

A GUIDE TO WILLIAM JAMES'S READING (G-I)

- Gad, Johannes. "Über die Reactionszeit für Errerung und für Hemmung." *Archiv für Anatomie und Physiologie* (1887): 363-370. M in PP, p. 103.
- Gall, Franz Josef. M in PP, p. 39.
- Gallaudet, Edward M. "The Inter-marriage of the Deaf, and Their Education. *Science* vol. XVI no. 408 (28 Nov. 1890): 295-299. M in WJIR, p. De under "Deaf mute."
- Galton, Francis. *English Men of Science: Their Nature and Nurture*. London: Macmillan, 1874. M in PP, p. 644.
- . *Inquiries into Human Faculty and Its Development*. New York: Macmillan, 1883. M in PP, p. 193. WJHough WJ 531.52. From the library of Prof. William James, with his notes. Letter from author inserted. Imperfect: lacks pp. 83-88, 96-103. WJHough WJ 531.52.1. Envelope containing material on subject formerly laid in volume.
- . "Mr. Galton on a Wild Goose-Chase." Review in *The Spectator* vol. 52 no. 2646 (15 March 1879): 334-336. M in WJIR, p. Ga under "Galton, F." **Inquiries 185-203.**
- . *Natural Inheritance*. London and New York: Macmillan, 1889. M in ed. notes to PP, p. 1336. WJS, entry 28, p. 2. Marginal markings through p. 3.
- . "On Generic Images." *Nineteenth Century* 6 (July 1879): 157-169. M in WJIR, p. Ga under "Galton, F."
- . "Psychometric Facts." *Nineteenth Century* 5 (March 1879): 425-433. M in WJIR, p. Ga under "Galton, F."
- . "Statistics of Mental Imagery." *Mind: A Quarterly Review of Psychology and Philosophy* vol. 5 no. 19 (July 1880): 301-318. Q in PP, p. 696. M in WJIR, p. Ga under "Galton, F." **Inq. 83-114.**
- Ganguli, Sanjiban. *Descartes: An Outline of His Philosophy*. Bombay: E. Seymour Hale, 1900. WJHough WJ 931.59. Copy presented to Prof. William James, with letter from author inserted.
- Garcin, Eugène. *Les Français du Nord et du Midi*. Paris: Didier et Cie, 1868. Q in WJD1, pp. 61-64. **Quotes from a bourguignon mystery (or "Noel?"). God the father is addressed. Mieux vaudrait, ce me semble / Que jamais le serpent / N'eut attrapé la femme / De notre père Adam. / La bonne affaire pour votre repos! / Et pour le notre aussi! / Nous aurions toujours / Vécu ds. l'innocence / Sans souci de finances / Le ventre plein / De figues, de grenades / De melons sucrins / Pêle mêle / Nous aurions sur l'herbe verte / Fait la culbute / Vous, sur quelque nuage / Campé pour nous veiller / Vous auriez dit, je gage / Nous voyant folâtrer / "En vérité, voilà de Bonnes**

gens / Ils valent trox d'argent." Gui Borozai. Here is from a noel by the same. Un jour là haut Dieu le fils / Pendant que par la lucarne / De toutes parts il regarde / Sur Nazareth s'arrèta / Il vit la vierge Marie, / Fillette de 14 ans / Fraiche comme en la prairie / La violette au printemps. / La pucelle n'avait pas / Ces regards qui vous affrontent / Elle baissait les 2 yeux, / Et ne marchait qu'en compas. / Prier c'était sa besogne; / Elle en faisait son plaisir / Et donnait à sa quenouille / Le reste de son loisir. / Dieu le fils, se rappelant / Qu'il avait dessein de prendre / Une mère sur la terre / Depuis la chute d'Adam / Trouva la vierge bien digne / De lui donna au berceua / A boire dans sa mamelle / Sur elle il jeta son plomb. / Echaffé de son amour, / Sur l'heure même il propose / A Dieu son père la chose, / En lui tenant ce discours / "Je m'en vais, si bon vous semble / Prendre une mère à mon gré / C'est la fille de dame Anne / Marion de Nazareth." / Le père la dessus dit / "Je suis d'accord du mystère / Elle deviendra ta mère / Le saint esprit son mari / A femme qui soit plus sage / On ne peut le marier / Vite donc pour le message / Faisons venire Gabriel." M in WJD1, p. 113.

Gardiner, Harry Norman. "Recent Discussion of Emotion." *Philosophical Review* Jan. 1896: 102-112. See App. 2 to PP, p. 1473, 1058.0.

Gardiner, John Hays. *The Bible as English Literature*. New York: Charles Scribner, 1906. WJHough AC85 J2376 Zz906g. Inscribed on front fly-leaf: Professor James with the compliments and grateful acknowledgements of the author.

Garman, By Former Students of Charles Edward. *Studies in Philosophy and Psychology by Former Students of Charles Edward Garman, in Commemoration of Twenty-Five Years of Service as Teacher of Philosophy in Amherst College*. Boston: Houghton, Mifflin, 1906. WJHough WJ 431.77. This copy from the library of Prof. William James, with his notes.

Garner, Richard Lynch. "The Simian Tongue." *New Review* June 1891: 555-562. See App. 2 to PP, p. 1470, 980.1-2.

Garver, Madison Monroe. "Periodic Character of Voluntary Nervous Action." *American Journal of Science* 3rd ser. 20 (Sept. 1880): 189-193. M in WJ note in PP, p. 198.

Gautier, Théophile. *Caprices et Zigzags*. Paris: Victor Lecou, 1852. M in WJD1, p. 114. CORR 1: 56. **Divonne, Aug. 26 [1868]. But the things which have given me most pleasure have been some traveling sketches by Th. Gautier. What an absolute thing genius is! That this creature with no more soul than a healthy poodle dog, no morality, no knowledge, (for I doubt exceedingly if his knowledge of architectural terms &c. &c. is accurate) should give one a more perfect enjoyment than his betters in all these respects, by mere force of good nature, clear eyesight and fit use of language. His style seems to me perfect and I shd. think it wd. pay you to study it over & over again, principally in the most trivial of his sketches of travel. T.S.P. has a couple of them. Another wh. I have read here is called Caprices & Zigzags and is worth buying. It contains a very amusing french (in the classical sense with all its**

associations) description of London. I don't know whether you know G. at all except by the delicious Cap. Fracasse.

- . *Honoré de Balzac: Sa Vie et Ses Oeuvres*. 1858. M in WJD1, p. 113.
- . *Journal des Goncourt* 5 (1891). See App. 2 to PP, p. 1463, 690.20.
- . *Mademoiselle de Maupin: Double Amour*. Paris: E. Renduel, 1835. M in WJD1, p. 113.
- Geiger, Lazarus. *Der Ursprung der Sprache*. Stuttgart: J. G. Cotta, 1869. M in WJD1, p. 93.
- “The Genesis of the Free-Will Doctrine.” *Westminster Review* vol. XL no. CLXXXIX (1 July 1871): 68-91. M in WJIR, p. Se under “Sleep.”
- Génin, François. *La Chanson de Roland*. Paris: Imprimerie Nationale, 1850. WJNB1.
- George, Johann Friedrich Leopold. *Die Logik als Wissenschaftslehre*. Berlin: G. Reimer, 1868. M in WJIR, p. Lo under “Logic.”
- Gerdy, Pierre Nicolas. *Physiologie Philosophique des Sensations et de l'Intelligence, Fondée sur des Recherches et des Observations Nouvelles, et Applications à la Morale, à l'Education, à la Politique*. Paris: Asselin, 1846. M in WJIR, p. Ge under “Gerdy.” **(Prix réduit de 7 fr. à 2.50.)**
- Gernez, Désiré. “Les Solutions Salines Supersaturées.” *Revue des Cours Scientifiques* vol. 4 no. 14 (2 March 1867): 218-224. M in WJIR, p. Su under “Supersaturated Solutions.”
- Gervinus, Georg Gottfried. *Geschichte der Deutschen Dichtung*. Leipzig: Engelmann, 1853. M in WJIR, p. Hu under “Humor.”
- Gessner, Georg. *Johann Kaspar Lavaters Lebensbeschreibung*. Winterthur: In der Steinerischen Buchhandlung, 1802-1803. M in WJIR, p. Au under “Autobiography.”
- Gilbert, Josiah. *Landscape in Art Before Claude & Salvator*. London: John Murray, 1885. M in WJIR, p. Aa under “Art.”
- Gilman, Bradley. Letter. *Springfield Weekly Republican* 17 July 1903. N in ECR, p. 170.
- Girard, Jules. *Le Sentiment Reiligieux en Grèce d'Homère à Eschyle*. Paris: Hachette, 1869. M in WJIR, p. Gi under “Girard, Jules.” M in WJD1, p. 94.
- Glass, Richard. “Kritisches und Experimentelles Über den Zeitsinn.” *Philosophische Studien* 4 (1887): 423-456. M in WJ note in PP, p. 581.
- Glazebrook, Richard Tetley. *James Clerk Maxwell and Modern Physics*. London and New York: Cassell, 1896. M in P, p. 95. See ed. note p. 168.

- Gley, Eugène. "Essai Critique sur les Conditions Physiologiques de la Pensée. État du Pouls Carotidien Pendant le Travail Intellectuel." *Archives de Physiologie* 13 (1881): 742-759. M in WJ note in PP, p. 104.
- . "Experience Relative au Pouvoir Moteur des Images ou Representations Mentales." *Bulletins de la Société de Psychologie Physiologique* 5 (1890): 30-33. M in WJ note in PP, p. 1133.
- . "Le 'Sens Musculaire' et les Sensations Musculaires." *Revue Philosophique* 20 (1885): 601-610. Gley is citing A. M. Bloch, "Experiences sur les Sensations de Contraction Musculaire." *Comptes Rendus Hebdomadaires des Séances et Mémoires de la Société de Biologie* 8th ser. 1 (1884): 31-33. M in PP, p. 1124.
- Gley, Eugène and Léon Marillier. "Experiences sur le 'Sens Musculaire'." *Revue Philosophique* 23 (1887): 441-443. Q in PP, p. 1124.
- Glogau, Gustav. *Steinthals Psychologische Formeln Zusammenhängend Entwickelt*. Berlin: Dümmler, 1876. M in WJ note in PP, p. 568.
- Gobineau, Joseph Arthur. *Les Religions et les Philosophies dans l'Asie Centrale*. Paris: Didier et Cie, 1866. WJS, entry 3, p. 1. Fly-leaf: 72.
- Goddard, Henry Herbert. "The Effects of Mind on Body as Evidenced by Faith Cures." *American Journal of Psychology* April 1899: 431-502. Q in VRE, p. 85.
- Godfernaux, André. *Le Sentiment et la Pensée et Leurs Principaux Aspects Physiologiques: Essai de Psychologie Expérimentale et Comparée*. Paris: Alcan, 1894. N in ECR, p. 494. James' copy in Widener.
- Godkin, E. L. "Tyndall and the Theologians." *Nation* 17 Sept. 1874: 181-182. N in ECR, p. 115. See ed. note p. 573.
- Goethe, Johann Wolfgang von. *Aus Meinem Leben: Dichtung und Wahrheit*. Tübingen: Cotta, 1811. N in WJIR, p. Gi under "Grimm, Herman." **Goethe's Leben ist ein beständiges Empfangen, u. zugleich ein beständiges Rechnung ablegen wie er mit dem Empfangenen hausgehalten. Goethe N in WJD1, pp. 47-48. May 1 [1868]. Have been in a queer state for the last few days of weak headedness from bathing, and of a sort of inward serenity + joy in living derived from reading Goethe + Schiller. To day I finished Goethe's "Annalen" and feel as if at last I were beginning to feel a little at home in his character. The uncomfortable mistrust I have always felt about his aesthetic judgment (!!!) has somehow dissolved of its own accord, and his endless delight in facts + details seems to me no longer the painstaking literalness of a mind which, having no inspiration or intuition of its own, and yet fearing to lose the valuable in anything, gathers the accidental + arbitrary up with the essential in one sheaf; but rather the naïf delight of an incessantly active mind + healthy sense in**

their own operations. I don't see how the old impression has so completely vanished, for I cannot think of any particular place where it began to be weakened. Goethe Q in WJD1, p. 54. May 15 [1868]. "Nicht eher will ich wieder kommen als bis ich wenigstens eine Satttheit der Empirie empfinde, da wir an eine Totalität nicht denken dürfen." Goethe to Schiller fm. Fkft. 14 Aug. 97. Goethe Q in WJD1, p. 58. May 27 [1868]. "Cling to the good through thick and thin; such as it is it is positive; the bad that it is associated with does not subtract from it. Thus will nothing be wasted in the world. Stick to your friend." Goethe N in WJD1, pp. 73-75. Feby. 1869. Define the thing about Goethe wh. makes so many people disapprove of him—whether the real Goethe had it or not is immaterial—I only mean the "one thing needful" wh. is most people's very likely fictitious conception of him, he lacked, and wh. may stand for an example of a requisition wh. is very generally made of men by the *public*. Goethe apart, there seems a pretty common revulsion fm. any man who tries to extend his conscious and wilful life *back* of a certain line, and to reduce himself to his simplest terms so to speak—(selfish, "too intellectual," Napoleon). 2. Again—the "Goethe" refers consciously all his activity to the furtherance of his Self. The spontaneous man objectifies the motive, does a thing because it is right, not because *he* must *do* what is right. It is much easier for others to sympathize with him in a passion for a general abstracted good than in a passion for his own good. Even if all action were acknowledged to be reducible to egotism, some such common + abstracted ground for people's different *egos* to meet + sympathize upon and have to be formed. 3. — The pretension to analyse the conditions of every emergency to such terms as to be able to act without the usual fit emotion, (utilitarianism) wd. be likely to be when the latter seems to me void or evil, my will is palsied. The difficulty: "to act without hope," must be solved. —The will creative, or rather the time-annihilating intellect creative through the volition—Bahnsens's maxims. Goethe M in WJD1, p. 90. April 10th, 1873. The Method of Nature is patience, and that easy sitting faith, not tense starting, but smiling and with a dash of skepticism in it, which is not in despair at postponing a solution, which Goethe showed in his feeling about philosophy + nature, is no ignoble attitude, and perhaps belongs to a mode of taking life ampler and of longer reach of promise, than the hot imperious tragic way of attack. —The ends of nature are all attained through means, perhaps the soundest way of recovering them is by tracking them through all the means. M in WJD1, p. 107. CORR 1: 215, 216. Isles of Shoals | July 14, [1873]. I succeeded in reading no word for three days and then took Goethe's Gedichte out on my walks, and with them in my memory the smell of the laurels & pines in my nose, and the rythmic pounding of the surf upon my ear I was free and happy again. ...I have read nothing of late except a few of Goethe's poems wh. make me feel like living entirely on poetry for the rest of my days.

---. *Die Leiden des Jungen Werthers*. CORR 4: 31. Q in WJIR, p. Ge under "Geniality." Wehe denen die sich der Gewalt bedienen, die sie über ein Herz haben, um ihm die einfachen Freuden zu rauben, die aus ihm selbst hervorkeimen! Alle Geschenke, alle Gefälligkeiten, der Welt ersetzen nicht ein Augenblick Vergnügen an sich selbst, den uns eine neidische Unbehaglichkeit unsers Tyrannen vergällt hat. M in WJD1, p. 99.

- . *Die Wahlverwandschaften*. Tübingen: J. G. Cotta, 1810. Q in WJIR, p. Lo under "Love." **Naturen die einander schnell ergreifen und wechselseitig bestimmen nennen wir verwandt. P. 77.** M in WJD1, p. 109.
- . *Faust*. Q in P, p. 24. James saw in Dresden July 8, 1867. M in WJD1, p. 113.
- . *Hermann und Dorothea*. Stuttgart: J. G. Cotta'schen, 1866. WJHough AC85 J2376 Zz866g. M in WJD1, p. 95.
- . *Iphigenie auf Tauris*. 1786. M in WJD1, p. 95.
- . *Italienische Reise*. James read 1866-1868. See notes in Houghton Library bMsAm1092.9 (4533).
- . *Römische Elegien*. 1795. N in WJD1, pp. 24-25. **April 14 [1868]. Read Goethe's Romish Elegies. The insolence of life: query ? is that a modern idea? or what, new shade of signification has it acquired since Christianity?**
- . *Shakespeare und Kein Ende*. 1816. Q in WJIR, p. Ai under "Antique." **"Vorrherrschend in den alten Dichtungen ist das Unverhält: niss zwischen Sollen u. Vollbringen, in den neueren zwischen Wollen u. Vollbringen." Goethe. See also Journal I, p. 52.** N in WJD1, pp. 52-53. **May 2 [1868]. I'm not sure that I understand it. He begins by adding to the list of antitheses between Antique + Modern that of Sollen + Wollen, and then says that the tragic moment in the Antique was the disproportion between duty + performance. The shall whether in the shape of fate, moral or natural law, is to the individual equally despotic + oppressive. The will on the contrary appears free—Des Menschen Wille ist sein Himmelreich. Shakespeare unites these 2 elements, tries to make them equilibrate each other—they conflict with might, but always so that the Will remains at a disadvantage.... "The person, considered fm. the side of character shall; is limited, determined to a particular course. But as Man, the person wills; is unlimited, and demands the general. Hence an inner conflict, "wh. S. often aggravates through outward circumstances by wh. an inadequate will is raised to an impracticable shall. (Hamlet, Macbeth, Coriolanus?) Brutus gerathen in eine Klemme der sie nicht gewachsen sind....genug ein Wollen das über die Kräfte des Individuums geht ist modern." But as this in Shakspere happens through outward means, it becomes sort of Shall and approaches the Antique.**
- . *Torquato Tasso: A Drama from the German of Goethe*. London: Longman, Brown, Green, and Longmans, 1856. M in WJD1, p. 95.
- . *Wilhelm Meisters Wanderjahre*. 1821. M in WJD1, p. 53. **May 10 [1868]. Came to Dresden. Read Goethe's Wm. Meister before leaving Teplitz. CORR 1: 50-51. 2 Dohna Platz, Dresden June 4. [18]68. I have also read W. Meister's Lehrjahre lately and wondered more than ever at the life & beauty of the first part—To the latter part I am perhaps not yet gewachsen, as they say here. It seems to me too**

allegorical and coldly invented. Read what Schiller writes about it to G. Altogether the old apparent contradiction which bothered me so in Goethe, the seeming want of humor, of that decisive glance in aesthetic and moral matters which separates the wheat fm. the chaff, the essential fm. the accidental, *intuitively*, has vanished, I can't say exactly how. He used to bother me by that incessant cataloguing of individual details, which you must have noticed in whatever you have read of his; by his pitiless manner of taking seriously *every thing* that came along, as if the world for the time contained nothing else; by his noticing the binding of a copy of Othello for instance with the same gravity as the poem itself, by his literalness wh. used to remind me of that of the Emerson children, &c. &c. All these peculiarities suggest a want of humor and the somewhat tennysonian character of the humor in Hermann & Dorothy & in those parts of Wahrheit & Dichtg. where he relates a joke strengthened the impression. In spite of the humor shown in "Egmont" & the abysses of "all is vanity" &c opened in Faust, he *wd.* seem to me like a very serious man who fearing to lose *anything* of value & not having an immediate intuition saved up everything he got, and put the important and the accessory in one sheaf. Now as, I say this foolish impression of mine is dissipated I know not exactly how. In the first place his objectivity or literalness is to me now a merit in itself (altho it may be at times tedious to me to read), and does not offend me as it did in my raw youth. At that time I remember I could not forgive him that he shd. describe the scenes of his childhood in Frankfort in a dry light as they *were*. I thought he ought to have lain back and given the public those subjective feelings, sentimental, musical, visceral, whatever you please to call them, with wh. he recalled them from the old past, in his late years. I smile now to think of my unhealthiness & weakness. And in the second place I have learned to distinguish between his general philosophic tendency, and his constitutional habit of *collecting*. He was a born collector & cataloguer of facts and kept a regular register in his mind or on paper of all his experience—he could not bear to *waste* or dishonor any item however small of that which struck his senses, and as he was alive at every pore of his skin, and received *every* impression in a sort of undistracted leisure which makes the movements of his mental machinery one of the most extraordinary exhibitions wh. this planet ever can have witnessed, his less healthily endowed reader is often made impatient by his minute seriousness. But he *had* the intuitive glance beside, and the minutiae he gives you are only *thrown in* extra. A little story of his called the "Novelle" contains him it seems to me in all his peculiarity & perfection. You'd better read it in the original, for it is short. Of his poems read all those in Elegiac meter. I tell you of them because they happen to be the ones I have just read. They are worth your trouble, Epigrams & all. As a wielder of language he was a magician—there is no other word for it. His verses grow fuller with every successive reading. Schiller's on the contrary seem most pregnant at first. About G.'s "philosophy" I will say nothing now—it must be felt to be appreciated, and it can only be felt when it is seen applied in detail. An abstract enunciation of it, (even could I make it, which I can't) *wd.* sound insignificant. I feel pretty certain he did not exhaust human life, but he worked about as wide a stretch of it into an unity as most people have done, & I feel now like passively accepting all I can of positive in him before I begin to define his short-comings.

- . *Winckelmann und Sein Jahrhundert: In Briefen und Aufsätzen Herausgegeben*. Tübingen: J. G. Cotta, 1805. N in WJD1, pp. 41-42. **April 22** [1868]. **Read moreover Goethe on Winckelmann and on the Laokoon. The former peculiarly spun out + what I call Goethean in style. The latter equally spun out + empty in substance. He looks at the statue only as telling a story. Pshaw!**
- Goldoni, Carlo. *Memoire del Signor Goldoni per Servire alla Storia della Sua Vita, ed a Quella del Suo Teatro*. 3 vols. Venice: Zatta, 1788. M in WJIR, p. Au under "Autobiography."
- Goldscheider, Alfred. "Neue Thatsachen Über die Hautsinnesnerven." *Archiv für Anatomie und Physiologie*. (1885): 1-110 of the supplement. M in WJ note in PP, p. 809.
- . "Über die Reactionszeit der Temperaturempfindungen." *Archiv für Anatomie und Physiologie* (1887): 469-473. M in PP, p. 101. See ed. notes p. 1325.
- . "Untersuchungen Über den Muskelsinn." *Archiv für Anatomie und Physiologie* (1889): 369-502. M in PP, p. 829.
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- . "Der Hund Ohne Grosshirn." *Neurologisches Centralblatt* 8 (1889): 372-373. M in WJ note in PP, p. 78.
- . *Über die Verrichtungen des Grosshirns: Gesammelte Abhandlungen*. Bonn: Emil Strauss, 1881. In Widener. Goltz M in PP, p. 22. See also p. 53.
- Goltz, Friedrich Leopold and Adolf Freusberg. "Über die Functionen des Lendenmarks des Hundes." *Archiv für Physiologie* 8 (1874): 460-498. M in WJ note in PP, p. 76.
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- Gordon, George Angler. *Immortality and the New Theodicy*. London and Cambridge, Mass.: Watt & Son, 1897. WJS, entry 46, p. 3. Fly-leaf: **17, 22**. Markings throughout.
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- Gorton, David Allyn. *An Essay on the Principles of Mental Hygiene*. Philadelphia: J. B. Lippincott, 1873. N in ECR, p. 276.

- Gouhier, Henri, ed. *Les Philosophes Classiques du XIXe Siècle en France*. Q in ECR, p. 259. Not an exact quotation. See ed. note p. 594 for Gouhier's original phrase.
- Gould, George M. "Taine's Ill-Health." Repr. from *American Medicine* vol. VIII no. 19 (5 Nov. 1904): 805-808. WJHough WJ 684.41.1. From the library of William James. In envelope with Taine's *Introduction à l'Histoire de la Littérature Anglaise*. Boston: D. C. Heath, 1898.
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- Gräfe, Albrecht von. *Symptomenlehre der Augenmuskellähmungen*. Berlin: H. Peters, 1867. See App. 2 to PP, p. 1475.
- Gräfe, Alfred Karl. *Handbuch der Gesammten Augenheilkunde*. Leipzig: W. Engelmann, 1880. Q in PP pp. 1117-1118. Chapter "Motilitätsstörungen" cited in App. 2 to PP, p. 1475, 1118.5.
- Grafé, Alfred. *Étude sur Quelques Paralysies d'Origine Psychique*. Brussels: F. Hayez, 1889. See App. 2 to PP, p. 1476, 1129.32.
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- Grandjean, H. "Un Cas d'Automatisme Comitial Ambulatoire." *Revue Médicale de la Suisse Romande* 20 June 1891: 354-358. See App. 2 to PP, p. 1451, 358.31.
- Granger, Frank Stephen. *The Soul of a Christian: A Study in the Religious Experience*. New York: Macmillan, 1900. M in WJ note in VRE, p. 365.
- Grant, Alexander. *Ethics of Aristotle*. 2nd ed. London: Longmans, Green and Co., 1866. WJS, entry 213, p. 15. Vol. I: Fly-leaf: **106, Seneca on death 291**. Introductory essays marked throughout.
- . "Tukárám: A Study of Hinduism." *Fortnightly Review* vol. VII no. XXXVIII (1 Jan. 1867): 27-40. M in WJIR, p. Hi under "Hindu poetry."
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- Gratacap, Antoine. *Théorie de la Mémoire*. Paris: Durand, 1867. M in WJIR, p. Ga under "Gratacap, M."
- Gratiolet, Pierre L. "Considerations sur la Physiognomie en Général et en Particulier sur la Théorie des Mouvements d'Expression." *Annales des Sciences Naturelles* 5th ser. vol.

- III no. III (1865): 143-179. M in WJIR, p. Pu under "Physiognomy, Lecture on by Gratiolet."
- . *De la Physionomie et des Mouvements d'Expression*. Paris: Bibliothèque d'Éducation et de Récréation, 1865. Q by Darwin Q by James in note on p. 1093, PP.
- Gratry, Auguste Joseph Alphonse. *Henri Perreyve*. London: Rivingtons, 1872. Q in WJ note in VRE, p. 398.
- . *Philosophie: De la Connaissance de l'Âme*. 5th ed. Paris: Charles Douniol, 1898. WJS, entry 192, p. 14. Vol. I: Fly-leaf: **201+**, **208**.
- . *Souvenirs de Ma Jeunesse*. 5th ed. Paris: Tequi, 1897. Q in VRE, pp. 123-124.
- Grauvogl, Dr. Eduard von. *Textbook of Homeopathy*. 2 vols in one. Trans. George E. Shipman, M.D. Chicago: C. S. Halsey and New York: Boericke & Tafel, 1870. Book advert. in WJIR, p. Ho under "Homeopathy." M in WJD1, p. 93.
- Greek Anthology, The*. Q in VRE, p. 120.
- Green, Jerome D. "The Interchange of Professors in Universities: The Experience of Harvard University." *Journal of Proceedings and Addresses* (1906): 17-21. M in ECR ed. note, p. 582.
- Green, Thomas Hill. "Can There Be a Natural Science of Man?" *Mind* 7 (1882): 1-29, 161-185, 321-348. M in WJ note in PP, p. 239. M in ECR, p. 382.
- . "Introduction." *A Treatise of Human Nature*. By David Hume. Q in WJ note in PP, p. 264.
- . "Mr. Herbert Spencer and Mr. G. H. Lewes: Their Applications of the Doctrine of Evolution to Thought," pt. 2, "Mr. Spencer on the Independence of Matter." *Contemporary Review* 31 (1878): 745-769. M in WJ note in PP, p. 654.
- . *Prolegomena to Ethics*. Ed. A. C. Bradley. Oxford: Clarendon Press, 1883. Q in PP, p. 347. WJHough WJ 535.22. From the library of Prof. William James with his notes.
- . *Works of Thomas Hill Green*. Ed. R. L. Nettleship. London: Longmans, Green, and Co., 1885. Green M in P, p. 118. WJS, entry 224, p. 16. Vol. I: Fly-leaf: **Criticism of sensation 410-419; "feeding" 435; consciousness as a process 478-80; the Real 495-500**.
- Greene, William Batchelder. *The Facts of Consciousness and the Philosophy of Mr. Herbert Spencer*. Boston: Lee & Shepard, 1871. M in WJD1, p. 92.
- Gréhan, Nestor. "Note sur un Appareil pour la Respiration Artificielle." Présenté à l'Académie

de Médecine le 6 Août 1861. N in WJIR, p. Re under “Respiration.” **In general, more O in – than ex – spired – the diff. less in herbivora than in carnivora. Fishes exhale “more CO2 than they absorb O.” (Acad. i, 184).**

Grey, George. *Polynesian Mythology and Ancient Traditional History of the New Zealand Race*. London: Routledge & Sons, 1855. M in WJIR, p. Mu under “Mythology.”

Griesinger, Wilhelm. *Die Pathologie und Therapie der Psychischen Krankheiten für Ärzte und Studierende*. 2e umgearbeitete und sehr vermehrte Aufl. 2er abdruck. Stuttgart: A. Krabbe, 1867. Q in PP, p. 356. See App. 2 to PP, p. 1469, 935.17. WJHough WJ 734.41. A few annotations by William James. M in WJD1, p. 94.

Griffing, Harold. “On the Development of Visual Perception and Attention.” *American Journal of Psychology* Jan. 1896: 227-236. See App. 2 to PP, p. 1452, 380, 382.

Grimard, E. “La Sensibilité de Végétaux.” *Revue des Deux Mondes* 15 Jan. 1868: 370-388. M in WJD1, p. 114.

Grimm, Herman Friedrich. *Die Venus von Milo—Rafael und Michel Angelo: Zwei Essays*. Boston: De Vries, Ibarra & Co., 1864. James reads in July 1867.

---. *Leben Michelangelo's*. Erster Theil: Bis zum Tode Rafaels. Hannover: C. Rümpler, 1860. Q in WJIR, p. Gi under “Grimm, Herman.” **Es ist unmöglich, im weitesten Leben Alles vor Augen gehabt zu haben u. das was man gesehen hat stets in der besten, würdigsten Stimmung betrachtet zu haben. Allein es gibt ein unbewusstes Wiederkäuen dessen, was man erlebte, neben dem bewussten Genusse der Betrachtung, und was als endliches Resultat dieser willenlos arbeitenden Thätigkeit in der Seele zurückbleibt, ist es am Ende, worauf man sich allein, als auf das Resultat der Erfahrung, berufen kann. P. 407. Goethe's Leben ist ein bestandiges Empfangen, u. zugleich ein bestandiges Rechnung ablegen wie er mit dem Empfangenen hausgehalten.**

---. *Life of Michael Angelo*. Trans. Fanny Elizabeth Bunnett. 2 vols. Boston: Little, Brown, 1865. M in ECR, p. 209.

---. *Unüberwindliche Mächte*. 3 vols. Berlin: Wilhelm Hertz, 1867. CORR 1: 18-19. **12 III Mittel Strasse, Berlin | Sept 26. 1867. In his writings he is possessed of real imagination and eloquence, chiefly in an ethical line, and the novel is really *distingué*, somewhat as Cherbuliez's are, only with rather a deficiency on the physical & animal side. He is, to my taste, too idealistic, & father would scout him for his arrant moralism. Goethe seems to have mainly suckled him, and the manner of this book is precisely that of Wm. Mr. or Elect. Aff. There is something not exactly *robust* about him, but per contra, great delicacy, and an extreme belief in the existence and worth of truth, and desire to attain it justly & impartially. In short a rather painstaking liberality and want of careless animal spirits—wh. by the bye seem to be rather characteristics of the rising generation. CORR 1: 21. On the**

other page you will find a rather entertaining extract from Grimm wh. I have copied for you. It relates to young Americans at Berlin...—All with the intention of getting a european culture, but each with a more or less peculiar method of his own in choosing what best suited him. One, who, without knowing latin or Greek, studied Basque & Sanscrit, and at the same time worked at the model of an original sort of ship; another who drove music, and at the same time attended the mathematical & theological lectures at the University; a 3rd. who gave no utterance of the nature of the direction of his studies but bought masses of engravings of every kind; but *all* distinguished by this, that altho' they entered upon their subjects for the most part without the preliminary studies wh. seem to *us* necessary, they notwithstanding advanced rapidly, and always had marked out to themselves distinctly their direction & their end. [Trans. from vol 1: 124]. N in ECR, p. 209.

Grote, George. *Aristotle*. 2 vols. Eds. Alexander Bain and G. Croom Robertson. London: John Murray, 1872. WJS, entry 211, p. 15. Vol I: Fly-leaf: **possibility 295**. Vol. II: **possible 405, 184**.

---. "Grecian Legends and Early History." *Westminster Review* vol. XXXIX no. LXXVII (May 1843): 151-174. M in WJIR, p. Mu under "Mythology".

---. *Plato, and the Other Companions of Sokrates*. 3 vols. London: John Murray, 1865. M in WJIR, p. Ze under "Zeno's paradoxes about motion." **Vol. I, p. 96**.

---. *Review of the Work of Mr. John Stuart Mill, Entitled, "Examination of Sir William Hamilton's Philosophy."* London: Trübner, 1868. M in WJIR, p. Ie under "Identity." **Vol. 1, p. 283**.

Grote, John. *Exploratio Philosophica: Rough Notes on Modern Intellectual Science*. Part I. Cambridge: Deighton, Bell, and Co., 1865. M in WJ note in PP, p. 217. Q in WJIR, p. Go under "Grote, J." **The philosopher....is a man in whom desire to believe and desire to believe nothing that is not the truth are equally balanced..... who under all non desperavit de veritate. ...a character the reverse of the skeptical. (Exploratorio philosop. xxxvii). Truth defined, p. 124. N in WJIR, p. Ko under "Knowledge defined." "Expl. philos." pp. 67, 70, 71, 109. 2 sorts of (kennen—wissen +c.) *ibid.* 60, 65, 121. N in WJIR, p. Qu under "Quality of matter." Can see in Hamilton's doctrine of immediate knowledge only the reintroduction of a notion similar to that of those philosophers who held that our ideas of the primary q. resembled their prototypes (p. 101). G. himself thinks the distinct. of primy. + secondy. qs. correspondents to that of active + passive sensation, giving mechanical as distinguished fm. "chemical" communication with the ext. world. Mechan. sensatn. is measuremt. of amount of will and is homogeneous in our own experience and probably between us + others. In it mind and matter though not mixg., *approach*; whereas in sensations of color +c. +c. their only correspce. is one of contemporaneousness. "The kind of form of objects on wh. they do meet is the eidos, principle meaning, purpose of them that which gives to each its unity." This may be described with equal propriety as *a thought + the thing*, as s'thing in our**

- mind + in the object. Pp. 104, 105. See also pp. 115-6.** M in WJIR, p. To under "Truth." **Pp. 75, 80.** WJHough WJ 535.67. From the library of Prof. William James, with his notes. M in WJD1, p. 105.
- Grünhagen, Alfred Wilhelm. "Über Ächte Interferenz und Summationsvorgänge Nervöser Thätigkeitzustände." *Archiv für Physiologie* 34 (1884): 301-309. M in WJ note in PP, p. 90.
- . "Versuche Über Intermittirende Nervenreizung." *Archiv für Physiologie* 6 (1872): 157-181. M in PP, p. 579.
- Guardia, J.-M. "Tendances Nouvelle de l'Art Médical: Vicissitudes et Progrès de la Médecine." *Revue des Deux Mondes* 15 Nov. 1859: 370-402. M in WJD1, p. 111.
- Guipon, J. J. *Traité de la Dyspepsie: Fondé sur l'Étude Physiologique et Clinique.* Paris: Baillière, 1864. N in WJIR, p. Du under "Dyspepsie." **He makes 7 classes: 1) flatulent; 2) gastralgic; 3) acid; 4) atonic; 5) boulimic; 6) syncopal; 7) pituitous. -- Treatment: 1) quinine, gentian, quassia, hops colombo; wine, carminatives; Vichy, Pougues; hot + cold drinks; alkalies; in great tympany cloths wet c. [with] camphoretled oil of camomile, or turpentine, esp. dissolved in alcohol, to belly. -- 2) opium, aconite, stramonium; valerian, zinc; bismuth; counter-irritatn.; ox gall -- 3) alkalies, bismuth; (HCl Trousseau) -- 4) Stimulants, tonics, nux vom.; ice; pepsine; hydrophathy; electricity. 5) (belladonna, Trousseau) opiates, incurable 6) régime + g'al treatm't. 7) Emetics, purgatives at first; alkalies, bismuth.** M in WJD1, p. 111.
- Guislan, Joseph. *Leçons Orales sur les Phrenopathies.* Q by Ribot in *Les Maladies de la Volonté* Q by WJ in PP, p. 1153.
- Güntner, Franz Xaver. *Die Seele des Menschen im Gesunden und Krankhaften Zustande.* Wien, 1861. M in WJIR, p. Gu under "Güntner."
- Gurney, Edmund. "Hallucinations." *Mind* 10 (April 1885): 161-199. M in PP, p. 773.
- . "Letters on Phantasms. A Reply." *Nineteenth Century* 22 (Oct. 1887): 522-533. M in ed. note to PP, p. 1387.
- . "Monism." *Mind* (April 1861): 153-173. M in WJ note in PP, p. 162.
- . "Peculiarities of Certain Post-Hypnotic States." *Proceedings of the Society for Psychological Research* 4 (May 1887): 268-323. M in WJ note in PP, p. 206.
- . *The Power of Sound.* London: Smith, Elder, and Co., 1880. M in ECR, p. 26. WJS, entry 222, p. 16. Fly-leaf: **51, 108, 143, 337, 425; eye-pleasure connected with ease 78; variation 87; 165; resumé 175; major and minor 271; 14, 59, 92-7, 204-7, 277-8.**
- . "The Problems of Hypnotism." *Mind* 9 (Oct. 1884): 477-508. M in WJ note in PP, p. 1214.

- . "Second Report of the Committee on Mesmerism." *Proceedings of the Society for Psychical Research* 1 (Dec. 1883): 251-262. M in PP p. 1209. See ed. note p. 1421.
- . "The Stage of Hypnotism." *Mind* 9 (Jan. 1884): 110-121. M in WJ note in PP p. 1214.
- . "Supplementary Note on Hallucinations." *Mind* 10 (April 1885): 316-317. M in PP, p. 773.
- . *Tertium Quid: Chapters on Various Disputed Questions*. 2 vols. London: Kegan Paul, Trench, 1887. M in VRE, p. 414. N in ECR, p. 412. WJS, entry 126, p. 8. Vol. I: Fly-leaf: **26+, 99, 132, 137, 182+, 90, 277, 308-9, Clifford's "bosh" 270, prisoner 149.**
- . "What Is an Emotion?" *Mind* 9 (July 1884): 421-426. M in ed. note to PP, p. 1409.
- Gurney, Edmund and Frederic William Henry Myers and Frank Podmore. *Phantasms of the Living*. 2 vols. London: Society for Psychical Research, 1886. M in ed. note in PP, p. 1387. Q in VRE, p. 58. Reviewed in an unsigned article "Spookical Research" in *Saturday Review* 62 (13 Nov. 1886): 648-650. CORR 2: 54. **Cambr. Dec 2 [18]86. What an infamous thing is the Saturday Reviews article (Nov 20th I think) about Gurney's masterly book on Phantasms.**
- Guthrie, Malcolm. *On Mr. Spencer's Formula of Evolution as an Exhaustive Statement of the Change of the Universe*. London: Trübner, 1879. N in ECR, p. 368.
- Guyau, Marie Jean. *Esquisse d'une Morale sans Obligation ni Sanction*. Paris: Alcan, 1885. Guyau is quoting Charles Laurent Bombonnel, *Bombonnel le Tuerur de Panthères* (1860). Q in WJ note in PP, p. 1032.
- . "L'Evolution de l'Idée de Temps dans La Conscience." *Revue Philosophique* 19 (1885): 353-368. M in WJ note in PP, p. 595.
- . *L'Irreligion de l'Avenir*. Paris: Felix Alcan, 1887. See App. 2 to PP, p. 1450, 302.30.
- Guyon, Félix and Léon Labbé. *Rapport sur les Progrès de la Chirurgie*. Paris: Imprimerie Impériale, 1867. M in WJD1, p. 108.
- Gwinner, Wilhelm. *Arthur Schopenhauer aus Persönlichem Umgange Dargestellt: Ein Blick auf Sein Leben, Seinen Charakter und Seine Lehre*. Leipzig: F. A. Brockhaus, 1862. M in WJD1, p. 105.
- H. H. D. Letter. *Daily Crimson* 1 Feb. 1888. N in ECR, p. 129.
- Hadley, Samuel Hopkins. *Down in Water Street: A Story of Sixteen Years Life and Work in Water Street Mission. A Sequel to the Life of Jerry McAuley*. New York: Fleming H. Revell Company, 1902.

- Haeckel, Ernst Heinrich. *Der Monismus*. Bonn: Emil Strauss, 1893. English trans.: *Monism*. London: Adam and Charles Black, 1894. M in P, p. 15. See ed. note p. 156.
- . *Die Welträthsel*. Bonn: Emil Strauss, 1899. English trans.: *The Riddle of the Universe at the Close of the Nineteenth Century*. New York and London: Harper & Brothers, 1901. Q in P, p. 15.
- . *Gesammelte Populäre Vorträge aus dem Gebiete der Entwicklungslehre*. 2 vols. Bonn: Emil Strauss, 1878-1879. M in WJ note in PP, p. 162.
- . *Les Énigmes de l'Univers*. James read this French translation in February 1906. German original is *Die Welträthsel*. See note in P, p. 156. WJS, entry 296, p. 20. Vol. dated Stanford Univ., 1906. Fly-leaf: **454, 280, 136-7, 199, 234, 251, 265, 272, 280, 291, 313, 328, 330, 389, 401-2**.
- Hafis. *Eine Sammlung Persischer Gedichte*. Trans. Georg Friedrich Daumer. Hamburg: Hoffmann und Campe, 1846. M in WJIR, p. Ha under "Hafiz."
- Hagen, Friedrich Wilhelm. *Psychologische Untersuchungen*. Braunschweig: Vieweg, 1847. M in WJIR, p. Ha under "Hagen, F. W." **12 Sgr**.
- Haldane, Richard Burdon. *The Pathway to Reality. Being the Gifford Lectures Delivered in the University of St. Andrews in the Session 1902-1903*. London: John Murray, 1903. WJHough WJ 536.49. From the library of Prof. William James, with his notes and clippings inserted.
- . *The Pathway to Reality; Stage the Second. Being the Gifford Lectures Delivered in the University of St. Andrews in the Session 1903-1904*. London: John Murray, 1904. WJHough WJ 536.49.2. From the library of Prof. William James, with his notes.
- Hall, Granville Stanley. "The Education of the Will." *Princeton Review* 58th year (Nov. 1882): 306-320. M in WJ note in PP, p. 1182.
- . "Laura Bridgman." *Mind* 4 (April 1879): 151. M in PP, p. 482.
- . "Reaction-Time and Attention in the Hypnotic State." *Mind* 8 (April 1883): 170-182. M in PP, p. 103.
- . "A Study of Children's Collections." *Nation* 41 (3 Sept. 1885): 190. M in WJ note in PP, p. 1040.
- Hall, Granville Stanley and Johannes von Kreis. "Über die Abhängigkeit der Reaktionszeiten vom des Reizes." *Archiv für Anatomie und Physiologie* (1879): 1-10. (suppl.) M in PP, p. 102.
- Hall, Granville Stanley and Joseph Jastrow. "Studies of Rhythm." *Mind* 11 (Jan. 1886): 55-62.

Q in PP, p. 578.

Hall, Marshall. "Hibernation." Entry in *The Cyclopaedia of Anatomy and Physiology*. Vol. II Dia-Ins. Ed. Robert B. Todd. London: Sherwood, Gilbert, and Piper, 1839. 764-776. N in WJIR, p. Hi under "Hibernation." **Says this is the torpor of death, a very different thing fm. the lethargy of gn. hbn.; as is proved principally by the fact that an excessive fall of temperature will wake up h'b'ng. animals, and his own heat will then rise. H'b'n is only an intense sleep whose periodicity is inexplicable. All sleepg. animals cool off somewhat. [Marmot when awak'd by cold fell asleep in 3 hrs and died. p. 775] this partly supports Edwards's view. The act of waking may be fm. nervous pain.**

---. "Irritability." Entry in *The Cyclopaedia of Anatomy and Physilogy*. Vol. III Ins-Pla. Ed. Robert Todd. London: Sherwood, Gilbert, and Piper, 1847. 29-44. N in WJIR, Appendix p. 10 under "Irritability." **He says I'ty. is inversely as respn. in the zool. scale, but only measures it by length of endurance of the property after death.— He says where muscle is sep'd. fm. sp. cord it is dim'd., where sep'd. only fm. brain, augmented.**

Hamilton, Sir William. *Discussions on Philosophy and Literature, Education and University Reform*. 2nd ed. London: Longman, Brown, Green, and Longmans, 1853. M in VRE, p. 11. Widener coll. Lib. of HJ Sr. Q in WJ note in PP, p. 264. Q in WJIR, p. Ia under "Imagination." **"(Wh. we use in its widest signification to include conception or simple apprehension) is an immediate knowledge of an actual thought wh. as not subjectively self contradictory (i.e. logically impossible) involves the hypothetical belief that it objectively may be (i.e. is really possible)." P. 52.** Q in WJIR, p. Me under "Memory." **"Is an immediate knowledge of a present thought involving an absolute belief that this thought represents another act of knowledge that has been."** M in WJIR, Appendix p. 17 under "Cause." **Hamilton deduces the principle of causality from our inability to conceive of a beginning.**

---. *Lectures on Metaphysics and Logic*. Eds. H. L. Mansel and John Veitch. 4 vols. Edinburgh: William Blackwood and Sons, 1859-1860. Hamilton M p. 11, VRE and in PP, p. 186. See ed. notes p. 1335. WJS, entry 166, pp. 11-12. Vol. I: Fly-leaf: **unity of ego 373**. On loose slip enclosed: **207-210, 226, 285-88**. Occasional marginal notes, apparently by H.J.

---. "Sir William Rowan Hamilton." *The North British Review* vol. XLV no. LXXXIX (Sept. 1866): 37-74. M in WJIR, p. Ha under "Hamilton." **Art. on in N. Brit. Rev. Sept. '66.** M in WJIR, p. Qu under "Quaternions."

Hammond, William Alexander. *Insanity and Its Relations to Crime*. New York: D.Appleton, 1873. N in ECR, p. 283.

---. *On Certain Conditions of Nervous Derangement*. New York: G. P. Putnam's Sons, 1881. See ed. notes to PP, p. 1311.

- . *Sleep and Its Derangements*. Philadelphia: J. B. Lippincott, 1869. See ed. notes to PP, p. 1311.
- . *A Treatise on the Diseases of the Nervous System*. 1871. 6th ed. New York: D. Appleton, 1876. Seems to be what James refers to in footnote in PP, p. 51. See ed. note p. 1311.
- . *A Treatise on Insanity in Its Medical Relations*. New York: D. Appleton, 1891. See App. 2 to PP, p. 1470, 1004.0.
- Hamon, Augustin Frederic. *Psychologie du Militaire Professionel*. New ed. Paris: Albert Savine, 1895. Q in VRE, p. 292. See ed. note p. 464.
- Hamond, Henry Crabb Robinson. *Diary, Reminiscences, and Correspondence*. Ed. Thomas Sadler. 2 vols. Boston: Fields, Osgood, 1869. Q in WJ note in PP, pp. 1265-1266.
- Hankel, Wilhelm Gottlieb. "Über einen Apparat zur Messung Sehr Kleine Zeiträume." *Annalen der Physik und Chemie* 132 (1867): 134-165. M in ed. notes to PP, p. 1325.
- Hannequin, Arthur. *Essai Critique sur l'Hypothèse des Atomes dans la Science Contemporaine*. Paris: G. Masson, 1895. WJS, entry 79, p. 5. Fly-leaf: **reduction of all energy to the kinetic form 115+, Wundt 137, 234**. Marginal markings throughout.
- Hanus, Paul Henry. "New Department of Pedagogy at Harvard University." *Educational Review* 2 (1891): 252-254. M in ed. notes to TT, p. 172.
- Hardy, Thomas. *Tess of the D'Urbervilles*. London: James R. Osgood, McIlvaine and Co., 1891. CORR 2: 318. **Chocorua, N.H. | July 10. [18]94. I have just read Tess of the Durbervilles and the little minister, both with great upliftings, although the Tess-book does go to pieces so utterly in its last third. But two such splendid examples of the contrast between the English genius and the Scotch.**
- Hare, Augustus John Cuthbert. *Memorials of a Quiet Life*. Supplementary volume. London: Dalby, Isbister, 1876. Q in VRE, p. 52.
- . *Walks in Rome*. 2 vols. London: George Allen, 1900. Q in VRE, p. 282.
- Harless, Emil. "Der Apparat des Willens." *Zeitschrift für Philosophie und Philosophische Kritik* 38 (1861): 50-73. M in WJ note in PP, p. 1108. N in WJIR, p. Ha under "Harless, E." **Tries to solve the hitherto unsolved problem: how does the will learn to use the ready-furnished mechanism of the nervous system according to its pleasure, "how find its way in an apparatus of motor centres where activity *per se* is incapable of occasioning sensations" [assumption!] i. e. of entering consciousness? All we know of our action is the two extremes: the occasioning stimulus + the finished product. To educe the product the will must work on a *particular* spot of the nerve centre. How comes it to learn to direct itself to such spot, without being conscious of it as**

such? Neither reproducing, be it never so vividly the occasioning stimulus, nor the finished motion in the... N in WJIR, Appendix pp. 27-28 under "Harless (cont.)." ...imagination will suffice. His explanation is as follows: defining will as: *die aus dem Wesen des Geistes heraus variable Intensität der Wechselwirkung seines eigenen Substrates mit dem der nervösen Centren*, being rep. Will + Attention as it is directed to motor or sensitive centres. "It is simple to think that the intensity of *sensation* may be locally incr'd. by the will," and fm. this fact we must start to trace how from the non-voluntary movements wh. the embryo + infant makes, it learns to make voluntary ones. H. then assumes a nervous connexion betw. each motor centre and a sensitive centre, by means of wh. there is produced, when a movement is made, an "Effectsbild" in the sensorium. This Effectsbild, in virtue of the principle above laid down may be intensified *at will* by the subject, and since all nervous conduction passes equally in both directions, such voluntary intensification stimulates the original motor centre it may be to the point of liberating a movement. The movement then, whose first accidental cause was an external stimulus of some sort, is thus brought into association with a sensitive centre. A lively excitement of *this* becomes then an indispensable preliminary of all *foreseen* movements. In all cases where the movement to be made requires great precision we detect ourselves reproducing vividly in anticipation different "Effectbilder," (ein innerliche *Tasten*) until the precisely fitting one is called up (billiards, bowling +c). Thus the soul is "orientirt" + leans towards what point of the motor centres to direct her activity.—when sure, she wills, und in demselben moment empfinden wir auch dass wir gewollt *haben*.

Harless, Emil and Ernst von Bilbra. *Die Wirkung des Schwefeläthers in Chemischer und Physiologischer Beziehung*. Heyder: Erlangen, 1847. See App. 2 to PP, p. 1449, 263.39.

Harley, George. *The Urine and Its Derangements, With the Application of Physiological Chemistry to the Diagnosis and Treatment of Constitutional, as well as Local Diseases*. London: J. and A. Churchill, 1872. N in WJIR, p. Gu under "Glycosuria." **Harley thinks pneumog. f.lamts. of liver are stimulated and produce reflex through splanchnic N. incr. of function. Alcohol injected into portal circn. produces diabetes.**

Harnack, Adolf von. *Das Wesen des Christentums*. Leipzig: J. C. Hinrichs, 1900. Harnack M in VRE, p. 87. See notes p. 441.

---. *What Is Christianity? Sixteen Lectures Delivered in the University of Berlin During the Winter-Term 1899-1900*. Trans. Thomas Bailey Saunders. 2nd ed. London: Williams & Norgate, 1901; New York: G. P. Putnam, 1901. Harnack M in VRE, p. 87. WJHough AC85 J2376 Zz901h. From the library of William James.

Harper's Weekly 4 July 1903: 1109-1110. M in ECR, p. 172. Possible allusion.

Harris, Thomas Lake. *Brotherhood of the New Life: Letter from Thomas Lake Harris with Passing Reference to Recent Criticisms*. Santa Rosa, Calif.: Fountaingrove Press, T. L.

- Harris, Publisher, 1891. Harris M in VRE, p. 19.
- . *God's Breath in Man and in Human Society*. Santa Rosa, Calif.: Fountaingrove Press, T. L. Harris, Publisher, 1891. Harris M in VRE, p. 19.
- . *The Great Republic: A Poem of the Sun*. New York and London: Brotherhood of the New Life, 1867. Harris M in VRE, p. 19.
- . *Lyra Triumphalis*. Santa Rosa, Calif.: Fountaingrove Press, T. L. Harris, Publisher, 1891. Harris M in VRE, p. 19.
- Harris, William Snow. "On the Correct Interpretation of the Electrical Terms Intensity and Tension." *The London and Edinburgh, and Dublin Philosophical Magazine and Journal of Science* 4th ser., vol. XXVI no. CLXXVII (Supplement 1863): 504-515. M in WJIR, p. Ee under "Electricity. **On the terms *intensity* and *tension*, p. 504.**
- Harris, William Torrey. "Faith and Knowledge: Kant's Refutation of the Ontological Proof of the Being of God." *Journal of Speculative Philosophy* vol. XV no. 4 (Oct. 1881): 404-428. M in WJIR, p. Go under "God." **Pp. 404, 420.**
- . "A Letter from Dr. Harris." *Public-School Journal* Dec. 1891: 179. See App. 2 to PP, p. 1455, 455.15.
- Harrison, Frederic. "The Creeds—Old and New." *Nineteenth Century* 8 (Oct. 1880): 526-529. M in ECR, p. 412. Article appeared again in November, 1880: 787-809.
- Hartley, David. *Observations on Man, His Frame, His Duty, and His Expectations*. 2 vols. London: Leake, 1749. M in WJ note in PP, p. 529. Hartley also M on p. 191.
- Hartmann, Eduard von. *Lotze's Philosophie*. Neue ausgabe. Leipzig: H. Haacke, [188-?]. WJHough WJ 736.78. From the library of Prof. William James with his notes.
- . *Philosophie des Unbewussten*. Berlin: Duncker, 1869. M in WJIR, p. Ha under "Hartmann, E. v." **Gr. 8: 3 Thlr.**
- . *Philosophy of the Unconscious*. London: Kegan Paul, Trench, Trübner, & Co., 1893. Vol. I M in WJ note in PP, p. 166. 1869 German version N in ECR, p. 311.
- . *Religious Metaphysics: Being Part B of His Work Entitled "Die Religion des Geistes."* Trans. Thomas Hitchcock. New York: Macgowan & Slipper, 1883. WJHough WJ 736.78.2. From the library of William James, with his annotations.
- . *Schelling's Positive Philosophie als Einheit von Hegel und Schopenhauer*. Berlin: O. Löwenstein, 1869. M in WJIR, p. Ha under "Hartmann, E. v."
- Hartmann, Robert. *Anthropoid Apes*. New York: D. Appleton, 1886. Q in WJ note in PP, p.

1035.

Hartsen, Frederik A. *Grundlegung von Aesthetik, Moral und Erziehung vom Empirischen Standpunkt*. Halle: Pfeffer, 1869. M in WJIR, p. Ae under "Aesthetics." M in WJIR, p. Ha under "Hartsen, F. A. v." **(24 Sgr.) (herbartian)**.

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Harvard University. *The Harvard University Catalogue*. 1872-1873; Oct. 1875. WJHough WJ 375.5. Gift of George Herbert Palmer, 1931. Pages extracted from the 1910 copy owned by William James, with an entry in his hand (p. 10), to which reference is made in "The Letters of William James." With a typescript letter, signed, from Henry James to Prof. George H. Palmer, dated at New York, N. Y., 31 Mar. 1926 concerning this copy.

Hastings, Horace Lorenzo. *The Guiding Hand: Or, Authentic Records of Providential Direction*. Boston: Scriptural Tract Repository, 1871. M in WJ note in VRE, p. 372.

Hawthorne, Nathaniel. *The House of the Seven Gables*. Boston: Ticknor, Reed and Fields, 1851. M in WJD1, p. 104. CORR 1: 141. [Cambridge] **Jan 19. [18]70. I enjoyed last week the great pleasure of reading the "House of 7 Gables." I little expected so great a work. It's like a great symphony, with no touch alterable without injury to the harmony. It made a deep impression on me and I thank heaven that H. was an American. It also tickled my national feeling not a little to note the resemble of H's style to yours & Howell's, even as I had earlier noted the converse. That you & Howells with all the models in English literature to follow, should needs involuntarily have imitated (as it were) this American, seems to point to the existence of some real American mental quality.**

---. *The Marble Faun; Or, the Romance of Monte Beni*. Boston: Ticknor and Fields, 1859. Q in WJIR, p. Ha under "Hawthorne." **"As these busts in the block of marble, thought Miriam, so does our individual fate exist in the limestone of time. We fancy that we carve it out but its ultimate shape is prior to all our action."** *Marble Faun i, 149*. M in WJD1, p. 99.

---. *The Scarlet Letter*. Boston: Ticknor, Reed & Fields, 1850. M in WJD1, p. 92.

Hawtreys, Ralph. "Pragmatism." *New Quarterly* vol. 1, no. 2 (1907): 197-210. WJHough WJ 500.5. Gift of George H. Palmer; originally from the library of William James, with his ms. annotations. In envelope with other articles and off-prints relating to various philosophic topics.

Headland, Frederick William. *On the Action of Medicines in the System*. 4th ed. London: J. E. Adlard, 1867. N in WJIR, p. Io under "Idiosyncrasy." **In the horse large doses of turpentine pass through the system into the urine. P. 90.** Q in WJIR, p. Si under "Similia similibus curantur." **Belladonna for cynauche + erysipelas of head. "Tartar**

emetic, injected into veins, may prod. pneumonia, and Ipecac. as dust into lungs, causes bronchitis or asthma, and yet T.E. is advantageously employed in the cure of Pn., + Ip. is a remedy for bronchitis” (Headland p. 286). HCy wh. produces convulsions is also anti-spasmodic (ibid). *As.* may when used continuously produce a kind of pityriasis. “Dr. A. T. Thompson states that its action is liable to exacerbations and remissions and s’ts intermissions. It is used as ‘antisquamic + antiperiodic’” (ibid. p. 233). *Acid* in acid dyspepsia. [“However operation of med. may s’ts seem to resemble that of disease it is always in effect contrary to it. The similarity is of a kind that does not concern us. An acid and an alkali are so far similar that they may both produce heat when mixed c [with] water, and both prove corrosive to organized tissues, but they are practically contrary + when brought together neutralize each other.” Headland p. 186]. M in WJD1, p. 109.

Hecker, Ewald. *Die Physiologie und Psychologie des Lachens und des Komischen*. Berlin: Dümmler, 1873. M in PP, p. 1093.

Heeren, Arnold Ludwig Hermann. “Life of Heyne.” *Classical Journal* vol. XIX no. XXXVII (March 1819): 136-168. M in WJD1, p. 104.

Hegel, Georg Wilhelm Friedrich. *Aesthetik*. James reads in Dresden, 1867.

---. *The Logic of Hegel*. Trans. William Wallace. 2nd ed. 2 vols. Oxford: Clarendon Press, 1892-1894. M in WJIR, p. Go under “God.” **Smaller Logic, 91, 286-7 (Wallace tr.)**.

---. *The Logic of Hegel, Translated from the Encyclopaedia of the Philosophical Sciences*. With prolegomena by William Wallace. Oxford: Clarendon Press, 1874. WJHough AC85 J2376 Zz874h. With autograph and notes of William James.

---. *Phänomenologie des Geistes*. Hrsg. von Johann Schulze. 2 unveränderte Aufl. Berlin: Duncker und Humblot, 1841. WJHough WJ 737.32(2). From the library of Prof. William James, with his notes. Imperfect, lacks pp. vi-x.

---. *The Philosophy of Right*. Trans. T. M. Knox. Oxford: Clarendon Press, 1952. Paraphrased in VRE, p. 113. See notes p. 445.

---. *Vorlesungen Über die Geschichte der Philosophie*. 3 vols. Herausgegeben von Carl Ludwig Michelet. 2 verb. Aufl. Berlin: Duncker und Humblot, 1840-1844. WJHough WJ 737.32 (13-15). From the library of Prof. William James, with his notes.

---. *Vorlesungen Über die Philosophie der Religion: Nebst einer Schrift Über die Beweise vom Dasein Gottes*. Herausgegeben von D. Phillip Marheineke. 2 vols. 2 verb. Aufl. Berlin: Duncker und Humblot, 1840. WJHough WJ 737.32 (11, 12). From the library of Prof. William James, with his notes. M in WJIR, p. Go under “God.” **II, 210-218**.

---. *Werke*. Vollständige ausgabe durch einen Verein von Freunden des Verewigten. Bd. 2-5, 11-15. Berlin: Duncker und Humblot, 1839-1844. Vol. 5 (1841) is vol. 3 of

- Wissenschaft der Logik*. WJHough WJ 737.32. From the library of Prof. William James, with his notes.
- . *Wissenschaft der Logik*. Hrsg. von Leopold von Henning. 2 vols. in 3. 2 unveränderte Aufl. Berlin: Duncker und Humblot, 1841. WJHough WJ 737.32 (3,4,5). From the library of Prof. William James, with his notes.
- Heidenhain, Rudolf Peter Heinrich. *Animal Magnetism: Physiological Observations*. Trans. L. C. Wooldridge. London: C. Kegan Paul, 1880. M in PP, p. 1198.
- . "Die Erregbarkeit der Nerven an Verschieden Puncten Ihres Verlaufes." *Studien des Physiologischen Instituts zu Breslau* 1 (1861): 1-66. M in ed. note in PP, p. 1368.
- . *Der Sogenannte Thierische Magnetismus: Physiologische Beobachtungen*. Ein in der allgemeinen Sitzung der schlesischen Gesellschaft für vaterländische Kultur am 19. Januar 1880 gehaltener Vortrag. Leipzig: Breitkopf und Härtel, 1880. WJHough AC85 J2376 Zz880h. Ms. annotations; probably from William James' library. AHGJL. Review of it in the *Nation* from Breslau by W. J.
- Heine, Heinrich. *Buch der Lieder*. Rotterdam: H. Nijgh, 1860. WJHough AC85 J2376 Zz860h. Autographed: William James. Q in WJIR, Appendix p. 28. **Ich habe oft darüber nachgedacht, ob entbehrung u. entsagung wirklich allen genüssen dieser Erde vorzuziehen sei, und ob die jenigen die sich hienieden mit Disteln genügt haben, dort oben desto reichlicher mit Ananassen gespeist werden? Nein, wer disteln gegessen, war ein Esel, und wer die Prügel bekommen hat, der behält sie.**
- . *Die Heimkehr*. M in letter to Oliver Wendell Holmes, Jr. January 1868.
- . *Sämtliche Werke*. "Die Genadiere" Q in VRE, p. 213.
- Heinrich, Wilhelm. "Die Aufmerksamkeit und die Funktion der Sinnesorgane." *Zeitschrift für Psychologie und Physiologie der Sinnesorgane* 9 (1896): 342-388. See App. 2 to PP, p. 1452, 380, 382.
- Heitzmann, Carl. *Die Descriptive und Topographische Anatomie des Menschen in 600 Abbildungen*. Wien: Braumüller, 1869. M in WJIR, p. Aa under "Anatomy human."
- Heller, Theodor. "Studien zur Blinden-Psychologie." *Philosophische Studien* 11.2-4: (1895): 226-253 (no. 2), 406-470 (no. 3), and 531-562 (no. 4). See App. 2 to PP, p. 1467, 846.39.
- Helmholtz, Hermann Ludwig Ferdinand von. *Atlas von Elf Tafeln*. Leipzig: Voss, 1867. M in ed. notes to PP, p. 1354.
- . *Die Lehre von den Tonempfindungen, als Physiologische Grundlage für die Theorie der Musik*. 3rd ed. Braunschweig: Vieweg, 1870. Q in PP, p. 416. WJS, entry 81, p. 5. Fly-leaf: **132 beats in a second may be heard as beats; 270.**

---. *Die Neueren Fortschritte in der Theorie des Sehens*. Berlin, 1868. N in WJIR, p. He under "Helmholtz." In explaining perceptn. "empiristically" he supposes the scheme of space to exist in the mind already; and then shows how certain retinal signs combd. c. [with] sensations of musc. position +c. determine it. The *real contents* of our notion of a definite object in space is the sum of all its possible modifications by position, modns. of sight + touch. This sum is the object of perception; and it is what is inferred from the few signs given by a single view of it. Naturally these signs may be ambiguous + insuffict. + then a deception occurs. In a complicated linear figure (crystal) in stereoscope it is often difficult to fuse the two images. I try to seek two corresponding points and to follow the lines from these but "aussi longtemps que je n'ai pas saisie la signification des images mes yeux lachent prise in chaque instant." Suddenly the form is seized by the mind and then the two eyes follow together all the contours without becoming dissociated; that is, we execute movements implied in our conception of the real form, or in other words verify experimentally or translate into *real* language, our mental representation.—This process of verification being *always* possible, reveals to us a permanent relation between the two modes of our acquaintance with the object. [wh. is the meaning of objectivity?]- Can the modifications of objects to our senses wh. arise from pure modifications of position be distinguished by any criterion fm. inherent changes. Pouvons nous sans le savoir d'avance, recognize that a change in the look of our hands (e.g) is due to a movement and not to a change of shape. "Je le crois.... N in WJIR, Appendix pp. 20-21 under "Helmholtz (cont. from He)." *Quelque soit le contenu du champ de la vision, au même movemt. de l'oeil qui produit un même déplacement de l'image réténienne produit touj. la même sêrie de changements; ce movemt. fait sur les impresns. qui produisaient les signes locaux a0, a1, a2....produisent alors les signes b0, b1, b2...et cela peut touj. se faire de la même manière quelles que soient les qualités de ces impressions.*" This criterion (of all spatial changes) existing, we have a sufficient basis for founding our theory in experience.— "Unconscious reasoning is *kennen*. Sign + thing inferred, instead of being susceptible of expression by words, are sensations and their residues. [Language can intervene at no earlier point than at the first denotation of the object perceived; the real contents of such denn. being the sum of elementary sensations wh. it capable ever of yielding.] [The part marked above (+ center) by a line in the margin is not quite clear to me. He may mean to ask: Have the characters of each elementary visual sensation wh. we come to take for local signs any distinguishing criterion?—and to answer: Yes; since by a constant muscular movement they may always be exchanged a0 for b0, a1 for b1 +c, no matter what may be the other ingredients, colour, intensity, +c with of wh. the rest of the elementary sensations may be composed. Thus by habit we come to segregate from out of our manifold visual experience, a certain group of characters which belong to all subjects alike, and constantly; which forms as it were the matrix in which they are embedded.]

---. *Die Thatsachen in der Wahrnehmung: Rede Gehalten zur Stiftungsfeier der Friedrich-Wilhelms-Universität zu Berlin am 3 August 1878. Überarbeit und mit Zusätzen*

- Versehen*. Berlin: A. Hirschwald, 1879. M in WJ note in PP, p. 171. WJHough WJ 737.51. Original printed edition. From the library of Prof. William James, with his notes.
- . *Handbuch der Physiologischen Optik*. Leipzig: Voss, 1867. M in WJ note in PP, p. 150. Q on p. 669. M in ECR, p. 273. See App. 2 to PP, p. 1453, 418.9.
- . "On the Axioms of Geometry." *The Academy* 1 (12 Feb. 1870): 128. M in WJIR, p. He under "Helmholtz."
- . "On the Normal Motions of the Human Eye in Relation to Binocular Vision. Croonian Lecture." *Proceedings of the Royal Society of London* (14 April 1864): 186-199. M in WJIR, Appendix p. 21 under "Helmholtz."
- . *Populäre Wissenschaftliche Vorträge*. III. Braunschweig: Friedrich Vieweg und Sohn, 1876. M in WJ note in PP, p. 226.
- . *Popular Lectures on Scientific Subjects*. Trans. E. Atkinson. London: Longmans, Green, 1873. M in WJ note in PP, p. 217.
- . "Über die Bedeutung der Convergenzstellung der Augen für die Beurtheilung des Abstandes Binocular Gesehene Objecte." *Archiv für Anatomie und Physiologie* (1878): 322-324. M in PP, p. 867.
- . *Über die Erhaltung der Kraft, eine Physikalische Abhandlung*. Berlin: G. Reimer, 1847. Q in PP, pp. 1260-1261. Q in ECR, p. 324. Quoted text in Russel Kahl's *Selected Writings of Hermann von Helmholtz*. Middletown: Wesleyan University Press, 1971, p. 4. See ed. note p. 605.
- . "Vorläufiger Bericht Über die Fortpflanzungsgeschwindigkeit der Nervenreizung." *Archiv für Anatomie und Physiologie* (anatomische abtheilung) (1850): 71-73. (supplement). Helmholtz M in PP, p. 92. See ed. note p. 1322. M in letter to H. Bowditch December 1867.
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- Helvetius, Claude Adrien. *De l'Homme, de Ses Facultés Intellectuelles et de Son Éducation*. Londres: Société Typographique, 1773. WJS, entry 131, p. 8. Marginal markings 207-211.

- Henkle, William Downs. "Remarkable Cases of Memory." *Journal of Speculative Philosophy* 5 (Jan. 1871): 6-26. M in WJ note in PP, p. 622.
- Henle, Jakob. *Anthropologische Vorträge*. 2 vols. Braunschweig: Vieweg, 1876-1880. Q in WJ note in PP, p. 1061.
- Henschen, Salomon Eberhard. *Klinische und Anatomische Beiträge zur Pathologie des Gehirns*. 8 vols. Upsala: Almquist & Wiksells, 1890-1930. See App. 2 to PP, p. 1444, 64.34.
- . "On the Visual Path and Centre." *Brain* 16 (1893): 170-180. M in PP, p. 59. See App. 2 to PP, p. 1444, 59.1.
- Hensen. "On Memory." *Kiel University Transaction* in B. N. H. Society, 1877. M in WJIR, p. He under "Hensen."
- Herbart, Johann Friedrich. *Allgemeine Metaphysik, Nebst den Anfängen der Philosophischen Naturlehre*. II. Königsberg: Unzer, 1829. M in WJ note in PP, p. 652. WJS cites edition by Hartenstein, 1851. WJS, entry 146, p. 10. Vol. II: Fly-leaf: **metaphors 123-124**. Marked pages 1-177.
- . *Lehrbuch zur Psychologie*. Königsberg: Unzer, 1816. M in WJ note in PP, p. 595.
- . *Psychologie als Wissenschaft*. 2 vols. Königsberg: Unzer, 1824-1825. See notes to VRE, p. 434. Herbart's term "apperception-mass" used in VRE, p. 29.
- . *Schriften zur Metaphysik*. Ed. G. Hartenstein. Leipzig: L. Voss, 1851. Sold from James' library. See ed. notes to PP, p. 1305.
- . *A Text-Book in Psychology*. Trans. Margaret K. Smith. New York: D. Appleton, 1891. M in ed. note in PP, p. 1334.
- Herbst, Ferdinand Ignaz. *Johann Kaspar Lavater Nach Seinem Leben, Lehren und Wirken*. Ansbach: J. M. Dollfuss, 1832. M in WJIR, p. Au under "Autobiography."
- Hering, Ewald. *Beiträge zur Physiologie*. Leipzig: W. Engelmann, 1861-1864. M in WJ note in PP, p. 836. M in ECR, p. 377. WJHough WJ 737.76. From the library of Prof. William James with his notes.
- . "Der Raumsinn und die Bewegungen des Auges." *Handbuch*. Comp. Hermann. 1879. 343-601. Q in PP, p. 414.
- . *Der Temperatursinn*. *Handbuch*. Comp. Hermann. 1880. See ed. note to PP, p. 1387.
- . *Die Lehre vom Binocularen Sehen*. Leipzig: W. Engelmann, 1868. M in WJ note in PP, p. 1120. WJS, entry 87, p. 6. Fly-leaf: **indirektis Sehen 24**; occasional marginal markings

throughout.

---. *Über das Gedächtniss als eine Allgemeine Funktion der Organisierten Materie. Vortrag Gehalten in der Feierlichen Sitzung der Kaiserlichen Akademie der Wissenschaften, am 30 Mai, 1870.* Wien: K. K. Hof-Und Staatsdruckerei, 1870. M in ed. notes to PP, p. 1334. WJHough WJ 737.76.2. From the library of Prof. William James, with his notes.

---. "Über den Begriff 'Urtheilstäuschung' in der Physiologischen Optik und Über die Wahrnehmung Simultaner und Successiver Helligkeitsunterschiede." *Archiv für Physiologie* 41 (1887): 91-106. M in PP, p. 674.

---. *Zur Lehre vom Lichsinne.* Vienna: Carl Geold's Sohn, 1878. M in PP, p. 170.

Hermann, Ludimar. "Allgemeine Muskelphysik." *Handbuch der Physiologie.* Comp. Hermann. 1879. Vol. I, pt. 1, pp. 3-260. M in WJ note in PP, p. 89.

---. "Allgemeine Nervenphysiologie." *Handbuch der Physiologie.* Comp. Hermann. 1879. Vol. II, pt. 1, pp. 3-96. M in WJ note in PP, p. 89.

---. *Handbuch der Physiologie der Sinnesorgane.* Leipzig: F. C. W. Vogel, 1879. WJS entry 78, p. 5. Marginal markings frequent between pages 385 and 601. Astertheil; der Raumsinn und die Bewegungen des Auges by E. Herting. Fly-leaf: **553, 554.**

Herodotus. Bk. II, sec. 24 M in WJ note in VRE, p. 391. See ed. note p. 475.

Herrick, Clarence Luther. "Lecture Notes on Attention." *Journal of Comparative Neurology* March 1896: 5-14. See App. 2 to PP, p. 1452, 380, 382.

Herschel, John Frederick William. *A Preliminary Discourse on the Study of Natural Philosophy.* New ed. Philadelphia: Lea & Blanchard, 1839. M in WJ note in PP, p. 1127.

---. "Origin of Force." *Fortnightly Review* 1 (1865): 435-442. N in WJIR, p. Fo under "Force." **"Force, as the originator of motion in matter s [without] bodily contact or the intervention of any intermedium, is essential to a right interpretation of physical phaenomena." He denies that we may omit the conception of force fm our conception of the Universe, as those do who regard it merely as the assumed cause of motion and hence as superfluous; since in the laws of succession + transmission of motion as observed facts are the only facts that meet us, + their cause is unintelligible. Were this so, he says, were the laws of motion all, were mere impact, clash, the only relation between different portions of matter, the amount of motion in the universe must soon become nil. For some atomic motion must be destroyed in every case of impact; an atom can possess no elasticity, no resiliency, and if inert, an atom cannot possess after impact the same quantity of motion wh. it had before. Hence if we expect motion to continue in the universe, we must allow to each atom a capacity for starting into motion spontaneously or of modifying the motion of its neighbors without undergoing reaction from them, some quality in short like what**

we know in our own *volition*, or proper *Force*. (This reasoning fm. the nature of atoms seems quite unjustifiable.)

- Hertling, Georg Graf von. *Über die Grenzen der Mechanischen Naturerklärung. Zur Widerlegung der Materialistischen Weltansicht.* Bonn: E. Weber, 1875. WJHough AC85 J2376 Zz875h. From the library of William James.
- Herzen, Alessandro. *Analisi Fisiologica del Libero Arbitrio Umano.* Firenze: Andrea Bettini, 1870. M in WJIR, p. He under "Herzen, Alessandro."
- . "De l'Échauffement des Centres Nerveux par le Fait de Leur Activité." *Revue Philosophique* 3 (Jan. 1877): 36-50. M in WJ note in PP, p. 106. Schiff discussed. See ed. notes p. 1327.
- . *Experiences sur les Centres Modérateurs de l'Action Réflexe.* Turin: H. Loescher, 1864. Herzen M in PP, p. 67. See ed. notes p. 1315. In Houghton.
- . *Grundlinien einer Allgemeinen Psycho-Physiologie.* Leipzig: Ernst Günthers Verlag, 1889. M in PP, p. 102.
- . "Il Tempo Fisiologico in Rapporto All'eta." *Archivio per l'Antropologia e la Etnologia* 9 (1879): 351-352. M in PP, p. 100.
- . *Le Cerveau et l'Activité Cérébrale.* Paris: Baillières, 1887. See ed. notes to PP, p. 1315. WJS, entry 266, p. 19. Occasional markings, especially pages 201, 203.
- . "Les Trois Phases Successives du Retour à la Conscience Après une Syncope." *Revue Philosophiques* 21 (1886): 671-672. Q in PP, p. 263.
- Herzen, Alessandro and N. Lowenthal. "Un Cas d'Extirpation Bilatérale du Gyrus Sigmoidé chez un Jeune Chien." *Recueil Zoologique Suisse* 4 (1886): 71-87. M in WJ note in PP, p. 77. James refers to an abstract of this article in *Jahresbericht* 15 pt. 2 (1888): 38.
- Hess, Carl von. "Untersuchungen Über die Nach Kurzdauernder Reizung des Sehorgans Auftretenden Nachbilder." *Archiv für Physiologie* 49 (1891): 190-208. See App. 2 to PP, p. 1460, 607.33.
- Heymans, Gerardus. *Die Gesetze und Elemente des Wissenschaftlichen Denkens: Ein Lehrbuch der Erkenntnistheorie in Grundzügen.* 2e verbesserte Aufl. Leipzig: Johann Ambrosius Barth, 1905. Heymans M in P, p. 120. See ed. note p. 171. WJHough 820.37.2. From the library of Prof. William James, with his notes. Author's presentation copy.
- . *Einführung in die Metaphysik auf Grundlage der Erfahrung.* Leipzig: Johann Ambrosius Barth, 1905. WJHough WJ 820.37. From the library of Prof. William James with his notes.

- . "Untersuchungen Über Psychische Hemmung." Repr. from *Zeitschrift für Psychologie und Physiologie der Sinnesorgane*. Bd. 41 (1905): 29-37, 89-116. WJHough WJ 820.27.1 Author's presentation copy. From the library of William James.
- Heyse, Paul. *Neue Novellen*. Stuttgart: Cotta, 1858. CORR 1: 37. **Fürstenbad, Teplitz, Bohemia March 4. [18]68. I have read since I have been here "4 Neue Novellen" by Paul Heyse, a small book, wh. if the German is not too great an obstacle wd. probably be useful to you. The genre is just what you are engaged in & they are just about the length of magazine stories. They are very conscientiously and firmly done, and thence satisfactory, tho' to me they had little magic. But thoroughly respectable and good to have been written. If you get the book, begin with das Mädchen von Treppi, wh. seemed to me the best.**
- Hibben, John Grier. "Sensory Stimulation by Attention." *Psychological Review* July 1895: 369-375. See App. 2 to PP, p. 1452, 380, 382.
- Hibbert Journal*. WJS entry 301, p. 21. Oct. 1907: Marked pages 1-87. Oct. 1909: Marked pages 47-66. July 1909: Marked pages 767-812.
- Hill, Lysander. *The Two Great Questions: The Existence of God and the Immortality of the Soul*. Chicago: Regan Printing House, 1909. WJHough AC85 J2376 Zz909h. Presentation copy from the author to William James.
- Hillebrand, Karl. *Frankreich und die Franzosen in der Zweiten Hälfte der XIX Jahrhunderts*. Berlin: Oppenheim, 1873. CORR 1: 194-195. **Cambr. April 6th 1873. I have been, or rather still am, reading a very vigorous & important book, Frankreich u. die Franzosen by Hillebrand, which has stirred me up a good deal. I'd give much to talk it over with you in light of your recent experience. He, though seeing wondrously into the french mind, is yet so little sympathetic with it, condemns it so from the thoroughly German Weltanschauung in which plunged to the armpits he rests gleefully planted, that it arouses a spirit of antagonism in one. Disbelief in invisible ends, or even in any visible ends so complex that they can't be clearly analysed & formulated, whence their rationalizing radicalism, their vanity, & their worldly prudence, timidity & intellectual gregariousness, are the burden of his complaint. But you will of course read the book in french, as it can't fail of being translated soon, and ought to do great good to those frenchmen strong minded enough to appropriate its criticism. The mans soul is not nearly so cosmopolitan as his intellect.**
- . *La Prusse Contemporaine et Ses Institutions*. Paris: Baillié, 1867. M in WJD1, p. 97. **(Introd.)**.
- . "La Société de Berlin de 1789 a 1815: Le Monde Israélite et les Idées Nouvelles." *Revue des Deux Mondes* 15 March 1870: 447-486. N in WJIR, Appendix p. 8 under "Germans, their character." **"Les Al. se croient plus engagés pars les affectns. que par les devoirs." (Mme de Stael.) – le respect de l'affection + de la vérité.**

- . "La Société de Berlin de 1789 a 1815: II. Les Originaux (1)." *Revue des Deux Mondes* 1 May 1870: 67-113. N in WJIR, Appendix p. 8 under "Germans, their character." **Says all germanic peoples have a propensity to augustinianism, (salvn. by grace) the latins not. A secret instinct which makes them place a nature noble tho' égaré above an irreproachably correct though vulgar nature. The individualist German base la morale on conscience—Dieu juge le coeur—the sociable latins on convention—ne faites pas à autrui +c +c.**
- . "Winckelmann." *Fortnightly Review* new ser. vol. XV no. XC (1 June 1874): 760-784. CORR 1: 237. **Cambr. June 25. [18]74. Father just comes in from town with a New Fortnightly review containing an article by Hillebrand on Winckelmann, wh. I shall read with interest.**
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- . "Über das Traumleben des Blinden." *Zeitschrift für Psychologie und Physiologie der Sinnesorgane* 7 (1894): 387-394. See App. 2 to PP, p. 1463, 690.20.
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- . "Philosophy in Relation to Its History; An Address Delivered Before the Aristotelian Society, Oct. 11, 1880." Printed for private circulation. WJHough 539.18. From the library of Prof. William James, with his notes.
- . *The Philosophy of Reflection*. 2 vols. London: Longmans, Green and Co., 1878. WJHough WJ 539.18.4. From the library of Prof. William James, with his notes.
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- . *Time and Space: A Metaphysical Essay*. London: Longman, Green, Longman, Roberts and Green, 1865. M in WJIR, p. Co under "Consciousness." **339, 350**. M in WJIR, p. Ne under "Negation." **P. 346**. M in WJIR, p. No under "Nothing." **P. 416**. M in WJIR, p. Wi under "Will." **P. 279, '80**. Q in ECR, p. 273. WJHough WJ 539.18.6. From the library of Prof. William James, with his notes, and clipping inserted.
- . "The Two Senses of 'Reality.' An Address Delivered Before the Aristotelian Society, Oct. 15, 1883." Printed for private circulation. WJHough 539.18. From the library of Prof. William James, with his notes.
- . *The Unseen World; An Address Delivered Before the Aristotelian Society, Nov. 7, 1887*. London: Williams and Norgate, 1887. WJHough WJ 539.18. From the library of Prof. William James, with his notes.
- Höfdding, Harald. *Outlines of Psychology*. Trans. Mary E. Lowndes. London: Macmillan, 1891. See App. 2 to PP, p. 1458, 557.4. WJHough WJ 816.39. WJ copy from the library of Prof. William James with his notes.
- . *Philosophische Probleme*. Leipzig: Reisland, 1903. WJS, entry 67, p. 5. Profusely marked.
- . *The Problems of Philosophy*. Trans. Galen M. Fisher with a preface by William James. New York: Macmillan, 1905. WJHough WJ 350.39. From the library of Prof. William James.
- . *Sören Kierkegaard als Philosoph*. Stuttgart: F. Frommanns, 1902. WJS, entry 67, p. 5. Profusely marked.
- . "Über Kategorien." Abgedruckt aus *Ostwalds Annalen der Naturphilosophie*, 7 Bd. (1908): 121-152. WJHough WJ 940.64. Presentation copy, to William James, with author's autograph.
- . "Über Widerkennen, Association und Psychische Activität." *Vierteljahrsschrift für Wissenschaftliche Philosophie* 14 (1890): 27-54, 67-205 and 293-316. See App. 2 to PP, p. 1455, 503.7.
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- Holland, Sir Henry. *Chapters on Mental Physiology*. London: Longman, Brown, Green, and

Longmans, 1852. M in WJIR, p. Ho under "Holland, Sir Henry." 8s 6d.

Hollard, Henri Louis Gabriel Marc. "De la Signification Anatomique l'Appareil Operculaire des Poissons, et de Quelques Autres Parties de Leur Système Solide." *Annales des Sciences Naturelles*. Zoologie et Paleontologie 5. 1864. 241-256. N in ECR, p. 204.

Holmes, Oliver Wendell. *Mechanism in Thought and Morals: An Address Delivered Before the Phi Beta Kappa Society of Harvard University, June 29, 1870*. Boston: James R. Osgood & Co., 1871. M in WJD1, p. 93.

---. *Teaching from the Chair and at the Bedside: An Introductory Lecture Delivered Before the Medical Class of Harvard University, November 6, 1867*. Boston: David Clapp, 1867. M in ECR, p. 226. CORR 1: 30. **Teplitz Feby. 12. [18]68 I enclose with this another article for Charles Norton. I rec'd while writing it Dr. Holmes's lecture from H. P. Bowditch & appended a few remarks suggested thereby, wh. are "gassy" enough as far as they go. The lecture tickled me to death by the perfection of its style. Have you read it? If not, borrow from Wendell. I don't know whether the Teplitz medium prevents me from appreciate rightly the relative value of things, but it seems to me one of the best things I know of Dr. Holmes's.**

Holtzendorff, Franz von. *Das Verbrechen des Mordes und die Todesstrafe*. Berlin: Carl Habel, 1875. M in ECR, p. 317.

---. *Die Psychologie des Mordres*. Berlin: Carl Habel, 1875. N in ECR, p. 316.

Homer. *Iliad*. Q in PP, p. 985.

---. *Odyssey*. Unknown ed. (Voss?) M in PP, p. 985. See ed. note p. 1404. Q in WJD1, p. 7. Incomplete entry. Previous pp. missing. ...serenely and gives a more vulgar impression than anything hitherto. There is also a passage in it: "The all ruling providence of Jove takes verily [Vv. 322,-3 in margin] half the virtue from every man, when the day of servitude approaches him," wh. in its contrast to the all accepting optimism of the rest seems to mark a later development. This book seems more different on the whole from the Ilias than any of its predecessors (?). N in WJD1, pp. 7-8. April 3. [1868]. Read...Bk xviii of Odyssey. Quite comical. Some general reflections (V. 130+) on the weakness of man wh. again strike a somewhat more developed note. A given evil to the Homeric Greeks (like the mutilation of strangers by King Echetos, V. 89+, wh. I may in passing is mentioned also not in a tone of delight + admiration as most of the other "horrors" in H. are) seems to me to have been thought of as evil only transiently, + to those whose lot it was to suffer by it; and they accepted it as part of their inevitable bad luck. Outsiders were not moved to a disinterested hatred of it *in se* + denial of its right to darken the world. To the Greek existence was its own justification. Any thing that *could* assert itself was as good as anything else. —A rather amusing and naïve instance of the cunning and want of what we call honor of the time is given: V. 281+. N in WJD1, pp. 8-11. April 10. [1868]. Since last writing...finished Odyssey. Looked the other day into

the Master cast Museum. Greek things there are just like Homer. I think to see them rightly we must first slough off an impression they at first involuntarily make on us of being something very superior and consciously so to their authors, whereas in truth they were done *tout bêtement*, as our most spontaneous popular things are done. We do not rightly understand how a whole people should have needed so little *salt* to interest them. It seems to us necessarily the result of sacrifice + forbearance—and probably this difference is an ultimate + *aesthetic* cogitation rather than intellectual peculiarity. The Greeks having a natural *taste* for mere harmony wh. is lacking in us. It struck me the other day that among works of plastic art a division (with respect to the “Weltanschauung” involved) might be made between such as Raphael’s and M. Angelo’s on the one hand and those of the Greeks + Venetians on the other—the former pointing expressly + with consciousness on the part of the author to the existence of something ineffable beyond the picture, wh. it is the best function of the picture to make us feel; the latter doing something similar of course for the philosopher who looks at them from without, but executed by the artist with no such thoughts but complete and rounded in themselves. Perhaps a scheme of criticism of works the first class might be best founded on an analysis of the manner in which this indication of the ineffable is consciously to the author executed. This is worth thinking about. Query: does the Weltanschauung of the Homeric Greeks (that is the unreconciledness of Fate + world, or rather the absence of a mental need to have them reconciled,) and the definite character of their sorrow in every case, arise from the same root (and that a congenital peculiarity of intellectual temperament) as their polytheism +c.? and is the prime difference between it and ours (the Jewish? or Germanic?) that ours peremptorily demands an *unity* of some sort? (versus the *harmony* of the Greeks). N in WJD1, pp. 14-18. April 11 [1868]. I went yesterday again to the collection of casts. All I have written or may write about art is nonsense. Perhaps the attempt to translate it into language is absurd—for if that could be done what wd. be the use of the art itself? I found last night quoted from Goethe a sentence like: “je incommensurabler und fur den Verste unfässlichler eine poetische Production, je besser—Yet I feel myself forced to inquire while standing before these Greek things what the x is that makes the difference between them and all modern things, and I clutch at straws of suggestions that the next day destroys. The bas reliefs (battle with Centaurs) fm. the temple of Appollo in Phygalia (Brit. Museum) are for life, variety and knowledge how to sculp among the most interesting Greek things I’ve seen. Yet in their dramatic variety they are not so *pure* examples of the Greek taste *as such*, as another bit bas relief fm. Eleusis in the same room, where a youth is being—I forget what,—but merely 3 standing figures—simply standing in their mellow mildness without a *point* anywhere in the whole thing. This sobriety is the *peculiar* element—their things are simple—ours are at best simplified. I was much struck by this in looking at Rietschels group of the dead Christ + his mother—a remarkably respectable + successful thing— How I longed for old Hunt to be there to hit off the thing in a few of his smiting sentences, and put me on the track of its failure perfectly to succeed. But as I glance around it at the Greek things I saw instantly that one *effect* of the difference was that if the Madonna’s nose were knocked off or her face gnawed away by the weather and if the Christ were mutilated the *essence* of

the thing would be gone, whereas it makes hardly any difference in the Greek things. The cause of their existence (I mean the idea of the artist) lies all through them and can bear any amount of loss of small details and continue to smile as freely as ever. The experience there was painful from being so baffling, but yet delightful. The medieval German things look a great part of what they are (as much as the modern?) by the surface going, but there is a grace in the fine lines of their and in those [page torn away] + “fatter” than the same subject treated by Rietschel wh. stood opposite in its laboriously attained simplicity. N in WJD1, pp. 23-24. April 14 [1868]. Again to Casts, and as I sat before the Metoxes + friezes of the Parthenon, I felt like saying there was a good reason why the moderns shd. give up the attempt to exhaust thought by expression, while the Greeks did not; Good heaven! what cd. the Greeks not express? Rietschel’s thing good again but the thought of it tends to one point, requires the spectator to put himself in a particular mood to be sympathetic, and so wd. as a constant companion be very “aggravating.” Whereas the Greek things never have any point—the eye and the mind slip over and over them, and they only smile within the boundary of their form. They may stand for anything in the scale of human being. —Two figures by Thorwaldsen, bulky: Hirten Knabe + Hermes with pan’s pipe’s drawing sword. CORR 1: 41-43. Dresden Apl. 5. [18]68. I have been enjoying that imperturbable old heathen, Homus lately, and have read XX books of the Odyssey. There are ½ doz. Germ. translations, all of wh. are esteemed to be far ahead of Voss, and in verity the thing reads just like a german poem—no trace of an inversion or an awkward forced sentence such as abound in translations generally, but a divine old marrowy homely concrete unconscious-seeming language & narrative. For my part, I’ve no doubt its just as good as reading the original! The Odyssey strikes me as very different in spirit from the Iliad, though whether such difference necessarily implies a diff. of time of production I am too ignorant to have any idea. My S. Am indians keep rising before me now as I read the O., just as the Iliad rose before me as I went with the Indians.—But the health! the brightness, & the freshness! and yet “combined with a total absence” of almost all that we consider peculiarly valuable in ourselves. The very persons who wd. most writhe & wail at their surroundings if transported back into early Greece wd. I think be the neo-pagans, & Hellas worshippers of to day—The cool acceptance by the bloody old heathens of every thing that happened around them, their indifference to evil in the abstract, their want of what we call sympathy, the essentially definite character of their joys, or at any rate of their sorrows (for their joy was perhaps coextensive with life itself,) wd. all make their society perfectly hateful to these over cultivated and vaguely sick complainers. But I don’t blame them for being dazzled by the luminous harmony of the Greek productions. The Homeric Greeks “accepted the Universe”—their only notion of evil was its perishability—We say the world in its very existence is evil—they say the only evil is that every thing in it in turn ceases to exist. To them existence was its own justification and the imperturbable tone of delight & admiration with wh. Homer speaks of every fact, is not in the least abated when the fact becomes to *our* eyes perfectly atrocious in character. As long as Ulysses is in the hands of the Cyclop, he abhors him, but when he is once out of danger, the chronic feeling of admiration or at least indifferent tolerance gains the upper hand. To the Greek a

thing was evil only transiently & accidentally and with respect to those particular unfortunates whose bad luck happened to bring them under it. Bystanders cd. remain careless & untouched—no after-brooding, no disinterested hatred of it *in se*, & questioning of its right to darken the world, such as now prevail. No *vague* discontent—Are you free?—exult! Are you fettered or have you lost anything?—Lament your impediment or your loss, and that alone!—Or if a hero, accept it with sober sadness, and without making a fuss, for it is *ultimate*. There is no “reason” behind it, as our modern consciousness restlessly insists. This sad heroic acceptance (sans *arrière pensée*) of death seems to me the great tragic wind that blows through the Iliad, and comes out especially strong in Achilles. See a beautiful example in Il. XXI. 103 & following. (Read the whole book in Voss, it's worth the trouble.) It strikes us with a terrible impression of unapproachable greatness of character; but I can't help thinking that its *peculiarity* in our sight lies rather in an intellectual limitation than in any extraordinary moral tremendousness on the part of the hero. Take a modern man of vigorous will & great pride, and *give him the same conception of the world as Achilles had*,—a warm earth where every thing is good, a brazen Fate wh. is really inscrutable, and wh. is ever striking her big licks into the pleasant earth and finally cutting us off from it,—and I have no doubt he wd. live like Achilles, (firmly enjoying his earth & as firmly looking at the face of Fate,) without needing the introduction of any new & peculiar moral element of strength into his character. The trouble with the modern man wd. be intellectual; he wd. always be trying to get behind Fate, and discover some point of view fm. wh. to reconcile his reason to it—either by denying the good of the world,—or inventing a better one on t'other side,—or something else. But this wd. necessarily introduce a subtlety into his conception wh. wd. be fatal to simplicity; and the seemingly super-human grandeur of Achilleus is due merely to the simplicity of the 2 elements wh. he seems to hold together by pure brute force of character. ...I don't know that I have anything more to say about the irrepressible Ulysses, at any rate on paper, but I advise you to try a Book or two in Voss's Iliad—I am pretty sure you'll get a bigger impression than from anything English.

---. *The Odyssey of Homer*. Trans. George Herbert Palmer. Boston and New York: Houghton, Mifflin and Company, 1891. WJHough AC85 J2376 Zz891h. Inscribed: William James, With warm regards of G. H. Palmer.

Horace. *Odes*. III, 1, 4. Q in ECR, p. 403 possibly through Robert Louis Stevenson.

---. *Satires*. II, vii. Q in ECR, p. 203.

Horst, Georg Conrad. *Zauber-Bibliothek: oder, Von Zauberei, Theurgie und Mantik, Zaubern, Hexen, und Hexenprocessen, Dämonen, Gespenstern, und Geisterscheinungen: zur Beforderung einer Rein-Geschichtlichen, von Aberglauben und Unglauben Freien Beurtheilung dieser Gegenstände*. 6 vols. Mainz: F. Kupferberg, 1821-1826. WJHough AC85 J2376 Zz826h. William James's copy.

Horwicz, Adolf. *Psychologische Analysen auf Physiologischer Grundlage. Ein Versuch zur*

Neubegründung der Seelenlehre. 2 vols. in 1. Halle: C. E. M. Pfeffer, 1872-1878. See App. 2 to PP, p. 1460. M in WJIR, p. Ho under "Horwicz." WJHough WJ 739.78. From the library of Prof. William James, with his notes.

Houzeau, Jean Charles. *Études sur les Facultés Mentales des Animaux Comparées à Celles de l'Homme par un Voyageur Naturaliste*. 2 vols. Paris: Hachette, 1872. M in WJIR, p. Ho under "Houzeau." WJS, entry 165, p. 11. Vol. II: Fly-leaf: **21, 123, 265, odor of persons 91, Robertson 189 note, accumulation 263-4, finding of way 301.**

Hovelacque, Abel. *La Linguistique*. Paris: C. Reinwald, 1876. M in ECR, p. 318.

Howe, Margaret and Florence Howe Halle. *Laura Bridgeman: Dr. Howe's Famous Pupil and What He Taught Her*. Boston: Little, Brown, 1903. N in ECR, p. 545. WJS entry 22, p. 2. P. 51-C.

Howells, William Dean. *A Hazard of New Fortunes*. New York: Harper and Brothers, 1890. CORR 2: 138. **Tamworth Iron Works (no longer "Chocorua") N.H. June 4. [18]90. I rejoice at your praise of the good Howells's last book—The print has been too small for me to read and it has been too long to read aloud, but Alice has been enthusiastic over it. Barring Howells's queer spasmodic moralism which I confess that I cannot at all understand, I think he is always delectable.** CORR 2: 146. **TAMWORTH IRON WORKS, | N.H. Aug 22. [18]90. I am just now in the middle of his Hazard of N.F. which is an extraordinarily vigorous production, quite up to Dickens I should say, in humour, detail of observation and geniality, with flexible human beings on the stage instead of puppets. With that work, your tragic muse, and last, but by no means least, my psychology, all appearing in it, the year 1890 will be known as the great epocal year in American literature.**

---. "Mrs. Johnson." *Atlantic Monthly* 21 (Jan. 1868): 97-106. CORR 1: 36-37. **Fürstenbad, Teplitz, Bohemia March 4. [18]68. But the material in your stories (except Poor Richard) has been thin (and even in P.R. relatively to its length) so that they give a certain impression of the author clinging to his gentlemanlyness tho' all else be lost, and dying happy provided it be sans déroger. That to be sure is expressed rather violently, but you may understand what I mean if I point to an article named Mrs. Johnson (I suppose by Howells) wh. was sent me in the Feby. Atlantic by T.S.P. The quality of its humor is perfectly exquisite, and as far as I noticed never dérogers, but the article left on me (and I suspect on you) a certain feeling of dissatisfaction, as if the author were fit for better things, as if this material were short measure and he had to coax & cook it to make it fill even that sober form, as if it were at bottom a trifling, for him.**

---. "A Pedestrian Tour." *Atlantic Monthly* 24 (Nov. 1869): 591-603. CORR 1: 114. **Cambr. Oct 25 [1869]. I sent you...the sheets of an article by Howells in the November Atlantic "A pedestrian tour."**

---. *Stops of Various Quills*. Illus. Howard Pyle. New York: Harper & Brothers, 1895.

WJHough AC85 J2376 Zz895h. Inscribed: William James from his friend, W. D. Howells.

Howes, Ethel Dench Puffer. "The Loss of Personality." *Atlantic Monthly* 85 (Feb. 1900): 195-204. Q in WJ note in VRE, p. 313.

---. *The Psychology of Beauty*. Boston and New York: Houghton, Mifflin and Company, 1905. WJS, entry 202, p. 15. Marked throughout. WJHough WJ 472.27.

Howison, George Holmes. "Limits of Evolution: A Review and Reply" (1902); "Philosophy and Science" (1902); "Umriß von Vier Vorträgen Über Hume und Kant" (1884). A total of three pamphlets and four articles. WJHough WJ 439.94.1. From the library of William James.

---. *The Limits of Evolution: and Other Essays Illustrating the Metaphysical Theory of Personal Idealism*. New York and London: Macmillan, 1901. WJHough WJ 439.94. From the library of Prof. William James, with his notes.

Hughes, T. *The Human Will, Its Function and Freedom*. London: Hamilton, Adams, and Co., 1867. M in WJIR, p. Hu under "Hughes, T."

Hugo, Victor. *Morceaux Choisis de Victor Hugo: Poésie*. Paris: Delagrave, [1911?]. WJHough AC85 J2376 Zz908h. Autographed: Henry James [son of William James]. My father bought this and carried it about with him on one of his last European trips. H. J. Hugo M in WJD1, p. 21. Incomplete entry. Previous pp. missing. **...be attained wh. is real. Whether the difference of the conceptions consists in the too violent craving after unity of the Victor Hugo school as opposed to the polytheistic conception of the other—whether from an esthetic difference ("es sei jeder vallendet in sich") or from a smuggling in diff. proportions in each case of will + affection or what, is well worth inquiring into.**

Humboldt, Alexander von. *Travels and Researches of Baron Humboldt*. New York: J & J Harper, 1833. CORR 4: 107.

Humboldt, Wilhelm von. *Lichtstrahlen aus Seinen Briefen an eine Freundin, an Frau von Wolzogen, Schiller, G. Forster und F. A. Wolf. Mit einer Biographie Humboldt's von Elisa Maier*. 5 Aufl. Leipzig: Brockhaus, 1865. WJHough WJ 740.53. From the library of Prof. William James, with his notes. Q in WJIR, p. Ca under "Classic." **Les anciens ne ressentent le désir qu'en présence d'un objet réel + à leur portée. W. Humboldt. Humboldt N in WJD1, pp. 49-51 May 1 [1868]. The beloved Schiller's letters are a rich mine so far, espy. those to W. von Humboldt whose answers fm. Xmas, 95 onwards, I must try to find when I get back to Dresden. The warmth of the man is the great thing about him, his understanding is vivacious + constructive enough but its operations are always fused in the flood of his love for the truth, so that the artificial + thin character of his hypothesis is not felt at all. Such "characteristic points" as I quoted on p. 44, vanish in the total of his feeling, and we**

do not regard them as defects. He is primarily a living man.—Quotes fm. W. Humboldt that the man is a higher content and a more imperfect form, the woman *vice versa*.— —Homer hat verstande = aber keine Vernunft = Ideale— Quotes fm. Humboldt “dass die Ausbildung des Individuums nicht so wohl in dem vagen Anstretien zu einem absoluten und allgemeinen Ideal als vielmehr in der möglichst reinen Darstellung u. Entwicklung seiner Individualität bestehe.” “Jede Individualität in dem Grade idealisch ist, als sie selbständig ist, d. h. als sie innerhalb ihres Kreises ein unendliches Vermögen einschliesst, und dem *Gehalt* nach alles zu leisten vermag was der Gattung möglich ist.” Humboldt M in WJD1, p. 53. May 15 [1868]. Read...W. Humboldt + Schillers correspondence. Greeks distinguished by Empfänglichkeit + lack mannichfaltigkeit. M in WJD1, p. 108. CORR 1: 79.

- . *Theorie der Bildung des Menschen*. 1793. Q in WJIR, p. Hu under “Humboldt, W.v.”
Man’s end: die ganze masse des Stoffes, welchen ihm die Welt um ihn her, und sein inneres Selbst darbietet mit allen Werkzeugen seiner Empfanglichkeit in sich aufzunehmen und mit allen Kräften seiner Selbstthätigkeit umzugestalten und sich anzueignen, u. dadurch sein Ich mit der Natur in die allgemeinste, regste, und übereinstimmendste Wechselwirkung zu bringen.... ...Es gibt keine freie und kraftvolle Ausserung unserer Fahigkeiten ohne eine sorgfältige Bewahrung unserer ursprunglichen Naturanlagen; keine Energie ohne Individualität.
- . *Wilhelm von Humboldt’s Aesthetische Versuche Über Goethe’s Hermann und Dorothea*. Braunschweig: Vieweg und Sohn, 1861. N in WJIR, p. Ai under “Antique.” --**der Unterschied des antiken u. modernen Characters—besteht vorzüglich darin, dass in diesem letzteren das Feld der Betrachtung u. d. empfindg. mehr algesondert bearbeitet wird, wodurch denn natürlich die hierauf gerichteten Kräfte eine höhere und mehr energische Thatigkeit erlangan. Dadurch aber wird zugleich der innere mensch von der äusseren Wirklichkeit getrennet, es wird zwischen Beiden eine Grenze gezogen, so dass es nur auch jenseits, der selben ein eignes u. neues Gebiet gieht. P. 120.** Humboldt Q in WJIR, p. Ca under “Caractère.” *Les anciens ne ressentent le désir qu’en présence d’un objet réel + a leur portée.* M in WJD1, p. 98.
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- . *Darwiniana: Essays*. New York: D. Appleton, 1894. M in ECR ed. note p. 585.
- . *Evidence as to Man's Place in Nature*. New York: D. Appleton, 1863. N in ECR, p. 197. Repr. in *Man's Place in Nature and Other Anthropological Essays*. See ed. note p. 585.
- . *Hume*. London: Macmillan and Co., 1879. WJS, entry 236, p. 17. Fly-leaf: **53, 71, 83, 117, 121; generic images 92**.
- . *Lectures on the Elements of Comparative Anatomy. On the Classification of Animals and on the Vertebrate Skull*. London: John Churchill, 1864. N in ECR, p. 197. James' first published review.
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- . *Man's Place in Nature and Other Anthropological Essays*. New York: D. Appleton, 1895. M in ECR ed. note p. 585.
- . *A Manual of the Anatomy of Vertebrated Animals*. London: J. & A. Churchill, 1871. WJHough WJ 540.97. From the library of Prof. William James, with his notes.
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