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of Religious
Experience**
BY
William James

THE VARIETIES OF
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The Varieties of Religious Experience William James, 1929 **The Varieties of Religious Experience** William James, 2009-01-01 Harvard psychologist and philosopher William James *The Varieties of Religious Experience* A Study in Human Nature explores the nature of religion and in James observation its divorce from science when studied academically After publication in 1902 it quickly became a canonical text of philosophy and psychology remaining in print through the entire century Scientific theories are organically conditioned just as much as religious emotions are and if we only knew the facts intimately enough we should doubtless see the liver determining the dicta of the sturdy atheist as decisively as it does those of the Methodist under conviction anxious about his soul When it alters in one way the blood that percolates it we get the Methodist when in another way we get the atheist form of mind

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view of religion led to his remarkable tolerance of extreme forms of religious behaviour his challenging highly original theories and his welcome lack of pretension in all of his observations on the individual and the divine *The varieties of religious experience* William James,1922 **The Varieties of Religious Experience** William James,2013-01-29 The Varieties of Religious Experience came about as the result of William James s legendary lecture series at The University of Edinburgh It consisted of 20 Lectures 2 courses of 10 lectures each In this series James examines in detail the nature of religion expanding on pragmatism in the process As part of the canon of modern philosophy and psychology these lectures are both classic and relevant When William James went to the University of Edinburgh in 1901 to deliver a series of lectures on natural religion he defined religion as the feelings acts and experiences of individual men in their solitude so far as they apprehend themselves to stand in relation to whatever they may consider the divine Considering religion then not as it is defined by or takes place in the churches but as it is felt in everyday life he undertook a project that upon completion stands not only as one of the most important texts on psychology ever written not only as a vitally serious contemplation of spirituality but for many critics one of the best works of nonfiction written in the 20th century Reading The Varieties of Religious Experience it is easy to see why Applying his analytic clarity to religious accounts from a variety of sources James elaborates a pluralistic framework in which the divine can mean no single quality it must mean a group of qualities by being champions of which in alternation different men may all find worthy missions It s an intellectual call for serious religious tolerance indeed respect the vitality of which has not diminished through the subsequent decades

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