

Contents

AUTHOR'S DEDICATION OF PRAGMATISM	11
-----------------------------------	----

AUTHOR'S PREFACE TO PRAGMATISM	13
--------------------------------	----

THE PRESENT DILEMMA IN PHILOSOPHY	17
-----------------------------------	----

Chesterton quoted, 17. Everyone has a philosophy, 17. Temperament is a factor in all philosophizing, 19. Rationalists and empiricists, 20. The tender-minded and the tough-minded, 22. Most men wish both facts and religion, 24. Empiricism gives facts without religion, 24. Rationalism gives religion without facts, 25. The layman's dilemma, 26. The unreality in rationalistic systems, 27. Leibnitz on the damned, as an example, 28. M. I. Swift on the optimism of idealists, 31. Pragmatism as a mediating system, 33. An objection, 34. Reply: philosophies have characters like men, and are liable to as summary judgments, 34. Spencer as an example, 37.

WHAT PRAGMATISM MEANS	41
-----------------------	----

The squirrel, 41. Pragmatism as a method, 42. History of the method, 43. Its character and affinities, 45. How it contrasts with rationalism and intellectualism, 46. A 'corridor theory,' 47. Pragmatism as a theory of truth, equivalent to 'humanism,' 47. Earlier views of mathematical, logical, and natural truth,

8 Contents

48. More recent views, 48. Schiller's and Dewey's 'instrumental' view, 49. The formation of new beliefs, 50. Older truth always has to be kept account of, 50. Older truth arose similarly, 52. The 'humanistic' doctrine, 53. Rationalistic criticisms of it, 54. Pragmatism, as mediator between empiricism and religion, 55. Barrenness of transcendental idealism, 56. How far the concept of the Absolute must be called true, 57. The true is the good in the way of belief, 59. The clash of truths, 59. Pragmatism unstiffens discussion, 61.

SOME METAPHYSICAL PROBLEMS PRAGMATICALLY CONSIDERED 65

The problem of substance, 65. The Eucharist, 67. Berkeley's pragmatic treatment of material substance, 67. Locke's of personal identity, 68. The problem of materialism, 69. Rationalistic treatment of it, 70. The pragmatic treatment, 71. 'God' is no better than 'Matter' as a principle, unless he promise more, 74. Pragmatic comparison of the two principles, 75. The problem of design, 79. Design *per se* is barren, 81. The question is *what* design, 81. The problem of 'free-will,' 82. Its relations to 'accountability,' 82. Free-will as a cosmological theory, 84. The pragmatic issue at stake in all these problems is what do the alternatives *promise*, 86.

THE ONE AND THE MANY 89

Total reflection, 89. Philosophy seeks not only unity, but totality, 91. Rationalistic feeling about unity, 91. Pragmatically considered, the world is one in many ways, 92. One time and space, 92. One subject of discourse, 92. Its parts interact, 93. Its oneness and manyness are co-ordinate, 95. Question of one origin, 95. Generic oneness, 96. One purpose, 96. One story, 98. One knower, 99. Value of pragmatic method, 101. Absolute monism, 101. Vivekananda, 103. Various types of union discussed, 105. Conclusion: We must oppose monistic dogmatism and follow the empirical findings, 107.

PRAGMATISM AND COMMON SENSE 111

Noetic pluralism, 111. How our knowledge grows, 112. Earlier ways of thinking remain, 113. Prehistoric ancestors *discovered* the common sense concepts, 114. List of them, 115. They came gradually into use, 116. Space and time, 118. 'Things,' 118. Kinds, 119. 'Cause' and 'law,' 119. Common sense one stage in mental evolution, due to geniuses, 120. The 'critical'

stages: 1) scientific and 2) philosophic, compared with common sense, 122. Impossible to say which is the more 'true,' 126.

PRAGMATISM'S CONCEPTION OF TRUTH 131

The polemic situation, 131. What does agreement with reality mean? 132-142. It means verifiability, 133. Verifiability means ability to guide us prosperously through experience, 134. Completed verifications seldom needful, 136. 'Eternal' truths, 138. Consistency, 138; with language, 140; with previous truths, 141. Rationalist objections, 143. Truth is a good, like health, wealth, etc., 144. It is expedient thinking, 145. The past, 146. Truth grows, 146. Rationalist objections, 148. Reply to them, 149.

PRAGMATISM AND HUMANISM 157

The notion of *the* Truth, 157. Schiller on 'Humanism,' 159. Three sorts of reality of which any new truth must take account, 160. To 'take account' is ambiguous, 160. Absolutely independent reality is hard to find, 162. The human contribution is ubiquitous and builds out the given, 163. Essence of pragmatism's contrast with rationalism, 167. Rationalism affirms a transempirical world, 168. Motives for this, 169. Tough-mindedness rejects them, 170. A genuine alternative, 171. Pragmatism mediates, 172.

PRAGMATISM AND RELIGION 177

Utility of the Absolute, 177. Whitman's poem 'To You,' 178. Two ways of taking it, 179. My friend's letter, 181. Necessities *versus* possibilities, 183. 'Possibility' defined, 183. Three views of the world's salvation, 184. Pragmatism is melioristic, 185. We may create reality, 185. Why should anything *be*? 186. Supposed choice before creation, 187. The healthy and the morbid reply, 188. The 'tender' and the 'tough' types of religion, 189. Pragmatism mediates, 191.

AUTHOR'S PREFACE TO THE MEANING OF TRUTH 195

THE FUNCTION OF COGNITION 204

'THE TIGERS IN INDIA 225

HUMANISM AND TRUTH 229

INDEX 265