

beyond our finite experience. One misunderstanding of pragmatism is to identify it with positivistic tough-mindedness, to suppose that it scorns every rationalistic notion as so much jabber and gesticulation, that it loves intellectual anarchy as such and prefers a sort of wolf-world absolutely unpent and wild and without a master or a collar to any philosophic class-room product, whatsoever. I have said so much in these lectures against the over-tender forms of rationalism, that I am prepared for some misunderstanding here, but I confess that the amount of it that I have found in this very audience surprises me, for I have simultaneously defended rationalistic hypotheses so far as these re-direct you fruitfully into experience.

For instance I receive this morning this question on a post-card: "Is a pragmatist necessarily a complete materialist and agnostic?" One of my oldest friends, who ought to know me better, writes me a letter that accuses the pragmatism I am recommending, of shutting out all wider metaphysical views and condemning us to the most terre-a-terre naturalism. Let me read you some extracts from it.

"It seems to me," my friend writes, "that the pragmatic objection to pragmatism lies in the fact that it might accentuate the narrowness of narrow minds.

"Your call to the rejection of the namby-pamby and the wishy-washy is of course inspiring. But although it is salutary and stimulating to be told that one should be responsible for the immediate issues and bearings of his words and thoughts, I decline to be deprived of the pleasure and profit of dwelling also on remoter bearings and issues, and it is the TENDENCY of pragmatism to refuse this privilege.

"In short, it seems to me that the limitations, or rather the dangers, of the pragmatic tendency, are analogous to those which beset the unwary followers of the 'natural sciences.' Chemistry and physics are eminently pragmatic and many of their devotees, smugly content with the data that their weights and measures furnish, feel an infinite pity and disdain for all students of philosophy and meta-physics, whomsoever. And of course everything can be expressed- -after a fashion, and 'theoretically'--in terms of chemistry and physics, that is, EVERYTHING EXCEPT THE VITAL PRINCIPLE OF THE WHOLE, and that, they say, there is no pragmatic use in trying to express; it has no bearings--FOR THEM. I for my part refuse to be persuaded that we cannot look beyond the obvious pluralism of the naturalist and the pragmatist to a logical unity in which they take no interest."

How is such a conception of the pragmatism I am advocating possible, after my first and second lectures? I have all along been offering it expressly as a mediator between tough-mindedness and tender-mindedness. If the notion of a world ante rem, whether taken abstractly like the word winter, or concretely as the hypothesis of an Absolute, can be shown to have any consequences whatever for our life, it has a meaning. If the meaning works, it will have SOME truth that ought to be held to through all possible reformulations, for pragmatism.

The absolutistic hypothesis, that perfection is eternal, aboriginal, and most real, has a perfectly definite meaning, and it works religiously. To examine how, will be the subject of my next and final lecture.

Lecture VIII

Pragmatism and Religion

At the close of the last lecture I reminded you of the first one, in which I had opposed tough-mindedness to tender-mindedness and recommended pragmatism as their mediator. Tough-mindedness positively rejects tender-mindedness's hypothesis of an eternal perfect edition of the universe coexisting with our finite experience.

On pragmatic principles we cannot reject any hypothesis if consequences useful to life flow from it. Universal conceptions, as things to take account of, may be as real for pragmatism as particular sensations are. They

have indeed no meaning and no reality if they have no use. But if they have any use they have that amount of meaning. And the meaning will be true if the use squares well with life's other uses.

Well, the use of the Absolute is proved by the whole course of men's religious history. The eternal arms are then beneath. Remember Vivekananda's use of the Atman: it is indeed not a scientific use, for we can make no particular deductions from it. It is emotional and spiritual altogether.

It is always best to discuss things by the help of concrete examples. Let me read therefore some of those verses entitled "To You" by Walt Whitman--"You" of course meaning the reader or hearer of the poem whosoever he or she may be.

Whoever you are, now I place my hand upon you, that you be my poem; I whisper with my lips close to your ear, I have loved many women and men, but I love none better than you.

O I have been dilatory and dumb; I should have made my way straight to you long ago; I should have blabb'd nothing but you, I should have chanted nothing but you.

I will leave all, and come and make the hymns of you; None have understood you, but I understand you; None have done justice to you--you have not done justice to yourself; None but have found you imperfect--I only find no imperfection in you.

O I could sing such grandeurs and glories about you! You have not known what you are--you have slumber'd upon yourself all your life; What you have done returns already in mockeries.

But the mockeries are not you; Underneath them, and within them, I see you lurk; I pursue you where none else has pursued you; Silence, the desk, the flippant expression, the night, the accustom'd routine, if these conceal you from others, or from yourself, they do not conceal you from me; The shaved face, the unsteady eye, the impure complexion, if these balk others, they do not balk me, The pert apparel, the deform'd attitude, drunkenness, greed, premature death, all these I part aside.

There is no endowment in man or woman that is not tallied in you; There is no virtue, no beauty, in man or woman, but as good is in you; No pluck, no endurance in others, but as good is in you; No pleasure waiting for others, but an equal pleasure waits for you.

Whoever you are! claim your own at any hazard! These shows of the east and west are tame, compared to you; These immense meadows--these interminable rivers--you are immense and interminable as they; You are he or she who is master or mistress over them, Master or mistress in your own right over Nature, elements, pain, passion, dissolution.

The hopples fall from your ankles--you find an unfailing sufficiency; Old or young, male or female, rude, low, rejected by the rest, whatever you are promulges itself; Through birth, life, death, burial, the means are provided, nothing is scanted; Through angers, losses, ambition, ignorance, ennui, what you are picks its way.

Verily a fine and moving poem, in any case, but there are two ways of taking it, both useful.

One is the monistic way, the mystical way of pure cosmic emotion. The glories and grandeurs, they are yours absolutely, even in the midst of your defacements. Whatever may happen to you, whatever you may appear to be, inwardly you are safe. Look back, LIE back, on your true principle of being! This is the famous way of quietism, of indifferentism. Its enemies compare it to a spiritual opium. Yet pragmatism must respect this way, for it has massive historic vindication.

But pragmatism sees another way to be respected also, the pluralistic way of interpreting the poem. The you

so glorified, to which the hymn is sung, may mean your better possibilities phenomenally taken, or the specific redemptive effects even of your failures, upon yourself or others. It may mean your loyalty to the possibilities of others whom you admire and love so, that you are willing to accept your own poor life, for it is that glory's partner. You can at least appreciate, applaud, furnish the audience, of so brave a total world. Forget the low in yourself, then, think only of the high. Identify your life therewith; then, through angers, losses, ignorance, ennui, whatever you thus make yourself, whatever you thus most deeply are, picks its way.

In either way of taking the poem, it encourages fidelity to ourselves. Both ways satisfy; both sanctify the human flux. Both paint the portrait of the YOU on a gold-background. But the background of the first way is the static One, while in the second way it means possibles in the plural, genuine possibles, and it has all the restlessness of that conception.

Noble enough is either way of reading the poem; but plainly the pluralistic way agrees with the pragmatic temper best, for it immediately suggests an infinitely larger number of the details of future experience to our mind. It sets definite activities in us at work. Altho this second way seems prosaic and earthborn in comparison with the first way, yet no one can accuse it of tough-mindedness in any brutal sense of the term. Yet if, as pragmatists, you should positively set up the second way AGAINST the first way, you would very likely be misunderstood. You would be accused of denying nobler conceptions, and of being an ally of tough-mindedness in the worst sense.

You remember the letter from a member of this audience from which I read some extracts at our previous meeting. Let me read you an additional extract now. It shows a vagueness in realizing the alternatives before us which I think is very widespread.

"I believe," writes my friend and correspondent, "in pluralism; I believe that in our search for truth we leap from one floating cake of ice to another, on an infinite sea, and that by each of our acts we make new truths possible and old ones impossible; I believe that each man is responsible for making the universe better, and that if he does not do this it will be in so far left undone.

"Yet at the same time I am willing to endure that my children should be incurably sick and suffering (as they are not) and I myself stupid and yet with brains enough to see my stupidity, only on one condition, namely, that through the construction, in imagination and by reasoning, of a RATIONAL UNITY OF ALL THINGS, I can conceive my acts and my thoughts and my troubles as SUPPLEMENTED: BY ALL THE OTHER PHENOMENA OF THE WORLD, AND AS FORMING--WHEN THUS SUPPLEMENTED--A SCHEME WHICH I APPROVE AND ADOPT AS MY I OWN; and for my part I refuse to be persuaded that we cannot look beyond the obvious pluralism of the naturalist and pragmatist to a logical unity in which they take no interest or stock."

Such a fine expression of personal faith warms the heart of the hearer. But how much does it clear his philosophic head? Does the writer consistently favor the monistic, or the pluralistic, interpretation of the world's poem? His troubles become atoned for WHEN THUS SUPPLEMENTED, he says, supplemented, that is, by all the remedies that THE OTHER PHENOMENA may supply. Obviously here the writer faces forward into the particulars of experience, which he interprets in a pluralistic-melioristic way.

But he believes himself to face backward. He speaks of what he calls the rational UNITY of things, when all the while he really means their possible empirical UNIFICATION. He supposes at the same time that the pragmatist, because he criticizes rationalism's abstract One, is cut off from the consolation of believing in the saving possibilities of the concrete many. He fails in short to distinguish between taking the world's perfection as a necessary principle, and taking it only as a possible terminus ad quem.

I regard the writer of this letter as a genuine pragmatist, but as a pragmatist sans le savoir. He appears to me as one of that numerous class of philosophic amateurs whom I spoke of in my first lecture, as wishing to have all

the good things going, without being too careful as to how they agree or disagree. "Rational unity of all things" is so inspiring a formula, that he brandishes it offhand, and abstractly accuses pluralism of conflicting with it (for the bare names do conflict), altho concretely he means by it just the pragmatistically unified and ameliorated world. Most of us remain in this essential vagueness, and it is well that we should; but in the interest of clear-headedness it is well that some of us should go farther, so I will try now to focus a little more discriminatingly on this particular religious point.

Is then this you of yours, this absolutely real world, this unity that yields the moral inspiration and has the religious value, to be taken monistically or pluralistically? Is it ante rem or in rebus? Is it a principle or an end, an absolute or an ultimate, a first or a last? Does it make you look forward or lie back? It is certainly worth while not to clump the two things together, for if discriminated, they have decidedly diverse meanings for life.

Please observe that the whole dilemma revolves pragmatically about the notion of the world's possibilities. Intellectually, rationalism invokes its absolute principle of unity as a ground of possibility for the many facts. Emotionally, it sees it as a container and limiter of possibilities, a guarantee that the upshot shall be good. Taken in this way, the absolute makes all good things certain, and all bad things impossible (in the eternal, namely), and may be said to transmute the entire category of possibility into categories more secure. One sees at this point that the great religious difference lies between the men who insist that the world **MUST AND SHALL BE**, and those who are contented with believing that the world **MAY BE**, saved. The whole clash of rationalistic and empiricist religion is thus over the validity of possibility. It is necessary therefore to begin by focusing upon that word. What may the word 'possible' definitely mean?

To unreflecting men the possible means a sort of third estate of being, less real than existence, more real than non-existence, a twilight realm, a hybrid status, a limbo into which and out of which realities ever and anon are made to pass. Such a conception is of course too vague and nondescript to satisfy us. Here, as elsewhere, the only way to extract a term's meaning is to use the pragmatic method on it. When you say that a thing is possible, what difference does it make?

It makes at least this difference that if anyone calls it impossible you can contradict him, if anyone calls it actual you can contradict HIM, and if anyone calls it necessary you can contradict him too. But these privileges of contradiction don't amount to much. When you say a thing is possible, does not that make some farther difference in terms of actual fact?

It makes at least this negative difference that if the statement be true, it follows that there is nothing extant capable of preventing the possible thing. The absence of real grounds of interference may thus be said to make things not impossible, possible therefore in the bare or abstract sense.

But most possibles are not bare, they are concretely grounded, or well-grounded, as we say. What does this mean pragmatically? It means, not only that there are no preventive conditions present, but that some of the conditions of production of the possible thing actually are here. Thus a concretely possible chicken means: (1) that the idea of chicken contains no essential self-contradiction; (2) that no boys, skunks, or other enemies are about; and (3) that at least an actual egg exists. Possible chicken means actual egg-- plus actual sitting hen, or incubator, or what not. As the actual conditions approach completeness the chicken becomes a better-and-better-grounded possibility. When the conditions are entirely complete, it ceases to be a possibility, and turns into an actual fact.

Let us apply this notion to the salvation of the world. What does it pragmatically mean to say that this is possible? It means that some of the conditions of the world's deliverance do actually exist. The more of them there are existent, the fewer preventing conditions you can find, the better-grounded is the salvation's possibility, the more **PROBABLE** does the fact of the deliverance become.

So much for our preliminary look at possibility.

Now it would contradict the very spirit of life to say that our minds must be indifferent and neutral in questions like that of the world's salvation. Anyone who pretends to be neutral writes himself down here as a fool and a sham. We all do wish to minimize the insecurity of the universe; we are and ought to be unhappy when we regard it as exposed to every enemy and open to every life-destroying draft. Nevertheless there are unhappy men who think the salvation of the world impossible. Theirs is the doctrine known as pessimism.

Optimism in turn would be the doctrine that thinks the world's salvation inevitable.

Midway between the two there stands what may be called the doctrine of meliorism, tho it has hitherto figured less as a doctrine than as an attitude in human affairs. Optimism has always been the regnant DOCTRINE in european philosophy. Pessimism was only recently introduced by Schopenhauer and counts few systematic defenders as yet. Meliorism treats salvation as neither inevitable nor impossible. It treats it as a possibility, which becomes more and more of a probability the more numerous the actual conditions of salvation become.

It is clear that pragmatism must incline towards meliorism. Some conditions of the world's salvation are actually extant, and she cannot possibly close her eyes to this fact: and should the residual conditions come, salvation would become an accomplished reality. Naturally the terms I use here are exceedingly summary. You may interpret the word 'salvation' in any way you like, and make it as diffuse and distributive, or as climacteric and integral a phenomenon as you please.

Take, for example, any one of us in this room with the ideals which he cherishes, and is willing to live and work for. Every such ideal realized will be one moment in the world's salvation. But these particular ideals are not bare abstract possibilities. They are grounded, they are LIVE possibilities, for we are their live champions and pledges, and if the complementary conditions come and add themselves, our ideals will become actual things. What now are the complementary conditions? They are first such a mixture of things as will in the fullness of time give us a chance, a gap that we can spring into, and, finally, OUR ACT.

Does our act then CREATE the world's salvation so far as it makes room for itself, so far as it leaps into the gap? Does it create, not the whole world's salvation of course, but just so much of this as itself covers of the world's extent?

Here I take the bull by the horns, and in spite of the whole crew of rationalists and monists, of whatever brand they be, I ask WHY NOT? Our acts, our turning-places, where we seem to ourselves to make ourselves and grow, are the parts of the world to which we are closest, the parts of which our knowledge is the most intimate and complete. Why should we not take them at their face-value? Why may they not be the actual turning-places and growing-places which they seem to be, of the world--why not the workshop of being, where we catch fact in the making, so that nowhere may the world grow in any other kind of way than this?

Irrational! we are told. How can new being come in local spots and patches which add themselves or stay away at random, independently of the rest? There must be a reason for our acts, and where in the last resort can any reason be looked for save in the material pressure or the logical compulsion of the total nature of the world? There can be but one real agent of growth, or seeming growth, anywhere, and that agent is the integral world itself. It may grow all-over, if growth there be, but that single parts should grow per se is irrational.

But if one talks of rationality and of reasons for things, and insists that they can't just come in spots, what KIND of a reason can there ultimately be why anything should come at all? Talk of logic and necessity and categories and the absolute and the contents of the whole philosophical machine-shop as you will, the only REAL reason I can think of why anything should ever come is that someone wishes it to be here. It is DEMANDED, demanded, it may be, to give relief to no matter how small a fraction of the world's mass. This is living reason, and compared with it material causes and logical necessities are spectral things.

In short the only fully rational world would be the world of wishing-caps, the world of telepathy, where every

desire is fulfilled instantly, without having to consider or placate surrounding or intermediate powers. This is the Absolute's own world. He calls upon the phenomenal world to be, and it IS, exactly as he calls for it, no other condition being required. In our world, the wishes of the individual are only one condition. Other individuals are there with other wishes and they must be propitiated first. So Being grows under all sorts of resistances in this world of the many, and, from compromise to compromise, only gets organized gradually into what may be called secondarily rational shape. We approach the wishing-cap type of organization only in a few departments of life. We want water and we turn a faucet. We want a kodak-picture and we press a button. We want information and we telephone. We want to travel and we buy a ticket. In these and similar cases, we hardly need to do more than the wishing--the world is rationally organized to do the rest.

But this talk of rationality is a parenthesis and a digression. What we were discussing was the idea of a world growing not integrally but piecemeal by the contributions of its several parts. Take the hypothesis seriously and as a live one. Suppose that the world's author put the case to you before creation, saying: "I am going to make a world not certain to be saved, a world the perfection of which shall be conditional merely, the condition being that each several agent does its own 'level best.' I offer you the chance of taking part in such a world. Its safety, you see, is unwarranted. It is a real adventure, with real danger, yet it may win through. It is a social scheme of co-operative work genuinely to be done. Will you join the procession? Will you trust yourself and trust the other agents enough to face the risk?"

Should you in all seriousness, if participation in such a world were proposed to you, feel bound to reject it as not safe enough? Would you say that, rather than be part and parcel of so fundamentally pluralistic and irrational a universe, you preferred to relapse into the slumber of nonentity from which you had been momentarily aroused by the tempter's voice?

Of course if you are normally constituted, you would do nothing of the sort. There is a healthy-minded buoyancy in most of us which such a universe would exactly fit. We would therefore accept the offer--"Top! und schlag auf schlag!" It would be just like the world we practically live in; and loyalty to our old nurse Nature would forbid us to say no. The world proposed would seem 'rational' to us in the most living way.

Most of us, I say, would therefore welcome the proposition and add our fiat to the fiat of the creator. Yet perhaps some would not; for there are morbid minds in every human collection, and to them the prospect of a universe with only a fighting chance of safety would probably make no appeal. There are moments of discouragement in us all, when we are sick of self and tired of vainly striving. Our own life breaks down, and we fall into the attitude of the prodigal son. We mistrust the chances of things. We want a universe where we can just give up, fall on our father's neck, and be absorbed into the absolute life as a drop of water melts into the river or the sea.

The peace and rest, the security desiderated at such moments is security against the bewildering accidents of so much finite experience. Nirvana means safety from this everlasting round of adventures of which the world of sense consists. The hindoo and the buddhist, for this is essentially their attitude, are simply afraid, afraid of more experience, afraid of life.

And to men of this complexion, religious monism comes with its consoling words: "All is needed and essential--even you with your sick soul and heart. All are one with God, and with God all is well. The everlasting arms are beneath, whether in the world of finite appearances you seem to fail or to succeed." There can be no doubt that when men are reduced to their last sick extremity absolutism is the only saving scheme. Pluralistic moralism simply makes their teeth chatter, it refrigerates the very heart within their breast.

So we see concretely two types of religion in sharp contrast. Using our old terms of comparison, we may say that the absolutistic scheme appeals to the tender-minded while the pluralistic scheme appeals to the tough. Many persons would refuse to call the pluralistic scheme religious at all. They would call it moralistic, and would apply the word religious to the monistic scheme alone. Religion in the sense of self-surrender, and

moralism in the sense of self-sufficingness, have been pitted against each other as incompatibles frequently enough in the history of human thought.

We stand here before the final question of philosophy. I said in my fourth lecture that I believed the monistic-pluralistic alternative to be the deepest and most pregnant question that our minds can frame. Can it be that the disjunction is a final one? that only one side can be true? Are a pluralism and monism genuine incompatibles? So that, if the world were really pluralistically constituted, if it really existed distributively and were made up of a lot of eachees, it could only be saved piecemeal and de facto as the result of their behavior, and its epic history in no wise short-circuited by some essential oneness in which the severalness were already 'taken up' beforehand and eternally 'overcome'? If this were so, we should have to choose one philosophy or the other. We could not say 'yes, yes' to both alternatives. There would have to be a 'no' in our relations with the possible. We should confess an ultimate disappointment: we could not remain healthy-minded and sick-minded in one indivisible act.

Of course as human beings we can be healthy minds on one day and sick souls on the next; and as amateur dabblers in philosophy we may perhaps be allowed to call ourselves monistic pluralists, or free-will determinists, or whatever else may occur to us of a reconciling kind. But as philosophers aiming at clearness and consistency, and feeling the pragmatistic need of squaring truth with truth, the question is forced upon us of frankly adopting either the tender or the robustious type of thought. In particular THIS query has always come home to me: May not the claims of tender-mindedness go too far? May not the notion of a world already saved in toto anyhow, be too saccharine to stand? May not religious optimism be too idyllic? Must ALL be saved? Is NO price to be paid in the work of salvation? Is the last word sweet? Is all 'yes, yes' in the universe? Doesn't the fact of 'no' stand at the very core of life? Doesn't the very 'seriousness' that we attribute to life mean that ineluctable noes and losses form a part of it, that there are genuine sacrifices somewhere, and that something permanently drastic and bitter always remains at the bottom of its cup?

I can not speak officially as a pragmatist here; all I can say is that my own pragmatism offers no objection to my taking sides with this more moralistic view, and giving up the claim of total reconciliation. The possibility of this is involved in the pragmatistic willingness to treat pluralism as a serious hypothesis. In the end it is our faith and not our logic that decides such questions, and I deny the right of any pretended logic to veto my own faith. I find myself willing to take the universe to be really dangerous and adventurous, without therefore backing out and crying 'no play.' I am willing to think that the prodigal-son attitude, open to us as it is in many vicissitudes, is not the right and final attitude towards the whole of life. I am willing that there should be real losses and real losers, and no total preservation of all that is. I can believe in the ideal as an ultimate, not as an origin, and as an extract, not the whole. When the cup is poured off, the dregs are left behind forever, but the possibility of what is poured off is sweet enough to accept.

As a matter of fact countless human imaginations live in this moralistic and epic kind of a universe, and find its disseminated and strung-along successes sufficient for their rational needs. There is a finely translated epigram in the greek anthology which admirably expresses this state of mind, this acceptance of loss as unatoned for, even tho the lost element might be one's self:

"A shipwrecked sailor, buried on this coast, Bids you set sail. Full many a gallant bark, when we were lost, Weathered the gale."

Those puritans who answered 'yes' to the question: Are you willing to be damned for God's glory? were in this objective and magnanimous condition of mind. The way of escape from evil on this system is NOT by getting it 'aufgehoben,' or preserved in the whole as an element essential but 'overcome.' It is by dropping it out altogether, throwing it overboard and getting beyond it, helping to make a universe that shall forget its very place and name.

It is then perfectly possible to accept sincerely a drastic kind of a universe from which the element of

'seriousness' is not to be expelled. Whoso does so is, it seems to me, a genuine pragmatist. He is willing to live on a scheme of uncertified possibilities which he trusts; willing to pay with his own person, if need be, for the realization of the ideals which he frames.

What now actually ARE the other forces which he trusts to co-operate with him, in a universe of such a type? They are at least his fellow men, in the stage of being which our actual universe has reached. But are there not superhuman forces also, such as religious men of the pluralistic type we have been considering have always believed in? Their words may have sounded monistic when they said "there is no God but God"; but the original polytheism of mankind has only imperfectly and vaguely sublimated itself into monotheism, and monotheism itself, so far as it was religious and not a scheme of class-room instruction for the metaphysicians, has always viewed God as but one helper, *primus inter pares*, in the midst of all the shapers of the great world's fate.

I fear that my previous lectures, confined as they have been to human and humanistic aspects, may have left the impression on many of you that pragmatism means methodically to leave the superhuman out. I have shown small respect indeed for the Absolute, and I have until this moment spoken of no other superhuman hypothesis but that. But I trust that you see sufficiently that the Absolute has nothing but its superhumanness in common with the theistic God. On pragmatistic principles, if the hypothesis of God works satisfactorily in the widest sense of the word, it is true. Now whatever its residual difficulties may be, experience shows that it certainly does work, and that the problem is to build it out and determine it, so that it will combine satisfactorily with all the other working truths. I cannot start upon a whole theology at the end of this last lecture; but when I tell you that I have written a book on men's religious experience, which on the whole has been regarded as making for the reality of God, you will perhaps exempt my own pragmatism from the charge of being an atheistic system. I firmly disbelieve, myself, that our human experience is the highest form of experience extant in the universe. I believe rather that we stand in much the same relation to the whole of the universe as our canine and feline pets do to the whole of human life. They inhabit our drawing-rooms and libraries. They take part in scenes of whose significance they have no inkling. They are merely tangent to curves of history the beginnings and ends and forms of which pass wholly beyond their ken. So we are tangents to the wider life of things. But, just as many of the dog's and cat's ideals coincide with our ideals, and the dogs and cats have daily living proof of the fact, so we may well believe, on the proofs that religious experience affords, that higher powers exist and are at work to save the world on ideal lines similar to our own.

You see that pragmatism can be called religious, if you allow that religion can be pluralistic or merely melioristic in type. But whether you will finally put up with that type of religion or not is a question that only you yourself can decide. Pragmatism has to postpone dogmatic answer, for we do not yet know certainly which type of religion is going to work best in the long run. The various overbeliefs of men, their several faith-ventures, are in fact what are needed to bring the evidence in. You will probably make your own ventures severally. If radically tough, the hurly-burly of the sensible facts of nature will be enough for you, and you will need no religion at all. If radically tender, you will take up with the more monistic form of religion: the pluralistic form, with its reliance on possibilities that are not necessities, will not seem to afford you security enough.

But if you are neither tough nor tender in an extreme and radical sense, but mixed as most of us are, it may seem to you that the type of pluralistic and moralistic religion that I have offered is as good a religious synthesis as you are likely to find. Between the two extremes of crude naturalism on the one hand and transcendental absolutism on the other, you may find that what I take the liberty of calling the pragmatistic or melioristic type of theism is exactly what you require.

The End of

PRAGMATISM

End of the Project Gutenberg EBook of Pragmatism, by William James

*** END OF THE PROJECT GUTENBERG EBOOK PRAGMATISM ***

This file should be named prgmt10.txt or prgmt10.zip Corrected EDITIONS of our eBooks get a new NUMBER, prgmt11.txt VERSIONS based on separate sources get new LETTER, prgmt10a.txt

Produced by Steve Harris, Charles Franks and the Online Distributed Proofreading Team.

Project Gutenberg eBooks are often created from several printed editions, all of which are confirmed as Public Domain in the US unless a copyright notice is included. Thus, we usually do not keep eBooks in compliance with any particular paper edition.

We are now trying to release all our eBooks one year in advance of the official release dates, leaving time for better editing. Please be encouraged to tell us about any error or corrections, even years after the official publication date.

Please note neither this listing nor its contents are final til midnight of the last day of the month of any such announcement. The official release date of all Project Gutenberg eBooks is at Midnight, Central Time, of the last day of the stated month. A preliminary version may often be posted for suggestion, comment and editing by those who wish to do so.

Most people start at our Web sites at: <http://gutenberg.net> or <http://promo.net/pg>

These Web sites include award-winning information about Project Gutenberg, including how to donate, how to help produce our new eBooks, and how to subscribe to our email newsletter (free!).

Those of you who want to download any eBook before announcement can get to them as follows, and just download by date. This is also a good way to get them instantly upon announcement, as the indexes our cataloguers produce obviously take a while after an announcement goes out in the Project Gutenberg Newsletter.

<http://www.ibiblio.org/gutenberg/etext03> or <ftp://ftp.ibiblio.org/pub/docs/books/gutenberg/etext03>

Or /etext02, 01, 00, 99, 98, 97, 96, 95, 94, 93, 92, 91 or 90

Just search by the first five letters of the filename you want, as it appears in our Newsletters.

Information about Project Gutenberg

(one page)

We produce about two million dollars for each hour we work. The time it takes us, a rather conservative estimate, is fifty hours to get any eBook selected, entered, proofread, edited, copyright searched and analyzed, the copyright letters written, etc. Our projected audience is one hundred million readers. If the value per text is nominally estimated at one dollar then we produce \$2 million dollars per hour in 2002 as we release over 100 new text files per month: 1240 more eBooks in 2001 for a total of 4000+ We are already on our way to trying for 2000 more eBooks in 2002 If they reach just 1-2% of the world's population then the total will reach over half a trillion eBooks given away by year's end.

The Goal of Project Gutenberg is to Give Away 1 Trillion eBooks! This is ten thousand titles each to one hundred million readers, which is only about 4% of the present number of computer users.

Here is the briefest record of our progress (* means estimated):

eBooks Year Month

1 1971 July 10 1991 January 100 1994 January 1000 1997 August 1500 1998 October 2000 1999 December 2500 2000 December 3000 2001 November 4000 2001 October/November 6000 2002 December* 9000 2003 November* 10000 2004 January*

The Project Gutenberg Literary Archive Foundation has been created to secure a future for Project Gutenberg into the next millennium.

We need your donations more than ever!

As of February, 2002, contributions are being solicited from people and organizations in: Alabama, Alaska, Arkansas, Connecticut, Delaware, District of Columbia, Florida, Georgia, Hawaii, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Massachusetts, Michigan, Mississippi, Missouri, Montana, Nebraska, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, Vermont, Virginia, Washington, West Virginia, Wisconsin, and Wyoming.

We have filed in all 50 states now, but these are the only ones that have responded.

As the requirements for other states are met, additions to this list will be made and fund raising will begin in the additional states. Please feel free to ask to check the status of your state.

In answer to various questions we have received on this:

We are constantly working on finishing the paperwork to legally request donations in all 50 states. If your state is not listed and you would like to know if we have added it since the list you have, just ask.

While we cannot solicit donations from people in states where we are not yet registered, we know of no prohibition against accepting donations from donors in these states who approach us with an offer to donate.

International donations are accepted, but we don't know ANYTHING about how to make them tax-deductible, or even if they CAN be made deductible, and don't have the staff to handle it even if there are ways.

Donations by check or money order may be sent to:

Project Gutenberg Literary Archive Foundation PMB 113 1739 University Ave. Oxford, MS 38655-4109

Contact us if you want to arrange for a wire transfer or payment method other than by check or money order.

The Project Gutenberg Literary Archive Foundation has been approved by the US Internal Revenue Service as a 501(c)(3) organization with EIN [Employee Identification Number] 64-622154. Donations are tax-deductible to the maximum extent permitted by law. As fund-raising requirements for other states are met, additions to this list will be made and fund-raising will begin in the additional states.

We need your donations more than ever!

You can get up to date donation information online at:

<http://www.gutenberg.net/donation.html>

If you can't reach Project Gutenberg, you can always email directly to:

Michael S. Hart <hart@pobox.com>

Prof. Hart will answer or forward your message.

We would prefer to send you information by email.

**

The Legal Small Print

**

(Three Pages)

START**THE SMALL PRINT!**FOR PUBLIC DOMAIN EBOOKS**START Why is this "Small Print!" statement here? You know: lawyers. They tell us you might sue us if there is something wrong with your copy of this eBook, even if you got it for free from someone other than us, and even if what's wrong is not our fault. So, among other things, this "Small Print!" statement disclaims most of our liability to you. It also tells you how you may distribute copies of this eBook if you want to.

BEFORE! YOU USE OR READ THIS EBOOK By using or reading any part of this PROJECT GUTENBERG-tm eBook, you indicate that you understand, agree to and accept this "Small Print!" statement. If you do not, you can receive a refund of the money (if any) you paid for this eBook by sending a request within 30 days of receiving it to the person you got it from. If you received this eBook on a physical medium (such as a disk), you must return it with your request.

ABOUT PROJECT GUTENBERG-TM EBOOKS This PROJECT GUTENBERG-tm eBook, like most PROJECT GUTENBERG-tm eBooks, is a "public domain" work distributed by Professor Michael S. Hart through the Project Gutenberg Association (the "Project"). Among other things, this means that no one owns a United States copyright on or for this work, so the Project (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth below, apply if you wish to copy and distribute this eBook under the "PROJECT GUTENBERG" trademark.

Please do not use the "PROJECT GUTENBERG" trademark to market any commercial products without permission.

To create these eBooks, the Project expends considerable efforts to identify, transcribe and proofread public domain works. Despite these efforts, the Project's eBooks and any medium they may be on may contain "Defects". Among other things, Defects may take the form of incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property infringement, a defective or damaged disk or other eBook medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

LIMITED WARRANTY; DISCLAIMER OF DAMAGES

But for the "Right of Replacement or Refund" described below, [1] Michael Hart and the Foundation (and any other party you may receive this eBook from as a PROJECT GUTENBERG-tm eBook) disclaims all liability to you for damages, costs and expenses, including legal fees, and [2] YOU HAVE NO REMEDIES FOR NEGLIGENCE OR UNDER STRICT LIABILITY, OR FOR BREACH OF WARRANTY OR CONTRACT, INCLUDING BUT NOT LIMITED TO INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES, EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGES.

If you discover a Defect in this eBook within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending an explanatory note within that time to the person you received it from. If you received it on a physical medium, you must return it with your note, and such person may choose to alternatively give you a replacement copy. If you received it electronically, such person may choose to alternatively give you a second opportunity to receive it electronically.

THIS EBOOK IS OTHERWISE PROVIDED TO YOU "AS-IS". NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, ARE MADE TO YOU AS TO THE EBOOK OR ANY MEDIUM IT MAY BE ON, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTABILITY OR FITNESS FOR A PARTICULAR PURPOSE.

Some states do not allow disclaimers of implied warranties or the exclusion or limitation of consequential damages, so the above disclaimers and exclusions may not apply to you, and you may have other legal rights.

INDEMNITY

You will indemnify and hold Michael Hart, the Foundation, and its trustees and agents, and any volunteers associated with the production and distribution of Project Gutenberg-tm texts harmless, from all liability, cost and expense, including legal fees, that arise directly or indirectly from any of the following that you do or cause: [1] distribution of this eBook, [2] alteration, modification, or addition to the eBook, or [3] any Defect.

DISTRIBUTION UNDER "PROJECT GUTENBERG-tm"

You may distribute copies of this eBook electronically, or by disk, book or any other medium if you either delete this "Small Print!" and all other references to Project Gutenberg, or:

[1] Only give exact copies of it. Among other things, this requires that you do not remove, alter or modify the eBook or this "small print!" statement. You may however, if you wish, distribute this eBook in machine readable binary, compressed, mark-up, or proprietary form, including any form resulting from conversion by word processing or hypertext software, but only so long as *EITHER*:

[*] The eBook, when displayed, is clearly readable, and does *not* contain characters other than those intended by the author of the work, although tilde (~), asterisk (*) and underline (*i*) characters may be used to convey punctuation intended by the author, and additional characters may be used to indicate hypertext links; OR

[*] The eBook may be readily converted by the reader at no expense into plain ASCII, EBCDIC or equivalent form by the program that displays the eBook (as is the case, for instance, with most word processors); OR

[*] You provide, or agree to also provide on request at no additional cost, fee or expense, a copy of the eBook in its original plain ASCII form (or in EBCDIC or other equivalent proprietary form).

[2] Honor the eBook refund and replacement provisions of this "Small Print!" statement.

[3] Pay a trademark license fee to the Foundation of 20% of the gross profits you derive calculated using the

method you already use to calculate your applicable taxes. If you don't derive profits, no royalty is due. Royalties are payable to "Project Gutenberg Literary Archive Foundation" the 60 days following each date you prepare (or were legally required to prepare) your annual (or equivalent periodic) tax return. Please contact us beforehand to let us know your plans and to work out the details.

WHAT IF YOU *WANT* TO SEND MONEY EVEN IF YOU DON'T HAVE TO?

Project Gutenberg is dedicated to increasing the number of public domain and licensed works that can be freely distributed in machine readable form.

The Project gratefully accepts contributions of money, time, public domain materials, or royalty free copyright licenses. Money should be paid to the: "Project Gutenberg Literary Archive Foundation."

If you are interested in contributing scanning equipment or software or other items, please contact Michael Hart at: hart@pobox.com

[Portions of this eBook's header and trailer may be reprinted only when distributed free of all fees. Copyright (C) 2001, 2002 by Michael S. Hart. Project Gutenberg is a TradeMark and may not be used in any sales of Project Gutenberg eBooks or other materials be they hardware or software or any other related product without express permission.]

*END THE SMALL PRINT! FOR PUBLIC DOMAIN EBOOKS*Ver.02/11/02*END*

Pragmatism, by William James

A free ebook from <http://manybooks.net/>