were as satisfying and more compelling than abstract ideals as motivation for change and social criticism. James grudgingly accepted the necessity of an aesthetic theory while Santayana and Dewey agreed with the Emersonian theory that the boundaries between useful and fine arts should be broken down.

McGowan, John. "Prolegomena to a Pragmatist Ethics." *Southern Humanities Review (SHR) Auburn, AL. 1994 Fall; 28(4): 313 31* (1994).

Miller, Randolph Crump. "William James and the American Scene." *American Journal of Theology and Philosophy* (1994): 15(11) 13-14.

Misak, Cheryl. "Pragmatism in Focus." *Studies in History and Philosophy of Science [Great Britain]* 25.1 (1994): 123-129.

> Describes the contemporary debate on pragmatism in the context of reviewing William James: Pragmatism in Focus (1992) edited by Doris Olin, which summarizes the debate on pragmatism since its founding by Charles S. Peirce (1839-1914) through an examination of the views of one of its clearer exponents, William James (1842-1910).

Morris, Kevin L. "G. K. Chesterton and the James Brothers." *CRevsman. 1994 Nov; 20(4): 475 85* (1994).

Natsoulas, Thomas. "The Stream of Consciousness: Ix. James's Ejective Consciousness (Second Part)." *Imagination, Cognition and Personality* 15.2 (1994): 171-191.

> A second consciousness, which splits off from the main stream of consciousness, is perceivable by the first consciousness, and vice versa, but almost never directly perceivable.

---. "The Stream of Consciousness: Vi. Relevancies from *Imagination, Cognition and Personality."* *Imagination, Cognition and Personality* 14.1 (1994): 59-77.

Christopher Aranosian, Erwin Steinberg and Lee Tilford Davis and Peder J. Johnson make relevant arguments concerning the issues Natsoulas considers in his first five articles on the stream of consciousness.

---. "The Stream of Consciousness: Viii. James's Ejective Consciousness (First Part)." *Imagination, Cognition and Personality* 14.4 (1994): *333-352.*

James denies the existence of "non-conscious mental occurrences," suggesting that no mental processes are beyond awareness. However, he does acknowledge a second, or "split-off" consciousness, which can exist simultaneously with the stream of consciousness in an individual.

Niemeyer, Mark. "Hysteria and the Normal Unconscious: Dual Natures in Gertrude Stein's 'Melanctha'." *Journal of American Studies (JAmS) SQ, England. 1994 Apr; 28(1): 77 90* (1994).

Pappas, Gregory Fernando. "William James' Virtuous Believer." *Transactions of the Charles S. Peirce Society (1994):* 30(31) 77-109.

Convinced that the views of William James on the ethics of belief have not been given their due, I develop a systematic treatment of the topic that goes well beyond the usual limited discussion of "The Will to Believe". I claim that James provides a situational ethics of belief that relies on cultivating our characters in a certain direction.

Powers, John. "Empiricism and Pragmatism in the Thought of Dharmakirti and William James." *American Journal of Theology and Philosophy* (1994): 15(11) *59-85.*

Schulze, Robin Gail. "The Return to Emerson's Classroom." *Review (Rev) Blacksburg, VA. 1994; 16: 281 87* (1994).

Skrupskelis, Ignas K., and Elizabeth M. Berkeley. "The Correspondence of William James: Vol. *3,* William and Henry, 1897-1910." *Charlottesville* 517 *(1994): 517.*

Snyder, Douglas M. "On Complementarity and William James." *American Psychologist* 49.10 (1994): *891-892.*

William James's notion of complementary consciousnesses in psychology influenced Bohr's theory of complementarity.

Spohn, William C. "William James on Religious Experience: An Elitist Account?" *American Journal of Theology and Philosophy* (1994): 15(11) *27-41.*

Tarbox Jr, Everett J. "Linguistic Pragmatism: William James and Ludwig Wittgenstein." *American Journal of Theology and Philosophy (1994):* 15(11) *43-58.*

1995

Books

Croce, Paul Jerome. *Science and Religion in the Era of William James: Vol. 1, Eclipse of Certainty, 1820-1880.* Chapel Hill: U North Carolina P, 1995.

Russell, Bertrand. *An Inquiry into Meaning and Truth: The William James Lectures for 1940 Delivered at Harvard U.* New York: Routledge, 1995.

In this volume, Bertrand Russell is concerned with the foundations of knowledge. Russell approaches his subject through a discussion of language, the relationships of truth to experience and an investigation into how knowledge of the structure of language helps our understanding of the structure of the world. This edition of "An Inquiry into Meaning and Truth" includes a new introduction by Thomas Baldwin, Clare

College, Cambridge.

Articles in Books

Catt, Isaac E. "The Cash-Value' of Communication: An Interpretation of William James." In *Recovering Pragmatism's Voice, Langsdorf Lenore (Ed).* Albany, New York: SUNY P, 1995.
This paper argues that empiricism, which grounds competency research, has co-opted the study of communication and sells itself as the pragmatic paradigm. Tracing the historic roots of American pragmatism to William James, it is discovered that he was actually a phenomenologist. His view of pragmatism contrasts sharply with competency researchers. He would dismiss their attempt to integrate the human sciences as impractical because their position is essentially non-empirical. The richness and complexity of James' phenomenology is sketched and shown to be the precursor of modem communication theories. The latter critical-interpretative approaches are exemplified and their potential contribution on the competency issue demonstrated.

Conway, John B. "Metatheory in Psychology and a Psychology of Metatheory: The Case of William James." In *Psychology, Science, and Human Affairs: Essays in Honor of William Bevan.* Ed. Frank Kessl, 1995. 46-63.

Personal experience plays a role in shaping the metatheoretical beliefs of research psychologists, despite scholarly claims to the contrary. An analysis of James's personal beliefs and the ways in which these beliefs influenced his work reinforces this claim.

Cotkin, George. "William James and Richard Rorty: Context and Conversation." In *Pragmatism: From Progressivism to Postmodernism, Hollinger, Robert (Ed).* Westport: Praeger, 1995.

Richard Rorty shares more affinities perhaps with William James than with John Dewey, but their cultural politics are strikingly different. Both shared a fear of a "desiccated" private sphere, but James's philosophy far more than Rorty's presents the individual with a public sphere that is exciting and creative. James is placed within the context of turn of the century social and philosophical concerns; Rorty is contextualized as responding to ideas associated with the New York intellectuals of the 1940s and 1950s. Rorty's rather strict division between the public and private is strongly criticized.

Hill, Peter C. "Affective Theory and Religious Experience." In *Handbook of Religious Experience.* Ed. Ralph W. Hood. Birmingham, AL: Religious Education Press, 1995. 353-377.

Investigates the "structure and function of emotions as they pertain to religious experience." There is no theory of affect governing investigations of religious experience. Modern research in affect makes it easier for psychologists to study the affectual components of religious experience, and such studies are currently of the utmost importance.

Miller, Joshua. "Truth in the Experience of Political Actors: William James on Democratic Action." In *The Prism of the Self Philosophical Essays in Honor of Maurice Natanson, Crowell, Steven Galt (Ed).* Dordrecht: Kluwer, 1995.

Seigfried, Charlene Haddock. "Devising Ends Worth Striving For: William James and the Reconstruction of Philosophy." In *Recovering Pragmatism's Voice, Langsdorf, Lenore (Ed).* Albany, New York: SUNY P, 1995.

This essay explores how pragmatists justify their claims after denying that one can just look and see how things are. In appealing to experience instead of reality, they also bring out its ambiguous status as both objectively undergone and shared and subjectively apprehended through perspectival interpretations and valuations. Rather than denying either aspect, pragmatists determine objectivity by focusing on beliefs as rules of action and inquire into what distinguishes satisfactory from unsatisfactory beliefs or assertions. Using William James's model of knowing as it exists concretely, I develop the claim that only through recognizing and evaluating the purposes that structure beliefs can they become rationally justified.

Articles

Cooper, Wesley E. "James's *God." American Journal of Theology and Philosophy* 16.S 1995 *(1995): 261-*277.

Croce, Paul Jerome. "From Virtue to Morality: Republicanism in the Texts and Contexts of William James." *Journal of American Studies of Turkey.* 1995 Fall; *2: 37* 48 (1995).

---. "William James's Scientific Education." *History of the Human Sciences 8.1* (1995): *9-27.*

> In the course of discussing the scientific education of William James, this article focuses on scientific uncertainty in the Darwinian context; C. S. Peirce's ambivalence: Fallibilism and the certainty of science; William James's rejection of scientific certainty; and pragmatic science. (PsycINFO Database Record (c) *2002* APA, all rights reserved)

Cunningham, Suzanne. "Dewey on Emotions: Recent Experimental Evidence." *Transactions of the Charles S. Peirce Society (1995):* 31(34) *865-874.*

> In *1894-95* John Dewey proposed a theory of emotions that built on revised portions of the views of Charles Darwin and William James. He argued for both the evolutionary utility of certain emotions and for their intentionality. Using fear as his paradigm case, he constructed an account that traced the origins of fear to an organism's physiological responses to the environment rather than to a cool cognitive belief. Recent experimental work in neuroscience by Joseph LeDoux et. al. supports the major elements in Dewey's theory.

Cupchick, Gerald C. "Emotion in Aesthetics: Reactive and Reflective Models." *Poetics: journal of empirical research on literature, the media and the arts* 23.1 (1995): 177-188.

Deutsch, Morton. "William James: The First Peace Psychologist." *Peace and Conflict: Journal of Peace Psychology* 1.1 *(1995): 27-35.*

> Describes the personal context of William James's pioneering article, "The Moral Equivalent of War," and focuses on the heroic and courageous aspects of military action that James admired. James saw heroism as the antidote to boredom, doubt, passivity, depression, pessimism, and neurasthenia, possibly in an attempt to resolve his own ambivalence. James (as did his cohorts) struggled with doubt and guilt over not having participated in the American Civil War. Suggested limitations of James's article include a narrow focus on manly virtues, individualistic personal traits out of social context, and overglorification of the military. (PsycINFO Database Record (c) *2002* APA, all rights reserved)

Gavin, William J. "Vagueness Untamed, or Naming the Unnameable." *Metaphilosophy (1995): 26(23)* 313-*320.*

> This article is a response to Professor Vincent Colapietro's extensive and gracious review of my recent book, "William James and the Reinstatement of the Vague" (Temple UP). In it I argue that, regarding "pure experience, James does not unjustifiably privilege "immediacy" over "articulation"; nor does he unduly emphasize "action" over "articulation." He does, however, fight hard to preserve the importance of the "inarticulate," recognizing that, ironically, he must use language to accomplish this. Like James, I argue that experience needs to be viewed as "wildgame-flavored as a hawk's wing."

Goodman, Robert F. "William James: Rationality as a Pragmatic Choice." *History of European Ideas* (1995): *20(24-26)* 951-955.

> This paper analyzes William James's pragmatic account of rationality. James was opposed to those versions of rationality that posit a transcendental or "a priori" logic or a rational world of nature. Yet, he strongly favors rationality as a general orientation to the problems of human existence. The paper argues that the roots of James's rationality, like other aspects of his philosophy, are to be found in his concern that philosophical positions must be analyzed in terms of their suitability to human needs. Jamesian rationality is at the core of

his effort to give a philosophical account of the constructive life. It is argued that as opposed to a rationality of fixed standards or methods, James's rationality is tenuous and threatened by the irrational forces of life.

Herzog, Max. "William James and the Development of Phenomenological Psychology in Europe." *History of the Human Sciences* 8.1 (1995): *29-46.*

> Begins by clarifying the relationship between phenomenology and psychology, thereby defining phenomenological psychology. The author then discusses the reciprocal history of the reception of W. James and E. Husserl. This is followed by an elaboration, from the position of New Realism, of some of the shared elements which can be shown to represent a common phenomenological foundation for the work of James and Husserl; a foundation which was already available for Husserl in James' Principles of Psychology. The phenomenological concept of intentionality, the "sense of sameness", "concept and conception", and horizontal intentionality are examined. Finally, James' and Husserl's phenomenological psychologies are discussed. (PsycINFO Database Record (c) *2002* APA, all rights reserved)

Horn, Jason G. "Mark Twain, William James, and the Funding of Freedom in Joan of Arc." *Studies in American Fiction (SAF) Boston, MA. 1995 Autumn; 23(2): 173 94 (1995).*

Lane, Christopher. ""Thoughts for the Times on War and Death": Militarism and Its Discontent." *Literature and Psychology 41.3* (1995): 1-12.

> James's theorizing on war is compared to that of Freud and Ernest Jones in an attempt to uncover the importance of group identification and "the role of partial drives in military conflict."

Leary, David E. "William James, the Psychologist's Dilemma and the Historiography of Psychology: Cautionary Tales." *History of the Human Sciences* 8.1 (1995): *91-105.*

> W. James frequently referred to "the psychologist's fallacy." This fallacy results from the tendency of psychologists to confuse their analyses of subjective experience with the nature of reality. This article discusses a related problem that revolved for James around what the present author refers to as "the psychologist's dilemma." This dilemma focuses on whether to create a science of the self, objectively considered, or to create a science compatible with the self, as subjectively experienced. (PsycINFO Database Record (c) *2002* APA, all rights reserved)

Meyer, Steven. "Writing Psychology Over: Gertrude Stein and William James." *The Yale Journal of Criticism: Interpretation in the Humanities (YJC) New Haven, CT. 1995 Spring; 8(1): 133 63 (1995).*

Natsoulas, Thomas. "The Stream of Consciousness: Vii. Further Relevances from Imagination, Cognition and Personality." *Imagination, Cognition and Personality* 14.2 *(1995):* 131-149.

> Richard A. Block, John L. Saggau and Leo Nickol, along with L. Stafford Betty make relevant arguments concerning the issues Natsoulas considers in his first five articles on the stream of consciousness.

Natsoulas, Thomas. "The Stream of Consciousness: X. A Critique of James's Appendage Theory of Consciousness (First Part)." *Imagination, Cognition and Personality* 15.4 (1995): *365-384.*

> James adopted an appendage theory of consciousness in *The Principles.* This theory, which still has currency today, proposes that consciousness of an event is distinct from the event itself. An intrinsic theory, which suggests that any occurrence "involves in its own structure immediate awareness of itself," is a better theory.

Reed, Edward. "The Psychologist's Fallacy as a Persistent Framework in William James's Psychological Theorizing." *History of the Human Sciences* 8.1 (1995): 61-72.

Offers a sketch of the persistent ideas that structured W. James's psychological theorizing in The Principles of Psychology (1890), Psychology: The Briefer Course (1892), and Talks to Teachers and Life's Ideals (1899). The nature of James's psychological writings, the psychologist's fallacy, and the critique of atomism in The Briefer Course are discussed. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Reisenzein, Rainer, Wulf Uwe Meyer, and Achim Schuetzwohl. "James and the Physical Basis of Emotion: A Comment on Ellsworth." *Psychological Review* 102.4 (1995): 757-761.

Ellsworth's explanation of James's theory of emotions is inaccurate. James's belief that emotions follow from physical action and/or bodily change is indeed accurate and this explanation is sensible despite the "temporal overlap" between emotion and action.

Rubin, Jeffrey. "Thomas Szasz, William James, and the Psychiatric Drugs Controversy." *Journal of Humanistic Psychology* 35.1 (1995): 8-20.

Thomas Szasz was at the center of the controversy over the use of psychiatric drugs and the conference on the same held in upstate New York in 1992. William James, in the Varieties of Religious Experience, suggests that certain psychological states cannot be discredited or denied because they are unappealing.

Skrupskelis, Ignas K. "James's Conception of Psychology as a Natural Science." *History of the Human Sciences* 8.1 (1995): 73-89.

Attempts to draw together the various texts in which W. James discusses the relations between psychology and metaphysics to show that James presents a consistent doctrine in spite of seeming inconsistencies. The 1st section discusses the relations between psychology and metaphysics. The 2nd examines his view of the assumptions of psychology and the limits of rationality. The 3rd section discusses James's view of explanation in psychology. The 4th examines the problem of a metaphysically neutral description of mental states. It is on this point that he was willing to make concessions to his critics and admit that a harmful kind of metaphysics had intruded into his psychology. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Skrupskelis, Ignas K., and Elizabeth M. Berkeley. "The Correspondence of William James: Vol. 4, 1856-1877." *Charlottesville* 714 (1995): 714.

Smit, David. "Bringing the Transcendent Down to Earth: The Rhetoric of Patricia Hampl's Virgin Time." *Rhetoric Society Quarterly (RSQ) Provo, Utah. 1995; 25: 123 33* (1995).

Surette, Leon. "Richard Rorty Lays Down the Law." *Philosophy and Literature* (1995): 19(12) 261-275.

Rorty's version of philosophy on the model of literary criticism is seen as a revision of it on the model of continental insight philosophy. The putative inversion of the relations of dominance and privilege between literary and philosophical discourse does not stand up to scrutiny. Rorty remains a philosopher laying down the law for literature on the model of Aristotle and Kant. This judgment is supported by a discussion of interpretive theory and its relation to critical theory and practice, with particular attention to William James, Joseph Margolis, New Criticism and Deconstruction. Rorty's project for literary criticism is compared to Matthew Arnold's.

Taylor, Eugene. "Radical Empiricism and the New Science of Consciousness." *History of the Human Sciences* 8.1 (1995): 47-60.

Argues that radical empiricism cannot be understood without reference to the other 2 legs of W. James's metaphysics. These are pragmatism and noetic pluralism. The biology of consciousness and radical empiricism as an interpretative strategy are discussed. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Tintner, Adeline R. "A Bibliographic Note: A Copy of William James's a Pluralistic Universe, with Markings by Henry James." *The Henry James Review (HJR)* 16.2 (1995): 191-194.

William James's _A Pluralistic Universe_ is one of only three of his works found in Henry James's library. Henry's copy retains his original margin markings. The marked passages are listed and briefly discussed.

Webb, Stephen H. "The Rhetoric of and About Excess in William James' the Varieties of Religious Experience." *Religion and Literature 27.2* (1995): 27-45.

-      --. "The Rhetoric of and About Excess in William James's the Varieties of Religious Experience." *Religion and Literature (R&L) Notre Dame, IN. 1995 Summer; 27(2): 27 45* (1995).

-      --. "The Rhetoric of and About Excess in William James's the Varieties of Religious Experience." *Religion and Literature* 27.Sum 1995 (1995): 27-45.

Bauer, Norman J_Likely Implications of the Thought of Dewey and James Regarding a School Prayer Amendment. New York, 1995.

1996

Books

Cornelius, Randolph R. *The Science of Emotion: Research and Tradition in the Psychology of Emotions.* Upper Saddle River, NJ: Prentice Hall, 1996.

Jamesian theory of emotion is one of four major theoretical outlooks described in this study. James believes that the body is a central component in the formation of emotions. This is tied to James's concern with emotions as experiences as opposed to disembodied entities.

Horn, Jason Gary. *Mark Twain and William James: Crafting a Free Self* Columbia: U Missouri P, 1996. Levinson,

Henry Samuel, and William James. *A Pluralistic* Uerse. Lincoln: U of Nebraska P, 1996.

James argues for a metaphysical view he called pluralistic pantheism'. In "The Varieties of Religious Experience", he argued that diverse religious experiences testified to a wider self through which saving experiences come'. But he thought he needed to transform that testimony into evidence by showing how this wider self or selves entered into 'cosmic relations' which let people predict remote objective consequences' exceeding those reported in conversion narratives. "A Pluralistic Universe" suggests a mapping of relevant relations and consequences that James finds plausible. Levinson provides an introduction which shows how this work links up with James's most representative ideas.

Simon, Linda. *William James Remembered.* Lincoln: U of Nebraska Press, 1996.

A collection of twenty-five memoirs by people who knew James in an assortment of roles: as a teacher, family member, colleague, and friend.

Suckiel, Elaine Kappy. *Heaven's Champion: William James's Philosophy of Religion.* Notre Dame, IN: Notre Dame UP, 1996.

James's philosophy of religion, which occupied much of his thought in the late nineteenth and early twentieth century emphasized concrete investigation of religious questions. In effect, James's pragmatism offered a "more effective and appropriate way of dealing with questions of religion."

Taylor, Eugene. *William James on Consciousness Beyond the Margin.* Princeton: Princeton UP, 1996.

James' s belief that psychology is a "person-centered science" was evident in his early thought and writings, long before he had even conceived of *The Principles of Psychology.* Furthermore, both *The Principles* itself, as well as James's writings between 1890 and 1902 are concerned with "person-centered science" far more than James's antimetaphysical declarations would suggest. This point of view was widely influential in the latter 19th and early 20th centuries and is still meaningful today.

Taylor, Eugene I., and Robert H. Wozniak eds. *Pure Experience: The Response to William James.* Bristol: Thoemmes, 1996.

This collection of papers presents James's formal statements on radical empiricism and a representative sample of contemporary responses from psychologists and philosophers. With only a few exceptions, these responses indicate just how badly James was misread-psychologists ignoring the heart of James's message and philosophers transforming James's metaphysics into something quite unintelligible to the emerging generation of experimental psychologists.

Townsend, Kim. *Manhood at Harvard: William James and Others.* New York: Norton, 1996.

William James is the central figure in this study of "patriotic American manhood" and the men who both influenced and questioned this ideal. Harvard men such as Henry Adams, W.E.B. Du Bois, Oliver Wendell Holmes, Jr., George Santayana, Theodore Roosevelt, and Charles William Eliot were influential Harvard men who had either a professional or academic relationship with the popular Professor James.

Articles in Books

Crosby, Donald A. "Experience as Reality: The Ecological Metaphysics of William James." In *Religious Experience and Ecological Responsibility, Crosby, Donald a (Ed).* New York: Lang, 1996.

James's metaphysics of pure experience is interpreted in terms of five closely related themes (experience as reality, the concept of pure experience, the interrelatedness of self and world, the idea of concatenated unity, and connections between James's metaphysics and his pragmatic theory of truth). It is then argued that his concept of pure experience can be equated with nature itself. Finally, James's metaphysical vision is shown to be consonant in important ways with an ecological understanding of nature, with the presence of intrinsic values in nature (when the term "intrinsic" is properly understood), and with an ecological ethics.

Fowler, James W. "Pluralism and Oneness in Religious Experience: William James, Faith-Development Theory, and Clinical Practice." In *Religion and the Clinical Practice of Psychology.* Ed. Edward P. Shafranske, 1996. 165-186.

The theory of faith and the idea of religious experience at the center of James's philosophy is compared to the faith-development approach. Through a sympathetic reading of these two theories an "understanding of religious experience that is sensitive to the nuances of an evolving faith throughout the life of a person" emerges.

Galin, David. "The Structure of Subjective Experience: Sharpen the Concepts and Terminology." In *Toward a Science of Consciousness: The First Tucson Discussions and Debates.* Ed. Stuart R. Hameroff, Alfred W. Kaszniak, et al. pp. 121-140.

Cognitive psychology has, in general, focused on neurological and cognitive-behavioral processes and structures supporting experience, while overlooking direct examination of subjective experience itself / David Galin attempts to redress this neglect, and proposes a taxonomy for components of subjective experience based on the type of information each carries / providing examples from domains of action, emotion, and metacognition, Galin argues that subjective experience of an object, event, or idea is a complex that includes feature awareness, informational aspects (for example, meaning), evaluative or metacognitive components, and nonconscious background knowledge related to other topics or goals / complementing the prevalent "moving spotlight" metaphor for consciousness, Galin offers a precise and useful characterization

of the experiential structure being illuminated (from the chapter) introduction [W. James's model of awareness, types of fringe experience, the tip-of-the-tongue experience] / relation of James's model to modem concepts [contemporary models undervalue or ignore James's fringe, James's model confused with the spotlight metaphor for awareness, B. Mangan's rehabilitation of fringe awareness] / problems with James's model [what is meant by "vague" and "defmite," beyond the dichotomy] / varieties of awareness [reconceptualization of James's nucleus as "feature awareness," other varieties of awareness: reconceptualizing James's fringe, categories of awareness related to self-monitoring, taxonomy for experience related to self-monitoring] (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Harter, Susan. "Historical Roots of Contemporary Issues Involving Self-Concept." In *Handbook of Self Concept: Developmental, Social, and Clinical Considerations.* Ed. Bruce A. Bracken, 1996. 1-37. Examines the contributions of various nineteenth-century theorists to contemporary conceptions of self. James's primary contribution was his articulation of the distinction between the two parts of the self: subject and object.

Kane, Robert. "Jamesian Reflections on Will, Freedom, and Values." In *Frontiers in American Philosophy Volume Burch, Robert W (Ed).* College Station: Texas AandM UP, 1996.

William James' best known work on the free will/determinism controversy is his "The Dilemma of Determinism." But the "Dilemma" leaves much unsaid about James's views on free will. This paper shows that James' best insights on free will are contained elsewhere in his "Principles of Psychology", especially in its chapters on the will. I show how these chapters provide the basis for responses to many current controversies about free will, relate the chapters to my own work on free will, and show how they throw light on James' views on values, the moral life and pragmatism in general.

Miedema, Siebren. "John Dewey and William James on Religious Experience." In *Problems of Theoretical Psychology.* Ed. Charles W. Tolman, Cherry, Francesm, et al. (1996). 1996. 351-358.

Dewey and James share many commonalities in their philosophical treatments of religion, especially in terms of functionality. James and Dewey differ in descriptions of their own philosophy; Dewey considers himself naturalistic, while James believes himself to be a supernaturalist.

Skillen, Anthony. "William James, 'a Certain Blindness' and an Uncertain Pluralism." In *Philosophy and Pluralism, Archard, David (Ed).* New York: Cambridge UP, 1996.

William James's Blindness' lecture was the first of two. In it he tries to understand and counter an unavoidable tendency towards blindness' to others' valuations and ways of life. The article is a critical appreciation of James's developing, twisting and richly illustrated argument. In particular I argue that there are inconsistencies and unclarities in James's account of what it is we are blind to, hence in the pluralism' and pragmatism' that the account is intended to support.

Taylor, Eugene. "William James and Transpersonal Psychiatry." In *Textbook of Transpersonal Psychiatry and Psychology.* Ed. Bruce W. Scotton, Allan B. Chinen et al. New York: Basic Books, 1986. 21-28.

William James is the "father" of contemporary transpersonal psychology and psychiatry. Many of his experiments and research methods forecast present-day work in psychology, especially his work on comparative religion, parapsychology, and consciousness.

Thompson, Paul B. "Pragmatism and Policy: The Case of Water." In *Environmental Pragmatism, Light, Andrew (Ed).* New York: Routledge, 1996.
Landowners, developers and environmentalists disagree about water policy and their differences reflect classic lines of dispute between libertarian, utilitarian and ecocentric approaches to ethics. Classic applied ethics offers a poor model for compromise or for mediating disputes, but pragmatist principles derived from William James and John Dewey point toward procedural norms for community building and consensus

formation. This pragmatist approach represents one of the most promising ways to integrate ethics and environmental philosophy into environmental policy.

Taylor, Eugene I., Wozniak, Robert H., ed. *Pure Experience: The Response to William James.* Vol. 8. Bristol: Thoemmes Press, 1996.

An introduction to and reclamation of James's theory of pure experience. Two of James's essays central to his theory on pure experience are reprinted in this edition, "Does 'Consciousness' Exist" (1904) and "A World of Pure Experience" (1904), as well as responses to these essays published between 1904 and 1915.

Articles

Alter, S. G. Rev. of Science and religion in the era of William James, vol 1, The eclipse of certainty, 1820-1880. *Isis* 87.2 (1996): 377-378.

Bauerlein, Mark. "Henry James, William James, and the Metaphysics of American Thinking." *In* (1996).

Bove, Paul A. "Giving Thought to America: Intellect and the Education of Henry Adams." *Critical Inquiry (Critl) Chicago, IL. 1996 Autumn; 23(1): 80 108* (1996).

Brody, L. H. Rev. of William James on consciousness beyond the margin. *Library Journal* 121.13 (1996): 76-76.

Bugental, James F. T. "Aristophanes, William James, Rollo May, and Our Dog Dickens." *Humanistic Psychologist 24.2* (1996): 221-230.

A biography of Rollo May is presented and a discussion of his stance as a psychologist and author. May concerned himself with the lived experiences of whole persons in contrast to part functions, and he did not hesitate to use his own subjective experience in his studies of human psychology. In these regards, May was in sharp contrast to the humans-as-machines image of much of current psychology. Examination of key assumptions of mechanistic psychology identifies: materialism, objectivity, positivism, explicitness, causality, historicity, statistical reality, sampling validity, and independence of parts. Seven contrasting qualities characterize a more humanistic perspective: unsophisticated description, phenomenological significance, personally meaningful, pertinent to the subjective, experientially supported, open-ended conclusions, and value-sensitive. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Childress, B. Rev. of Manhood at Harvard: William James and others. *Library Journal* 121.16 (1996): 102-102.

Coon, Deborah J. ""One Moment in the World's Salvation": Anarchism and the Radicalization of William James." *Journal of American History* 83.1 (1996): 70-99.

In the first part of the twentieth century, as he confronted the realities of American life, William James became aware of the social and political power of philosophy and sought to create a philosophy "that would take a stand against imperializing tendencies wherever it found them." James's belief in the individual as the "truest" unit in society and his declared anarchism combine to render him a "late nineteenth-century communitarian anarchist." This portrait of James runs counter to that of the disconnected philosopher whose pragmatism has come to be associated with opportunism and unprincipled expediency.

Cruz Hernandez, Juan Jose. "The Genteel Tradition in American Philosophy as a Valedictory Indictment of the United States." *Miscelknea: a journal of English and American Studies* 17 (1996): 71-90.

Curry, Lewis A. "The Impact of William James: A Thought Process for Recognizing Truth in an Unprecedented Future." *Journal of Thought* (1996): 31(34) 39-16.

Damasio Abib, Jose Antonio. "Revolucoes Psicologicas: Urn Retorno a Wilhelm Wundt, William James E Outros Classicos." *Cadernos de Historia e Filosofia da Ciencia* (1996): 6(1) 107-143.

> Wilhelm Wundt (1832-1920) and William James (1842-1910) founded scientific psychology as a single discipline, in other words, psychology is at once philosophy and natural and human science. There followed revolutions in psychology which broke down the unity of the discipline: psychology became either a natural science, wholly independent of philosophy, or a human science. This led to an unforeseen problem. How should these new traditions deal with what was left behind: philosophy, science and humanity? We suggest that an examination of the writings of Wundt and James may help dissolve this problem and that the study of the history of psychology is useful for making clear the nature of psychology.

Epoian, T. "William James and George Santayana - Two Visions of Philosophy." *Russian Studies in Philosophy 34.4* (1996): 66-75.

> The interaction between James and Santayana while the two were at Harvard helped to shape each man's philosophy, though not necessarily into similar forms. More importantly, each man was able to come to an "understanding of the role and place of philosophy in culture in general and in the life of the individual in particular."

Esteve, M. "William James's onto-Physiology of Limits." *Genre-Forms of Discourse and Culture* 29.3 (1996): 341-357.

> James's philosophy was concerned with locating the limits of consciousness for human beings. His theories were markedly different from those of his contemporaries. Because he did not subscribe to a "narrative of progress" as many of his colleagues did, James points out the ways in which "discursive practices work against their own designs."

Follini, Tamara. "Pandora's Box: The Family Correspondence in Notes of a Son and Brother." *Cambridge Quarterly* 25.1 (1996): 26-40.

Fuller, R. C. "The 'Will to Believe' ; William James and 100 Years of Analysis of the Nature and Significance of Religious Belief: A Centennial Reflection." *Journal of the American Academy of Religion* 64.3 (1996): 633-650.

> James's *Will to Believe* was an important work because it revealed a new mode of fideism for twentieth century intellectuals. Though not without its flaws as either a religious or philosophical work, it does free religious faith from the confinement of rationalistic belief or acceptance of miraculous revelation.

Gale, R. "William James's Quest to Have It All." *Transactions of the Charles S Peirce Society* 32.4 (1996): 568-596.

> Details a search within James's work for an all-encompassing philosophy that can reconcile the empirical, mystical and melioristic strains in James's writing. Suggests that James's "perceptual model" of mystical experiences as cognitive is flawed because the truth tests for such experiences are radically different from truth tests for sensory experiences, which are most certainly cognitive. However, Gale asserts that since "there is no incompatibility between the reality claims based on" mystical and sensory experiences, these types of experience can be linked.

Gale, R. M. Rev. of The correspondence of William James, Vol 4, 1856-1877. *Transactions of the Charles SPeirce Society 32.4* (1996): 727-730.

> A wholly positive review of *The Correspondence of William James, Vol 4.* Gale praises the editors and remarks on the letters themselves, which reveal a blossoming intellect, robust sexuality and social pragmatism.

Goodman, W. H. Rev. of Freud, Jung, and Hall the king-maker. The historic expedition to America (1909) with G. Stanley Hall as host and William James as guest. *Psychoanalytic Quarterly* 65.3 (1996): 640-644.

Hall, J. A. Rev. of William James on consciousness beyond the margin. *Journal of Parapsychology* 60.4 (1996): 361-362.

Hansen, O. Rev. of Science and religion in the era of William James, vol 1, Eclipse of certainty, 1820-1880. *Journal of American History* 83.2 (1996): 611-612.

Hassan, Ihab. "Negative Capability Reclaimed: Literature and Philosophy "Contra" Politics." *Philosophy and Literature* (1996): 20(22) 305-324.

> Stated baldly, the essay argues that the prevalence of politics and the obsession with power skew language, thought, and values in the U. Thus the ancient quarrel between poetry and philosophy, between Homer and Plato now cedes the field to a nastier agon between "both" and politics. The essay touches on texts by diverse writers, including Foucault, D.H. Lawrence, Nietzsche, Emerson, William James, Sontag, and Heaney to reclaim a concept of "negative capability" (Keats), at once spiritual and pragmatic.

Henley, T. B. Rev. of Reinterpreting the legacy of William James. *Philosophical Psychology 9.2* (1996): 292-295.

Holm, Randall. "Varieties of Pentecostal Experience : Pragmatism and the Doctrinal Development of Pentecostalism." *Eastern Journal of Practical Theology* 10.Fall 1996 (1996): 31-48.

Horn, Jason G. "Figuring Freedom as Religious Experience: Mark Twain, William James, and No. 44, the Mysterious Stranger." *Arizona Quarterly* 52.1 (1996): 95-123.

> Examines the thought of Mark Twain and William James on the subject of extrarational mental powers and "other worlds" of consciousness between 1884 and 1900, including the two men's correspondence about the issue. Both Twain's and James's interest in extraordinary mental powers expressed the antimodernism characteristic of the period 1880-1920, and Twain's ideas about extrasensory perception are contained in his vision of mental freedom pictured in No. 44, The Mysterious Stranger (1916).

Kloppenberg, James T. "Pragmatism: An Old Name for Some New Ways of Thinking?" *Journal of American History* 83.1 (1996): 100-138.

> In 1980, David Hollinger declared that pragmatism had mostly vanished from American historiography. Today pragmatism is referenced in a wide variety of scholarship and has again assumed a significant position in historical analysis. However, significant distinctions exist between the contemporary pragmatism of such intellectuals as Richard Rorty and Stanley Fish and the pragmatism described by William James in 1907 and modified by such scholars as John Dewey. First, contemporary pragmatists are uneasy with the earlier emphasis on experience. Second, early pragmatists viewed their philosophy as having political and social consequences, whereas some contemporary postmodern thinkers simply see pragmatism as a tool for analysis. Finally, the current debate about pragmatism has profound implications for historians because it "ties directly to the legitimacy of our practice in studying the past" and its significance for examining the present.

Lang, Berel. "The Ethics of Philosophical Discourse." *Iyyun* (1996): 45 85-101.

> The claim is made here that philosophical writing--of course including writing on ethics--has itself ethical presuppositions or commitments. These emerge from the application of standard literary categories; e.g., the status of the implied reader' or the author's point of view' and then in the relation between them on the basis of which writing can be judged as an action. Thus the ethical relation between author and reader differs significantly in passages quoted from William James, on the one hand and A J Ayer on the other. A typology

of discourse based on such ethical parameters is then proposed; the attempt is also made to correlate that typology with the ethical positions "asserted" by the authors.

Lindberg, Kathryne V., and Joseph G. Kronick. "America's Modernisms: Revaluing the Canon: Essays in Honor of Joseph N. Riddel." *Baton Rouge* 240.Horizons in theory and American culture (1996).

Mauro, Jason Isaac. "Frost and James: 'the Gaps I Mean'." *South Carolina Review 28.2* (1996): 110-131.

Natsoulas, Thomas. "Freud and Consciousness: Ix. James, Freud, and the Theory of Consciousness." *Psychoanalysis and Contemporary Thought* 19.3 (1996): 461-494.

Examines how W. James and S. Freud assigned crucial systematic importance to consciousness, discussing the topic in a way not common among present-day psychologists. It is suggested that what James and Freud had to say is highly relevant to many issues naturally arising as psychologists again begin work on the theory of consciousness. Therefore, despite psychology's longstanding bias against consciousness, psychologists considering the topic need not start from scratch or from a perspective external to the field of science. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

"The Sciousness Hypothesis: I." *Journal of Mind and Behavior* 17.1 (1996): 45-65.

James was intrigued by the Consciousness Hypothesis and formulated a description of consciousness indicating "that awareness of a mental-occurrence instance" is always outside of the instance itself. However, in The Principles, James does not fully endorse the Consciousness Hypothesis.

---. "The Consciousness Hypothesis: Ii." *Journal of Mind and Behavior* 17.2 (1996): 185-205.

"The Stream of Consciousness: Xi. A Critique of James's Appendage Theory of Consciousness (Second Part)." *Imagination, Cognition and Personality* 16.1 (1996): 63-82.

For James, the "total brain process" creates a mental-occurrence instance, and the same process produces the piece of a stream of consciousness that provides awareness of the first occurrence.

"The Stream of Consciousness: Xii. Consciousness and Self-Awareness." *Imagination, Cognition and Personality* 16.2 (1996): 161-180.

James believed that all components of the stream of consciousness included self-awareness (including body awareness). The continuity of bodily feelings across time is a unifying factor for the stream of consciousness.

Nicolas, S. Rev. of Reinterpreting the legacy of William James. *Annee Psychologique* 96.1 *(1996):* 150-150.

Okun, Peter. "The Ethnography of Manners: Hawthorne, James, Wharton." *College Literature 23.3* (1996): *203-204.*

Putnam, Hilary, and Ruth Anna Putnam. "What the Spilled Beans Can Spell: The Difficult and Deep Realism of William James." *Times Literary Supplement (TLS) London England. 1996 June 21; 4864: 14 15 (1996).*

Reek, A. J. Rev. of William James and the reinstatement of the vague. *International Studies in Philosophy* 28.4 (1996): 117-118.

Reed, E. S. Rev. of William James on consciousness beyond the margin. *Tls-the Times Literary Supplement.4888* (1996): *6-7.*

Rorty, Richard J. "Religious Faith, Intellectual Responsibility, and Romance." *American Journal of Theology and Philosophy* 17.My 1996 *(1996):* 121-140.

Schrager, Cynthia D. "Both Sides of the Veil: Race, Science, and Mysticism in W. E. B. Du Bois." *American Quarterly 48.4 (1996):* 551-586.

> James characterized the dispute between science and religion in nineteenth-century Western culture as a split between the "scientific-academic" and the "feminine-mystical" minds. James's involvement with the Society for Psychical Research furthered his involvement in the debate between science and religion. The disparate views of Booker T. Washington and W.E.B. Du Bois cooincide with the split between science and religion. Du Bois's "The Souls of Black Folk" argues against a scientific hegemony while embracing mysticism, while Washington argues for the material and industrial advancement of African Americans.

Silver, Ann Louise S. "William James and Gertrude Stein: Psychology Affecting Literature." *Journal of the American Academy of Psychoanalysis 24.2* (1996): 321-339.

> Discusses the influence of G. Stein's work on the author and the personal and theoretical impact of James and his student, L. Solomons, on Stein. The author speculates on Stein's psychodynamics, using an outline for an imagined novel in which she treats Stein in analytically oriented therapy. (PsycINFO Database Record (c) *2002* APA, all rights reserved)

Snarey, J., and E. C. Nocks. Rev. of The struggle for life; A companion to William James's the varieties of religious experience. *Journal for the Scientific Study of Religion 35.3* (1996): 331-332.

Weiss, Allen S. "Stein's Stein: A Tale from the Aphoristic Theatre." *TDR: The Drama Review: A Journal of Performance Studies (TDRev) New York, NY. 1996 Fall; 40(3): 23 24* (1996).

Wilson, D. J. Rev. of Science and religion in the era of William James, vol 1, Eclipse of certainty, 1820-1880. *American Historical Review 101.5 (1996):* 1631-1632.

1997
Books

Alkana, Joseph. *The Social Self Hawthorne, Howells, William James, and Nineteenth-Century Psychology.* Lexington, Kentucky: U Kentucky P, 1997.

Barnard, G. William. *Exploring Unseen Worlds: William James and the Philosophy of Mysticism.* Albany, New York: SUNY P, 1997.

> "Exploring Unseen Worlds" is a critically sophisticated, yet gripping immersion into the inner worlds of one of America's foremost thinkers. It demonstrates convincingly the extent to which James's psychological and philosophical perspectives continue to be a rich resource for those specifically interested in the study of mysticism. The book focuses on James's enduring fascination with mysticism and not only unearths James's lesser-known works on mysticism, but also probes into the tacit mystical dimensions of James's personal life and uncovers the mystical implications of his decades-long interest in psychical research.(publisher)

Bauerlein, Mark. *The Pragmatic Mind. Explorations in the Psychology of Belief.* Durham, NC: Duke UP, 1997.

O'Connell, Robert J. *William James on the Courage to Believe.* New York: Fordham UP, 1997.

> O'Connell contributes a fresh interpretation of James's argument. "William James on the Courage to Believe" contends that "The Will to Believe" should be viewed against James 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. This eloquently written study provides a view of James's philosophy as not being limited to epistemological categories, but rather one that is in line with a Western philosophical tradition which wishes to transcend them. For this second edition, Father O'Connell has added extensively

to sharpen his arguments: that James's "deontological streak" saves him from "wishful thinking" and weaves together the attitudes of right, readiness, willingness, and will to believe, and that "willing faith" lends "the facts" their aura of believability.(publisher, edited)

Rae, Patricia. *The Practical Muse: Pragmatist Poetics in Hulme, Pound, and Stevens.* Lewisburg, PA: Bucknell UP, 1997.

Reed, Edward *S. From Soul to Mind: The Emergence of Psychology from Erasmus Darwin to William James.* 1997.

(From the jacket) Early in the 19th century, psychology was considered a science of the soul; by the end of the century, it had become a science of the mind. This account of psychology's formative years relates the attempts of 19th century thinkers and practitioners--including philosophers, theologians, medical workers, mesmerists, and even poets--to make psychology into a science. The author situates psychological developments within the social, religious, and literary context of the times, taking into account the effects of such significant historical changes as rising nationalism, industrialization, urbanization, and changes in communication. /// Countering the widespread belief that psychology is the offspring of philosophy, Reed contends that modem philosophy arose when academic philosophers sought to distinguish themselves from psychologists. He places the histories of philosophy and psychology within a broad intellectual and social framework that offers a fresh perspective on the roots of the new psychology. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Skrupskelis, Ignas K., Elizabeth M. Berkeley, and John J. McDermott. *William and Henry James: Selected Letters.* Charlottesville: U Virgina P, 1997.

Skrupskelis, Ignas K., et al. *The Correspondence of William James, V: 1878-1884, Vi: 1885-1889.* 1997.

Articles in Books

Allan, George. "Modernism, Postmodernism, and the Pragmatic Recovery of an Educational Canon." In *The Recovery of Philosophy in America: Essays in Honor of John Edwin Smith, Kasulis, Thomas P (Ed).* Albany, New York: SUNY P, 1997.
Advocates (modernists) of canonical education insist learning certain ideas/texts is essential for society to perpetuate its fundamental hierarchy of values. Critics (postmodernists) reject all canons, arguing no values are fundamental and hierarchies stultifying. The pragmatic ontology of William James reconciles ("marries") these contrasting temperaments. Canons are framing devices (Goffman) crucial for orienting members of society to its fundamental beliefs/values. But no particular frame is essential, none transcendent. New beliefs/values need constantly to arise as creative responses to changing experiences. These responses stand outside the canon as threatening alternatives, but their function is to transform not to destroy the value hierarchies.

Bird, Graham. "Moral Philosophy and the Development of Morality." In *The Cambridge Companion to William James.* Ed. Ruth Anna Putnam. Cambridge: Cambridge UP, 1997. 260-281.

Carlson, Thomas. "James and the Kantian Tradition." In *The Cambridge Companion to William James.* Ed. Ruth Anna Putnam. Cambridge: Cambridge UP, 1997. 363-383.

Conant, James. "The James/Royce Dispute and the Development of James's "Solution"." In *The Cambridge Companion to William James.* Ed. Ruth Anna Putnam. Cambridge: Cambridge UP, 1997. 186-213.

Cormier, Harvey J. "Pragmatism, Politics and the Corridor." In *The Cambridge Companion to William James.* Ed. Ruth Anna Putnam. Cambridge: Cambridge UP, 1997. 343-362.

Earle, William James. "Ducks and Rabbits: Visuality in Wittgenstein." In *Sites of Vision, Levin, David Michael (Ed).* Cambridge: MIT P, 1997.

Feldman, Jessica R. ""a Shelter of the Mind": Henry, William and the Domestic Scene." In *The Cambridge Companion to William James.* Ed. Ruth Anna Putnam. Cambridge: Cambridge UP, 1997. 300-321.

Flanagan, Owen. "Consciousness as a Pragmatist Views It." In *The Cambridge Companion to William James.* Ed. Ruth Anna Putnam. Cambridge: Cambridge UP, 1997. 25-48.

> James's attempts to understand consciousness give excellent examples of the "pragmatic method at work." Because James was a pluralist and a pragmatist, he held numerous points of view to serve a variety of purposes. To understand James's theory of consciousness when his work evidences numerous contradictions, we must examine the point of view from which James was writing or speaking.

Gale, Richard M. "John Dewey's Naturalization of William James." In *The Cambridge Companion to William James.* Ed. Ruth Anna Putnam. Cambridge: Cambridge UP, 1997. 49-68.

> Dewey attempted to promote the philosophies of his mentor, William James, during the early part of the twentieth century. A part of this attempted lionization, however, was Dewey's conflation of James's thought with his own. The result was a "naturalization" of William James that reveals more about Dewey than about James himself.

Haack, Susan. "The Ethics of Belief Reconsidered." In *The Philosophy of Roderick M. Chisholm, Hahn, Lewis E.* Chicago: Open Court, 1997.

> What is the relation of epistemic to ethical appraisal? Is the former a special case of the latter, as Chisholm maintains, or distinct but analogous, as Firth held? Is it always wrong to believe on insufficient evidence, as W.K. Clifford insisted, or do we have the right to believe in the absence of sufficient evidence, as William James replied? Both Chisholm and Firth are mistaken: in some, but not in all cases of unjustified believing, the subject is morally as well as epistemically at fault. Both Clifford and James are mistaken: James's position is too permissive epistemically, Clifford's too demanding morally.

Hollinger, David A. "James, Clifford, and the Scientific Consciousness." In *The Cambridge Companion to William James.* Ed. Ruth Anna Putnam. Cambridge: Cambridge UP, 1997. 69-83.

> W.K. Clifford, who is the butt of much criticism in James's "The Will to Believe," was not portrayed fairly by James and his work has not been scrutinized by more recent scholars who dismiss him because James did. In reality, James and Clifford shared "important intellectual ground." Additionally, James's doctrine of belief is better expressed in *Pragmatism* than in "The Will to Believe."

Hookway, Christopher. "Logical Principles and Philosophical Attitudes: Peirce's Response to James's Pragmatism." In *The Cambridge Companion to William James.* Ed. Ruth Anna Putnam. Cambridge: Cambridge UP, 1997. 145-165.

Lambert, David C. "Interpreting the Uerse after a Social Analogy: Intimacy, Panpsychism, and a Finite God in a Pluralistic Uerse." In *The Cambridge Companion to William James.* Ed. Ruth Anna Putnam. Cambridge: Cambridge UP, 1997. 237-259.

Myers, Gerald E. "Pragmatism and Introspective Psychology." In *The Cambridge Companion to William James.* Ed. Ruth Anna Putnam. Cambridge: Cambridge UP, 1997. 11-24.

> Introspective psychology is no longer the important study it once was. James was a pioneer in introspective psychology and was willing to accept its non-rationalistic approach because, as a pragmatist, he believed that valuable information could be gained from introspection. Researchers and thinkers in a postmodern world would do well to acknowledge the possible contributions - and even the necessity - of introspection.

Niebuhr, Richard R. "William James on Religious Experience." In *The Cambridge Companion to William James.*

Ed. Ruth Anna Putnam. Cambridge: Cambridge UP, 1997. 214-236.

Posnock, Ross. "The Influence of William James on American Culture." In *The Cambridge Companion to William James.* Ed. Ruth Anna Putnam. Cambridge: Cambridge UP, 1997. 322-342.

Proudfoot, Wayne. "Religion and Inquiry in William James." In *Pragmatism, Neo Pragmatism, and Religion, Hardwick, Charley D (Ed).* New York: Lang, 1997.

Putnam, Hilary. "James's Theory of Truth." In *The Cambridge Companion to William James.* Ed. Ruth Anna Putnam. Cambridge: Cambridge UP, 1997. 166-185.

Putnam, Ruth Anna. "Some of Life's Ideals." In *The Cambridge Companion to William James.* Ed. Ruth Anna Putnam. Cambridge: Cambridge UP, 1997. 282-299.

Rorty, Richard. "Religious Faith, Intellectual Responsibility, and Romance." In *The Cambridge Companion to William James.* Ed. Ruth Anna Putnam. Cambridge: Cambridge UP, 1997. 84-102.

Sprigge, T.L.S. "James, Aboutness and His British Critics." In *The Cambridge Companion to William James.* Ed. Ruth Anna Putnam. Cambridge: Cambridge UP, 1997. 125-144.

Wilshire, Bruce. "The Breathtaking Intimacy of the Material World: William James's Last Thoughts." In *The Cambridge Companion to William James.* Ed. Ruth Anna Putnam. Cambridge: Cambridge UP, 1997. 103-124.

Articles

Rev. of William James and Henry James: Selected letters. *Virginia Quarterly Review* 73.4 (1997): *124-&.*

Brief mention and description of William and Henry James's letters.

Albrecht, James M. "'the Sun Were Insipid, If the Uerse Were Not Opaque': The Ethics of Action, Power, and Belief in Emerson, Nietzsche, and James." *ESQ: A Journal of the American Renaissance (ESQ) Pullman, WA. 1997; 43(1 4 (166 169)): 113 58* (1997).

Bacrac, N. Rev. of William James and Herbert Spencer. *Tls-the Times Literary Supplement.4893* (1997): *15-15.*

Barbalet, J. M. "The Jamesian Theory of Action." *Sociological review* 45.1 *(1997): 102-121.*

William James's theory of action "challenges and provides an alternative to accounts of action which emphasize cognition and norms." James's theory of action, examined from a sociological viewpoint, critiques theories rooted in symbolic interactionism as well as Parson's theory.

Barresi, John, and Tim J. Juckes. "Personology and the Narrative Interpretation of Lives." *Journal of Personality 65.3* (1997): *693-719.*

The study of lives often takes on a narrative quality because lives themselves usually have that structure. The case studies James utilized in his studies of personality demonstrates his "use of narrative methodology."

Bederman, G. Rev. of Manhood at Harvard: William James and others. *Journal of American History* 84.2 (1997): *680-681.*

Bove, Paul. "Policing Thought: On Learning How to Read Henry Adams." *Critical Inquiry (Critl) Chicago, IL. 1997 Summer; 23(4): 939 46* (1997).

Boyles, Mary. "Mark Twain and William James: Crafting a Free Self." *Christianity and Literature 46.3* (1997):

414-416.

Brennan, F., and N. Griffin. "Russell's Marginalia in His Copy of William James's 'Principles of Psychology'." *Russell-the Journal of the Bertrand Russell Archives* 17.2 (1997): 123-170.

A record of Bertrand Russell's marginalia in his copy of William James's Principles of Psychology. The marginal comments are focused on: "James's treatment of spatial relations, and ...the three-dimensionality and measurability of space."

Brown, H. Rev. of Heaven's champion: William James's philosophy of religion. *Transactions of the Charles S Peirce Society* 33.4 (1997): 1045-1050.

---. "The Inadequacy of Wishful Thinking Charges against William James' the 'Will to Believe'." *Transactions of the Charles S Peirce Society 33.2* (1997): 488-519.

Documents the repeated charge of wishful thinking against James's *The Will to Believe.* Suggests that critics, not James, effected the "isolation of subjective influences" that engendered charges of wishful thinking. James's philosophy admitted the plurality of influences that surround and affect subjective states, thus, wishful thinking was never the object of *The Will to Believe.*

Brown, Hunter. "The Retrieval of "Liveness" in William James's Will to Believe." *International Journal for Philosophy of Religion 42.0* 1997 (1997): 97-118.

Brown, H. "The Retrieval of'Liveness' in William James Will to Believe." *International Journal forPhilosophy of Religion* 42.2 (1997): 97-118.

In *The Will to Believe,* James was more concerned with the prospect of abandoning held beliefs than with adopting beliefs based on "wishful thinking." An "intellectually responsible" theistic worldview - one in which the religious tendings of the intuition are reconciled with the realities of the world and the limits of the intellect - is what James attempts to legitimate. Beliefs that are or would be impossible to hold are not those that James sanctions; instead, he draws attention to the "liveness" of intuitive beliefs. Additionally, James is careful to focus on the multiplicity of influences that contribute to a "live" belief and the fact that abandoning such a belief would be a denial of more than the belief itself.

Capps, Donald. "James's "Transfigured Nature" : Where Art and Religion Converge." *Journal of Religion and Health* 36.Sum 1997 (1997): 109-126.

---. "The Letting Loose of Hope : Where Psychology of Religion and Pastoral Care Converge." *Journal of Pastoral Care* 51.Sum 1997 (1997): 139-149.

Carnes, M. C. Rev. of Manhood at Harvard: William James and others. *Reviews in American History 25.4* (1997): 594-599.

Conn, Walter E. "Understanding the Self in Self-Transcendence." *Pastoral Psychology 46.S* 1997 (1997): 3-17.

Cormier, H. "Jamesian Pragmatism and Jamesian Realism." *Henry James Review* 18.3 (1997): 288-296.

William James's pragamatism is related to Henry James's realism in terms of identity. William James's philosophy is concerned with the world as we receive it, and his conception of the self includes that world because each individual is subject to numerous extrapersonal influences. As Henry James explains in the preface to *The American,* he is concerned with portraying individuals in contact with external reality. When Henry James is successful in this endeavor, he demonstrates a philosophy akin to pragmatism.

Cracroft, Richard H. "Mark Twain and William James: Crafting a Free Self." *Weber Studies: an interdisciplinary humanities journal* 14.3 (1997): 136-137.

Croce, P. J. Rev. of William James on Consciousness Beyond the Margin. *American Historical Review* 102.4 (1997): 1127-1128.

Croce, Paul Jerome. "Between Spiritualism and Science : William James on Religion and Human Nature." *Zeitschrift fur Neuere Theologiegeschichte.2* (1997): 197-220.

DeAngelis, William James. "Ludwig Wittgenstein--a Religious Point of View? Thoughts on Norman Malcolm's Last Philosophical Project." *Dialogue* (1997): 36(34) 819-842.

Dowling, L. Rev. of Manhood at Harvard: William James and others. *Nineteenth-Century Literature* 52.1 (1997): 121-125.

Dowling, Linda. Rev. of Manhood at Harvard: William James and others. *Nineteenth Century Literature* 52.1 (1997): 121-125.

Gale, Richard M. "From the Specious to the Suspicious Present: The Jack Homer Phenomenology of William James." *Journal of Speculative Philosophy* (1997): 11(13) 163-189.

> An attempt is made to neutralize a seeming clash between two accounts that James gives in "The Principles of Psychology" of our experience of temporal passage. According to the specious present account each pulse of perceptual experience has a content that comprises a succession of discrete, numerically distinct events. But according to the stream of thought account these successive events get liquefied so that they melt and fuse together, which denies their discreteness. It is argued that each account, in spite of being advertised as a phenomenological account, really is a disguised transcendental deduction, the specious present account showing how it is possible for us to have a concept of temporal succession and the stream of thought account showing how it is possible for there to be direct relations between individuals.

Gale, R. M. "William James's Semantics of "Truth"." *Transactions of the Charles S Peirce Society* 33.4 (1997): 863-898.

> Explores the theory of truth entailed in Jamesian pragmatic theory of meaning. James denies that truth-conditions for beliefs and sentences are entailed in a theory of meaning and suggests that a theory of meaning supplies the "conditions under which belief is epistemically warranted" (895). This epistemic warrant is enough to make a belief true for a subject.

Gale, R. M. "William James's Theory of Freedom." *Modern Schoolman* 74.3 (1997): 227-247.

> James's theory of freedom was rooted in his belief in his own free will. However, empiricism does not offer the tools required to determine whether or not we actually have free will. Therefore, James would have been lead to his will-to-believe doctrine because of the advantages such a doctrine held for him.

Gelpi, D. L. Rev. of Exploring unseen worlds: William James and the philosophy of mysticism. *Theological Studies* 58.4 (1997): 737-740.

Glass, L. Rev. of The social self: Hawthorne, Howells, William James, and nineteenth-century psychology. *American Literature* 69.4 (1997): 853-854.

Glass, Loren. "Giving Thought to the Audience: A Response to Paul Bove." *Critical Inquiry Chicago, IL. 1997 Summer; 23(4): 933 38* (1997).

---. "The Social Self: Hawthorne, Howells, William James, and Nineteenth-Century Psychology." *American Literature: a journal of literary history, criticism, and bibliography* 69.4 (1997): 853-854.

Goodman, Russell B. "Moral Perfectionism and Democracy: Emerson, Nietzsche, Cavell." *ESQ: A Journal of the American Renaissance (ESQ) Pullman, WA. 1997; 43(1 4 (166 169)): 159 80* (1997).

Grabo, Norman S. "Mark Twain and William James: Crafting a Free Self." *English Language Notes* 34.4 (1997): 81-83.

Hein, David. "Christianity and Traditional Lakota/Dakota Spirituality: A Jamesian Interpretation." *McNeese Review (McNR) Lake Charles, LA. 1997; 35: 128 38* (1997).

Herzog, Maximilian. "William James Und Die Wurzburger." *Brentano Studien* (1997): 7 183-195.

> Es gibt bislang keine systematische Untersuchung uber die gegenseitige Beeinflussung von William James und den Wurzburger Denkpsychologen unter Oswald Kulpe. Dabei lasst sich belegen, dass einerseits James Kulpe schon in der Zeit der Publikation der "Principles of Psychology" von 1890 gelesen hat und umgekehrt Kulpe an mehreren prominenten Stellen auf den Amerikaner verweist. Als Grund fur diese rezeptionsgeschichtliche Lucke werden die Praponderanz von Wilhelm Wundt in der Psychologie und von Edmund Husserl in der Phanomenologie genannt. Der Vortrag will zeigen, dass William James inhaltlich zwei zentrale Positionen der Wurzburger vorbereitet hat.

Hildebrandt, M. "Introduction to William James." *Politische Vierte jahresschrift* 38.4 (1997): 867-868.

Hocks, Richard A. "Recollecting and Reexamining William and Henry." *Henry James Review (HJR)* 18.3 (1997): 280-287.

> Both a review of literature exploring the philosophical relationship between William and Henry James, and an examination of the problem of identity in Henry and William James's writings. Henry attempts to reconcile the forces of the outside world upon identity with the personal autonomy any individual possesses. In this attempt, he does not wholly affirm or deny a single concept of identity-making, but suggests that external forces will force the individual to adopt "the strenuous mood" William describes in "The Moral Philosopher and the Moral Life."

Hoganson, K. Rev. of Manhood at Harvard - William James and others. *Tls-the Times Literary Supplement.4930* (1997): 28-28.

Kenny, G. Rev. of William James remembered. *International Journal of Philosophical Studies 5.2* (1997): 343-345.

> A positive review of the compilation, *William James Remembered.* Especially noteworthy are the headnotes for each section and the "Jamesian" organization of the book.

Landy, Frank J. "Witmer, James, and Muensterberg." *American Psychologist* 52.3 (1997): 275.

> James allowed Lightner Witmer to speak at Harvard U in the early 20th century despite the fact that the latter made disparaging comments concerning the former.

Lapoujade, D. "William James: Pragmatism and the Liberation of Movement." *Revue Philosophique De La France Et De L Etranger* 122.3 (1997): 305-313.

Levin, Jonathan, and Sheldon M. Novick. "Realism and Imagination in the Thought of Henry and William James: A Conversation." *Henry James Review (HJR)* 18.3 (1997): 297-307.

> A discussion of Kant's influence on both William and Henry James, channeled through the perspective that William and Henry shared a perspective that could be characterized as literary realism.

Levin, J., and S. M. Novick. "Realism and Imagination in the Thought of Henry and William James: A Conversation (Henry James)." *Henry James Review* 18.3 (1997): 297-307.

Levine, George. "The Narrative of Scientific Epistemology." *Narrative* 5.3 (1997): 227-251.

Lieberman, E. J. Rev. of From soul to mind: The emergence of psychology, from Erasmus Darwin to William James - Reed,ES. *Library Journal* 122.10 (1997): 119-119.

Livingston, James. "Hamlet, James, and the Woman Question." *Raritan* 17.2 (1997): 49-72.

> William James understood that Shakespeare's Hamlet was constantly revising his assessment of his situation as new truths were revealed to him. James applied Hamlet's pragmatism in finding solutions to the crises of his own life during 1868-72, particularly solutions to problems related to male-female relationships.

Ludwig, W. Rev. of Heaven's champion: William James's philosophy of religion. *Review of Metaphysics* 51.2 (1997): 451-453.

Lutz, T. Rev. of Manhood at Harvard - William James and others. *New York Times Book Review* (1997): 16-17.

McReynolds, Paul. "Note on Witmer, Viteles, James, and Muensterberg." *American Psychologist 52.3* (1997): *275-276.*

> Witmer criticized James because of the latter's interest in and research on spiritualism and other "non-scientific" topics.

Menand, L. "The Return of Pragmatism - William James's Exhilarating Movement to Sweep Aside All Philosophies Is Making a Surprising Comeback a Century Later." *American Heritage 48.6* (1997): 48-+.

Moseley, J. G. Rev. of Science and religion in the era of William James, vol 1, eclipse of certainty. *Church History 66.3* (1997): *632-633.*

Natsoulas, Thomas. "The Stream of Consciousness: Xiii: Bodily Self-Awareness and Aron Gurwitsch's Margin." *Imagination, Cognition and Personality* 16.3 (1997): 281-300.

> Aron Gurwitch, a phenomenologist, imagines the durational components of the stream of consciousness as "very complex structures of awareness." Within these structures, bodily feelings can often reside on the "margin" of consciousness, rather than in the forefront. This is markedly different from James's theory, which asserts the centrality of bodily feeling to each experience.

---. "The Stream of Consciousness: Xiv. Two Contrasting Accounts of Pervasive Bodily Self-Awareness." *Imagination, Cognition and Personality* 17.1 *(1997):* 45-64.

> James's belief in the centrality of bodily feeling is an important component of his understanding of personal identity. The unity of past and present "pulses of consciousness" - which comprises personal identity - is evident in the "warmth and intimacy" of one's feelings.

---. "The Stream of Consciousness: Xvi. James in Recent Context (1986-1991)." *Imagination, Cognition and Personality 17.3 (1997): 229-247.*

> Articles published between 1986 and 1991 in Imagination, Cognition and Personality reveal compelling ideas in several major areas: "a) the kinds of mental occurrence, b) present day incompatibilities of James's thought c) purported Jamesian inadequacies, d) the use of symbols to evoke belief, e) watching one's stream

of consciousness flow by, f) Walt Whitman's mystical experiences, and g) whether inner awareness requires an appropriation of the respective mental-occurrence instances to oneself."

---. "The Stream of Consciousness: Xvii. James in Recent Context (1991-1996)." *Imagination, Cognition and Personality* 17.4 (1997): 345-364.

> Articles published between *1991* and *1996* in Imagination, Cognition and Personality reveal compelling ideas in several major areas: "1) two kinds of self-awareness, *2)* consciousness as impulsive in its very nature *3)* how the self is comprised, 4) the scope of psychology, *5)* possible selves."

Oppenheim, Frank M. "The Peirce-Royce Relationship, Part 1." *Journal of Speculative Philosophy (1997):* 11(14) *256-279.*

> Part I of this two-part article sketches a brief history of the highpoints, sensitivities, and mutual influences that comprise the bipolar relationship between C. S. Peirce and Josiah Royce. By clarifying the significant differences and striking similarities of these two thinkers, Part I provides background for Part II's investigation why Peirce regarded Royce's pragmatism as nearest to his own version of pragmaticism. This will lead in Part II both to an evidence-supported characterization of the Peirce-Royce pragmatism as "prophetic" in contrast to the naturalistic pragmatisms of William James and John Dewey and to signs of the contemporary relevance of this Peirce-Royce relationship.

Paine, C. Rev. of Manhood at Harvard: William James and others. *American Literature 69.2* (1997): 422-423.

Paine, Charles. Rev. of Manhood at Harvard: William James and others. *American Literature: a journal of literary history, criticism, and bibliography 69.2* (1997): 422-423.

Person, Leland S. "The Social Self: Hawthorne, Howells, William James, and Nineteenth-Century Psychology." *South Atlantic Review: the publication of the South Atlantic Modern Language Association* 62.4 (1997): 94-96.

Rhoads, Susan E., and Randall D. Wight. "Of Theater, Pedagogy, and the History of Psychology: An Exploration." *Teaching of Psychology, v24 n l p36-38 1997 24.1* (1997).

> Presents a student response to an undergraduate psychology assignment where students constructed a dialog from the discipline's history. The playlet consists of two actors in the roles of William James and Hugo Muensterberg. While they expound on their contradictory positions, two actors standing behind them examine the subtext.

Schlecht, Ludwig F. "Re-Reading "the Will to Believe" : [J Hick on W James]." *Religious Studies* 33.Je 1997 (1997): 217-225.

> The Will to Believe" does not provide a license for "wishful thinking" in terms of religion. However, James's primary concern in "The Will to Believe" is not the existence of a theistic God, but the question of possible fulfillment in this Universe. If this is the question toward which belief is directed, then James's essay is indeed "cogent and convincing."

Shapiro, Yanina. "Consciousness According to James: Forgetting, Disregarding and Other Selective Activities of Bodies-and-Brains." *Theory and Psychology 7.4* (1997): 457-481.

> Searle's "The Mystery of Consciousness," along with James's theory of consciousness as developed in The Principles, helps to emphasize the importance of "mind" in the contemporary debate on consciousness. Mind includes both unconscious actions as well as consciousness, which can be divided into "reproductive" and "productive" consciousness.

Simon, L. Rev. of William James on consciousness beyond the margin. *Isis* 88.2 (1997): 350-350.

---. Rev. of Manhood at Harvard: William James and others. *New England Quarterly-a Historical Review of New England Life and Letters* 70.2 (1997): 336-337.

Skrupskelis, Ignas K., and Elizabeth M. Berkeley. "The Correspondence of William James: Vol. 5, 1878-1884." *Charlottesville* 677 (1997): 677.

Stapleton, M. L. "Mark Twain and William James: Crafting a Free Self." *Rocky Mountain Review of Language and Literature* 51.2 (1997): 53-54.

Taylor, Eugene. "The Interior Landscape: George Imes and William James on Art from a Swedenborgian Point of View." *Archives of American Art Journal* 37.1-2 (1997): 2-10.

Tursi, R. Rev. of William James and Henry James: Selected letters. *New York Times Book Review* (1997): 21-21.

Viney, Donald Wayne. "William James on Free Will: The French Connection." *History of Philosophy Quarterly* (1997): 14(11) 29-52.

William James gave credit to Charles Renouvier (1815-1903) for providing him with "an intelligible and reasonable conception of freedom." By Renouvier's testimony, his own ideas on free will were borrowed from his friend Jules Lequyer (1814-1862). James too read and appreciated Lequyer, whom he called "a French philosopher of genius," although he never mentioned Lequyer by name in his published writings. These facts show, in R.B. Perry's words, an indirect influence of Lequyer on James through Renouvier. This paper provides evidence of a more direct influence of Lequyer on James. James used and expanded upon the basic ideas about free will that he learned from Renouvier, using Lequyer as a kind of palimpsest.

Wainwright, W. J. Rev. of Heaven's champion: William James's philosophy of religion. *Religious Studies* 33.4 (1997): 479-482.

Winchell, James. "Century of the Uncanny: The Modest Tenor of Theory." *Paradoxa: Studies in World Literary Genres (Paradoxa) Vashon Island, WA. 1997; 3(3 4): 515 20* (1997).

Yanchar, Stephen C. "William James and the Challenge of Methodological Pluralism." *Journal of Mind and Behavior* 18.4 (1997): 425-442.

Though the Jamesian ideal of methodological pluralism is useful for psychologists to consider and strive for, there are drawbacks to a less than prudent pursuit of absolute pluralism. Psychologists must "secure a theoretically coherent set of methods and an indigenous epistemology" so that methodological pluralism can help them practice a coherent psychology.

1998

Books

Hingst, Kai Michael. *Perspektivismus Und Pragmatismus.* Wurzburg: Koenigshausen, 1998.

Friedrich Nietzsche and William James were contemporaries. Though hardly influencing each other, their thoughts show some striking correspondences. Until now, these similarities have received little acknowledgement, but a detailed comparison is worthwhile. The following study undertakes this task in three parts. The first two parts present Nietzsche's perspectivistic philosophy (Part I) and James's pragmatic philosophy (Part II). Each part deals with (1) the notion of truth, (2) the philosophy of religion, and (3) the comprehension of perspectivism (Nietzsche) and pragmatism (James), respectively. The final comparison (Part III) reveals that Nietzsche, particularly in passages of his unpublished writings of the eighties, in many

ways keeps to the watch word of pragmatism: "By their fruits ye shall know them." Nietzsche, however, cannot welcome unconditionally the perspectivistic state of existence as James the pluralist does. In spite of his pragmatic understanding of truth as what has worked, Nietzsche, after all, qualifies human truths as error. And, unlike James, despite its power to foster life, he considers religion as incompatible with intellectual integrity.

Simon, Linda. *Genuine Reality: A Life of William James.* New York: Harcourt Brace, 1998.

Articles in Books

Barnard, G. William. "William James and the Origins of Mystical Experience." In *The Innate Capacity: Mysticism, Psychology, and Philosophy.* Ed. Robert K.C. Forman. New York: Oxford UP, 1998. 161-212.
James's "interactive, dialectical understanding of the dynamics of mystical experience" bridges the gap between disparate present-day conceptions of mysticism. His model of selfhood helps us understand the psychology of mystical experience. Mystical experience is personal and can be considered a "'deeper' or 'higher' level" of existence.

Taylor, Eugene. "William James on the Demise of Positivism in American Psychology." In *Psychology: Theoretical Historical Perspectives.* Ed. Robert W. Rieber and Kurt Salzinger. 2 ed. Washington, DC: American Psychological Association, 1998. 101-132.

James is often misunderstood and is variously celebrated and derided by contemporary scholars. The true William James originated theories that led him to prophesy the "demise of positivism in American psychology." This is his greatest contribution.

Articles

Rev. of The correspondence of William James, vol 6, 1885-1889. *Virginia Quarterly Review* 74.3 (1998): A88-A88.

Brief mention and description of James's letters.

Rev. of The correspondence of William James. *Virginia Quarterly Review 74.1* (1998): S18-S18.

Brief mention and description of James's letters.

Abbott, P. Rev. of Democratic temperament: The legacy of William James. *Journal of Politics* 60.2 (1998): 560-561.

Anderson, J. W. Rev. of William James on consciousness beyond the margin. *Contemporary Psychology* 43.11 (1998): 760-761.

Bailey, A. "The Strange Attraction of Consciousness: William James on Consciousness." *Transactions of the Charles S Peirce Society 34.2* (1998): 414-434.

Reviews and explicates James's writings on consciousness and attempts to systematize those writings without disregarding seemingly inconsistent ideas as a part of this system. Examines James's ideas on the stream of thought, the physicality of consciousness, the causal agency of consciousness and the doctrine of radical empiricism. Ultimately defines James's conception of consciousness as "a kind of control capacity without agency."

Bastien, Stephane. "Verite Et Vie: Le Pragmatisme De William James." *De Philosophia* (1998): 14(11) 95-107.

This article discusses the problem of truth in William James's pragmatism. It shows how, for James, the quest for truth is intimately linked to the quest for a meaning to life. Defending James from accusations of relativism coming from Peirce and Russell, the article accentuates the idea of intersubjectivity in James's pragmatism. For James, an idea has to be validated within reality's whole setting, including human aspirations and ideals. These ideals include both those of science and those of the religious or moral kind.

The basic push of James's deeper philosophy is to promote the good life, making truth one species of good.

Bennett, Fred. "William James, Truth, and Contemporary Political Philosophy." *De Philosophia* (1998): 14(11) 39-61.

> The possibility that moral or political propositions can be true' is a controversial question. William James held that moral ideals are, like scientific ideas, either true or false. True ideas must correspond with reality or at least not be contradicted by it; they must be coherent and not contradict other established truths. James's conception of moral truth provides a perspective on the truth status of moral and political principles derived from John Rawls's "reflective equilibrium", the dominant paradigm of contemporary political philosophy. Rawls's position is legitimately categorized as a practical and pragmatic application of James's ideas about truth.

Betz, Joseph. "Reality and Appearance in Royce, Santayana, James, and Dewey." *Hypotheses: Neo-Aristotelian Analysis 28* (1998): 8-14.

Bird, John. "Mark Twain and William James: Crafting a Free Self." *South Atlantic Review: the journal of the South Atlantic Modern Language Association 63.2* (1998): 125-128.

Bond, Adrian. "Emerson's "Transparent Eye-Ball" and James's "Glass Eye": Practical Transcendence." *Prospects 23 (1998): 39-58.*

> In his 1836 essay "Nature" and other works, Ralph Waldo Emerson viewed the malaise of his age as a kind of sensory deprivation. Seeking to return a lost poetic vitality to a language he viewed as riddled with prosaic cliches, Emerson proposed "a process of knowing radically informed by seeing." In this he anticipated the epistemology of William James's Principles of Psychology (1890), which describes a simple, unmediated "knowledge of acquaintance," an apprehension of sensation, distinct from the more complex and categorical "knowledge about," or understanding through classification and comparison. Both men believed a kind of transcendence, a revelatory apprehension of the world's strangeness, could be experienced by impeding the transformation sensation into understanding.

Boyle, D. "William James's Ethical Symphony (Moral Philosophy)." *Transactions of the Charles S Peirce Society 34.4 (1998):* 977-1003.

> Investigates the guiding principle in The Will to Believe that an individual agent should "satisfy at all times as many demands" as possible. While inclusiveness is an important factor in deciding which demands to satisfy (e.g. satisfying the greatest number of people), so too is the source or importance of the demand. "[O]bligations are not democratically equal; greater demands engender greater obligations.".

Brody, L. H. Rev. of Genuine reality: A life of William James. *Library Journal* 123.1 *(1998):* 110-110.

Broniak, C. Rev. of William James on consciousness beyond the margin. *Transactions of the Charles S Peirce Society* 34.1 *(1998): 342-345.*

---. "James's Theory of Fringes." *Transactions of the Charles S Peirce Society 32.3* (1998): 443-468.

> Presents an "account of what James means by the fringes of perceptual objects" by examining the fringe phenomenon in both the stream of thought and perception. Attempts to construct a hypothetical definition of the concept of fringe as "active bridges of associations...from what is perceptually immediate but ambiguous to what the perceptual process 'analyzes' and makes definite."

Ciro Papparo, F. Rev. of The sense of the presence. Essay on religious experience in the works of William James. *Revue Philosophique De Louvain 96.4* (1998): 744-746.

Claytor, Robert M. "Recovery as Quest for Spiritual Transformation." *Journal of Ministry in Addiction &*
    Recovery.1 (1998): 31-36.

Cooper, Carolyn R. "For the Good of Humankind: Matching the Budding Talent with a Curriculum of
    Conscience." *Gifted Child Quarterly, v42 n4 p238-44 Fall 1998 42.4 (1998).*

      Traces the rationale for the development of unique talents to William James *(1902)* and suggests a
      relationship between this process and the maturity of one's ethos. Curricular opportunities to stimulate gifted
      students to use their creativity productively to make their world a better place are discussed.

Croce, P. J. Rev. of Pure experience: The response to William James. *Journal of the History of the Behavioral*
    Sciences 34.3 (1998): 300-302.

Edmundson, Mark. Rev. of Genuine Reality: A Life of William James. *Book World 1 (1998): 5.*

Engel, P. Rev. of William James. Empiricism and pragmatism. *Revue Philosophique De La France Et De L Etranger*
    123.4 (1998): 513-515.

Fesmire, S. Rev. of Pure experience: The response to William James. *Transactions of the Charles S Peirce Society*
    34.1 (1998): *338-341.*

Ford, M. Rev. of William James: On consciousness beyond the margin. *Journal of the American Academy of*
    Religion 66.1 (1998): 205-208.

---. "William James's Psychical Research and Its Philosophical Implications." *Transactions of the Charles S Peirce*
    Society 34.3 *(1998): 605-626.*

      Accepting the late twentieth century fascination with William James, Ford reminds readers of James's career
      as a physical researcher and his persistent interest and belief in psychic phenomena. This "stance on the
      reality of mental telepathy...led him to adopt a panpsychic view of the 'physical' world" that is just as
      unacceptable to modem philosophers as it was to James's contemporaries.

Forman, R. K. C. Rev. of Exploring unseen worlds: William James and the philosophy of mysticism. *Journal of*
    Religion 78.3 (1998): 460-462.

Fried, Stephen B. "An Undergraduate Course in American Popular Psychology." *Teaching of Psychology, v25 n1*
    p38-40 1998 25.1 (1998).

      Describes a special topics course in American popular psychology. Course objectives are to trace the
      history of the popularization of psychology in America; discuss the efforts of William James, G. Stanley
      Hall, and others; and evaluate the quality of various examples of popular psychology.

Goodman, Russell B. "Wittgenstein and Pragmatism." *Parallax 4.9* (1998): 91-105.

Graeser, Andreas. "Wahrheit Im Pragmatismus: Bemerkungen Zu William James." *Freiburger Zeitschrift fur*
    Philosophie and Theologie (1998): 45(43) *550-567.*

      This paper attempts to secure a better understanding of what James had to say on the shortcomings of
      viewing truth as correspondence in terms of "copying" reality so-called. It is argued that James took
      correspondence to cover a wide range of situations and that his understanding of validation or corroboration
      rather fits the general pattern envisaged by Hegel in the "Phenomenology of Spirit".

Griswold, R. L. Rev. of Manhood at Harvard: William James and others. *History of Education Quarterly* 38.1
    (1998): *92-93.*

Grohskopf, B. ""Always Affectionately William James" - Letters to a Young Lady." *Harvard Library Bulletin 9.4* (1998): 41-55.

Guerra, Gustavo. "Henry James's Paradoxical Bowl: The Reinstatement of Doubt in Fin-De Siecle America." *Style 32.1 (1998): 60-79.*

Hamilton, A. Rev. of From soul to mind: The emergence of psychology from Erasmus Darwin to William James. *International Journal of Philosophical Studies 6.2 (1998): 297-300.*

Hennis, Wilhelm, and Keith transl Tribe. "The Spiritualist Foundation of Max Weber's "Interpretive Sociology": Ernst Troeltsch, Max Weber and William James' Varieties of Religious Experience." *History of the Human Sciences [Great Britain]* 11.2 (1998): 83-106.

Explores the development of Max Weber's investigations into human psychology and forms of religious life, arguing that William James's *Varieties of Religious Experience (1902)* had a lasting impact on Weber and colored the development of his "sociological" investigations.

Hines, Thomas. Rev. of The practical muse: pragmatist poetics in Hulme, Pound, and Stevens. *Wallace Stevens Journal 22.2* (1998): 184-187.

Hingst, K. M. Rev. of The Cambridge companion to William James. *Zeitschrift Fur Philosophische Forschung* 52.1 (1998): 157-160.

Hogenson, G. B. Rev. of William James on consciousness beyond the margin. *Journal of Analytical Psychology* 43.2 (1998): 314-315.

A thoroughly positive review of Eugene Taylor's work on James's investigation of parapsychological phenomena and dissociative states.

Jackman, Henry. "James' Pragmatic Account of Intentionality and Truth." *Transactions of the Charles S. Peirce Society* (1998): 34(31) 155-181.

William James presents a preference-sensitive and future-directed notion of truth that has struck many as wildly revisionary. This reaction, however, usually results from failing to see how his accounts of truth and intentionality are intertwined. James's forward-looking account of intentionality (or "knowing") compares favorably with the causal' and resemblance-driven' accounts that have been popular since his day, and it is only when his remarks about truth are placed in the context of his account of intentionality that they come to seem as plausible as they manifestly did to James.

Jones, Chris. "Godwin and William James: The Psychology of Progress." *Prose Studies. history, theory, criticism* 21.1 (1998): *32-50.*

Kaufman-Osborn, T. V. Rev. of Democratic temperament: The legacy of William James. *American Political Science Review* 92.1 (1998): *207-208.*

Lujan Martinez, Horacio. "William James and His Influence on the Wittgenstenian Mysticism (in Spanish)." *Revista de Filosofia (Venezuela)* (1998): *30(33)* 87-105.

This article intends to establish the characteristics of the so-called "early Wittgenstein's mysticism". With this purpose it works with William James's influences, especially "The varieties of religious experience", being this influence revealed by Wittgenstein in a latter to Russell in June, 1912.

Lyons, W. Rev. of William James remembered. Hermathena.164 (1998): 146-148.

Mann, A. Rev, of Manhood at Harvard - William James and others. *Journal of American Studies 32* (1998): *338-338.*

Mannath, Joe. "How Do Contemporary Psychologists See Religion?" *Journal of Dharma* (1998): *23(22) 266-288.*

> The article presents the views of contemporary psychologists on religion. After describing the new elements in the current situation (compared to some decades ago), it examines the positions of William James, Sigmund Freud and G.W. Allport, with a quick glance at Carl Gustav Jung, Rudolf Otto, Erich Fromm, Abraham Maslow, Alister Hardy and several other contemporary thinkers. Mention is made of the study of mysticism, of religious experience, of the effects of prayer and meditation, including Zen and yoga practices. We see mutual challenge, critique and collaboration, especially in such areas as pastoral counselling, religious formation and spirituality.

Menand, L. "William James and the Case of the Epileptic Patient." Rev. of Genuine reality: A life of William
        James
William James remembered
Manhood at Harvard: William James and others
The Correspondence of William James, vol 4, 1856-1877, vol 5, 1878-1884, vol 6, 1885-1889 The
Though and Character of William James. *New York Review of Books* 45.20 (1998): 81-86.

Meyer, Steven. ""the Physiognomy of the Thing": Sentences and Paragraphs in Stein and Wittgenstein." *Modernism Modernity 5* (1998): 99-116.

Michelson, B. Rev. of Mark Twain and William James: Crafting a free self. *Studies in the Novel* 30.1 (1998): 109-111.

Michelson, Bruce. "Mark Twain and William James: Crafting a Free Self." *Studies in the Novel* 30.1 (1998): 109-111.

Miller, Joshua. "William James on Teaching Democracy." *Civic Arts Review, vl l nl p10-15 Win-Spr 1998* 11.1 (1998).

> Analyzes philosopher William James' writings on political representation and participatory democracy. Although he argued in favor of democratic principles, James also strongly supported the role of a well-educated elite serving as leaders. Attempts to reconcile these contradictory positions and considers James' influence on the development of later educational thought.

Murray, D. J. Rev. of From soul to mind: The emergence of psychology from Erasmus Darwin to William James. *Contemporary Psychology* 43.8 (1998): 580-580.

Natsoulas, Thomas. "The Stream of Consciousness: Ixx." *Imagination, Cognition and Personality* 18.3 (1998).

> James holds that certain states of consciousness are appropriated or disappropriated from the self. This process of appropriation is described as a "state-appropriative act," and these acts never have themselves as objects. State-appropriative acts allow for remembrance and the continuity of identity.

---. "The Stream of Consciousness: Xix. James's Concept of Appropriation." *Imagination, Cognition and Personality* 18.3 (1998): 221-240.

> James holds that certain states of consciousness are appropriated or disappropriated from the self. This process of appropriation is described as a "state-appropriative act," and these acts never have themselves as objects. State-appropriative acts allow for remembrance and the continuity of identity.

---. "The Stream of Consciousness: Xviii. Introducing the State-Appropriative Acts." *Imagination, Cognition and Personality* 18.2 (1998): 133-152.

Individuals "appropriate" the most suitable components of the stream of consciousness to their personal conceptions of "self." James avers that "every state of consciousness belonging to one's stream of consciousness is an appropriation to oneself."

Neary, F. Rev. of William James on consciousness beyond the margin. *British Journal for the History of Science 31.108 (1998): 93-95.*

ODonaghue, David. "William James, Pragmatism and Philosophical Counseling." *Thinking (1998):* 13(14) *36-40.*

O'Shea, J. Rev. of The Cambridge companion to William James. *International Journal of Philosophical Studies 6.1* (1998): *162-165.*

Pappas, Gregory Fernando. "The Latino Character of American Pragmatism." *Transactions of the Charles S. Peirce Society* 34.1 (1998): 93-112.

Analyzes philosophical works, primarily of John Dewey and William James, for their Latin, as opposed to Anglo-Saxon, traits, as part of an examination of pragmatism as a reflection of American culture.

Pemberton, Jo-Anne Claire. "James and the Early Laski: The Ambiguous Legacy of Pragmatism." *History of Political Thought [Great Britain]* 19.2 (1998): *264-292.*

This essay considers the intricate relationship between the thought of William James and the political theory of Harold J. Laski mainly during *1915-30.* James's arguments and vocabulary have a greater presence in Lash's work than has been previously detailed. The links between James's and Laski's thought are apparent in Laski's accounts of the self and his descriptions of the nature and structure of social experience; each of these in some way derives from James's psychology, empiricist metaphysics, and pragmatic method. The links are demonstrated by Laski's explicit references to James's ideas in his books and letters as well as in his adoption of Jamesian terms, phrases, and motifs. This essay also shows that in applying James's ideas to political life Lash brought to light the equivocal nature of James's philosophy. Equally, however, reading Laski against the background of James's intellectual legacy helps one understand more clearly some of the ambiguities and tensions in Laski's work; for instance, how he could move with apparent ease from advocating political pluralism to supporting centralized planning. Finally, this article illustrates the complex relationship between political theory and metaphysics.

Pemberton, J. A. C. Rev. of The Cambridge companion to William James. *History of Political Thought* 19.3 (1998): *499-500.*

Pihlstrom, S. Rev. of The Cambridge companion to William James. *Transactions of the Charles S Peirce Society* 34.1 *(1998): 295-303.*

A review of The Cambridge Companion to William James. Praises the essays in this volume because they represent a pluralistic approach to Jamesian philosophy while recognizing that this pluralist vision necessarily limits the extent to which a coherent vision of James can be presented.

Pols, H. Rev. of William James on consciousness beyond the margin. *Journal of the History of the Behavioral Sciences* 34.3 (1998): 333-334.

Praises Taylor's work for its efforts to detail the non-experimental tradition in American psychology and the positive effects of this research.

Posnock, R. Rev. of Democratic temperament: The legacy of William James. *Journal of American History* 85.1 *(1998): 269-270.*

Putnam, Hilary, and Ruth Anna Putnam. "The Real William James: Response to Robert Meyers." *Transactions of the Charles S Peirce Society* 34.2 (1998): 366-381.

Responds to Robert Myers's criticism of Ruth Putnam's The Cambridge Companion to William James. Corrects Myers's apparent misconceptions of James's moral impulse, conception of truth and "direct realism."

Ramsey, B. Rev. of William James on consciousness beyond the margin. *Journal of Religion & Health* 37.1 (1998): 67-68.

Reed, E. S. Rev. of Pure experience: The response to William James. *Theory & Psychology 8.2* (1998): 282-284.

Reynolds, D. S. Rev. of Genuine reality: A life of William James. *New York Times Book Review* (1998): 11-11.

Reynolds, David S. Rev. of Genuine Reality: A Life of William James. *Biography: an interdisciplinary quarterly* 21.3 (1998): 394.

Robinson, D. N. Rev. of William James on consciousness beyond the margin. *Theory & Psychology 8.2* (1998): 284-285.

---. Rev. of From soul to mind - The emergence of psychology from Erasmus Darwin to William James. *Tls-the Times Literary Supplement.4954* (1998): 11-11.

Schantz, Richard. "Pragmatismus Zwischen Realismus Und Antirealismus: Zur Wahrheitskonzeption Von William James." *Grazer Philosophische Studien* (1998): 54 19-43.

William James's Konzeption der Wahrheit enthalt sowohl realistische als auch antirealistische Elemente. Sie ist im wesentlichen das Resultat der Anwendung seiner pragmatischen Regel, des Kerns seiner Ansichten uber Bedeutung, auf den Wahrheitsbegriff James' vorrangiges Ziel ist es, die Theorie der Wahrheit and die Theorie der Erkenntnis in einen engeren Zusammenhang zu bringen, als dies im Rahmen der klassischen Korrespondenztheorie geschehen ist. Dabei gelangt er zu der bahnbrechenden epistemologischen Einsicht, dass es moglich ist, den Fallibilismus mit einer antiskeptischen Grundeinstellung zu verbinden. In seiner berechtigten Kritik am traditionellen Mythos der Gewissheit schiesst James jedoch uber das Ziel hinaus: Er verwandelt Wahrheit selbst in einen epistemischen Begriff und nimmt ihre damit zwangslaufig einhergehende Relativierung in Kauf. Dabei ubersieht er, dass es durchaus moglich ist, den Fallibilismus mit einer absoluten Konzeption des Wahrheit zu verbinden.

Schrader, David E. "Simonizing James: Taking Demand Seriously." *Transactions of the Charles S Peirce Society 34.4* (1998): 1005-1028.

Assesses James's ethical position by analyzing "demands" in The Will to Believe and comparing James's philosophy to Herbert Simon's account of corporate behavior. Ethical decisions are made by imperfect agents with imperfect information; thus, finding a "workable equilibrium" between affected groups is the best way to satisfy a demand.

Seigfried, Charlene Haddock. "Advancing American Philosophy." *Transactions of the Charles S. Peirce Society 34.4* (1998): 807-839.

Considers what is American about American philosophy since the 19th century, noting the frequent conflation of American philosophy with pragmatism. Concludes that pragmatist philosophers such as Charles S. Peirce, William James, and John Dewey were uniquely rooted in American culture, but the strength of their philosophical thinking transcends this origin.

Skrupselis, I. K. Rev. of Genuine reality: A life of William James. *Transactions of the Charles S Peirce Society 34.4* (1998): 1041-1045.

Skrupskelis, Ignas K., Elizabeth M. Berkeley, and Wilma Bradbeer. "The Correspondence of William James:

Vol. 6, 1885-1889." *Charlottesville 746* (1998): 746.

Steinbrink, Jeffrey. "Mark Twain and William James: Crafting a Free Self." *American Literature: a journal of literary history, criticism, and bibliography* 70.1 *(1998):* 192-193.

Strout, C. Rev. of Science and religion in the era of William James, vol 1, eclipse of certainty 1820-1880. *Isis* 89.1 (1998): 144-145.

Strout, Cushing. Rev. of Science and religion in the era of William James: vol. 1, Eclipse of certainty, 1820-1880. *Isis: an international review devoted to the history of science and its cultural influences* 89.1 *(1998):* 144-145.

Tintner, A. R. "Selected Letters of William James and Henry James." *English Literature in Transition 1880-1920* 41.4 (1998): 492-495.

Tremblay, R. Rev. of William James: Empiricism and pragmatism. *Dialogue-Canadian Philosophical Review 37.3* (1998): *607-609.*

Westbrook, R. Rev. of Democratic temperament: The legacy of William James. *American Historical Review* 103.4 (1998): 1337-1338.

Yates, Timothy E. "Christian Conversion 1902-1993 : James to Lewis Rambo." *Anvil: An Anglican Evangelical Journal for Theology and Mission.2* (1998): 99-109.

Yearley, L. H. "The Ascetic Grounds of Goodness - William James's Case for the Virtue of Voluntary Poverty." *Journal of Religious Ethics 26.1* (1998): 105-135.

> In *The Varieties of Religious Experience,* James argues persuasively for the adoption of ascetic values, particularly voluntary poverty. This disposition toward ascetic values suggests that James is a "virtue theorist" and reveals the "difficulties in any modern defense of a traditional virtue."

Bredo, Eric. The Darwinian Center to the Vision of William James. Virginia, 1998.

Roskelly, Hephzibah, and Kate Ronald. Reason to Believe: Romanticism, Pragmatism, and the Teaching of Writing. New York, 1998.

1999

Books

Feinstein, Howard M. *Becoming William James.* 1999.

Lamberth, David C. *William James and the Metaphysics of Experience.* Cambridge Studies in Religion and Critical Thought. Cambridge: Cambridge UP, 1999.

> Widely acknowledged as one of America's most original philosophical minds, James is considered a figure of historical importance rather than contemporary relevance. James developed a metaphysics of experience that is closely related to his ideas concerning pluralism and religion. Lamberth proposes James's functional metaphysics to be a bridge, connecting James's own ideas about experience and truth with similar contemporary debates, thus "bridging the social and interpretive with the immediate and concrete, avoiding radical relativisim and uncritical realism."

Marchetti, Giancarlo. *11 Neopragmatismo.* Firenze: La Nuova Ital Ed, *1999.*

> "Il neopragmatismo" brings together eight of the most distinguished and influential philosophers including

Richard Rorty, Hilary Putnam, Richard Bernstein, Robert Brandon, Joseph Margolis, and other twentieth century pragmatist thinkers to assess the neopragmatist tradition and his contribution for revising our philosophical conceptions of truth, reality, democracy, objectivity and justification. The criticism is drawn out through explicit comparisons between Rorty and William James, John Dewey, Hilary Putnam, and other contemporary pragmatist thinkers. The volume, that maps out the key ideas of the neopragmatist movement, focusing especially on Rorty's work, represents an eminently useful contribution to philosophy and opens new perspectives to the neopragmatism understanding.

Skrupskelis, Ignas K., et al. *The Correspondence of William James, Vii: 1890-1894.* 1999.

Articles in Books

Axtell, Guy. "Courage, Caution, and Heaven's Gate: Testing James' Pragmatic Defense of Religious Belief." In *The Proceedings of the Twentieth World Congress of Philosophy, Volume 4: Philosophies of Religion, Art, and Creativity.* Ed. Kevin L Stoehr. Bowling Green: Philosophy Doc Ctr, 1999.

The criteria of "forced, live, and momentous options," as William James utilized them in his pragmatic defense of religious belief, cannot, I argue, both support religious pluralism and acknowledge lessons about failure of about failure of epistemic responsibility in Heaven's Gate-followers. But I attempt to revitalize the pragmatic argument, showing it capable of walking this narrow line.

Bailey, Andrew. "The Strange Attraction of Consciousness: William James on Consciousness." In *Modeling Consciousness across the Disciplines.* Ed. J. Scott (Ed). Jordan, *1999. 43-63.*

Reviews and explicates James's writings on consciousness and attempts to systematize those writings without disregarding seemingly inconsistent ideas as a part of this system. Examines James's ideas on the stream of thought, the physicality of consciousness, the causal agency of consciousness and the doctrine of radical empiricism. Ultimately defines James's conception of consciousness as "a kind of control capacity without agency."

Bricklin, Jonathan. "A Variety of Religious Experience: William James and the Non-Reality of Free Will." In *The Volitional Brain: Towards a Neuroscience of Free Will.* Ed. Benjamin Libet and Anthony Freeman. Thoverton, UK: Imprint Academic, 1999. *77-98.*

Free will only exists in the subject, and James wanted to believe that free will was an objective reality. However, his writings suggest that he could never bring himself to accept free will. James knew that what many people characterized as free will was nothing but a set of instinctive reactions to contingent situations.

Hester, D. Micah. "Significance at the End of Life." In *Pragmatic Bioethics, Mcgee, Glenn (Ed).* Nashville: Vanderbilt UP, 1999.

I believe that since many people die painful, "undignified" deaths, it is understandable that some of these individuals would wish to have some control over these final acts of living. Furthermore, meaningful acts of living, as William James has explained, consist of the fusion of personal ideals and the fortitude to attempt carrying them out, and this is no less true for dying persons than it is for those in the full bloom of health. On those occasions when thoughtful individuals make decisions to end their lives on their own terms, we who are involved with these patients run the risk of true moral peril if we simply ignore or deny their wishes. We condemn them to die alone in meaningless acts of biology and medicine. Instead I suggest that we often have the ability to help these people end their lives in a loving community through significant activities of their own making, and under particular circumstances this is the morally right thing to do.

McSwine, Bartley L. "The Educational Philosophy of W.E.B. Dubois." In *Philosophy of Education 1998 Tozer, Steve (Ed).* Urbana: Phil Education Soc, 1999.

This article attempts an assessment of W.E.B. DuBois's educational philosophy. Utilizing DuBois's book, "The Souls of Black Folk", as a point of departure, it analyzes the influence that philosophers, such as

Georg Wilhelm Hegel and William James, had upon DuBois's view of himself and how this, in turn, shaped his view of the Black experience in America. It then describes the educational philosophy that he came to feel was needed for the freedom of African-Americans.

Seigfried, Charlene Haddock. "James: Sympathetic Apprehension of the Point of View of the Other." In *Classical American Pragmatism: Its Contemporary Vitality, Rosenthal, Sandra B (Ed).* Urbana-Champaign: U of Illinois P, 1999.

Although individual subjectivity is central to the philosophy of William James, this essay seeks to demonstrate that he did not ignore social and political issues. Like other pragmatists, James's individualism can only be understood within the social relationships that constitute the self. First, the essay develops the dynamic interplay of the bodily, social, and spiritual selves in the "Principles of Psychology". Then it is shown how James's reconstruction of rationality leads him to take the point of view of others as a criterion for both knowledge and ethical claims throughout his writings. Finally, James's use of a Darwinian model of organism and environment interaction is developed into a demonstration of the socially cooperative nature of knowledge and values.

Stuhr, John J. "William James's Pragmatism: Purpose, Practice, and Pluralism." In *Classical American Pragmatism: Its Contemporary Vitality, Rosenthal, Sandra B (Ed).* Urbana-Champaign: U of Illinois P, 1999.

This essay provides an understanding of the pragmatism of William James through an analysis of the central notions of purpose, practice, and pluralism. This understanding makes clear how James undermines the problems central to many other philosophies while he develops a radically new theory that satisfies many of the original concerns of these other, earlier philosophies. I conclude by sketching personal and institutional consequences of this pragmatism-consequences explored in greater detail in "Pragmatism vs. Fundamentalism," the fourth chapter my "Genealogical Pragmatism" (Albany, New York: State U of New York Press, 1997), from which this essay is largely drawn.

Wilshire, Bruce. "William James, Black Elk, and the Healing Act." In *Pragmatic Bioethics.* Ed. Glenn McGee. Nashville: Vanderbilt UP, 1999.

William James's idea of pure experience is used to illuminate shamanic healing. Pure experience is primal: prior to the distinction between subject and object. Thinking at this level we can begin to understand how, for example, certain paradigmatically regenerative creatures such as snakes and bears can be used by the healer. They do not exist just within their surfaces "out there," insulated from the patient. They and patients are nodes of overlapping or interfusing fields, the creatures' exfoliating shells of energy permeating receptive patients' bodies, and, by hypothesis, their regenerative and immune systems. The Native American healer Black Elk is given prominence.

Articles

Backe, Andrew. "Dewey and the Reflex Arc: The Limits of James's Influence." *Transactions of the Charles S. Peirce Society* (1999): 35(32) 312-329.

In an 1896 paper entitled "The Reflex Arc Concept in Psychology," John Dewey noted that the reflex arc idea employed in psycho-physical experimentation mistakenly presupposed that stimulus and response are distinct physical existences. Dewey argued instead that stimulus and response receive their meaning only through their "function" in a unified activity, an idea which served as the foundation for the functionalist movement in American psychology at the turn of the century. Historians have generally argued that Dewey's views on the reflex arc originated in the naturalistic psychology of William James. In my paper, I cite an unpublished letter from Dewey to James along with two of Dewey's comprehensive course syllabi to argue that Dewey's ideas were very different from and quite critical of James's naturalistic views.

Bailey, Andrew R. "Beyond the Fringe: William James on the Transitional Parts of the Stream of Consciousness." *Journal of Consciousness Studies 6.2-3* (1999): 141-153.

With the exception of periodic unconsciousness, consciousness seems unified for a subject. James's work on this characteristic of consciousness has been disregarded but is important in understanding several topics. Among these are the "direct mental apprehension of relations...the possibility of imageless thought" the limited value of pure intellectualism and the the felt continuity of time.

Barbalet, J. M. "William James' Theory of Emotions: Filling in the Picture." *Journal for the Theory of Social Behaviour 29.3 (1999):* 251-266.

Most readings of James's theory of emotions are inadequate and do not take into account the totality of James's writings on the subject. In fact, James's theory is "comprehensive and complex" and can be of great use to researchers in social psychology.

Bliss, R. "Reliving Famous Debut Recitals - Performance Reviews by the New York Times Music Critics William James Henderson and Richard Aldrich from the Early 1900s." *Clavier* 38.1 (1999): 24-*30.*

Boudreau, Kristin. "Henry James's Inward Aches." *Henry James Review (HJR) 20.1* (1999): *69-80.*

William and Henry James wrestled with the question of sympathy in their private and intellectual lives. Both believed that human contact, or an intellectual connection, held the power to counteract unavoidable alienation. William James, in works such as "On a Certain Blindness in Human Beings," and _The Principles of Psychology_ advised a leap of faith in human relations. Henry's fiction, however, repeatedly characterizes the failure of human relations.

Campbell, J. Rev. of Democratic temperament: The legacy of William James. *Metaphilosophy 30.4* (1999): *360-366.*

---. Rev. of Heaven's champion: William James's philosophy of religion. *Metaphilosophy 30.4* (1999): *360-366.*

---. Rev. of The Cambridge companion to William James. *Metaphilosophy 30.4 (1999): 360-366.*

Capps, Donald. "From Mystical Moment to Therapeutic Method : Connections between Psychology, of Religion and Pastoral Counseling." *Pastoral Psychology* 48.S *1999* (1999): *23-44.*

Carson, Luke. Rev. of The practical muse: pragmatist poetics in Hulme, Pound, and Stevens. *English Studies in Canada 25.2* (1999): *224-229.*

Cooper, W. Rev. of The Cambridge companion to William James. *Ethics 109.2* (1999): *457-459.*

Costall, A. Rev. of From soul to mind: The emergence of psychology from Erasmus Darwin to William James. *Theory & Psychology 9.3 (1999):* 411-416.

Coyle, Michael. Rev. of The practical muse: pragmatist poetics in Hulme, Pound, and Stevens. *American Literature: a journal of literary history, criticism, and bibliography* 71.3 (1999): 591-592.

Croce, Paul Jerome. "Physiology as the Antechamber to Metaphysics: The Young William James's Hope for a Philosophical Psychology." *History of Psychology* 2.4 (1999): *302-323.*

In the 5 years before 1878, when his career in psychology was becoming established, William James wrote a series of notes and reviews assessing the work of many of the pioneers in the new field. Adopting a public and confident voice, even while he was privately still *uncertain* and searching, James criticized the dogmatism of positivist and idealist claims to the study of the human brain and mind. In his short writings of 1873-1877, James started to formulate his own middle path. His first steps on that path show that he did not reject either scientific or philosophic inquiry; instead, he viewed scientific knowledge as a way to understand philosophical questions more deeply. Saving his sharpest critiques for positivism, James endorsed scientific

investigation without materialist assumptions. While his career in psychology was still only a hope, James treated science as a means toward humanist insight. (PsycINFO Database Record (c) 2002 APA, all rights reserved)(journal abstract)

Dorschel, Andreas. "Emotion Und Leib." *Philosophia Naturalis* (1999): 36(31) 35-52.

>An examination of the relationship between emotions and the body, particularly in Hegel and William James.

Gale, R. M. Rev. of Heaven's champion: William James's philosophy of religion. *Journal of Value Inquiry* 33.3 (1999): 417-421.

---. "William James and the Willfulness of Belief." *Philosophy and Phenomenological Research* 59.1 (1999): 71-91.

>James's arguement concerning the willfulness of belief suggests that "attending to an idea is identical with believing it, which, in turn, is identical with willing that it be realized." Though there are numerous problems with this philosophy, the idea of willful belief has value. Additionally, James's philosophy suggests that he understood the differences between attending, believing and willing.

Geertz, Clifford. ""the Pinch of Destiny": Religion as Experience, Meaning, Identity, Power." *Raritan: a quarterly review* 18.3 (1999): 1-19.

Goodman, R. F. Rev. of The Cambridge companion to William James. *Dialogue-Canadian Philosophical Review* 38.4 (1999): 899-901.

Goodman, Robert F. Rev. of The Cambridge companion to William James. *Dialogue: Canadian philosophical review* 38.4 (1999): 899-901.

Gunn, Giles. "The Pragmatics of the Aesthetic." *REAL: yearbook of research in English and American literature* 15 (1999): 3-19.

Hay, David. "Psychologists Interpreting Conversion: Two American Forerunners of the Hermeneutics of Suspicion." *History of the Human Sciences* (1999): 12(11) 55-72.

>Because of the importance of Puritanism in its history, one of the forms taken by religious "Angst" at the end of the 19th century in New England was uneasiness about the psychological nature and validity of the conversion experience. Apart from William James and G. Stanley Hall, the leading psychologists who investigated this phenomenon were Edwin Starbuck and James Leuba. Each
>had a different personal stance with regard to the plausibility of religious belief. In practice their differences of opinion over the psychology of conversion pivoted round the role of sexuality. In the first part of the 20th century their conflicting views brought to the fore themes that were eventually given full expression 40 years later in Paul Ricoeur's account of the 'hermeneutics of suspicion.

Irmscher, C. Rev. of The poetics of natural history: From John Bartram to William James. *Nature* 401.6750 (1999): 214-214.

Jackman, Henry. "Prudential Arguments, Naturalized Epistemology, and the Will to Believe." *Transactions of the Charles S. Peirce Society: A Quarterly Journal in American Philosophy (TCSPS) Buffalo, NY. 1999 Winter; 35(1): 1 37* (1999).

Jackman, H. "Prudential Arguments, Naturalized Epistemology, and the Will to Believe (William James' the 'Will to Believe')." *Transactions of the Charles S Peirce Society* 35.1 (1999): 1-37.

In *The Will to Believe,* James is criticizing evidential thinking as the only basis for epistemic rationality. James gives an account of epistemology that accounts for the fact that we are "embodied enquirers;" nonetheless, he does not wholly endorse prudential reasoning either.

Joeckel, Samuel. "A Search for Continuity in American Thought: From Benjamin Franklin to William James to Postmodernism." *Kentucky Review* 14.2 (1999): 13-31.

Discusses philosophical correspondences in the thinking of Benjamin Franklin and William James by examining Franklin's Autobiography (1868) and James's Pragmatism (1907) and then following the trajectory of those philosophies to their manifestations in the tenets of postmodernism current in the late 20th century. The threads connecting Franklin to postmodernism illustrate the intricate, sometimes surprising, but definitely continuous nature of American intellectual history.

Ludwig, W. Rev. of The Cambridge companion to William James. *Review of Metaphysics* 52.3 (1999): 719-720.

Malachuk, Daniel S. "Walt Whitman and the Culture of Pragmatism." *Walt Whitman Quarterly Review (WWQR) Iowa City, IA. 1999 Summer Fall; 17(1 2): 60 68* (1999).

Marr, David. "Pragmatism before Poirier." *REAL: yearbook of research in English and American literature* 15 (1999): 47-60.

Mehl, P. J. Rev. of Heaven's champion: William James' philosophy of religion. *Journal of Religion 79.2* (1999): 316-317.

Menand, Louis. Rev. of Genuine Reality: A Life of William James. *Biography: an interdisciplinary quarterly 22.2* (1999): 294.

Menand, L. "The Strange Case of William James: An Exchange (Reply to Cushing Strout and John C. Markowitz)." *New York Review of Books* 46.6 (1999): 76-76.

Replies to Strout's comment by reasserting the position that James was depressive and that depression explains many of his tormented writings, especially during his earlier years.

Natsoulas, Thomas. "The Stream of Consciousness: Xx: A Non-Ecological Conception." *Imagination, Cognition and Personality* 19.1 (1999): 71-90.

James's view of consciousness is different from that of Susanne K. Langer. For James, consciousness is initiated in the brain, whereas Langer posits the existence of an ego that is the center of consciousness.

Nielsen, Mark, and R. H. Day. "William James and the Evolution of Consciousness." *Journal of Theoretical and Philosophical Psychology* 19.1 (1999): 90-113.

Despite having been relegated to the realm of superstition during the dominant years of behaviorism, the investigation and discussion of consciousness has again become scientifically defensible. However, attempts at describing animal consciousness continue to be criticized for lacking independent criteria that identify the presence or absence of the phenomenon. William James recognized that mental traits are subject to the same evolutionary processes as are physical characteristics and must therefore be represented in differing levels of complexity throughout the animal kingdom. James's proposals with regard to animal consciousness are outlined and followed by a discussion of 3 classes of animal consciousness derived from empirical research. These classes are presented to defend both James's proposals and the position that a theory of animal consciousness can be scientifically supported. It is argued that by using particular behavioral expressions to index consciousness and by providing empirical tests by which to elicit these behavioral expressions, a scientifically defensible theory of animal consciousness can be developed. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Oppenheim, Frank M. "How Did William James and Josiah Royce Interact Philosophically?" *History of Philosophy Quarterly* (1999): 16(11) 81-96.

This article aims to clarify how these two thinkers interacted philosophically to develop, challenge and enrich each other's thinking. To this end, the article employs a chronological order, tighter than Perry's, of six periods of interaction: Royce's pre-Harvard period, four at Harvard, and one after James's death. Pertinent to the genesis of James's will-to-believe doctrine, in his "Principles of Psychology" James credited Royce's account of the psychology of belief as the clearest he knew. When James later compared Bradley's "Appearance and Reality" with Royce's self-confessedly "hasty and unsound" "Conception of God", James's suspicions about Royce's argument for the "absolute" were further aroused.

Oppenheim, F. M. "The Personal Temperaments of William James and Josiah Royce." *International Philosophical Quarterly* 39.3 (1999): 291-303.

Paulsen, David. "The God of Abraham, Isaac, and (William) James." *Journal of Speculative Philosophy* (1999): 13(12) 114-146.

Pfister, Joel. "The Social Self: Hawthorne, Howells, William James, and Nineteenth-Century Psychology." *Journal of English and Germanic Philology: a quarterly devoted to the English, German, and Scandinavian languages and literatures* 98.1 (1999): 146-148.

Posnock, Ross. "Going Astray, Going Forward: Du Boisian Pragmatism and Its Lineage." *REAL: yearbook of research in English and American literature* 15 (1999): 33-45.

Raposa, Michael L. "Pragmatism, Budo, and the Spiritual Exercises : The Moral Equivalent of War [W James, M Ueshiba, and St Ignatius Loyola on Spiritual Combat]." *American Journal of Theology and Philosophy* 20.My 1999 (1999): 105-121.

Razzaque, M. Abdur. "William James' Theory of Truth and Its Later Development." *Indian Philosophical Quarterly* (1999): 26(24) 475-493.

This paper endeavors to substantiate William James's theory of truth, which is an application of his pragmatic method, where he identifies truth with utility or workability. He holds that truth is mutable and ever-changing which grows and changes according to the needs and desires of individual; and in order to explicate truth in terms of usefulness in a concrete life situation he identifies truth with reality, verification and verifiability. Thus, it appears that James characterizes human being as goal positing, interest seeking being and pictures his rational and cognitive aspect to be subservient to the emotional and passionate aspects of his nature. But there are passages in both "Pragmatism" and "The Meaning of Truth" where he claims to show the possibility of objective truth. However, James's subjective stance with regard to his theory of truth has been criticized by a number of philosophers including Richard Rorty.

Richardson, Joan. "The Fact of Feeling: American Aesthetics." *REAL. yearbook of research in English and American literature* 15 (1999): 21-32.

Ricken, Friedo, et al. "William James on the Act of Religious Belief." *Bydragen.4* (1999): 419-435.

Schlecht, L. F. "William James on Faith and Facts." *International Philosophical Quarterly* 39.3 (1999): 339-346.

In response to Robert O'Connell's *William James on the Courage to Believe* (1984, 1997), Schlecht argues for a different interpretation of "The Will to Believe." Though O'Connell dismisses James's assertion of fact-creating belief, Schlecht maintains, "a careful examination of what he writes in 'The Will to Believe' reveals that the examples which he gives of self-fulfilling faith do have applicability to religious belief." Schlecht locates this applicability outside of theistic religion and within the interpersonal relationships that are crucial to the development of a pluralistic Uerse.

Serrano Pirela, Alberto E. "Metodo Pragmatico Y Conocimiento Judicial En El Sistema Del Derecho Civil." *Fronesis* (1999): 6(2) 27-37.

In this paper, the elemental statements are schematically established, in a basic sense, which allow us to point out the judicial knowledge as a significant sample of the application of the "pragmatic method", in the original version of William James (1842-1910). For that purpose, first of all, it is tried to expose that which--in our point of view--constitutes the nuclear teaching of this methodic perspective; secondly, to describe briefly the "judicial knowledge" process, namely, the judge knowledge and thirdly, to offer a concrete example within the "civil law system", in which--we believe--the central links of the first two statements pointed out are exposed.

Shackle, E. Rev. of William James and the metaphysics of experience. *Expository Times* 111.3 (1999): 105-105.

Rev. of The divided self of William James. *Expository Times* 111.3 (1999): 105-105.

Shusterman, Richard. "Moving Truth: Affect and Authenticity in Country Musicals." *Journal of Aesthetics and Art Criticism* (1999): 57(52) 221-233.

This paper explores the popularity of contemporary country music and analyzes a particular movie genre that it generated--the country musical. The paper shows how country music achieves an aura of authenticity through, to use of affect and narrative. In showing this, the paper analyzes two films and the theories of William James and Walter Benjamin.

Simoni, Henry. "Particularity and Pluralism : William James and the Metaphysical "End" of God." *American Journal of Theology and Philosophy* 20.Ja 1999 (1999): 31-65.

Strout, C. "The Strange Case of William James: An Exchange (a Commentary on Louis Menand's Article)." *New York Review of Books* 46.6 (1999): 76-76.

Contests Menand's assertion that James suffered from depression and suggests that James's depressive episodes were related to familial and environmental stressors.

Taylor, Eugene. Rev. of Geniune reality: A life of William James. *New England Quarterly* 72.1 (1999): 151-153.

"William James and Sigmund Freud: "the Future of Psychology Belongs to Your Work." *Psychological Science* 10.6 (1999): 465-469.

James and Freud held similar views about psychology as a scientific endeavor despite the fact that the men held "radically different philosophical epistemologies." However, the contemporary shift toward a more humanistic psychology has rekindled interest in the scientific work of these two important figures.

Tursi, R. "William James's Narrative of Habit." *Style 33.1* (1999): *67-87.*

Following his moral crisis of the *1870s,* James developed a "narrative of habit" that shapes his writings on the subject of habits. James averred the "reproductive power" of habit and believed that habit allowed for a greater ability to understand and make anew the world around him.

Veale, S. Rev. of Genuine reality: A life of William James. *New York Times Book Review (1999): 28-28.*

Wakefield, R. Rev. of Genuine reality: A life of William James. *Sewanee Review* 107.1 (1999): *xiii-xv. ---.*

"Current Books in Review: Another View of William James." *Sewanee Review 107.1* (1999): *xiii-xv.* Watson,

Justin. Rev. of The divided self of William James. *Religion & Literature 31.2 (1999): 124-126.*

Woody, William Douglas. "William James and Gestalt Psychology." *Journal of Mind and Behavior 20.1 (1999): 79-92.*

Argues against Mary Henle's assertion that the ideas discussed in The Principles of Psychology are useless for Gestalt psychology. In fact, the differences between James and Gestalt psychologists notwithstanding, James's later philosophical writings suggest a link between Jamesian thought and Gestalt theory.

2000

Books

Baghramiau, Maria, and Attracta Ingram. *Pluralism: The Philosophy and Politics of Diversity.* New York: Routledge, *2000.*

"Pluralism: The Philosophy and Politics of Diversity" is the first volume to link pluralist themes in philosophy to politics and political theory. Bringing together philosophers and political theorists, it advances recent debates on pluralism in a range of essays which challenge or defend established ideas of pluralism. The volume is divided into three parts. The first part is an investigation of philosophical sources of pluralism, including the work of William James. The essays in the second part discuss the political dimensions of pluralism and its connections to liberalism. The last part investigates the practical implications of pluralism in conditions of cultural diversity.

Brown, Hunter. *William James on Radical Empiricism and Religion.* Toronto: U of Toronto Press, 2000.

James's philosophy of religion often faces two charges from subjectivist interpretations of his work: that he promoted wishful thinking, and confused belief and hypothesis adoption. Brown claims these interpretations are "untenable" and seeks to realign James's work on religion within contemporary epistemology and philosophy of religion. James's meaning of the term "liveness" and the relationship between liveness and strenuous mood.

Buschendorf, Christa. *Turn of the Century Self-Doubt: From Pessimism to the 'Will to Believe'.* Tranatlantic Perspectives: A Series of Interdisciplinary North American Studies. Ed. Roland (ed. and preface); Raab Hagenbuchle, Josef (ed. and preface); Messmer, Marietta (ed.), 2000.

Skrupskelis, Ignas, et al. *The Correspondence of William James, Viii: 1895-June 1899.* 2000.

Articles in Books

Esteve, Mary. "Anerotic Excursions: Memory, Celibacy, and Desire in the American Scene." In *Questioning the Master: Gender and Sexuality in Henry James's Writing.* Ed. Peggy McCormack. Newark, DE: U of Delaware P, 2000. 233.

An examination of the American Scene and the treatment of celibacy and memory including an analysis of Henry and William's relationship.

Hardcastle, Valerie Gray. "Dissolving Differences: How to Understand Competing Approaches to Human Emotion." In *The Caldron of Consciousness: Motivation, Affect and Self Organization an Anthology.* Ed. Ralph Ellis and Natika Newton, 2000. 119-132.

Human emotions are currently characterized in terms of either social interaction or biologically-based responses. According to current research, both of these claims have merit. James was instrumental in originating the constructivist school of emotion.

O'Shea, James R. "Sources of Pluralism in William James." In *Pluralism: The Philosophy and Politics of Diversity.* Ed. Maria Baghramiau. New York: Routledge, 2000.

An examination of the sources and legacy of James's conceptual scheme pluralism as deriving primarily from his broadly functionalist account of the role of concepts within perceptual experience. Included are discussions of James's critique of 'vicious abstractionism', his problematic conception of the perceptual given, and his attempts to confront the problem of conflicting conceptual schemes. The article concluded with a brief analysis of four of James's attempted solutions to the latter problem: instrumentalism, scheme-relativity, truth-convergence, and the plenitude of the given.

Articles

Rev. of William James on radical empiricism and religion. *Philosophy* 75.294 (2000): 628-629.

Rev. of The correspondence of William James, vol 7, 1890-1894. *Virginia Quarterly Review* 76.1 (2000): A16-A16.

Brief mention and description of James's letters.

Anderson, Spencer. "William James and "Vicious Intellectualism" in Psychology." *Journal of Theoretical and Philosophical Psychology* 20.1 (2000): 61-75.

Though linguistic concepts can help individuals reduce their world to intelligible pieces, James suggests "that conceptualizing can easily turn into 'vicious intellectualism'." When descriptive words subsume numerous particulars, the "events or processes" from which the particulars come is disregarded and considered apart from the word meant to include the unique detail of the particular. Contemporary psychology has made this mistake and has reduced certain concepts to abstractions disconnected from their origins.

Haggett, D. "On a Reductionist Analysis of William James's Philosophy of Religion." *Journal of Religious Ethics* 28.3 (2000): 423-448.

William James occupied a liminal space between empiricism and rationalism that left him vulnerable to critical assault from both sides. Religious thinkers criticized his religion as little more than humanistic moralism. However, James's radical empiricism allows for both numerous "nonmoral religious experiences" as well as Christian belief.

Barrow, M. V. Rev. of The poetics of natural history: From John Bartram to William James. *Journal of American History* 87.2 (2000): 662-663.

Bastien, Stephane. "Experience Et Vacuite: Nishida Kitaro, Lecteur De William James." *De Philosophia* (2000): 16(11) 61-76.

This article shows how Nishida borrowed his notion of pure experience from William James, while elaborating on the important relation it shares with Zen Buddhism. But more importantly, I want to indicate the links between James and Nishida's idea of the spiritual or religious experience. More precisely, we will explore the affinity between these two thinkers from the perspective of Nishida's account of experience, while limiting our inquiry to his main work: An Inquiry into the Good.

Baym, N. Rev. of The poetics of national history: From John Bartram to William James. *New England Quarterly-a Historical Review of New England Life and Letters* 73.4 (2000): 654-656.

Beanblossom, R. E. "William James and Thomas Reid: Meliorism Versus Metaphysics." *American Catholic Philosophical Quarterly* 74.3 (2000): 471-490.

The pragmatism of William James and the common sense philosophy of Thomas Reid were major forces in

nineteenth-century American thought. Their views on epistemology and metaphysics should be examined so that Reid's influence on pragmatism can be better understood.

Branch, M. P. Rev. of The poetics of natural history: From John Bartram to William James. *American Literature 72.3* (2000): 626-627.

Budick, E. M. Rev. of The social self: Hawthorne, Howells, William James, and Nineteenth-century psychology. *Modern Philology* 97.4 (2000): 620-623.

Campagna-Pinto, S. T. "Emersonian Circling and William James's Circumscription of the Topic in the Varieties of Religious Experience." *American Journal of Theology and* Philosophy.1 (2000): 19-37.

Chafe, Wallace. "A Linguist's Perspective on William James and "the Stream of Thought." *Consciousness and Cognition: An International Journal* 9.4 (2000): 618-628.

James's stream of thought, with its bits of consciousness, relates well to the linguistic patterns of everyday speech. Not only is speech segmented (as opposed to streaming), but speech also references a fringe (a "larger segment of thought") even as "the focus on consciousness is directed at one word at a time."

Coon, Deborah J. "Salvaging the Self in a World without Soul: William James's the Principles of Psychology." *History of Psychology 3.2* (2000): 83-103.

This article explores William James's transformation of the religious soul into the secular self in The Principles of Psychology. Although James's views on the self are familiar to many historians of psychology, the article places his treatment of the self within the broader social and cultural context of a secularizing, industrializing society. There were palpable tensions and anxieties that accompanied the cultural shift, and these are particularly transparent in James's Principles. James attempted the project of secularizing the soul in order to promote a natural science of the mind but with marked ambivalence for the project, because it left out some of the moral and metaphysical questions of great interest to him. (PsycINFO Database Record (c) 2002 APA, all rights reserved)(journal abstract)

Cox, P. "William James's Epistemolgoical 'Gamble'." *Transactions of the Charles S Peirce Society* 36.2 (2000): 283-309.

The Will to Believe is not based on Pascal's "risk-gamble" nor is it concerned with evidentialism Instead, James intends to allow for belief in areas that are "denied standing" because of claims based on scientific knowledge. James and Wittgenstein are linked by their understanding of participation and experience as generators of meaning.

Crabtree, A. Rev. of From soul to mind: The emergence of psychology from Erasmus Darwin to William James. *Isis* 91.4 *(2000):* 801-802.

Croce, P. J. Rev. of Genuine reality: A life of William James. *Isis* 91.1 *(2000):* 174-175.

Cull, Ryan E. "The Betrayal of Pragmatism?: Rorty's Quarrel with James." *Philosophy and Literature (2000): 24(21) 83-95.*

After having staunchly defended William James for many years, Richard Rorty suddenly argues in "Religious Faith, Intellectual Responsibility and Romance" that William James "betrayed his own pragmatism" in "The Will to Believe". By overlooking and misinterpreting the rhetorical strategies of James, Rorty's essay is characteristic of his own recent tendency to turn away from the intellectual pluralism that lies at the heart of pragmatism. The continued relevance of pragmatism in intellectual debate depends (contra Rorty) upon James's insight that we ought to care less about the source of a given theory and more about whether it can help us solve a particular problem.

Epstein, Russell. "The Neural-Cognitive Basis of the Jamesian Stream of Thought." *Consciousness and Cognition: An International Journal 9.4 (2000): 550-575.*

James's stream of thought is composed of both a nucleus and a fringe. Scientific literature suggests that this phenomenology corresponds to actual neural processes. Additionally, "conscious imagistic representations" may not be part of the nucleus of thought.

Epstein, Russell. "Substantive Thoughts About Substantive Thought: A Reply to Galin." *Consciousness and Cognition: An International Journal 9.4 (2000): 584-590.*

In response to Galin's reply, "Comments on Epstein's..." , Epstein clarifies his use of James's terms " nucleus" and " substantive thoughts." Additionally, he discusses some of Gain's suggested directions for further research.

Finlay, Steven W. "Influence of Carl Jung and William James on the Origin of Alcoholics Anonymous." *Review of General Psychology 4.1 (2000):* 3-12.

The works of James and Jung helped to shape Alcoholics Anonymous (AA), though neither man was involved in the founding of the organization. AA originated with a former patient of Jung's and began to spread when members read The Varieties of Religious Experience. James and Jung shared certain characteristics that may have contributed to their links with AA.

Flower, D. Rev. of The poetics of natural history: From John Bartram to William James. *Hudson Review 53.3 (2000): 505-512.*

Ford, M. Rev. of William James and the metaphysics of experience. *Transactions of the Charles S Peirce Society 36.2 (2000): 330-334.*

Fuller, Robert C. "Fresh Takes on a Classic : William James Varieties Approaches Its Centennial [Review Essay; Bibliog]." *Religious Studies Review.2 (2000):* 151-155.

Galin, David. "Comments on Epstein's Neurocognitive Interpretation of William James's Model of Consciousness." *Consciousness and Cognition: An International Journal 9.4 (2000): 576-583.*

In response to Epstein's article, "The Neural-Cognitive...," Galin laments the problematic metaphors James uses in his eclectic prose and cautions against the pitfalls such metaphors can create. Additionally, the suggestion that 40-Hz rhythm is linked to consciousness is questionable. Goodman, R. B. Rev. of The divided self of William James. *Religious Studies 36.2 (2000): 239-243.*

Hagen, Erik Bjerck. "Litteratur Og Autentisitet: Noen Pragmatiske Spekulasjoner Omkring William James Og Norman Mailer. (Literature and Authenticity: Some Pragmatic Speculations Concerning William James and Norman Mailer)." *Norsk litteraturvitenskapelig tidsskrift 3.2 (2000): 135-152.*

Hood, Ralph W., Jr. "American Psychology of Religion and the Journal for the Scientific Study of Religion." *Journal for the Scientific Study of Religion .4 (2000):* 531-543.

James, E. Rev. of The divided self of William James. *Tls-the Times Literary Supplement.5073 (2000): 7-7.*

Julien, J. "The Influence of the Authoritative Voice on Narratives of Experience - William James in His 'Varieties of Religious Experience'." *Laval Theologique Et Philosophique 56.1 (2000):* 15-31.

When he delivered his Gifford lectures, William James took upon himself a wide variety of religious experiences, accounted for through many different narratives. The voice of the brilliant scholar thus blended together the 'varieties' of the religious experience. What should theologians do when they deal with narratives of experience?

Knight, P. J. Rev. of The Cambridge companion to William James. *Journal of Consciousness Studies 7.5 (2000): 89-90.*

Kress, J. M. "Contesting Metaphors and the Discourse of Consciousness in William James." *Journal of the Histoty of Ideas* 61.2 *(2000): 263-283.*

James's response to the disjunction between mind and body, which "emerges as he attempts to negotiate ethereal explanations for consciousness with bodily processes," is evidenced in the metaphors he uses in his works. James does not employ metaphors merely to describe; he uses them to create his portrait of consciousness. As such, these metaphors threaten to overwhelm James's philosophy. The ambiguities and inaccuracies of language grant James's theories some of their power even as those theories are destabilized by the same ambiguities.

Lambert, Anthony, et al. "Effects of Informative Peripheral Cues on Eye Movements: Revisiting William James' "Derived Attention"." *Visual Cognition 7.5* (2000): *545-569.*

Two experiments using 16 adult Ss each examined effects of peripheral information on the latency of saccadic eye movements. In Exp 1, simple target stimuli were presented to the left or right visual field. Prior to each target, a pair of cue letters was presented for *40* msec bilaterally. The relative location of the letters (W-S or S-W) was related to target location, but Ss were not informed of this contingency. After a brief practice period, saccadic latencies were faster for targets at the likely location, as indicated by the letter pair. This derived peripheral cueing effect was related to Ss' awareness of the relation between cue type and target location. Exps 2A and 2B employed monocular viewing in order to compare performance across the nasal and temporal visual fields. The effect observed in Exp 1 was confined to the nasal visual field. In a reflexive orienting condition, the effect of a unilateral letter cue was larger in the temporal visual field. It is concluded that the neurocognitive processes responsible for derived peripheral cueing are distinct from those involved in either reflexive or voluntary orienting. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Lamberth, D. C. Rev. of The divided self of William James. *Journal of the American Academy of Religion 68.4* (2000): *890-893.*

Lamberth, David C. Rev. of The divided self of William James. *Journal of the American Academy of Religion 68.4* (2000): *890-893.*

---. "Putting "Experience" to the Test in Theological Reflection : [Rev Fr Opening Address Presented at the Retirement Celebration for R R Niebuhr, Harvard Divinity School, My 7 1999]." *Harvard Theological Review.l (2000):* 67-77.

Lavine, Thelma Z. "Have Pragmatists Rejected Classical American Philosophy?" *Transactions of the Charles S. Peirce Society* 36.3 (2000): 385-392.

Explores the role of philosophy in American national life since 1631, concentrating on the preeminence of American pragmatists, including John Dewey, Charles Peirce, and William James, and their rejection of the Enlightenment-based philosophy of the Founding Fathers. Nonetheless, it is the philosophy of the founders that most informs national life, and it is that philosophy that should be identified as "Classical American Philosophy."

Lloyd, Dan. "Beyond "the Fringe": A Cautionary Critique of William James." *Consciousness and Cognition: An International Journal 9.4* (2000): 629-637.

James does not always heed his own caution against the Psychologist's Fallacy, in which a researcher confuses her "standpoint with that of the consciousness [she is] studying." By allowing his metaphysics to enter his research, James may have created a distinction between "nucleus" and "fringe" of consciousness

when no such distinction exists.

Malachuk, D. S. ""Loyal to a Dream Country": Republicanism and the Pragmatism of William James and Richard Rorty." *Journal of American Studies* 34 (2000): 89-113.

Pragmatists have frequently resorted to the beliefs of republican government and asserted that "communal or civic acts are our best response to this cosmos." This commitment to republicanism stems from the fact that "pragmatism is a religion" based on contingency and civic acts are the only effective response to contingency.

McCauley, Robert N. "Overcoming Barriers to a Cognitive Psychology of Religion." *Method & Theory in the Study of Religion* 2.2000 (2000): 141-161.

Natsoulas, Thomas. "On the Intrinsic Nature of States of Consciousness: Further Considerations in the Light of James's Conception." *Consciousness and Emotion* 1.1 (2000): 139-166.

How are the states of consciousness intrinsically so that they all qualify as "feelings" in W. James's generic sense? The author restricts his topic mainly to a certain characteristic that belongs to each of those pulses of mentality that successively make up James's stream of consciousness. Certain statements of James's are intended to pick out the variable "width" belonging to a stream of consciousness as it flows. Attention to this proposed property brings the author to a discussion of (1) the unitary character of each of the states of consciousness however complex they may frequently be and (2) how to conceive of their complexity without recourse to a misleading spatial metaphor. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

---. "The Stream of Consciousness: Xxi. Blindsight and States of Consciousness." *Imagination, Cognition and Personality* 20.1 (2000): 71-95.

The phenomenon of blindsight is "interpretable in keeping with James's conception of the stream" of consciousness. For William James, the limited quality, or total lack of, inner awareness is the likely cause of the blindsight phenomenon. James considered that a lack of inner awareness may characterize all people.

---. "The Stream of Consciousness: Xxii. Apprehension and the Feeling Aspect." *Imagination, Cognition and Personality* 20.3 (2000): 275-295.

Every state of consciousness includes a "feeling aspect." This, coupled with the cognitive aspect, comprises a unified whole. "The feeling aspect is the experiential...way in which" consciousness interacts with objects in our environment.

Pool, Michael. "How Liberating Is Van Fraassen's Voluntarism?" *Dialogue (2000): 39(33) 475-490.*

Bas van Fraassen soutient que le "Principe de Reflexion" constitue une contrainte sur la rationalite et it rattache ce principe a une sorte de volontarisme epistemologique, c'est-a-dire la doctrine selon laquelle la croyance est affaire de volonte. Je soutiens que la version du volontarisme qui est compatible a la fois avec le Principe de Reflexion et avec l'idee de van Fraassen que les jugements epistemiques constituent une forme d'engagement, est tout a fait differente du volontarisme qu'envisageaient William James ou Blaise Pascal. (edited)

Porter, C. M. Rev. of The poetics of natural history: From John Bartram to William James. *Journal of the History of Biology 33.3 (2000): 589-591.*

Proudfoot, Wayne. "William James on an Unseen Order." *Harvard Theological Review* 93.1 *(2000):* 51-66. William James,

Rausch Albright, Carol. "The "God Module" and the Complexifying Brain." *Zygon (2000): 35(34) 735-744.*

The human brain is the most complex entity for its size that we know of. As used here, "complexity" is a specialized term denoting the presence of a web of interlinked and significant connections--the more intricate the web, the more complex the entity. Complex systems develop only in a milieu that provides both lawfulness and freedom, and they tend to be self-organizing, becoming more complex and more effective as a result of both inward and outward experience. The evidence suggests that both personal growth and spiritual growth are processes of complexification of character, and of the brain itself. This thesis is tested in light of the work of William James and James W. Fowler.

Rubin, Jeffrey. "William James and the Pathologizing of Human Experience." *Journal of Humanistic Psychology 40.2 (2000):* 176-226.

James disliked the use of medical terminology and pathology terms for the purposes of describing human experiences. In order to combat this prevailing use of language, James devised both alternatives and techniques for "neutraliz[ing] the negative effects that can occur when pathology terms are employed by others."

Schlecht, L. F. Rev. of William James and the metaphysics of experience. *Religious Studies 36.1 (2000):* 111-114.

Scott, D. "William James and Buddhism: American Pragmatism and the Orient." *Religion 30.4 (2000): 333-352.*

William James pursued far-ranging enquiries in America across the fields of psychology, philosophy and religious studies between *1890* and 1910. Historical and comparative overlaps emerge between James and Buddhism from these pursuits. This article first sets out James' own nineteenth-century American context. There follows James' own more explicit references to Buddhism, which particularly focused on the meaning of the term 'religion' and on specific elements of Buddhist teachings. In turn comes a substantive comparative look at certain themes in both James and Buddhism, namely, 'consciousness', 'integration' and 'criteria of truth claims'. The common functionalist tendencies in James and Buddhism are highlighted. Finally, the article attempts a wider look at the interaction between American thought and Buddhism during the twentieth century. This interaction is exemplified by John Dewey, Charles Hartshome, Daisetz Suzuki, Kitaro Nishida and David Kalupahana, and also across the fields of psychology, pragmatism and process philosophy. In all of these areas James emerges as a significant figure for studying American thought and Buddhism. Copyright *2000* Academic Press

Skrupskelis, I. K. Rev. of William James on consciousness beyond the margin. *Journal of American History 87.3 (2000):* 1053-1054.

Slaughter, T. P. Rev. of The poetics of natural history: From John Bartram to William James. *Environmental History 5.2 (2000): 275-276.*

Subbotsky, Eugene. "Phenomenalistic Reality: The Developmental Perspective." *Developmental Review, v20 n3 p438-74 Sep 2000 20.3 (2000).*

Extends William James' classification of phenomenalistic reality (PR) and analyzesPusing empirical data available in developmental psychology; focuses on the relation ofPto a human subject; to rational constructions; and to the idea of truth. Concludes that the development of phenomenalistic reality is qualitatively different from the development of knowledge and understanding.

Throop, C. Jason. "Shifting from a Constructivist to an Experiential Approach to the Anthropology of Self and Emotion." *Journal of Consciousness Studies (2000): 7(3) 27-52.*

This paper investigates the limits of the constructivist approach to the study of self and emotion in anthropology and outlines a viable alternative to this perspective, namely an experiential approach. The roots of the experiential and constructivist approaches to self and emotion in anthropology are traced to the work of William James and George Herbert Mead respectively.

Walker, S. F. "Blooming, Buzzing (William James)." *Tls-the Times Literary Supplement.5093 (2000):* 19-19.

Weinberger, J. "William James and the Unconscious: Redressing a Century-Old Misunderstanding." *Psychological Science* 11.6 *(2000):* 439-445.

> James did not deny that unconscious processes could occur despite many misreadings and misinterpretations to support this view. An assessment of The Principles, along with his other works suggests that James supported the notion of unconscious processes. theor

Lagemann, Ellen Condliffe. An Elusive Science: The Troubling History of Education Research. Illinois, *2000.*

2001

Books

Cormier, Harvey. *The Truth Is What Works: William James, Pragmatism, and the Seed of Death.* New York: Rowman & Littlefield Publishers, Inc., *2001.*

> James's pragmatic theory of truth has attracted a large number of fierce critics, as well as supporters. A wide variety of critics share one common criticism of Jamesian pragmatism: they want James to attend more closely to the physical, moral or poltical reality of a situation than to the feelings and beliefs of the individual. Cormier defends James, claiming that Jamesian pragmatism is "the best possible kind of realism" because it relentlessly pursues the individual and their subjective states while attempting to uncover reality. Jamesian pragmatism is realistic because it provides a way to step from philosophical and metaphilosophical issues back into real life.

Heft, Harry. *Ecological Psychology in Context: James Gibson, Roger Barker, and the Legacy of William James's Radical Empiricism.* 2001.

> (from the cover) In this book, the author examines the historical and theoretical foundations of James J. Gibson's ecological psychology in twentieth century thought, and in turn, integrates ecological psychology and analyses of sociocultural processes. A thesis of the book is that knowing is rooted in the direct experience of meaningful environmental objects and events present in individual-environment processes and at the level of collective, social settings. The book traces the primary lineage of Gibson's ecological approach to William James's philosophy of radical empiricism and illuminates how the work of James's student and Gibson's mentor, E. B. Holt, served as a catalyst for the development of Gibson's framework and as a bridge to James's work. It reveals how ecological psychology reciprocally can advance Jamesian studies by resolving some of the theoretical difficulties that kept James from fully realizing a realist philosophy. It also demonstrates ways in which the psychological domain can be extended to properties of the environment, rendering its features meaningful, publicly accessible, and distributed across person-environment processes, and shows how Gibson's work points the way toward overcoming the gap between experimental psychology and the humanities. (Psyc1NFO Database Record (c) *2002* APA, all rights reserved)

Oliver, Phil. *William James's "Springs of Delight".* Nashville: Vanderbilt UP, 2001.

> A philosophical study of James's work that aims to uncover the root of the transcendence that James believed possible. This transcendence is rooted not simply in pure experience but in subjectivity. Subjectivity is given great weight in James's writings and its importance should not be discounted.

Skrupselis, Ignas K.; Berkeley, Elizabeth M.; Bradbeer,Wilma (eds.); McQuade, Donald (introduction). *The Correspondence of William James, IX: July 1899-1901.* Charlottesville, VA: UP of Virginia, 2001.

Articles in Books

Leonhirth, William J. "William James and the Uncertain Universe." In *Perry, David K (Ed). (2001). American Pragmatism and Communication Research. Lea's Communication Series. (Pp. 89 110). . X, 264 Pp.See Book.*

2001.

(from the chapter) Examines the contributions of W. James to the study of communication and the understanding of the role of communication in life. This chapter briefly examines James' life, looks at central tenets of his work that relate to communication studies, and discusses his influences on others who contributed to communication research. It also attempts to position James and his ideas in the rapidly changing communication environment. This atmosphere includes the challenges that digital, online communication is bringing to communication theories and to the definition of communication itself. A new communication model is discussed in the context of a postmodern phase, in which communication would serve as the site for the negotiation of reality amid competing constructions. Using the formulations of James, one can create a model of communication that presumes not a linear transfer of information or culture, but a disjunctive process of construction and projection and then perception and reconstruction. (PsycINFO Database Record (c) *2002* APA, all rights reserved)

Pawelski, James O. "William James and Epiphanal Experience." In *Religion in a Pluralistic Age.* New York: P. Lang, 2001. *277-288.*

Schulz, Heiko. "Is There a Duty to Believe? Critical Reflections on the Doxastic Ethics of William James." In *Religion in a Pluralistic Age.* New York: P. Lang, 2001. 327-343.

Suchocki, Marjorie Hewitt. "Pragmatic Pluralism." In *Religion in a Pluralistic Age.* New York: P. Lang, *2001. 49-67.*

Woody, William Douglas. "Gestalt Psychology and William James." In *Advances in Psychology Research, Vol.* 4. Ed. Frank Columbus, 2001. 33-48.

The debate on whether or not Jamesian psychology has commonalities with Gestalt psychology is a popular and persistent one in psychology circles. Though certain "conceptual differences" do exist between the two psychologies, radical empiricism and James's "pluralistic approach to methodology" are striking similarities between the two.

Articles

Rev. of *The correspondence of William James, vol 9, July 1899-1901.* Virginia Quarterly Review *77.4 (2001): A130-A130.*

Brief mention and description of James's letters.

"The Correspondence of William James, Volume 9: July 1899-1901." *Virginia Quarterly Review: a national journal of literature and discussion* 77.4 (2001): 130.

Backe, Andrew. "John Dewey and Early Chicago Functionalism." *History of Psychology 4.4* (2001): 323-340.

John Dewey and James Angell are regarded respectively as the founder and systematizer of the Chicago school of functional psychology. The early Chicago school traditionally has been protrayed as a unified theoretical approach based primarily on William James's naturalistic theory of mental processes. Although the psychology systematized by Angell bore a close affinity to James's naturalism, Dewey's own psychology was based primarily on the neo-Hegelian philosophy of Thomas Hill Green. A review of a number of Dewey's major writings reveals Green's neo-Hegelian philosophy to have influenced Dewey's views on psychological concepts such as reaction, emotion, and perception during the formative period of the Chicago school. The interpretation of Dewey's psychology developed in this article leads to the conclusion that early Chicago functionalism should not be regarded as a unified theoretical approach.

Baggett, D. "William James' Reduction of Religion to Standard Morality - a Reply to F. J. Ruf." *Journal of Religious Ethics 29.2* (2001): 341-342.

In response to Rufs comment, Baggett echoes the call for further research into James's idea of morality and emphasizes the distinction between religion and morality in James's work that Baggett posited in his first article.

Benatar, David. "Against Commanding to Believe." *Shofar: An Interdisciplinary Journal of Jewish Studies* 19.2 (2001): 87-104.

"The Will to Believe" is compared to the Jewish regard for and relationship to the commandments of the Torah. (not complete)

Betty, L. Stafford. "Going Beyond James: A Pragmatic Argument for God's Existence (Exploring the Logically Sound and Intellectually Compelling "Pragmatic Argument" of William James)." *International Journal for Philosophy of Religion* 49.2 (2001): 69-84.

Since a belief which produces more good than its alternative is, pragmatically, true, and since belief in divinity produces more good for believers than wholly secular beliefs, religious beliefs must be more true than secular. God is not true for individual believers only, but ontologically true because the majority of experience (as recorded by social science researchers) suggests that more good comes from belief than nonbelief. Religion is a cause of suffering and/or aggression when the belief system is absolutist and fanatical; however, a "generic understanding of divine reality" that incorporates tolerance produces good and is therefore true.

Bond, A. Rev. of William James on radical empiricism and religion. U *of Toronto Quarterly* 71.1 (2001): 279-280.

Bordogna, Francesca. "The Psychology and Physiology of Temperament: Pragmatism in Context." *Journal of the History of the Behavioral Sciences* 37.1 (2001): 3-25.

Traces William James's famous temperament thesis according to which the philosophical stance that individuals take depends on their temperaments. The article examines James's conception of temperament by locating James within a set of contemporary investigations that linked the sources of mental, and even higher, intellectual processes to the physiological and organic constitution of the individual. The author posits that James understood temperament along the reflex-arc model and discusses the implications of that physiological account of temperament for James's overall conception of philosophy. c 2001 John Wiley & Sons, Inc.

Cady, Linell E. "Pragmatism and the Category of Religion: Reflections on William James and Stanley Fish." *American Journal of Theology and Philosophy* (2001): 22(21) 46-64.

Deigh, John. "Emotions: The Legacy of James and Freud." *International Journal of Psychoanalysis* 82.6 (2001): 1247-1256.

In this paper, the author explains the revolutionary changes in the theoretical study of emotions in both philosophy and psychology over the last hundred years by going back to the work of two giants of late 19th and early 20th century thought, William James and Sigmund Freud. He describes how both James and Freud introduced into psychology conceptual innovations of the highest order, and how, through these innovations, they radically and permanently altered our understanding of the human mind. The new ways of thinking about the mind that developed under the influence of their work freed philosophers and psychologists from the constraints of the old, classical empiricist conception that was born of the Cartesian revolution in philosophy and that had framed and guided psychological studies for over two hundred years. In the study of emotions, in particular, the removal of these constraints opened up possibilities both for recovering conceptions of emotions that preceded the Cartesian revolution and for developing wholly new ones. In each case, the result was to deepen significantly our understanding of the place of emotions in human thought and action. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Depew, D. Rev. of Romantic science and the experience of self: Transatlantic crosscurrents from William James to Oliver Sacks. *Journal of American History* 88.3 (2001): 1111-1112.

Dooley, Patrick K. "Public Policy and Philosophical Critique: The William James and Theodore Roosevelt Dialogue on Strenuousness." *Transactions of the Charles S. Peirce Society* (2001): 37(32) 161-177.

Commentators on classical American philosophers seem to have been unaware, or have been reticent to acknowledge the extent to which a cultural endowment of concepts, issues and problems provided a matrix for intellectuals and public figures--politicians, statesmen, scientists, journalists, jurists, clergy, philosophers and novelists--at the turn of the (last) century. A particularly striking response to a shared ethical, political and social agenda occurred during the late 1890s when, among others, in an attempts to capture the exhilarating and transforming impact of actions beyond the routine and ordinary, William James extolled the value of the strenuous mood and Theodore Roosevelt celebrated the benefits of the strenuous life. My essay shows that the Theodore Roosevelt/William James dialogue on strenuousness provides an instructive case study wherein the pronouncements of a popular and high-profile president confronted the philosophical criticism of America's most influential and respected academician. What emerges is an intriguing dialectic of theory and practice and of real life experiences and philosophical critique.

---. "'the Strenuous Mood': William James' 'Energies in Men' and Jack London's the Sea Wolf." *American Literary Realism (ALR). 2001 Fall; 34(1): 18 28 (2001).*

Evans, David H. "Guiding Metaphors: Robert Frost and the Rhetoric of Jamesian Pragmatism." *Arizona Quarterly: A Journal of American Literature, Culture, and Theory* 57.3 (2001): 61-90.

The relationship of figurative language to pragmatism via Frost

Friedl, Herwig. "Global Aspects of American Pragmatist Thinking: William James and Kitaro Nishida on the Purity of Pure Experience." *Amerikastudien [Germany] 46.2* (2001): 177-205.

The fundamental ontological category in William James's thinking is pure experience. James always tried to keep this difficult term essentially indeterminate. The founder of the Kyoto school of Japanese philosophy, Kitaro Nishida, was able to adopt Jamesian insights because James's radically modem vision of Being as pure experience may be understood as corresponding to Japanese, and especially Zen, intuitions of Being as absolute emptiness and nothingness. In spite of their basic agreement, Nishida and especially the older generation of Japanese scholars, who evaluated the relationship of the two thinkers, found it difficult to accept American precedence because of American sometimes essentialist and often Eurocentric assumptions about "Western" philosophical culture. Only in the last thirty years of the 20th century did Japanese and American scholars truly appreciate the globally significant innovations of James's pragmatist thought, its ontological dimension, and its profound religious implications.

Hookway, C. Rev. of The divided self of William James. *Philosophical Quarterly* 51.202 (2001): 100-102.

Homer, Richard. "Two Cheers for Pragmatism." *Hedgehog Review* 3.3 (2001): 93-109. William James and Richard Rorty...

Homer, Richard V. "Two Cheers for Pragmatism." *Hedgehog Review (HedgehogR). 2001 Fall; 3(3): 93 109* (2001).

Lambert, Anthony, and Matthew Roser. "Effects of Bilateral Colour Cues on Visual Orienting: Revisiting William James' 'Derived Attention'." *New Zealand Journal of Psychology* 30.1 (2001): 16-22.

William James' (1890/1983) proposal that the propensity of environmental objects to capture attention can be influenced by learning and experience was tested in a spatial cueing experiment. 30 participants made a simple detection response to targets that were preceded by bilateral colour change cues. During two training blocks of trials the location of the target was predicted by the nature of the peripheral colour change, but

participants were not informed of this contingency. The effects of peripheral colour changes on attention were then assessed during a test block of trials in which there was no relationship between target location and the colour cues. Results showed that participants who remained unaware of the cue-target relationship nevertheless oriented attention rapidly towards the colour that had been associated with the target during the training phase. Implications of this finding for views of spatial attention are discussed, and it is concluded that William James' concept of 'derived attention' deserves renewed consideration. (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Levin, J. "William James's "Springs of Delight": The Return to Life." *Transactions of the Charles S Peirce Society 37.4* (2001): 669-673.

Lewis, Pericles. "James's Sick Souls." *Henry James Review 22.3* (2001): 248-258.

A comparison between Henry James's treatment of morality, Protestantism, and Catholicism in his fiction to

William James's "The Varieties of Religious Experience."S. "James, Perception and the Miller-Bode Objections." *Transactions of the Charles S. Peirce Society (2001):* 37(34) *609-626.*

William James kept two notebooks where he recorded his attempts to respond to objections raised against his radical empiricism by Dickinson Miller and Boyd Bode. James's interpreters have long recognized that these notebooks establish that Miller's and Bode's objections caused him to have serious doubts about the adequacy of his radical empiricism. However, these interpreters have never made clear whether James was ever able to eliminate these doubts by formulating an adequate reply to them. I use the "Miller-Bode" notebooks to establish that James did work out a reply, but only after paying a stiff price. He was forced to retract his earlier arguments against the compounding of consciousness, to renounce the "intellectualist logic" on which those arguments were based, and to give up his philosophy of pure experience for panpsychism.

Natsoulas, Thomas. "The Concrete State Continued." *Journal of Mind and Behavior* 22.4 *(2001):* 451-474.

James's sense of personal identity includes "inner awareness, remembrances, and appropriations of other states of consciousness" that give subjects a sense of unity as a self. Though James did not agree with the idea of an Ego, he did assign a controlling role to the "total brain process."

---. "The Concrete State: The Basic Components of James's Stream of Consciousness." *Journal of Mind and Behavior* 22.4 (2001): *427-450.*

James's theory of the stream of consciousness described thought as a succession of "unitary states" that include all of the "other mental occurrences" typically described as parts of consciousness. This theory was primarily based on firsthand experience and evidence.

Nelson, Julie A. "Value as Relationality: Feminist, Pragmatist, and Process Thought Meet Economics." *Journal of Speculative Philosophy* (2001): 15(12) 137-151.

The paper challenges the hegemony of "market value" in cultural and political discussion. This paper argues that elements of a theory of value found in the process and pragmatist philosophies of Alfred North Whitehead, John Dewey, William James and Henry Wieman have much in common with discussion of separation and connection put forth by feminist philosophers Sandra Harding, Susan Bordo, Catherine Keller and Linda Alcoff. The paper notes how contemporary economic thinking reflects both rationalist and empiricist nonrelational extremes, and argues for a deeply relational concept of value that respects the intrinsic integrity of both difference and connection.

Oppenheim, Frank M. "How Did William James and Josiah Royce Differ in Their Philosophical Temperaments and Styles?" *Journal of Philosophical Research* (2001): *26 547-560.*

The present article examines the philosophical temperaments of James and Royce, as well as the kind and development of their philosophical styles. After surveying their stances toward the Uerse, attitudes toward "the more", and their openness to other philosophers' ideas and critiques, this article focuses on the streams of philosophical thought from which James and Royce chose to "drink"--British, German, Asian, and the work of logicians.

Poggi, S. "William James and European Philosophy. A Chapter for Further Study." *Rivista Di Storia Della Filosofia 56.2 (2001): 257-273.*

Rathunde, Kevin. "Toward a Psychology of Optimal Human Functioning: What Positive Psychology Can Learn from the "Experimental Turns" of James, Dewey, and Maslow." *Journal of Humanistic Psychology* 41.1 (2001): 135-153.

James, Dewey and Maslow helped to initiate a more person-centered, experientially-based psychology in the United States. At the root of the sea change influenced by these men were "philosophical initiative that challenged the traditional, positivistic methods in science." An experiential viewpoint on psychology can assist in the construction of a "more unified psychology of optimal human functioning."

Rogers, M. Rev. of William James: His life and thought. *Library Journal* 126.14 (2001): 241-241.

Rohrer, Tim. "Pragmatism, Ideology and Embodiment: William James and the Philosophical Foundations of Cognitive Linguistics." *Amsterdam Studies in the Theory and History of Linguistic Science (2001).*

Ruf, F. J. "On a Reductionist Analysis of William James' Philosophy of Religion." *Journal of Religious Ethics 29.2 (2001): 339-340.*

Commenting on Baggett's article, "On a Reductionist Analysis of William James's Philosophy of Religion," Ruf suggests that Baggett's real aim in the article is to deny the narrowing impulse Richard Rorty shows in assessing James. Though he agrees that reductive analyzes of Jamesian morality are inadequate, he wonders how to describe James's "pervasive" morality.

Samuels, Lisa. "If Meaning, Shaped Reading, and Leslie Scalapino's Way." *Qui Parle: Literature, Philosophy, Visual Arts, History (QPar). 2001 Spring Summer; 12(2): 179 200* (2001).

Schlecht, L. F. "Mysticism and Meliorism: The Integrated Self of William James." *Philosophical Forum 32.3 (2001): 253-263.*

Argues in opposition to David Gale's *The Divided Self of William James* that James's melioristic and mystic philosophies are not evidence of a divided self, but that they can be reconciled into a cogent whole. Specifically denies that James defends a theistic worldview in "The Will to Believe," and suggests that "I-Thou intimacy" which can be developed through willful belief is the root of the essay. As such, Schlecht contends, James offers a glimpse of his mystical philosophy long before his later, more overtly mystical works are published.

Seigfried, Charlene Haddock. "Pragmatist Metaphysics? Why Terminology Matters." *Transactions of the Charles S. Peirce Society* (2001): *37(31)* 13-21.

Despite the explicit attempts of William James and John Dewey to distance themselves from metaphysical thinking and to provide an original alternative to it in pragmatism, their thinking is too often still filtered through the old rationalist, metaphysical terminology. This paper suggests adopting a vocabulary more in line with their emphatic assertions that metaphysics was the problem, not the solution. They considered metaphysics to be at least a distraction from the concrete concerns of everyday life and at most a tragic detour away from everything that gives value and meaning to life.

Simon, Linda. "Coincidence." *Salmagundi: a quarterly of the humanities& social sciences* 130/131 *(2001): 17-30.*

James invented the term, "the specious present," to describe the fleeting moment of experience that sifts through what was and what will be. Language was inadequate to express the complexities of a moment, or to explain what the individual feels. James's concern with these issues is linked to the Modernist anxiety over the loss of self found in writers and other artists working around the turn of the century.

Smith, M. B. "Romantic Science and the Experience of Self: Transatlantic Crosscurrents from William James to Oliver Sacks (Studies in European Cultural Transition, Vol 2)." *Journal of the History of the Behavioral Sciences 37.4 (2001): 389-391.*

Sprigge, Timothy. "James's Divided Self." *British Journal for the History of Philosophy (2001): 9(1)* 145-155.
The two divided components of William James in question are what Gale calls the Promethean pragmatist and the anti-Promethean mystic. He argues persuasively that these are competing selves within James's own psyche. James's pragmatism is seen as essentially a deduction from his ethical view that our basic obligation is to control things so as to maximize desire satisfaction, while the mystical side derives from a contrasting desire to be at peace with the world rather than to be vigorous in controlling it. As Gale says this is just one of many possible ways of looking at James, but it is certainly one which Gale develops skillfully and intriguingly.

Strout, Cushing. "William James and the Tradition of American Public Philosophers." *Partisan Review* 68.3 (2001): 432-445.

Viney, Wayne. "The Radical Empiricism of William James and Philosophy of History." *History of Psychology* 4.3 (2001): 211-227.

William James's philosophy of history is explored in his classic psychological and philosophical works and in 2 articles he devoted specifically to the topic. Historical issues are set forth in terms of James's individualism, pragmatism, and radical empiricism. It is argued that a Jamesian philosophy of history provides a reasoned and believable middle way between the extremes of realism and constructionism. James believed that historical change is brought about both by the contributions of individuals and by forces in cultures and the environment that help shape the direction of things. Finally, the author explores implications of James's pluralism for history and his quarrel with absolutistic conceptual schemes that attempt to reduce all things to 1 thing. (PsycINFO Database Record (c) 2002 APA, all rights reserved)(journal abstract)

Wilson, E. "Romantic Science and the Experience of the Self: Transatlantic Crosscurrents from William James to Oliver Sacks." *Isis* 92.1 (2001): 189-190.

2002

Articles in Books

Leary, David E. "William James and the Art of Human Understanding." In *Pickren, Wade E. (Ed). American Psychological Association, 750 First Street, Ne; Et Al. (2002). Evolving Perspectives on the History of Psychology. (Pp. 101 120). . Ix, 608 Pp.See Book.* 2002.

This reprinted article originally appeared in *American Psychologist,* 1992, Vol 47(2), pp. 152-160.

Stamenov, Maxim I. "On Focus and Fringe in Explicit Mental Processing." In *No Matter, Never Mind: Proceedings of toward a Science of Consciousness: Fundamental Approaches (Tokyo '99). Advances in Consciousness Research.* Eds. Kunio Yasue and Marj Jibu. Amsterdam, Netherlands: John Benjamins Publishing Company, 2002. 145-153.

In this chapter, the author examines the hypothesis proposed by William James (1890) that consciousness forms a continuum with both a vertical and horizontal hierarchy of mental processes implementing it, and that the vertical hierarchy is due to the distinction and binding between a "nucleus" and a "fringe" in any

phenomenal conscious state. In discussing the concepts of fringe and nucleus, the author suggests that it still remains to be proven that all the dual distinctions in the quality of mental experience can be interpreted as tokens of one and the same functional and/or formal juxtaposition between focus (nucleus) and fringe. The author discusses some aspects of the feelings of action tendency based on D. Galin's (1994) classification of the fringe experiences discussed by James. He concludes that the fringe experiences do not appear to form a single class of phenomena. They are due to the juxtaposition of primarily and secondarily available information in quite different media of perception and cognition which can serve different purposes in the development of the "stream of thought." (PsycINFO Database Record (c) 2002 APA, all rights reserved)

Articles

Barresi, John. "From 'the Thought Is the Thinker' to 'the Voice Is the Speaker': William James and the Dialogical Self." *Theory and Psychology* 12.2 *(2002): 237-250.*

James's *Principles,* like Hermans and Kempen's *The Dialogical Self* both include a distinction between the "I" and the "me." By examining these authors' concepts of self, along with Bakhtin's theory, one can develop a better understanding of the changes in the notion of selfhood and, additionally, can better understand Hermans' theory of the dialogical self.

Bird, G. Rev. of The divided self of William James. *Mind* 111.441 *(2002): 100-103.*

Croce, P. J. Rev. of William James and the metaphysics of experience. *International Journal for Philosophy of Religion 51.1 (2002): 65-67.*

Generally positive review of Lamberth's book on James. The book does not break any new ground or radically alter our picture of James, but it does provide a thorough examination of radical empiricism.

Curley, A. J. Rev. of Varieties of religion today: William James revisited. *Library Journal 127.2 (2002):* 108-108.

Duclow, D. F. "William James, Mind-Cure, and the Religion of Healthy- Mindedness." *Journal of Religion & Health* 41.1 *(2002): 45-56.*

James was an advocate of mind-cure in both the Massachusetts legislature and within the pages of *The Varieties of Religious Experience.* Within that text, James investigates the ways in which mind-cure encourages the "religion of healthy-mindedness," a religion he found lacking in important ways. Current mind/body therapies "continue the mind-cure tradition and retain the limitations that James noted" in *The Varieties.*

Gale, R. M. Rev. of William James and the metaphysics of experience. *Philosophy and Phenomenological Research* 64.1 *(2002): 244-246.*

Doctoral Dissertations 1974

Reynolds, Gordon D. "Psychological Rebirth in Selected Works by Nathaniel Hawthorne, Stephen Crane, Henry James, William Faulkner, and Ralph Ellison." Reynolds,-Gordon-D: U California, Irvine, 1974.

1975

Kirkpatrick, Judith Ann. "The Artistic Expression of the Psychological Theories of William James in the Writing of Henry James." Delaware, *1975.*

1977

Feinstein, Howard Marvin. "Fathers and Sons: Work and the Inner World of William James. An Intergenerational Inquiry." Cornell U., *1977.*

Feldman, Jessica R. "Process and Product in the Works of Wallace Stevens and William James." PhD. University of California, Berkeley, 1977.

Vile, John Ralph. "Science, Faith, and Philosophy in William James: A Theoretical Analysis with Application to James's Political Thought." U. of Virginia, *1977.*
Will, Norman Paul, Jr. "Robert Frost and William James: Metaphors of Belief." PhD. Rutgers University, 1977.

1978

High, Richard Paul. "Shadworth Hodgson and the Psychology of William James: Experience, Teleology, and Realism." U. of New Hampshire, 1978.

Ketchiff, David. "William James and/or Ezra Pound: Perceptions of Reality." U of North Carolina, 1978.

Man, David Marshall. "'the Infinitude of the Private Man': Essays on Emerson, Whitman, William James, Blackmur and Heller." Washington State U, 1978.

Schwehn, Mark Richard. "The Making of Modem Consciousness in America: The Works and Careers of Henry Adams and William James." Stanford U., 1978.

Weissbourd, Katherine Allison. "Father-Son Relationships within the James Family: A Psychohistorical Exploration of Family Structure and Identity." Northwestern U., 1978.

1979

Boren, Lynda Sue. "A Study of the Relationship of the Philosophical Ideas of Henry James, Senior, and William James to the Later Fiction of Henry James." Tulane U., 1979.

Scott, Barbara Jean Pamela. "Faith and Chaos: The Quest for Meaning in the Writings of Jonathan Edwards and William James." Syracuse U., 1979.

1980

Anderson, James William. "William James's Depressive Period (1867-1872) and the Origins of His Creativity: A Psychobiographical Study." PhD. U Chicago, 1980.

Bock, Layeh Aronson. "The Birth of Modernism: Des Imagistes and the Psychology of William James." Stanford U., 1980.

Boryk, William. "Self and Friendship from a Naturalistic Perspective." Southern Illinois U. Carbondale, 1980.

Caste, Nicholas Joseph. "The Mind-Body Relation in the Philosophy of William James." PhD. Emory University, 1980.

Davidove, Douglas M. "Theories of Introjection and Their Relation to William James' Concept of Belief: An Application of the Unitary Approach of Gestalt Therapy." New York U, 1980.

> The concept of "introjection" can be defined as the "psychological process through which the organism takes in elements of the environment." "Introjection" and the "introject" (defined as a result of "introjection") are related to the psychological process of "belief" James describes. James's theories of the "object" and "belief" can account for "the 'unitary approach' regarding the dynamics of the organism/environment field;" this is demonstrated in hypothetical therapy sessions.

La Guardia, David M. "Advance on Chaos: Varieties of Imagination in Emerson, William James and Wallace Stevens." Kent State, 1980.

Seeman, Herbert A. "William James's Model of Organic Idealism." PhD. Washington State University, 1980.

1981

Bybee, Michael David. "Peirce's and James' Theories of Truth: A Critical Reformulation and Evaluation." PhD. University of Hawaii, 1981.

Clark, Michael. "John Dos Passos, from Nature to Naturalism: The Influence of Walt Whitman and William James on the Early Fiction, 1913-1938." U. of Wisconsin Madison, 1981.

1982

Khan, A. I. "The Significance of the Writings of William James for Iqbal's Philosophical and Religious Thought." PhD. University of London, 1982.

Kuo, Catherine Ching-Ching. "William James as an Exemplar for the Study of Religion: The Varieties of Religious Experience." Columbia U. Teachers Coll., *1982.*

Pruitt, Richard Gerald. "William James's Intentions: Concepts, Truth and Value." PhD. Boston University, *1982.*

Ruddick, Lisa Cole. "Models of Consciousness in the Works of William James, Gertrude Stein and George Santayana." Harvard U., 1982.

1983

Frett, Peter Bernard. "Pragmatism and Education: A Study of William James and George Herbert Mead's Models of Self-Genesis." PhD. U Chicago, 1983.

1984

Larkin, Susan. "Varieties of Religious Experience in the Poetry of Robert Browning." New York U, 1984.

Thomas, Jeffrey Crawford. "The Contextualist Metaphysic of American Modernist Poetry: William James' Influence on Robert Frost, William Carlos Williams, Wallace Stevens & Co." Ohio State U, 1984.

1985

Farnon, Harry Joseph. "William James's Doctrine of Self: The Essence of His Psychology for Teachers." Temple U., 1985.

O'Briant, Mary P. "William James: The Principles of Psychology Reconsidered." U Georgia, 1985.

> *The Principles of Psychology,* gains much of its power from the fact that James was attempting to reconcile divergent concepts within its pages: "his notion of the thinking, reasoning mind with creative power of its own with the materialistic science of the day which denied such a possibility." The events of his early life shaped James's thinking about the subject and the power of mind; the result is a pluralistic and still unified work.

Shuell, Noel Barrett. "American Catholic Responses to the Religious Philosophy of William James: The Neo-Scholastic and Neo-Traditionist Responses." Marquette U., 1985.

1986

Oaks, Susan Jean. "Henry James and Nineteenth-Century Psychology: Empirical Self-Knowledge in the
      Bostonians, the Princess Casamassima, and the Tragic Muse." 1986.

Osowski, Jeffrey V. "Metaphor and Creativity: A Case Study of William James." Rutgers U, Newark, 1986.

      James's "theory of mental life" included numerous subsystems subsumed by a larger system of mind.
      Three of these smaller systems are : "James' network of enterprises; network of themes; ensembles and
      families of metaphors." Metaphor is a type of thought that can be utilized to understand the "creative
      thought process," especially as it pertains to William James's and his *Principles of Psychology*.

1987

Croce, Paul Jerome. "The Education of William James: Religion, Science, and the Possibilities for Belief without
      Certainty in the Early Intellectual Development of William James." Brown U., 1987.

1988

Arap Lang'at, Wilson Kipng'eno. "Pragmatism in American Social Thought and Its Relation to Educational Theory
      and Practice: The Case of William James and John Dewey." Drew U., 1988.

Coon, Deborah J. "Courtship with Anarchy: The Socio-Political Foundations of William James's
      Pragmatism." Harvard U., 1988.

Graham, George P. "William James and the Affirmation of God." PhD. New York University, 1988. Heddendorf,

David. "William James and the Rhetoric of Popular Philosophy." U. of Pennsylvania, 1988. Huyke, Hector Jose.

"Pragmatism and Faith in William James and Miguel De Unamuno." 1988. **1989**

Anderson, Kent Howard. "Phenomenological Contributions to the Issue of Personal Immortality: William James,
      Miguel De Unamuno, and Gabriel Marcel." 1989.

Nnoromele, Patrick C. "Rationality, Justification and Truth of Religious Beliefs: The Philosophy of William
      James." U. of Utah, 1989.

Rosenberg, Leo T. "The Theory of the Stream of Consciousness: Its Development by William James." Harvard
      U., 1989.

Simon, Percy Julius. "The Thematic and Temporal Structure of Consciousness in William James's the Principles
      of Psychology." City U. of New York, 1989.

Snowden, Barnard Fraser. "The Religious Experience and Its Interpretation in the Philosophies of William James
      and Josiah Royce." Tulane U., 1989.

1990

Alkana, Joseph M. "The Social Self: Contemporary Psychology and the Writings of Hawthorne, Howells, and
      William James." Alkana,-Joseph-M: U Texas, Austin, US, 1990.

Works of Nathaniel Hawthorne, William Dean Howells, and William James demonstrate a knowledge of contemporaneous psychology in their depictions of selfhood as a primarily socially-derived phenomenon. James's *Principles of Psychology* "exhibits a narrative structure and an informing trope" (habit) and suggests that the self is derived experientially and socially.

Chiles, Richard Preston. "William James: A Damaged Self Journeys toward Reparation." Northwestern U., 1990.

Cobb, John T. "Double Consciousness: William James, W. E. B. Dubois, and Current Discussion of Race and Gender." Cobb,-John-T: Southern Illinois U, Carbondale, US, 1990.

The central question of this study is: "how parallel is James' concept of consciousness to DuBois' concept of double consciousness?" After examining James's concept of consciousness as elucidated in *Principles Of Psychology,* the author investigates DuBois's attempts to describe double consciousness as a parallel phenomenon.

Kennedy, Kevin E. "Personal Identity in the Thought of William James and Paul Weiss." Kennedy,-Kevin-E: Catholic U of America, Washington, DC, US, 1990.

Paul Weiss and William James hold contrasting views of subject identity, and though Weiss's "ontology reflects the anthropology of common sense more adequately than James' account, its metaphysical character may also appear more controversial, at least in some contemporary circles, than James' phenomenalism." Nonetheless, Weiss's metaphysical theory is well-constructed and merits a place in the "pluralistic view of the American tradition."

McCallister, Edward Albert. "Whitehead and James on Prehension: An Examination of That Aspect of the Philosophy of William James That Corresponds to the 'Physical Feeling' of Alfred North Whitehead." U. of Georgia, 1990.

1991

Bruce, Marcus Coleman. "The Unfinished Universe: William James, Pragmatism, and the American Intellectual." Yale, 1991.

Carlson, Thomas Bruce. "The Pragmatic Individual: From Kant to James." Harvard 1991.

Cassano, Graham. "Over the Carnage: Rhetorical Pragmatism and Social Theory's Fatal Search for Revolution." Brandeis, 1991.

Conant, James Ferguson. "Three Philosophers: Kierkegaard, Nietzsche and James." Harvard, 1991.

Meredith, C. L. "Spiritualism and Psychology in the Works of Robert and Elizabeth Browning, Henry and William James." University of Cambridge, 1991.

Moore, Jo-Anna Johnson. "William James and Art: Perspectives for Art Educators." Harvard U., 1991.

Shapiro, Yanina. "Towards a Neuropsychological Theory of Human Memory." Shapiro,-Yanina: Harvard U, MA, US, 1991.

The information processing model of memory (IPMM) is "misleading and useless" and should be abandoned in favor of a new theory of human memory. Various theses concerning theories of memory are examined and developed and "William James's Darwinian psychological scheme" is presented as a useful theory upon which to base a new theory of memory. Various modifications to James's theory are proposed.

1992

Mendelsohn, James Robert. "The Brute Fact: The Cultural Authority of Science in Twentieth-Century American Literature." PhD. Washington University, 1992.

Meyer, Steven J. "Irresistible Dictation: Gertrude Stein: The Psychology of Writing, the Writing of Psychology." Yale U, 1992.

Shinn, George Latimer. "William James and Henri Bergson: The Emergence of Modem Consciousness, 1885-1914." Drew U., 1992.

Snyder, Emery. "Persuasion and Tutelage in Some European Epistolary Novels of the Eighteenth Century." PhD. Harvard University, 1992.

Taylor, Eugene I., Jr. "Psychology as a Person-Centered Science: William James after 1890." Boston U., 1992.

> Though the idea that William James "abandoned" psychology after the publication of *The Principles* in 1890 has a great deal of currency, James's theories of radical empiricism and his willingness to conduct research in non-traditional areas of the field did a great deal to alter the study of psychology. The net result of his post-Principles efforts was to redefine psychology as a "person-centered science." This definition has been largely ignored but is still important for the future of psychology.

1993

Kazashi, Nobuo. "Four Variations on the Phenomenological Theme of 'Horizon': James, Nishida, Merleau-Ponty, and Schutz." Yale U, 1993.

Nadelman, Heather L. "Wrestling the Octopus: William James and the Limits of Professional Authority." Princeton U., 1993.

1994

Bramen, Carrie A. Tirado. "'an Innocent Way out': The Literature and Politics of Cultural Pluralism, 1880-1925." PhD. Stanford, 1994.

Danisi, John J. "The Life of the Mind: William James and Contemporary Philosophy." New York U, 1994.

> In *The Principles of Psychology,* James attempts to develop a "new psychology" that conceives of itself as a natural science. He does this by "connecting consciousness with life and not with certain metaphysical hypotheses." Though James is commonly regarded as a shaping influence for emergent philosophies, numerous contemporary thinkers have moved away from James's interest in the individual and subjective experience.

Lamberth, David Clements. "Squaring Logic and Life: Metaphysics, Experience, and Religion in William James's Philosophical Worldview." Harvard U., 1994.

Mitchell, Charles E. "The Anxiety of Reliance: Appropriations of Emerson, 1880-1940." PhD. Claremont Graduate School, 1994.

1995

Hadley, Mark Andrew. "Religious Thinking in an Age of Disillusionment: William James and Ernst Troeltsch on the Possibilities of a Science of Religion." Brown U., 1995.

Horn, Jason Gary. "Late Twain and the Funding of Freedom: Rereading St. Joan and August Feldner in the Light of William James." U Colorado, 1995.

1996

Malachuk, Daniel Stephen. "Citizen Sage: Coleridge, Emerson, William James, and the Atlantic Republican Tradition." Rutgers U. New Brunswick, 1996.

Mailer, Mark P. "The Ethics of William James and Jean-Paul Sartre: A Critical Approach." Duquesne, 1996.

1997

McGuire, Ian Read. "A Song for Occupations: Economic History and Literary and Intellectual Change in America, 1830-1910." Virginia, 1997.

Pollock, Albert. "Pragmatism and Hermeneutics: Rorty, James and Gadamer on Truth." U Ottawa, 1997. Taylor, A.

"Father and Son: The Paternal Inheritance of Henry James." Cambridge University, 1997. **1998**

Evans, David Howell. "Communities of Confidence: William Faulkner, William James, and the American Pragmatic Tradition." Rutgers U, 1998.

Kress, Jill M. "The Figure of Consciousness: William James, Henry James and Edith Wharton." Rochester, 1998.

Oliver, James Philip. "Beyond Words: The 'Springs of Delight' in William James's Philosophy of Transcendence." Vanderbilt, 1998.

Pawelski, James O. "Perception, Cognition, and Volition: The Radical and Integrated Individualism of William James." Penn State, 1998.

Perry, Christopher James. "Flexible Meliorism: A Pragmatic Critique of Leibniz, Schopenhauer, and James." Perry,-Christopher-James: Vanderbilt U, US, 1998.

> "The optimism of Leibniz, the pessimism of Schopenhauer, and the meliorism of James" are all discussed and analyzed and the author argues that one should choose an outlook based on one's situation and temperament. This position is deemed "flexible meliorism." The seemingly divergent positions of these thinkers all have a part to play in the healthy mental life of a subject.

Staiger, Jeffrey David. "The James Brothers and the Psychological Interpretation of Romantic Philosophy." California-Berkeley, 1998.

Yancey, Valerie Jean. "Attending the Dying: William James, a Resource for Medical Ethics at End-of-Life." Saint Louis U., 1998.

1999

Bordogna, Francesca Maria. "The Scientific Contexts of William James' Pragmatist Epistemology." 1999. **2000**

Page, Frank J. "A Reinterpretation of the Influence of American Pragmatism on Symbolic Interactionist Theory (Charles Sanders Peirce, William James, Margaret Mead, Charles Horton Cooley)." Utah, 2000.

Contemporary symbolic interactionist (SI) theory has ignored many contributions made by American Pragmatists such as Peirce, James, Mead, and Cooley. Some of these thinkers "important concepts pertaining to consciousness, the social order, meaning, macro-micro linkages, self, and sentiment, are not reflected in current SI theory." There are numerous ways in which present-day SI theory should be modified to rectify these exclusions.

Tursi, Renee. "The Force of Habit at the Turn of the Century: William James, Henry James, Edith Wharton, and W. E. B. Du Bois." Columbia U., 2000.

2001

Reilly, Eliza Jane. "Pragmatism, Cubism, Modernism: William James and the Trans-Atlantic Avant-Garde, 1905-1925." Rutgers University, 2001.

William James's pragmatism and the relationship to avant garde modernism. Also infusion of French literature/cubism as modes of comparison.

Snider, Cynthia Deniston. "Uncertainty and Meaning: Postmodern British Fiction and Pragmatic Pluralism." Georgia State U, 2001.