

*The Letters of William James
to Theodore Flournoy*

William James' letters to Theodore Flournoy are a treasure trove of insight into the mind of one of the great American philosophers. These letters, written over a period of twenty years, reveal the development of James' thought and the friendship between the two men. The letters are a valuable resource for anyone interested in the history of psychology and philosophy.

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LETTERS
OF
WILLIAM
JAMES
AND
THÉODORE
FLOURNOY



THE LETTERS OF William James AND Théodore Flournoy



EDITED BY ROBERT C. MARSHALL

The Letters Of William James And Theodore Flourney

William James



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James's life are highlighted to illuminate the development of his philosophical and psychological thought. The anthology features representative selections from *The Principles of Psychology*, *The Will to Believe*, and *The Variety of Religious Experience* in addition to the complete *Essays in Radical Empiricism* and *A Pluralistic Universe*. The original 1907 edition of *Pragmatism* is included as well as classic selections from all of James's other major works. Of particular significance for James scholarship is the supplemented version of Ralph Barton Perry's *Annotated Bibliography of the Writings of William James*.

William James on Consciousness beyond the Margin Eugene Taylor, 2021-06-08 At the turn of the twentieth century William James was America's most widely read philosopher. In addition to being one of the founders of pragmatism, however, he was also a leading psychologist and author of the seminal work *The Principles of Psychology* (1890). While scholars argue that James withdrew from the study of psychology after 1890, Eugene Taylor demonstrates convincingly that James remained preeminently a psychologist until his death in 1910. Taylor details James's contributions to experimental psychopathology, psychical research, and the psychology of religion. Moreover, Taylor's work shows that out of his scientific study of consciousness, James formulated a sophisticated metaphysics of radical empiricism. In light of historical developments in psychology as well as the current philosophic implications of the neuroscience revolution related to the biology of consciousness, Taylor argues that both the subject matter of James's investigations and his metaphysics of radical empiricism are just as important for psychology today as James believed they were in his own time. This book represents a major new contribution both to James scholarship and to the history of American psychology. Although philosophers have analyzed radical empiricism, this book is the first to trace the development of radical empiricism as a metaphysics addressed to psychologists. It is also the first to show James's involvement in depth psychology and psychotherapeutics and to trace historical continuity between James's work on consciousness and subsequent developments in psychoanalysis, personality theory, and humanistic psychology. *Manuscript Essays and Notes* William James, 1988 When James died in 1910, he left a large body of manuscript material that has never appeared in print. The most important of these manuscripts are those of the years 1903 and 1904 called *The Many and the One*. The manuscripts in the rest of the volume contain James's reflections over 40 years in the form of drafts, memoranda, and notebook entries. Spiritualism and the Foundations of C. G. Jung's Psychology F. X. Charet, 2015-04-17 Charet uncovers some of the reasons why Jung's psychology finds itself living between science and religion. He demonstrates that Jung's early life was influenced by the experiences, beliefs, and ideas that characterized Spiritualism and that arose out of the entangled relationship that existed between science and religion in the late nineteenth century. Spiritualism, following its inception in 1848, became a movement that claimed to be a scientific religion and whose controlling belief was that the human personality survived death and could be reached through a medium in trance. The author shows that Jung's early experiences and preoccupation with Spiritualism influenced his later ideas of the autonomy, personification, and quasi-metaphysical nature of the archetype, the central concept and one of the foundations

upon which he built his psychology **The Invention of Telepathy, 1870-1901** Roger Luckhurst, 2002 The Invention of Telepathy explores one of the enduring concepts to emerge from the late nineteenth century Telepathy was coined by Frederic Myers in 1882 He defined it as the communication of any kind from one mind to another independently of the recognised channels of sense By 1901 it had become a disputed phenomenon amongst physical scientists yet was the royal road to the unconscious mind Telepathy was discussed by eminent men and women of the day including Sigmund Freud Thomas Huxley Henry and William James Mary Kingsley Andrew Lang Vernon Lee W T Stead and Oscar Wilde Did telepathy signal evolutionary advance or possible decline Could it be a means of binding the Empire closer together or was it used by natives to subvert imperial communications Were women more sensitive than men and if so why Roger Luckhurst investigates these questions in an exciting and accessible study that mixes history of science with cultural history and literary analysis **William James, MD** Emma K. Sutton, 2023-12-06 William James is known as a nineteenth century philosopher psychologist and psychical researcher Less well known are the medical fixations that united his multiple identities and drove his ambition to change the way American society conceived of itself in body mind and soul William James M D offers an account of the development and cultural significance of James's ideas and works and establishes for the first time the relevance of medical themes to his major lines of thought James lived at a time when old assumptions about faith and the moral and religious possibilities for human worth and redemption were increasingly displaced by a concern with the medically normal and the perfectibility of the body Woven into treatises warning of the degeneration of humanity these ideas comprised the origins of the eugenics movement and were manifest in a growing social stigma attached to illness and invalidism a disturbing intellectual current in which James felt personally implicated Most chronicles of James's life have portrayed a distressed young man a psychological or spiritual crisis followed by the emergence of a mature thinker who threw off his pallor of mental sickness for good In contrast Emma Sutton draws on his personal correspondence unpublished notebooks and diaries to show that James considered himself a genuine invalid to the end of his days Sutton makes the compelling case that his philosophizing was not an abstract occupation but an impassioned response to his own life experiences and challenges To ignore the medical James is to misread James altogether Sales points First book to map William James's preoccupation with medical ideas concerns and values across the disciplinary breadth of his work Reveals how themes of invalidism health and healing underpinned the genesis of many of James's major philosophical psychological and political ideas Draws on the approximately 9 400 items of Jamesian correspondence together with his private notes and reading lists **Essays in Psychical Research** William James, 1986 The more than 50 articles essays and reviews collected here for the first time were published by James over a span of some 25 years The record of a sustained interest in phenomena of a highly controversial nature they make it amply clear that James's work in psychical research was not an eccentric hobby but a serious and sympathetic concern Fits, Trances, and Visions Ann Taves, 2020-03-31 Fits trances visions speaking in

tongues clairvoyance out of body experiences possession Believers have long viewed these and similar involuntary experiences as religious as manifestations of God the spirits or the Christ within Skeptics on the other hand have understood them as symptoms of physical disease mental disorder group dynamics or other natural causes In this sweeping work of religious and psychological history Ann Taves explores the myriad ways in which believers and detractors interpreted these complex experiences in Anglo American culture between the mid eighteenth and early twentieth centuries Taves divides the book into three sections In the first ranging from 1740 to 1820 she examines the debate over trances visions and other involuntary experiences against the politically charged backdrop of Anglo American evangelicalism established churches Enlightenment thought and a legacy of religious warfare In the second part covering 1820 to 1890 she highlights the interplay between popular psychology particularly the ideas of animal magnetism and mesmerism and movements in popular religion the disestablishment of churches the decline of Calvinist orthodoxy the expansion of Methodism and the birth of new religious movements In the third section Taves traces the emergence of professional psychology between 1890 and 1910 and explores the implications of new ideas about the subconscious mind hypnosis hysteria and dissociation for the understanding of religious experience Throughout Taves follows evolving debates about whether fits trances and visions are natural and therefore not religious or supernatural and therefore religious She pays particular attention to a third interpretation proposed by such mediators as William James according to which these experiences are natural and religious Taves shows that ordinary people as well as educated elites debated the meaning of these experiences and reveals the importance of interactions between popular and elite culture in accounting for how people experienced religion and explained experience Combining rich detail with clear and rigorous argument this is a major contribution to our understanding of Protestant revivalism and the historical interplay between religion and psychology

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