

The Works Of William James The Principles Of Psychology Varieties Of Religious Experience Pragmatism The Meaning Of Truth A Pluralistic Universe 10 S With Active Table Of Contents

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The Principles of Psychology William James 2007-01-01 The Principles of Psychology is a two-volume introduction to the study of the human mind. Based on his classroom lessons and first published in 1890, James has gathered together what he feels to be the most interesting and most accessible information for the beginning student. Psychology, according to

James, deals with thoughts and feelings as its facts and does not attempt to determine where such things come from. This would be the realm of metaphysics, and he is careful to avoid crossing over from science into philosophy. This first volume contains discussions of the brain, methods for analyzing behavior, thought, consciousness, attention, association, time, and memory. Anyone wanting a thorough introduction to psychology

will find this work useful and engaging. American psychologist and philosopher WILLIAM JAMES (1842-1910), brother of novelist Henry James, was a groundbreaking researcher at Harvard University and one of the most popular thinkers of the 19th century. Among his many works are *Human Immortality* (1898) and *The Varieties of Religious Experience: A Study in Human Nature* (1902).

The Complete Works of William James. Illustrated William James

2021-06-14 William James was a philosopher who spoke out against the arrogant attitude of scientists who viewed religion as a biased relic of the past. His writings frequently examined the relationship between science and religion. He also tried to defend society from the inhumane tendencies of science. His arguments against the cult of science and techniticism were quite effective and led to the new philosophical pragmatism movement. Many consider *The Varieties of Religious Experience* as one of the seminal works in establishing a psychology of religion. This collection also includes *The Principles of Psychology* and *Pragmatism*. *The Principles of Psychology* Psychology (Briefer Course) *The Will to Believe and Other Essays* *Human Immortality* *Talks to Teachers on Psychology and to Students on Some of Life's Ideals* *The Varieties of Religious Experience* *Pragmatism* *A Pluralistic Universe* *The Meaning of Truth* *Some Problems of Philosophy* *Memories and Studies* *Essays in Radical Empiricism*

Collected Essays and Reviews

Pragmatism and Other Writings William James 2000-04-01 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'.

Nineteenth-Century Religious Thought in the West: Ninian Smart 1988-07
A fresh appraisal of the most important religious thinkers of the nineteenth century.

The Principles of Psychology William James 1981

Writings, 1878-1899 William James 1992 William James, a member of America's most illustrious intellectual family, is widely acclaimed as the country's foremost philosopher, the first of its psychologists, and a champion of religious pluralism. As the apostle of pragmatism, his influence on American thought is as strong now as it has ever been. James's emphasis on the creative power of faith, will, and action, his opening up of philosophy to the fresh air of ordinary experience, his fascination with alternative forms of belief and states of consciousness, and his impatience with dogmas of any kind--all make him a defender of

individual experience, and earn him a place beside Emerson and Whitman as an exponent of American democratic culture. In this volume are the brilliant, engagingly written works of James's early and middle years. The *Will to Believe and Other Essays in Popular Philosophy* advances the liberating argument that each of us has the right to believe in hypotheses that are not susceptible to proof and that such beliefs might actually change the world. The conversational style of these essays reflects their origin in public lectures, as well as James's conviction that truth can be discovered as much in the course of everyday life as in the activities of science or of philosophical speculation. *Talks to Teachers and to Students*, also drawn from lectures, helped transform the emerging science of education. Here James applies his new psychology to classroom theory and conduct, especially for the primary grades. This immensely influential book has never gone out of print. It emphasizes the role in learning of instinct, play, and habit, along with the importance of engaging the voluntary interests of students. James's warm and sympathetic nature informs his treatment of children, who can best be taught by those who respect the child's autonomy and who avoid what he calls "hammering in." *Psychology: Briefer Course* is far more than a shortened version of his monumental *Principles of Psychology*. It significantly revises parts of the earlier work and adds important new materials. (Students liked to call the

longer book "James" and the shorter one "Jimmy".) James's new psychology moved away from discussions of the soul, morality, and logic, and focused instead on instinct, will, and the importance of action and habit. Passages comparing human consciousness to "a wonderful stream" inspired the "stream of consciousness" in the future work of Joyce, Woolf, and Gertrude Stein, a student of James's at Harvard. "Human Immortality," which defends the possibility of life after death, and eight more of James's most important essays round out this second volume devoted to a writer who was called by John Dewey "almost a Columbus of the inner world." **Dewey's Empirical Theory of Knowledge and Reality** John R. Shook 2000 The ongoing revival of interest in the work of American philosopher and pragmatist John Dewey has given rise to a burgeoning flow of commentaries, critical editions, and reevaluations of Dewey's writings. While previous studies of Dewey's work have taken either a historical or a topical focus, Shook offers an innovative, organic approach to understanding Dewey and eloquently shows that Dewey's instrumentalism grew seamlessly out of his idealism. He argues that most current scholarship operates under a mistaken impression of Dewey's early philosophical positions and convincingly demonstrates a number of key points: that Dewey's metaphysical empiricism remained more indebted to Kant and Hegel than is commonly supposed; that Dewey owed more to

the influence of Wundt than is commonly believed; that the influence of Peirce and James was not as significant for the development of Dewey's theories of mind and truth as has been argued in the past; and that Dewey's pragmatic theory of knowledge never really abandoned idealism. Shook's exposition of the unity of Dewey's thought challenges a large scholarly industry devoted to suppressing or explaining away the consistency between Dewey's early thought and his later work. In every respect, Dewey's Empirical Theory of Knowledge and Reality is a provocative and engaging study that will occupy a unique niche in this field. It is certain to stimulate discussion and controversy, forcing Dewey traditionalists out of habitual modes of thought and transforming our conventional understanding of the development of classical American philosophy.

Psychologie Und Erziehung: Ansprachen an Lehrer William James

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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. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

Essays in Radical Empiricism William James 1976 A pioneer in early studies of the human mind and founder of that peculiarly American philosophy called Pragmatism, William James remains America's most widely read philosopher. Generations of students have been drawn to his lucid presentations of philosophical problems. His works, now being made available for the first time in a definitive edition, have a permanent place in American letters and a continuing influence in philosophy and psychology. The essays gathered in the posthumously published *Essays in Radical Empiricism* formulate ideas that had brewed in James's mind for thirty years as he sought a way out of the philosophical dilemmas generated by the new psychology of the late nineteenth century. They constitute the explanatory core of his doctrine of radical empiricism, a doctrine that

charts his course between the absolute idealism he could not accept and, at the other extreme, the law of associationism, which reduces knowledge to sheer contiguity of ideas. In his introduction John J. McDermott describes the historical background and the genesis of James's theory and considers the objections raised by its opponents.

The Will to Believe and Other Essays in Popular Philosophy William James

1979 The Will to Believe addresses several of the most important and perplexing problems of philosophy. In ten lucid essays James deals with such subjects as causality and free will, the definition of the good life and the Good itself, the importance of the individual in society, and the intellectual claims of scientific method. Linking all these essays, most of which were delivered as lectures to popular audiences, is James's deep belief that philosophy does not operate in a vacuum but is influenced by our passional and volitional natures. As Edward H. Madden points out in his substantial introduction, these essays, written over a span of seventeen years, represent not so much a fixed system of ideas as a patient searching, an organic development of James's thought in response to his own criticism and that of others. This is the sixth volume to be published in The Works of William James, an authoritative edition sponsored by the American Council of Learned Societies.

William James and the Metaphysics of Experience David C. Lamberth

1999-05-20 William James is frequently considered one of America's most important philosophers, as well as a foundational thinker for the study of religion. Despite his reputation as the founder of pragmatism, he is rarely considered a serious philosopher or religious thinker. In this new interpretation David Lamberth argues that James's major contribution was to develop a systematic metaphysics of experience integrally related to his developing pluralistic and social religious ideas. Lamberth systematically interprets James's radically empiricist world-view and argues for an early dating (1895) for his commitment to the metaphysics of radical empiricism. He offers a close reading of Varieties of Religious Experience; and concludes by connecting James's ideas about experience, pluralism and truth to current debates in philosophy, the philosophy of religion, and theology, suggesting James's functional, experiential metaphysics as a conceptual aid in bridging the social and interpretive with the immediate and concrete while avoiding naive realism.

From Freud's Consulting Room Judith M. Hughes 1994 The science of mind has been plagued by intractable philosophical puzzles, chief among them the distortions of memory and the relation between mind and body. Sigmund Freud's clinical practice forced him to grapple with these problems, and out of that struggle psychoanalysis emerged. From Freud's Consulting Room charts the development of his ideas through his clinical

work, the successes and failures of his most dramatic and significant case histories, and the creation of a discipline recognizably distinct from its neighbors. In Freud's encounters with hysterical patients, the mind-body problem could not be set aside. Through the cases of Anna O., Emmy von N., Elisabeth von R., Dora, and Little Hans, he rethought that problem, as Hughes demonstrates, in terms of psychosexuality. When he tried to sort out the value of memories, with Dora and Little Hans as well as with the Rat Man and the Wolf Man, Freud reintroduced psychosexuality and elaborated the Oedipus complex. Hughes also traces the evolution of Freud's conception of the analytic situation and of the centrality of transference, again through the clinical material, including the case of Freud himself, who at one point figured as his own "chief patient". Moving from case to case, Hughes has coaxed them into telling a coherent story. Her book has the texture of intellectual history and the compelling quality of a fascinating tale. It leads us to see the origins and development of psychoanalysis in a new way.

Pragmatismus Ludwig Nagl 1998

Kant um 1900 Hauke Heidenreich 2022-01-19 Schon Mitte des 19. Jahrhunderts galt Kant weithin als Autorität jeglichen wissenschaftlichen Philosophierens. In einer Zeit, in der die Universitätslandschaft in Deutschland durch vielfältige politische, kulturelle und akademische

Transformationen geprägt war, sollte Kant, so der Neukantianer Otto Liebmann, als eine Art Ordnungsinstanz fungieren. Liebmanns Aufruf "Zurück zu Kant" folgte aber nicht etwa eine Vereinheitlichung des Diskurses. Ganz im Gegenteil beriefen sich Autoren der gegensätzlichsten Positionen auf die kantische Philosophie: Materialisten, Spiritisten, Okkultisten, Monisten, lutherische Theologen, Sozialisten und die in diesem Kontext entstehende "neukantianische" Fachphilosophie. Die Vielfalt der Kantdeutungen im fin de siècle wird in der heutigen Philosophiegeschichtsschreibung in ihrer ganzen Breite wenig thematisiert. Gerade vor dem Hintergrund dieser Vielfalt entstanden jedoch maßgebliche Institutionen, die die Kantrezeption bis heute bestimmen: die Kant-Studien, die Kant-Gesellschaft und die Akademie-Ausgabe von Kants Gesammelten Werken. In den Beiträgen des vorliegenden Bandes werden verschiedene Rezeptionskontexte und Autoren um 1900 vorgestellt.

Zeichen und Gewißheit Gesche Linde 2013 Vergewisserungsprozesse, auch die des christlichen Glaubens, sind Zeicheninterpretationsprozesse. Diese These entwickelt Gesche Linde, indem sie die theoretische Inanspruchnahme des Zeichenbegriffs für das Gewißheitsproblem von der Antike bis hin zu Luther nachzeichnet. Schließlich rekonstruiert sie das zehnrhombische Zeichenklassifikationssystem des späten Peirce, das es erlaubt, alle Bewußtseinsprozesse, vom Fühlen über das Handeln bis hin

zum Denken bzw. Sprachverstehen, als grundsätzlich identisch strukturierte Prozesse der Interpretation von Zeichen aufzufassen, ohne daß die Einsicht in diese seine eigene Strukturbedingung den christlichen Glauben zur Relativierung seines Wahrheitsanspruches nötigen oder ihn seines Gewißheitscharakters berauben würde.

The Principles of Psychology William James 1981 Volume 2 of the famous long course, complete and unabridged. Covers stream of thought, time perception, memory, and experimental methods. Total in set: 94 figures.

The Principles of Psychology William James 1950 A reprint of William James, 1890 treatise on the fundamental principles of philosophy.

Der Pragmatismus W. James 1928

The Principles of Psychology William James 1890

Poetischer Pragmatismus: Goethe und William James Alexandra

Strohmaier 2019-09-23 Die Studie stellt eine Pionierarbeit dar: Sie zeigt erstmals die historischen und systematischen Beziehungen zwischen den Werken Goethes und William James' auf. Dabei wird zum einen die Goethe-Lektüre des US-amerikanischen Philosophen in ihrer Bedeutung für die Genese und Poetizität des James'schen Pragmatismus rekonstruiert. Zum anderen wird die (proto-)pragmatische Dimension von Goethes Werk herausgearbeitet und dieser als literarischer Philosoph und Wegbereiter des angloamerikanischen Pragmatismus exponiert. Mit der

Konturierung der vielfältigen diskursiven Relationen zwischen literarischen, philosophischen und naturwissenschaftlichen Wissensordnungen der Goethezeit und jenen der US-amerikanischen Kultur des späten 19. und beginnenden 20. Jahrhunderts gewinnt der Pragmatismus als transatlantische Denkbewegung Profil. Auf theoretisch-methodischer Ebene leistet die Studie einen wesentlichen Beitrag zum interdisziplinären Forschungsfeld "Literatur und Philosophie", wobei neben der Rolle literarisch verfasster Philosopheme insbesondere auch das epistemische Potential literarischer Verfahren und deren spezifische Funktionen für die Konstitution philosophischer Diskurse und Praktiken demonstriert werden. **William James in Russian Culture** Joan Delaney Grossman 2003 Editors Joan Grossman and Ruth Rischin pose to their contributors an intriguing question: What happens when the ideas of a thinker like William James, who—despite his originality—was deeply rooted in American traditions, are refracted through a culture that draws on a heritage profoundly different from his own? Including studies of reception and interpretation of James's major works and analyses of the impact of his own philosophy on certain Russian writers and thinkers, *William James in Russian Culture* reveals striking parallels among and divergences between the intellectual and the spiritual realms.

Great Books William James 1990

The Meaning of Truth William James 1975 First published in 1909 (one year before his death), philosopher William James collected several essays into this volume, meant as a sequel to his book "Pragmatism." He wanted to clarify his definition of the truth, and respond to criticism of his previous book.

Chaos and Context Charlene Haddock Seigfried 1978

The Principles of Psychology (Annotated) William James 2020-07-08

Differentiated book- It has a historical context with research of the time- The purpose of realizing this historical context is to approach the understanding of a historical epoch from the elements provided by the text. Hence the importance of placing the document in context. It is necessary to unravel what its author or authors have said, how it has been said, when, why and where, always relating it to its historical moment. The Principles of Psychology is a vast work in the history of psychology written by the American psychologist William James and published in 1890. James was an American philosopher and psychologist who trained to be a doctor before entering psychology. Known as "The Father of Psychology," James was also the author of *Essays on Radical Empiricism*, *Relevant in Philosophy*, and *The Varieties of Religious Experience*, which led him to an understanding of the differences in religious experience by helping him build theories of the mental cure.

Essays, Comments, and Reviews William James 1987 This generous omnium-gatherum brings together all the writings William James published that have not appeared in previous volumes of this definitive edition of his works. The volume includes 25 essays, 44 letters to the editor commenting on sundry topics, and 113 reviews of a wide range of works in English, French, German, and Italian.

The Principles of Psychology William James 2015-08-12 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 was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. 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. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for

being an important part of keeping this knowledge alive and relevant.

William James Robert Maynard Hutchins 1952

James: The Principles of Psychology William James 1952

The principles of psychology : in two volumes. 2 William James 1901

The Works of William James William James 1981

Darwinism and Pragmatism Lucas McGranahan 2017-02-24 Charles

Darwin's theory of natural selection challenges our very sense of

belonging in the world. Unlike prior evolutionary theories, Darwinism

construes species as mutable historical products of a blind process that

serves no inherent purpose. It also represents a distinctly modern kind of

fallible science that relies on statistical evidence and is not verifiable by

simple laboratory experiments. What are human purpose and knowledge if

humanity has no pre-given essence and science itself is our finite and

fallible product? According to the Received Image of Darwinism, Darwin's

theory signals the triumph of mechanism and reductionism in all science.

On this view, the individual virtually disappears at the intersection of

(internal) genes and (external) environment. In contrast, William James

creatively employs Darwinian concepts to support his core conviction that

both knowledge and reality are in the making, with individuals as active

participants. In promoting this Pragmatic Image of Darwinism, McGranahan

provides a novel reading of James as a philosopher of self-transformation.

Like his contemporary Nietzsche, James is concerned first and foremost

with the structure and dynamics of the finite purposive individual. This

timely volume is suitable for advanced undergraduate, postgraduate and

postdoctoral researchers interested in the fields of history of philosophy,

history and philosophy of science, history of psychology, American

pragmatism and Darwinism.

The Works of William James William James 1981

The Principles of Psychology, Vol. 1 William James 1950-06 A reprint of

William James, 1890 treatise on the fundamental principles of philosophy.

The Principles of Psychology 1890 William James 2017-08-19 William

James (January 11, 1842 - August 26, 1910) was an American

philosopher and psychologist who was also trained as a physician. The

first educator to offer a psychology course in the United States, James

was one of the leading thinkers of the late nineteenth century and is

believed by many to be one of the most influential philosophers the United

States has ever produced, while others have labeled him the "Father of

American psychology". Along with Charles Sanders Peirce and John

Dewey, James is considered to be one of the major figures associated

with the philosophical school known as pragmatism, and is also cited as

one of the founders of functional psychology. A Review of General

Psychology analysis, published in 2002, ranked James as the 14th most

eminent psychologist of the 20th century. He also developed the philosophical perspective known as radical empiricism. James' work has influenced intellectuals such as Émile Durkheim, W. E. B. Du Bois, Edmund Husserl, Bertrand Russell, Ludwig Wittgenstein, Hilary Putnam, and Richard Rorty, and has even influenced Presidents, such as Jimmy Carter. Born into a wealthy family, James was the son of the Swedenborgian theologian Henry James Sr. and the brother of both the prominent novelist Henry James, and the diarist Alice James. James wrote widely on many topics, including epistemology, education, metaphysics, psychology, religion, and mysticism. Among his most influential books are *The Principles of Psychology*, which was a groundbreaking text in the field of psychology, *Essays in Radical Empiricism*, an important text in philosophy, and *The Varieties of Religious Experience*, which investigated different forms of religious experience, which also included the then theories on mind-cure. Philosophy: James did important work in philosophy of religion. In his Gifford Lectures at the University of Edinburgh he provided a wide-ranging account of *The Varieties of Religious Experience* (1902) and interpreted them according to his pragmatic leanings. Some of the important claims he makes in this regard: Religious genius (experience) should be the primary topic in the study of religion, rather than religious institutions—since institutions are merely the social

descendant of genius. The intense, even pathological varieties of experience (religious or otherwise) should be sought by psychologists, because they represent the closest thing to a microscope of the mind—that is, they show us in drastically enlarged form the normal processes of things. In order to usefully interpret the realm of common, shared experience and history, we must each make certain "over-beliefs" in things which, while they cannot be proven on the basis of experience, help us to live fuller and better lives. Religious Mysticism is only one half of mysticism, the other half is composed of the insane and both of these are co-located in the 'great subliminal or transmarginal region'.^[32] James investigated mystical experiences throughout his life, leading him to experiment with chloral hydrate (1870), amyl nitrite (1875), nitrous oxide (1882), and peyote (1896).^[citation needed] James claimed that it was only when he was under the influence of nitrous oxide that he was able to understand Hegel.^[33] He concluded that while the revelations of the mystic hold true, they hold true only for the mystic; for others, they are certainly ideas to be considered, but can hold no claim to truth without personal experience of such. *American Philosophy: An Encyclopedia* classes him as one of several figures who "took a more pantheist or pandeist approach by rejecting views of God as separate from the world."...

Reflections on the Principles of Psychology Michael G. Johnson

2013-04-15 This important volume looks back to 1890 and -- 100 years later -- asks some of the same questions William James was asking in his *Principles of Psychology*. In so doing, it reviews our progress toward their solutions. Among the contemporary concerns of 1990 that the editors consider are: the nature of the self and the will, conscious experience, associationism, the basic acts of cognition, and the nature of perception. Their findings: Although the developments in each of these areas during the last 100 years have been monumental, James' views as presented in the *Principles* still remain viable and provocative. To provide a context for understanding James, some chapters are devoted primarily to recent scholarship about James himself -- focusing on the time the *Principles* was written, relevant intellectual influences, and considerations of his understanding of this "new" science of psychology. The balance of this volume is devoted to specific topics of particular interest to James. One critical theme woven into almost every chapter is the tension between the role of experience (or phenomenological data) within a scientific psychology, and the viability of a materialistic (or biologically reductive) account of mental life. Written for professionals, practitioners, and students of psychology -- in all disciplines.

The Principles of Psychology William James 2018

Primal Roots of American Philosophy Bruce Wilshire 2010-11-01

Continuing his quest to bring American philosophy back to its roots, Bruce Wilshire connects the work of such thinkers as Thoreau, Emerson, Dewey, and James with Native American beliefs and practices. His search is not for exact parallels, but rather for fundamental affinities between the equally "organismic" thought systems of indigenous peoples and classic American philosophers. Wilshire gives particular emphasis to the affinities between Black Elk's view of the hoop of the world and Emerson's notion of horizon, and also between a shaman's healing practices and James's ideas of pure experience, willingness to believe, and a pluralistic universe. As these connections come into focus, the book shows how European phenomenology was inspired and influenced by the classic American philosophers, whose own work reveals the inspiration and influence of indigenous thought. Wilshire's book also reveals how artificial are the walls that separate the sciences and the humanities in academia, and that separate Continental from Anglo-American thought within the single discipline of philosophy.

Psychology, Briefer Course William James 1984

The Principles of Psychology The Macat Team 2017-07-05 The impact of William James's 1890 *The Principles of Psychology* is such that he is commonly known as the father of his subject. Though psychology itself is

a very different discipline in the 21st-century, James's influence continues to be felt – both within the field and beyond. At base, *Principles* was designed to be a textbook for what was then an emerging field: a summary and explanation of what was known at that point in time. As its continuing influence shows, though, it became far more – a success due in part to the strength of James's analytical skills and creative thinking. On the one hand, James was a masterful analyst, able to break down what

was known in psychology, to trace how it fitted together, and, crucially, to point out the gaps in psychologists' knowledge. Beyond that, though, he was a creative thinker, who looked at things from different angles and proposed inventive solutions and hypotheses. Among his best known was an entirely new theory of emotion (the James-Lange theory), and the influential notion of the “stream of consciousness” – the latter of which has influenced generations of psychologists and artists alike.