

## By the Same Author

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### PRAGMATISM.

London, New York, and Bombay: Longmans, Green & Co. 1907.

### THE PRINCIPLES OF PSYCHOLOGY.

2 vols. 8vo. New York: Henry Holt & Co. London: Macmillan & Co. 1890.

### PSYCHOLOGY: BRIEFER COURSE.

12mo. New York: Henry Holt & Co. London: Macmillan & Co. 1892.

### THE WILL TO BELIEVE, AND OTHER ESSAYS IN POPULAR PHILOSOPHY.

12mo. London, New York, and Bombay: Longmans, Green & Co. 1897.

### HUMAN IMMORTALITY: TWO SUPPOSED OBJECTIONS TO THE DOCTRINE.

16mo. Boston: Houghton, Mifflin & Co. 1898.

### TALKS TO TEACHERS ON PSYCHOLOGY: AND TO STUDENTS ON SOME OF LIFE'S IDEALS.

12mo. New York: Henry Holt & Co. London and Bombay: Longmans, Green & Co. 1899.

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### THE LITERARY REMAINS OF HENRY JAMES.

Edited, with an Introduction, by WILLIAM JAMES. With Portrait. Crown 8vo. Boston: Houghton, Mifflin & Co. 1885.

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THE  
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EXPERIENCE

A STUDY IN HUMAN NATURE

BEING

THE GIFFORD LECTURES ON  
NATURAL RELIGION DELIVERED AT  
EDINBURGH IN 1901-1902

BY

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To

E. P. G.

IN FILIAL GRATITUDE AND LOVE

## PREFACE

THIS book would never have been written had I not been honored with an appointment as Gifford Lecturer on Natural Religion at the University of Edinburgh. In casting about me for subjects of the two courses of ten lectures each for which I thus became responsible, it seemed to me that the first course might well be a descriptive one on 'Man's Religious Appetites,' and the second a metaphysical one on 'Their Satisfaction through Philosophy.' But the unexpected growth of the psychological matter as I came to write it out has resulted in the second subject being postponed entirely, and the description of man's religious constitution now fills the twenty lectures. In Lecture XX I have suggested rather than stated my own philosophic conclusions, and the reader who desires immediately to know them should turn to pages 511-519, and to the 'Postscript' of the book. I hope to be able at some later day to express them in more explicit form.

In my belief that a large acquaintance with particulars often makes us wiser than the possession of abstract formulas, however deep, I have loaded the lectures with concrete examples, and I have chosen these among the extremer expressions of the religious temperament. To some readers I may consequently seem, before they get beyond the middle of the book, to offer a caricature of