# **CONTENTS**

Author's Dedication of Pragmatism xi
Author's Preface to Pragmatism xiii
The Present Dilemma in Philosophy 3  Chesterton quoted, 3. Everyone has a philosophy, 4. Temperament is a factor in all philosophizing, 7. Rationalists and empiricists, 9. The tender-minded and the tough-minded, 12. Most men wish both facts and religion, 15. Empiricism gives facts without religion, 16. Rationalism gives religion without facts, 17. The layman's dilemma, 19. The unreality in rationalistic systems, 21. Leibnitz on the damned, as an example, 23. M. I. Swift on the optimism of idealists, 27. Pragmatism as a mediating system, 31. An objection, 34. Reply: philosophies have characters like men, and are liable to as summary judgments, 35. Spencer as an example, 39.
What Pragmatism Means
SOME METAPHYSICAL PROBLEMS PRAGMATICALLY COn- SIDERED

#### CONTENTS

sonal identity, 90. The problem of materialism, 92. Rationalistic treatment of it, 93. Pragmatic treatment, 96. 'God' is no better than 'Matter' as a principle, unless he promise more, 100. Pragmatic comparison of the two principles, 103. The problem of design, 109. 'Design' per se is barren, 113. The question is what design, 114. The problem of 'free-will,' 115. Its relations to 'accountability,' 116. Free-will a cosmological theory, 119. The pragmatic issue at stake in all these problems is what do the alternatives promise, 122.

#### 

Total reflection, 127. Philosophy seeks not only unity, but totality, 130. Rationalistic feeling about unity, 131. Pragmatically considered, the world is one in many ways, 132. One time and space, 132. One subject of discourse, 133. Its parts interact, 134. Its oneness and manyness are co-ordinate, 137. Question of one origin, 138. Generic oneness, 139. One purpose, 140. One story, 143. One knower, 145. Value of pragmatic method, 148. Absolute monism, 149. Vivekanda, 152. Various types of union discussed, 156. Conclusion: We must oppose monistic dogmatism and follow the empirical findings, 160.

## Pragmatism and Common Sense . . . . . . . 165

Noetic pluralism, 166. How our knowledge grows, 167. Earlier ways of thinking remain, 169. Prehistoric ancestors discovered the common sense concepts, 170. List of them, 173. They came gradually into use, 174. Space and time, 177. 'Things,' 178. Kinds, 179. 'Cause' and 'law,' 180. Common sense one stage in mental evolution, due to geniuses, 180. The 'critical' stages: 1) scientific and 2) philosophic, compared with common sense, 185. Impossible to say which is the more 'true,' 192.

## Pragmatism's Conception of Truth . . . . . 197

The polemic situation, 197. What does agreement with reality mean? 198-217. It means verifiability, 201. Verifiability means

#### CONTENTS

ability to guide us prosperously through experience, 202. Corpleted verifications seldom needful, 207. 'Eternal' truths, 20 Consistency, 210; with language, 213; with previous truths, 21 Rationalist objections, 218. Truth is a good, like health, wealt etc., 220. It is expedient thinking, 222. The past, 223. Trugrows, 224. Rationalist objections, 226. Reply to them, 229.	9. 4. h,
Pragmatism and Humanism	39
The notion of the Truth, 239. Schiller on 'Humanism,' 24 Three sorts of reality of which any new truth must take account 244. To 'take account' is ambiguous, 245. Absolutely independe reality is hard to find, 248. The human contribution is ubiquito and builds out the given, 250. Essence of pragmatism's contra with rationalism, 257. Rationalism affirms a transempirical worl 259. Motives for this, 260. Tough-mindedness rejects them, 26 A genuine alternative, 264. Pragmatism mediates, 266.	nt, nt us ist
Pragmatism and Religion	/3
Utility of the Absolute, 273. Whitman's poem 'To You,' 27 Two ways of taking it, 276. My friend's letter, 278. Necessiti versus possibilities, 282. 'Possibility' defined, 283. Three view of the world's salvation, 284. Pragmatism is melioristic, 286. We may create reality, 287. Why should anything be? 288. Suppose choice before creation, 290. The healthy and the morbid reply, 29 The 'tender' and the 'tough' types of religion, 293. Pragmatis mediates, 297.	es vs Ve ed

AUTHOR'S PREFACE TO THE MEANING OF TRUTH

THE FUNCTION OF COGNITION . . . . . .

THE TIGERS IN INDIA .

HUMANISM AND TRUTH

INDEX

303

319

361

369

421