

The Varieties Of Religious Experience

William James's The Varieties of Religious Experience was an intellectual landmark, paving the way for current study of psychology, philosophy and religious studies. In this new companion to the Varieties, key international experts provide contemporary responses to James's book, exploring its seminal historical importance and its modern significance. Locating the Varieties within the context of James's other works and exploring James's views on psychology, mysticism, religious experience, emotion and truth, the sixteen articles offer new analyses of the Varieties from the perspectives of postcolonial theory, history, social theory and philosophy. As the only critical work dedicated to the cross-disciplinary influence of The Varieties of Religious Experience, this book testifies to William James's genius and ongoing legacy. Does our available evidence show that some particular religion is correct? It seems unlikely, given the great diversity of religious - and non-religious - views of the world. But if no religious beliefs can be shown true on the evidence, can it be right to make a religious commitment? Should people make 'leaps of faith'? Or would we all be better off avoiding commitments that outrun our evidence? And, if leaps of faith can be acceptable, how do we tell the difference between goodand bad ones - between sound religion and dogmatic ideology or fundamentalist fanaticism? Believing by Faith offers answers to these questions, inspired by a famous attempt to justify faith made by William James in 1896. In doing so, it engages critically with much recent discussion in the philosophyof religion, and, especially, the epistemology of religious belief. This eBook has been formatted to the highest digital standards and adjusted for readability on all devices. The Varieties of Religious Experience: A Study in Human Nature is a book by Harvard University psychologist and philosopher William James. It comprises his edited Gifford Lectures on natural theology, which were delivered at the University of Edinburgh in Scotland in 1901 and 1902. The lectures concerned the nature of religion and the neglect of science in the academic study of religion.

The definitive biography of the fascinating William James, whose life and writing put an indelible stamp on psychology, philosophy, teaching, and religion—on modernism itself. Often cited as the “father of American psychology,” William James was an intellectual luminary who made significant contributions to at least five fields: psychology, philosophy, religious studies, teaching, and literature. A member of one of the most unusual and notable of American families, James struggled to achieve greatness amid the brilliance of his theologian father, his brother, the novelist Henry James, and his sister, Alice James. After studying medicine, he ultimately realized that his true interests lay in philosophy and psychology, a choice that guided his storied career at Harvard, where he taught some of America’s greatest minds. But it is James’s contributions to intellectual study that reveal the true complexity of man. In this biography that seeks to understand James’s life through his work—including Principles of Psychology, The Varieties of Religious Experience, and Pragmatism—Robert D. Richardson has crafted an exceptionally insightful work that explores the mind of a genius, resulting in “a gripping and often inspiring story of intellectual and spiritual adventure” (Publishers Weekly, starred review). “A magnificent biography.” —The Washington Post

The Power of Religion in the Public Sphere represents a rare opportunity to experience a diverse group of preeminent philosophers confronting one pervasive contemporary concern: what role does or should religion play in our public lives? Reflecting on her recent work concerning state violence in Israel-Palestine, Judith Butler explores the potential of religious perspectives for renewing cultural and political criticism, while Jürgen Habermas, best known for his seminal conception of the public sphere, thinks through the ambiguous legacy of the concept of “the political” in contemporary theory. Charles Taylor argues for a radical redefinition of secularism, and Cornel West defends civil disobedience and emancipatory theology. Eduardo Mendieta and Jonathan VanAntwerpen detail the immense contribution of these philosophers to contemporary social and political theory, and an afterword by Craig Calhoun places these attempts to reconceive the significance of both religion and the secular in the context of contemporary national and international politics.

Religious Experience Revisited explores the contested relationship between experiences and expressions of religion. The entanglements of experience and expression are taken as a point of departure to develop a hermeneutics of religion in interdisciplinary and international perspectives.

The writings of William James represent one of America's most original contributions to the history of ideas. Ranging from philosophy and psychology to religion and politics, James composed the most engaging formulation of American pragmatism. "Pragmatism" grew out of a set of lectures and the full text is included here along with 'The Meaning of Truth', 'Psychology', 'The Will to Believe', and 'Talks to Teachers on Psychology'.

Contemporary Varieties of Religious Experience

Complete and Unabridged (Illustrated)

The World and the Individual

A Study in Human Nature: Being the Gifford Lectures on Natural Religion Delivered at Edinburgh in 1901-1902

A Personal View of the Search for God

Toward a Comparative Black Theology - 20th Anniversary Edition

Beyond Human Nature

Varieties of African American Religious Experience

Writings, 1902-1910

Radical Interpretation in Religion

How Culture and Experience Shape Our Lives

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William James's Varieties of Religious Experience is one of the most renowned works of the famous psychologist and founder of pragmatism, and a fully accomplished anthropological analysis of the phenomenon of religion. In this book a selection of 10 papers from international scholars, previously presented at the International Centenary Conference in Celebration of The Gifford Lectures at University of Edinburgh in 2002, explore the theoretical and historical 'Tringes' of James's work in the attempt to provide new insights into some major issues involved therein. The book is divided into two parts. The first part deals with important philosophical and psychological issues related to James's account of religious experience. A second shorter section lays a focus a on the historical sources and reception of James's ideas in American and European culture.

100 Best Non Fiction Books has its origins in the recent 2 year-long Observer serial which every week featured a work of non fiction). It is also a companion volume to McCrum's very successful **100 Best Novels** published by Galileo in 2015. The list of books starts in 1611 with the King James Bible and ends in 2014 with Elizabeth Kolbert's The Sixth Extinction. And in between, on this extraordinary voyage through the written treasures of our culture we meet Pepys' Diaries, Charles Darwin's The Origin of Species, Stephen Hawking's A Brief History of Time and a whole host of additional works.

"The Varieties of Religious Experience is certainly the most notable of all books in the field of the psychology of religion and probably destined to be the most influential [one] written on religion in the twentieth century," said Walter Houston Clark in Psychology Today. The book was an immediate bestseller upon its publication in June 1902. Reflecting the pluralistic views of psychologist-turned-philosopher William James, it posits that individual religious experiences, rather than the tenets of organized religions, form the backbone of religious life. James's discussion of conversion, repentance, mysticism, and hope of reward and fears of punishment in the hereafter—as well as his observations on the religious experiences of such diverse thinkers as Voltaire, Whitman, Emerson, Luther, Tolstoy, and others—all support his thesis. "James's characteristic humor, his ability to put down the pretentious and to be unpretentious, and his willingness to take some risks in his choices of anecdotal data or provocative theories are all apparent in the book," noted Professor Martin E. Marty. "A reader will come away with more reasons to raise new questions than to feel that old ones have been resolved."

This book presents contributions from different authors covering the mythical basis for different religions. It also shows how psychology and philosophy have been influenced by myths.

This rare book contains a text written as part of an initiative by The Executive Committee of the Association for International Conciliation in an attempt to arouse in the interest of the American people in the progress of the movement for promoting international peace and good fellowship between nations. This fascinating treatise details the reasons for war in general and proposes the possible resources for the prevention thereof in the modern world, eloquently written by the great William James. A fascinating paper sure to appeal to collectors and enthusiast of antiquarian political literature, this scarce text has been elected for republication because of its historical importance, proudly republished now with a new introductory biography of the author. William James (1842–1910) was an American philosopher and psychologist, widely hailed as one of the leading 19th century thinkers and philosophers the United States has ever produced. This book was originally published in 1910.

In this provocative, revelatory tour de force, Jesse Prinz reveals how the cultures we live in - not biology - determine how we think and feel. He examines all aspects of our behaviour, looking at everything from our intellects and emotions, to love and sex, morality and even madness. This book seeks to go beyond traditional debates of nature and nurture. He is not interested in finding universal laws but, rather, in understanding, explaining and celebrating our differences. Why do people raised in Western countries tend to see the trees before the forest, while people from East Asia see the forest before the trees? Why, in South East Asia, is there a common form of mental illness, unheard of in the West, in which people go into a trance-like state after being startled? Compared to Northerners, why are people in the American South more than twice as likely to kill someone over an argument? And, above all, just how malleable are we? Prinz shows that the vast diversity of our behaviour is not engrained. He picks up where biological explanations leave off. He tells us the human story.

The Varieties of Religious Repression

An Essay in the Epistemology and Ethics of Religious Belief

Believing by Faith

The Authenticity of Faith

Manuscript Lectures

James's Classic Study in Light of Resiliency, Temperament, and Trauma

Fringes of Religious Experience

A Study in Human Nature: Being the Gifford Lectures on Natural Religion Delivered at Edinburgh in 1901-1902

The Power of Religion in the Public Sphere

Varieties of Mythic Experience

William James

The Varieties of Transcendence traces American pragmatist thought on religion and its relevance for theorizing religion today. The volume establishes pragmatist concepts of religious individualization as powerful alternatives to the more common secularization discourse. In stressing the importance of Josiah Royce's work, it emphasizes religious individualism's compatibility with community. At the same time, by covering all of the major classical pragmatist theories of religion, it shows their kinship and common focus on the interrelation between the challenges of contingency and the semiotic significance of transcendence.

"By their fruits ye shall know them, not by their roots." The Varieties of Religious Experience (1902) is William James's classic survey of religious belief in its most personal, and often its most heterodox, aspects. Asking questions such as how we define evil to ourselves, the difference between a healthy and a divided mind, the value of saintly behaviour, and what animates and characterizes the mental landscape of sudden conversion, James's masterpiece stands at a unique moment in the relationship between belief and culture. Faith in institutional religion and dogmatic theology was fading away, and the search for an authentic religion rooted in personality and subjectivity was an urgent necessity. With psychological insight, philosophical rigor, and a determination not to jump to the conclusion that in tracing religion's mental causes we necessarily diminish its truth or value, in The Varieties James wrote a truly foundational text for modern belief. Matthew Bradley's wide-ranging new edition examines the ideas that continue to fuel modern debates on atheism and faith. ABOUT THE SERIES: For over 100 years Oxford World's Classics has made available the widest range of literature from around the globe. Each of our formidable volume reflects Oxford's commitment to scholarship, providing the most accurate text plus a wealth of other valuable features, including expert introductions by leading authorities, helpful notes to clarify the text, and a fully searchable text.

Carl Sagan's prophetic vision of the tragic resurgence of fundamentalism and the hope-filled potential of the next great development in human spirituality The late great astronomer and astrophysicist describes his personal search to understand the nature of the sacred in the vastness of the cosmos. Exhibiting a breadth of intellect nothing short of astounding, Sagan presents his views on a wide range of topics, including the likelihood of intelligent life on other planets, creationism and so-called intelligent design, and a new concept of science as "informed worship." Originally presented at the centennial celebration of the famous Gifford Lectures in Scotland in 1985 but never published, this book offers a unique encounter with one of the most remarkable minds of the twentieth century.

What is this thing called Philosophy of Religion? grapples with the core topics studied on philosophy of religion undergraduate courses including: the nature of religious language, including 20th century developments including the nature of the Divine, including divine power, wisdom and action arguments for the existence of the Divine challenges to belief in the Divine, including the problems of evil, divine hiddenness and religious diversity believing without arguments arguments for life after death, including reincarnation. In addition to the in-depth coverage of the key themes within the subject area Elizabeth Burns explores the topics from the perspectives of the five main world religions, introducing students to the work of scholars from a variety of religious traditions and interpretations of belief. What is this thing called Philosophy of Religion? is the ideal introduction for those approaching the philosophy of religion for the first time, containing many helpful student-friendly features, such as a glossary of important terms, study questions and further reading.

Social engagement and political involvement by members who think in the context of the &"rhetoric of conversion.&" Such analysis is especially valuable because it provides a reliable index of the relationship between the self and larger communities. Traditionally, &"conversion.&" has served a socializing function, signifying that one has come into alignment with certain linguistic, behavioral, and cultural expectations. The socialization process is particularly apparent in the Christian conversion narratives of the seventeenth through nineteenth centuries; by publicly testifying to a conversion experience, believers became empowered members, not only of God's elect community but also of a local population. As modern autobiography developed in the eighteenth and nineteenth centuries, the Christian pattern was secularized and individualized. Conversion became a model for many kinds of psychological change. With the coming of the twentieth century, however, the authors upon whom Peter Dorsey focuses, including William and Henry James, Henry Adams, Edith Wharton, Ellen Glasgow, Zora Neale Hurston, and Richard Wright, radically revised conversion rhetoric. If conversion had traditionally linked the search for illumination with the search for a defined social role, these writers increasingly used conversion as an index of estrangement from mainstream America. Dorsey documents this profound change in the way American intellectuals defined the &"Self,&" not in terms of personal orientation toward or away from a given community, but as a resistance to such an orientation altogether, as if social forces by their &"nature.&" were a threat to personal identity.

First published in 1902, William James's Varieties of Religious Experience is considered a classic in religious studies and the psychology of religion. But how has James's classic study weathered decades of development in psychology and behavioral sciences? Do the assertions about religious experience in the Varieties still ring true in light of neuro-cognitive and neuro-hormonal research, resiliency studies, studies of temperament, and traumatic studies? By extending William James's own research throughout the century since its publication this volume seeks to answer those questions. In doing so, it revolutionizes our understanding of James's own view of psychology and reveals the extraordinary value of James's perspective for religion, psychology, and spirituality today. In doing so, it offers vital insights for pastoral care and faith development at both the individual and congregational level. From the Introduction by James Fowler: Drawing on the authenticity of her own experiences, Bridgers carries us into a remarkably clear and well-documented account that traces William James's evolution as a psychologist, philosopher, and a deeply engaged inquirer into the dynamics of spiritual development and transformation... This book has a major contribution to make. Bridgers's study illumines the horizons of contemporary research in the study of religious experience, in all its varieties, and in the context of globalization.

Fits, Trances, and Visions

The 100 Best Nonfiction Books of All Time

THE VARIETIES OF RELIGIOUS EXPERIENCE

Varieties of Religion Today

The Varieties of Nonreligious Experience

The Varieties of Scientific Experience

Cross-perspectives on William James's The Varieties of Religious Experience

A Centenary Celebration

The Varieties of Religious Experience

In the Mastodon of American Modernism

The Varieties of Mental Experience: Indigenous, Medieval, and Modern Music

Religious repression--the non-violent suppression of civil and political rights--is a growing and global phenomenon. Though most often practiced in authoritarian countries, levels of religious repression nevertheless vary across a range of non-democratic regimes, including illiberal democracies and competitive authoritarian states. In The Varieties of Religious Repression, Ani Sarkissian argues that seemingly benign regulations and restrictions on religion are tools that non-democratic leaders use to repress independent civic activity, effectively maintaining their hold on power. Sarkissian examines the interaction of political competition and the structure of religious divisions in society, presenting a theory of why religious repression varies across non-democratic regimes. She also offers a new way of understanding the commonalities and differences of non-democratic regimes by focusing on the targets of religious repression. Drawing on quantitative data from more than one hundred authoritarian states, as well as case studies of sixteen countries from around the world, Sarkissian explores the varieties of repression that states impose on religious expression, association, and political activities, describing the obstacles these actions present for democratization, pluralism, and the development of an independent civil society.

There can be no doubt that as a matter of fact a religious life, exclusively pursued, does tend to make the person exceptional and eccentric. I speak not now of your ordinary religious believer, who follows the conventional observances of his country, whether it be Buddhist, Christian, or Mohammedan. His religion has been made for him by others, communicated to him by tradition, determined to fixed forms by imitation, and retained by habit. It would profit us little to study this second-hand religious life. We must make search rather for the original experiences which were the pattern-setters to all this mass of suggested feeling and imitated conduct. These experiences we can only find in individuals for whom religion exists not as a dull habit, but as an acute fever rather. But such individuals are "geniuses" in the religious line; and like many other geniuses who have brought forth fruits effective enough for commemoration in the pages of biography, such religious geniuses have often shown symptoms of nervous instability. Even more perhaps than other kinds of genius, religious leaders have been subject to abnormal psychical visitations. Invariably they have been creatures of exalted emotional sensibility. Often they have led a discordant inner life, and had melancholy during a part of their career. They have known no measure, been liable to obsessions and fixed ideas; and frequently they have fallen into trances, heard voices, seen visions, and presented all sorts of peculiarities which are ordinarily classed as pathological. Often, moreover, these pathological features in their career have helped to give them their religious authority and influence.

A popular strategy among contemporary critics of religion is to explain religiosity as an evolutionary adaptation -- a behavior pattern that exists simply because it helped our early human ancestors thrive. An effective response to this type of argument requires the ability to integrate social scientific research, philosophical viewpoints, and theological beliefs. Using social scientific research, Beck identifies the flaws in Freud's dismissal of religion as a neurotic defense against mortal dread. Instead, Beck draws on the writings of William James to show the complexity of religious belief, which emphasizes the uniqueness of the individual believer. Written in a way that is accessible to readers who aren't trained in social scientific research, but rigorous in meeting the standards of the social sciences, The Authenticity of Faith is a masterful example of the "new apologetics." (Steven V. Rouse).

Reproduction of the original: The Varieties of Religious Experience by William James

A hundred years after William James delivered the celebrated lectures that became The Varieties of Religious Experience, one of the foremost thinkers in the English-speaking world returns to the questions posed in James's masterpiece to clarify the circumstances and conditions of religion in our day. An elegant mix of the philosophy and sociology of religion, Charles Taylor's powerful book maintains a clear perspective on James's work in its historical and cultural contexts, while casting a new and revealing light upon the present. Lucid, readable, and dense with ideas that promise to transform current debates about religion and secularism, Varieties of Religion Today is much more than a revisiting of James's classic. Rather, it places James's analysis of religious experience and the dilemmas of doubt and belief in an unfamiliar but illuminating context, namely the social horizon in which questions of religion come to be presented to individuals in the first place. Taylor begins with questions about the way in which James conceives his subject, and shows how these questions arise out of different ways of understanding religion that confronted one another in James's time and continue to do so today. Evaluating James's treatment of the ethics of belief, he goes on to develop an innovative and provocative reading of the public and cultural conditions in which questions of belief or unbelief are perceived to be individual questions. What emerges is a remarkable and penetrating view of the relation between religion and social order and, ultimately, of what "religion" means.

A fascinating exploration of the breadth of social, emotional, and spiritual experiences of atheists in America Self-identified atheists make up roughly 5 percent of the American religious landscape, comprising a larger population than Jehovah's Witnesses, Orthodox Christians, Muslims, Buddhists, and Hindus combined. In spite of their relatively significant presence in society, atheists are one of the most stigmatized groups in the United States, frequently portrayed as immoral, unhappy, or even outright angry. Yet we know very little about what their lives are actually like as they live among their largely religious, and sometimes hostile, fellow citizens. In this book, Jerome P. Baggett listens to what atheists have to say about their own lives and viewpoints. Drawing on questionnaires and interviews with more than five hundred American atheists scattered across the country, The Varieties of Nonreligious Experience uncovers what they think about morality, what gives meaning to their lives, how they feel about religious people, and what they think and know about religion itself. Though the wider public routinely understands atheists in negative terms, as people who do not believe in God, Baggett pushes readers to view them in a different light. Rather than simply rejecting God and religion, atheists actually embrace something much more substantive—lives marked by greater integrity, open-mindedness, and progress. Beyond just talking about or to American atheists, the time is overdue to let them speak for themselves. This book is a must-read for anyone interested in joining the conversation.

A rare combination of personal and academic, this book showcases the myriad avenues for transcending the boundaries of reality through direct sensory experience. • Highlights techniques, rituals, and training of magical practitioners • Counterpoints the rational with the emotional and compares the past with the present • Takes a cross-cultural, historical, and anthropological approach that is accessible to all readers • Includes experiences of academics, shamans, occultists, healers, sorcerers, magicians, cybermagicians, and indigenous peoples across the world

The Moral Equivalent of War

The Rhetoric of Conversion in Modern American Autobiography

William James Revisited

Pragmatism and the Theory of Religion

The Varieties and Illusions of Religious Experience

Religious Experience Revisited

Essays on Religion, Psyche and Culture

Atheism in American Culture

A Study in Human Nature

Expressing the Inexpressible?

Varieties of Religious Establishment

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.

Twenty years ago, Anthony Pinn's engrossing survey highlighted the rich diversity of black religious life in America, revealing expressions of an ever-changing black religious quest. Based on extensive research, travel, and interviews, Pinn's work provides a fascinating look especially at Voodoo, Santeria, the Nation of Islam, and black humanism in the United States and uses the diversity of religious belief to begin formulation of a comparative black theology--the first of its kind. This twentieth-anniversary edition is an expanded version, including a new preface and a new concluding chapter. An important contribution to classroom studies!

This final volume of The Works of William James provides a full record of James's teaching career at Harvard from 1872-1907. It includes working notes for lectures in more than 20 courses. Because his teaching was closely involved with the development of his thought, this material adds a new dimension to our understanding of his philosophy.

This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

Advocacy for religious freedom has become a global project while religion, and the management of religion, has become of increasing interest to scholars across a wider range of disciplines. Rather than adopting the common assumption that religious freedom is simply incompletely realized, the authors in this book suggest that the starting point for understanding religion in public life today should be religious establishment. In the hyper-globalized world of the politics of religious freedom today, a focus on establishments brings into view the cultural assumptions, cosmologies, anthropologies, and institutions which structure religion and religious diversity. Leading international scholars from a diverse range of disciplines explore how countries today live with religious difference and consider how considering establishments reveals the limitations of universal, multicultural, and interfaith models of religious freedom. Examining the various forms religion takes in Tunisia, Canada, Taiwan, South Africa, and the USA, amongst others, this book argues that legal protections for religious freedom can only be understood in a context of socially and culturally specific constraints.

Bonded Leather binding

Examines the role of religion in human lives, the nature of the universe, truth, pragmatism, war, politics, and metaphysics

Experiencing Religion and Explaining Experience from Wesley to James

Pragmatism and Other Writings

What is this thing called Philosophy of Religion?

The Varieties of Transcendence

Sacred Estrangement

Why Governments Restrict Religion

The Varieties of Religious Experience (Complete Edition)

William James and The Varieties of Religious Experience