

A GUIDE TO WILLIAM JAMES'S READING (P-S)

Padioleau, Aristide. *De la Médecin Morale dans le Traitement des Maladies Nerveuses*. Paris: Bailliére, 1864. N in WJIR, p. Pa under "Padiolau." **Girl of 22, anaesthesia everywhere but in a tooth discovered by accident, through wh. her family communicated c [with] her. Cured after 10 months by prayers and [illegible] at Guérande. — At Rennes a man insensible everywhere but in the cheeks, on wh. his family wrote messages to him. (Récamier Cancer ii. 635). — Hysterical girl cured twice by a shirt wh. had touched tomb of "père Montfort" s [without] her knowledge.— Mme. C. wife of sailor has nervous crisis during his absence, sees clairvoyantly the return of her husband, landing at St. Nazaire reaching Nantes, + finally crossing the street + entering house.** M in WJD1, p. 111.

Paget, Sir James. *Lectures on Surgical Pathology, Delivered at the Royal College of Surgeons of England*. 2 vols. London: Longman, Brown, Green, and Longmans, 1853. M in WJIR, p. Ti under "Trigeminal Nerve." **Infl. on nutrition of egc. P. 54.** M in WJD1, p. 108.

Paget, Violet. *Baldwin: Being Dialogues on Views and Aspirations*. London: T. Fisher Unwin, 1886. CORR 2: 255.

---. *Euphorion: Being Studies of the Antique and the Mediæval in the Renaissance*. London: T. Fisher Unwin, 1884. CORR 2: 249. **16 P. dell. I. Flo. Jan 17. [18]93. Meanwhile I have just read ½ of her Euphorion, which so far I find simply magnificent for perception, style constructive criticism etc. How comes it you never bragged of her more? She beats Symonds & Pater and all of them. Doubtless she will develop an excessiveness and crudity as one goes on, but she really has the divine spark as few living critics have it. CORR 2: 250. 16 P.d.I. Jan 18. [18]93. If you can lay your hands (without taking an extra step!) on a cheap copy of Vernon Lee's Euphorion or any thing else equally good by her, you might buy it for me. CORR 2: 255. 16 P. d. Indip. Feb. 3. [18]93. Pray don't send Euphorion or anything else. When I first wrote I had only read the first vol. thereof and was delighted with her quality, but vol. II and "Baldwin" have made me see her defects, or rather excesses, uncontrollable flux of ideas—*pro rê nata*, adjectives, etc. She has the temperament of genius as few have it. But how rare is *effective* genius! The Lord, in loosening her from all inhibitions, has forfeited all permanently interesting quality in her. CORR 2: 275. [Vers chez les Blanc] Aug 12. [1893]. You said something last winter about not caring to keep your copy of "Euphorion." If you really don't care for it, I will take it, on account of certain passages good to quote to students. But you will of course "declare," if it is of any good to you.**

---. *Miss Brown*. Edinburgh and London: Blackwood, 1884. CORR 2: 254. **16 Piazza dell' Indipendenza | Florence Jan 26th [1893]. My admiration of her book was of the points rather than of the whole surface. Bully sentences; though "soundness of tissue" on the whole may not have been quite satisfactory.**

Paley, William. *Natural Theology*. Miscellaneous Works of William Paley. Vol IV. London:

Baldwyn, 1821. WJS, entry 272, p. 19. Fly-leaf: **39-41, 117, 438, 322, 335, 341, 350.**
Evil contrivances 385; conclusion 438; 306, 348, 399, 402; mouth 117.

Pall Mall Gazette. 12 June 1869. Q in WJIR, p. Du under "Duty." **"Ought" + "should" 1)**
"always denote that wh. wd. have happened if some principle tacitly assumed by the
speaker to be applied to the case in question had been acted upon.... 2) most
frequently their use connotes that the speaker regards with approval the application
of the principle—but not always." "ought may refer either to the principles accepted
 by the speaker himself or to those which are acd. by the person referred to... 'You,
 as Xians, ought to love one another' is an argument *ad hominem*." [The judgment 'I
 ought' wd. then indicate the desirability of my action's accordance with a principle
 held by me; and my sense of merit or demerit be nothing different from my liking or
 disliking of another person who shd. act harmoniously or not with the principles I
 approve. But is the *quality* of that moral judgment given so?] ----"The question:
 'why shd. I do right' cannot be put except in a form wh. assumes the utilitarian
 answer" "the inst. you assign a motive of any sort....you admit the principle that the
 question relates to the weight of motives." [Hence Kant's wisdom. No one asks:
 why should I be happy? and if duty is to take equal rank with the pursuit of
 happiness it must claim to be an ultimate.] Q in WJIR, p. Uo under "Utilitarianism."
"Supplies the only means yet discovered by which it is possible to coordinate +
systematize our various sympathies and antipathies when for any practical
purpose—such for inst. a legislation whether in the form of lay law proper, or in the
ecclesiast. form of moral theology—it becomes necessary or desirable to do so." The
writer says the words "right" and "wrong" can only be used without some such
criterion in the confused way in wh. heavy + light, up and down were used before the
induction of gravitation.

Palmer, George Herbert. *Life of Alice Freeman Palmer*. Cambridge: The Riverside Press, 1908.
 WJS, entry 204, p. 15. Fly-leaf: **209.**

---. *The Nature of Goodness*. Cambridge: The Riverside Press, 1903. WJS, entry 54, p. 4.
 Fly-leaf: **98-99, 127, 133-136.**

Pampelly, Raphael. *Across America and Asia: Notes on a Five Years' Journey Around the*
World, and of Residence in Arizona, Japan, and China. New York: Leypoldt & Holt,
 1869. M in WJD1, p. 98.

Paneth, Josef. "Über die Erregbarkeit der Hirnrinde Neugeborener Hunde." *Archiv für*
Physiologie 37 (Oct. 1885): 202-208. M in WJ note in PP, p. 83.

---. "Über Lage, Ausdehnung und Bedeutung der Absoluten Motorischen Felder auf der
 Hirnoberfläche des Hundes." *Archiv für Physiologie* 37 (1885): 523-561. M in WJ note
 in PP, p. 43.

Panum, Peter Ludwig. *Physiologische Untersuchungen Über das Sehen mit Zwei Augen*. Kiel:
 Schwerssche Buchhandlung, 1858. M in ed. note to PP, p. 1393.

- Papillon, Fernand. *Nature and Life. Facts and Doctrines Relating to the Constitution of Matter, the New Dynamics, and the Philosophy of Nature.* Trans. A. R. Macdonough. New York: D. Appleton, 1875. M in WJ note in PP, p. 1275. James reviewed this in *Nation* 20 (24 June 1875): 429. N in ECR, p. 294.
- Papini, Giovanni. "Il Pragmatismo Messo in Ordine." *Leonardo* (April 1905): 47. M in P, p. 32. See ed. note p. 161.
- . *Pragmatismo: (1903-1911)*. 2nd ed. Florence: Vallecchi, 1920. M in ed. notes to P, p. 161.
- . *Sul Pragmatismo (Saggi e Ricerche)*. Milan: Libreria Editrice Milanese, 1913. M in ed. notes to P, p. 161.
- Parinaud, Henri. "Du Siège Cérébral des Images Consecutives." *Comptes Rendus des Séances et Mémoires de la Société de Biologie* 7th ser. 4 (1882): 342-347. M in WJ note in PP, p. 717.
- Paris, John Ayrton. *The Life of Sir Humphry Davy*. London: Henry Colburn and Richard Bentley, 1831. M in PP, p. 744.
- Parish, Edmund. *Über die Trugwahrnehmung (Hallucination und Illusion) mit Besonderer Berücksichtigung der Internationalen Enquête Über Wachhallucinationen bei Gesunden*. Leipzig: Ambr. Abel, 1894. WJHough AC85 J2376 Zz894p. From the library of William James, with his autograph on front fly-leaf & ms notes on leaf at end.
- Park. Biography of Chalmers (?), Emmons (?). M in WJIR, p. Bi under "Biography."
- Parker, George. "On Vertigo." *Brain* Jan. 1885: 514-528. See App. 2 to PP, p. 1464, 734.30.
- Parkes, Edmund Alexander. *Manual of Practical Hygiene*. Ed. F. S. B. François de Chaumont. 5th ed. London: Churchill, 1878. N in ECR, p. 20.
- Parkman, Francis. *The Discovery of the Great West*. Boston: Little, Brown, and Co., 1869. M in WJD1, p. 96.
- . *The Jesuits in North America in the Seventeenth Century*. Boston: Little, Brown, and Co, 1867. M in WJD1, p. 98.
- Pascal, Blaise. *Pensées*. Ed. Charles Louandre. Paris: Charpentier, 1861. James quotes from "prière pour demander à Dieu le bon usage des maladies." Q in VRE? WJHough WJ 668.79. From the library of Prof. William James, with his notes.
- Pasteur, Louis. "Études sur les Mydocermes. Rôle de ces Plantes dans la Fermentation Acétiques." *Comptes Rendus Hebdomadaires des Séances de l'Académie des Sciences*

vol. LIV no. 5 (10 Feb. 1862): 265-270. N in WJIR, p. Fe under "Fermentation, acétique." **Le mycoderme du vin fixe l'O sur l'alcool pour faire du l'HO + du CO²; celui du vinaigre fait de même l'A; et en se développant sur l'A même il en produit de l'HO + du CO². Ceci arrive aussi pour le mycoderme du vin. Si le mycoderme du vin est malade il ne produit sur l'alcool que de l'A. Quand il est submergé de tel sorte qu'il ne peut plus être en contact avec l'O toute fermentation s'arrête.**

- . "Mémoire sur les Corpuscles Organisés qui Existents dans l'Atmosphère: Examen de la Doctrine des Générations Spontanées." *Annales des Sciences Naturelles* 4th ser. vol. XVI (1861): 5-98. M in WJIR, p. Fe under "Fermentation, acétique."
- Paterson, James, ed. *Richard Weaver's Life Story*. Kilmarnock, Scotland: John Ritchie, 189-? Q in VRE, p. 227.
- Paton, John G. *Missionary to the New Hebrides: An Autobiography*. London: Hodder and Stoughton, 1890. Q in WJ footnote in VRE, p. 286.
- Patten, Simon N. *Heredity and Social Progress*. New York: Macmillan, 1903. WJS, entry 59, p. 4. Fly-leaf: **Emotional cures 122-4**. Markings throughout.
- Paulhan, Frederic. *Les Caractères*. Paris: Alcan, 1894. M in VRE, p. 140.
- . "Images et Mouvements." *Revue Philosophique* 16 (Oct. 1883): 405-412. M in WJ note in PP, p. 711.
- . *L'Activité Mentale et les Elements de l'Esprit*. Paris: Alcan, 1889. Q in PP, pp. 630-631. WJS, entry 70, p. 5. Occasional markings throughout. See App. 2 to PP, p. 1465, 754.7.
- . "La Simultanéité des Actes Psychiques." *Revue Scientifique* 39 (28 May 1887): 684-689. Q in PP, p. 385.
- . "Les Phénomènes Affectifs au Point de Vue de la Psychologie Générale." *Revue Philosophique* 20 (1885): 449-484, 583-600. Q in WJ note in PP, p. 242.
- . *Les Phénomènes Affectifs et les Lignes de Leur Apparition: Essai de Psychologie Générale*. Paris: Alcan, 1887. Q in WJ note in PP, p. 1083. WJS, entry 267, p. 19. Fly-leaf: **57 to be quoted with Burke; 150; 84 signe affectif; luxury of pity 117; psychic synthesis 144; résumé 158**.
- . "À Propos de la Note de M. Stricker." *Revue Philosophique* 19 (Jan. 1885): 118-119. M in WJ note in PP, p. 711.
- . "À Propos du Rapport de Ressemblance." *Critique Philosophique* 2nd ser. vol. 1 (1885): 458-460. M in WJ note in PP, p. 556.
- Paulis. *Roman des Loherains*. Paris, 1833. WJNB1.

Paulsen, Friedrich. *Einleitung in die Philosophie*. Berlin: Wilhelm Hertz, 1892. M in ECR, p. 88. WJHough WJ 768.89. From the library of Prof. William James, with his notes.

---. *Introduction to Philosophy*. Trans., with the author's sanction, by Frank Thilly, with a preface by William James. New York: Henry Holt and Company, 1895. 1st American ed. from the 3rd German ed. WJHough WJ 350.68. From the library of Prof. Wm. James, with his notes.

---. "J. G. Fichte im Kampf um die Freiheit des Denkens." *Deutsche Rundschau* 7 (April 1899): 66-76. WJHough WJ 768.89.1. Offprint. From the library of Prof. William James; inscribed to James by the author.

---. "Parallelismus oder Wechselwirkung?" Sonderabdruck aus *Zeitschrift für Philosophie und Philosophische Kritik* ed. H. Siebeck, et al. Band 123, pp. 74-94. Leipzig: Hermann Haacke, ca. 1905. WJHough WJ 700.5. Author's presentation copy to William James. In envelope with other reprints of German articles on similar topics.

---. *Versuch einer Entwicklungsgeschichte der Kantischen Erkenntnistheorie*. Leipzig: Fues, 1875. WJHough WJ 768.89.2. From the library of Prof. William James, with his notes.

Paulus, Dr. Heinr. Eberh. Gottlob. *Skizzen aus Meiner Bildungs- und Lebens-Geschichte zum Andenken an Mein 50 Jähriges Jubiläum*. Heidelberg und Leipzig: Karl Groos, 1839. M in WJIR, p. Au under "Autobiography."

Pavy, F. W. "The Clinical Aspect of Glycosuria." *British Medical Journal* vol. 2 no. 1301 (5 Dec. 1885): 1049-1052. N in WJIR, p. Gu under "Glycosuria." **Pavy that paralysis of symp. N. lies at the root of it.**

Payon. "De l'Alimentation Publique: Le Cacao et le Chocolat." *Revue des Deux Mondes* 1 Nov. 1859: 153-173. M in WJD1, p. 111.

Payot, Jules. *De la Croyance*. Paris: Alcan, 1896. WJS, entry 289, p. 20. Fly-leaf: **resumé 153-54; 163; 176, note**. Occasional markings throughout. Dated Nauheim, Lindenstrasse 1.

Pearson, Karl. *The Grammar of Science*. London: Adam and Charles Black, 1892. Pearson m in P, p. 34. WJS, entry 106, p. 7. Fly-leaf: **214, ether squirt 321**. Marginal markings first half of book; **N.B.** 216 end of ¶. Also 2nd ed., rev. and enl., with 33 figures in the text. London: Adam and Charles Black, 1900. WJHough AC85 J2376 Zz900p. From the library of William James, with his marginal annotations.

Pease, Edward Allen. "Voluntary Control of the Heart." *Boston Medical and Surgical Journal* 120 (30 May 1889): 525-529. M in WJ note in PP, p. 1107.

- Pécholier, M. G. "Quelques Mots sur l'Opium et Son Emploi dans le Diabète Sucre." *Bulletin Général Thérapeutique Médicale et Chirurgicale* vol. XLVIII (1865): 458-465. M in WJIR, p. Oi under "Opium." **On narceine.**
- Peirce, Charles Sanders. Review of Fraser's *The Works of George Berkeley*. *North American Review* 113 (Oct. 1871): 449-472; *Collected Papers* VIII, secs. 7-38. M in ed. notes to P, p. 173. WJHough WJ 469.41. Q in WJIR, p. Re under "Reality." **Is that wh. finally + universally will be believed. Thus a *noumenon* in the strict sense, or something not extra animam. Reality according to the other view, is what constrains the mind, viz. sensations, and what constrains these viz. their external cause. This opinion is nominalistic. That the first theory keeps hold of externality see p. 456 bottom. P. denies the duplication of effect by cause (virtus dormitiva) in the hypotheses of any thing extra animam to account for what comes to be the final opinion, or reality. Such denial is generally a characteristic of nominalists.**
- . "How to Make Our Ideas Clear." *Popular Science Monthly* 12 (1878): 286-302. M in WJ note in VRE, p. 350. Repr. in *Collected Papers of Charles Sanders Peirce*. See ed. note pp. 471-472. French trans. m in P, p. 28. See ed. notes p. 160.
- . "The Law of the Mind." *Monist* July 1872: 533-559. See App. 2 to PP, p. 1459, 571.25.
- . Letter. *Nation* 12 Nov. 1891: 372. N in ECR, p. 135. See ed. note p. 575.
- . "Some Topics of Logic Bearing on Questions Now Vexed." *The Boston Evening Transcript* 23 Nov. 1903: 5. These lectures appear in part in *Collected Papers of Charles Sanders Peirce*. M in ed. note to P, p. 156.
- Perez, Bernard. *L'Enfant de Trois à Sept Ans*. Paris: Alcan, 1886. Q in PP, p. 422.
- . *La Psychologie de l'Enfant (Les Trois Première Années)*. 2nd ed. Paris: Baillièrre, 1882. Q in PP, p. 1034.
- Peroxide of Hydrogen*. M in WJIR, p. Ai under "Affinity, Chemical."
- Perrin, Theodore. *De la Périodicité: Étude Physiologique et Médicale sur la Force Vitale et Son Alliance avec le Sens Intime*. Lyon: Perrin, 1851. WJHough WJ 669.77. From the library of Prof. William James, with his notes.
- Perry, Ralph Barton. "The Religious Experience." *Monist* 14 (Oct. 1904): 752-766. See ed. note in VRE, p. 478.
- Perry, Thomas Sargent. *The Evolution of the Snob*. Boston: Ticknor and Company, 1887. CORR 2: 63. **Cambridge April 12. [18]87 | 6:30 A.M. His evolution of the snob is the best of his books—and really reads very well indeed.**

- . "Julian Schmidt: A German Critic." *Atlantic Monthly* 34 (August 1874): 207-214. CORR 1: 242. **Cambr. July 26. [18]74. His article on Schmidt in the last Atlantic was a very readable magazine article, tho' not valuable as criticism.**
- Perty, Maximilian. *Blicke in das Verborgene Leben des Menschnegeistes*. Leipzig und Heidelberg: C. F. Winter, 1869. M in WJIR, p. Pe under "Perty, Max." (1½ Thlr.)
- . *Über das Seelenleben der Thiere*. Leipzig und Heidelberg: C. F. Winter, 1866. M in WJIR, p. Pu under "Psychology."
- Pesch, Tilmannus. *Institutiones Philosophiae Naturalis Secundum Principia S. Thomae Aquinatis ad Usus Scholasticum Accomavit Tilmannus Pesch*. Friburgi: Sumptibus Herder, 1880. M in WJIR, p. So under "Scholasticism."
- Petit, J.-B. *Recherches Statistiques sur l'Étiologie du Suicide*. Paris: Impr. Rignoux, 1850. M in WJIR, p. Pe under "Petit." **2 fr.**
- Pettigrew, James Bell. *The Physiology of the Circulation in Plants, in the Lower Animals, and in Man*. London: Macmillan, 1874. N in ECR, p. 279.
- Petzoldt, Joseph. *Einführung in die Philosophie der Reinen Erfahrung*. 2 vols. Leipzig: B. G. Teubner, 1900-1904. WJHough WJ 769.88. Copy from the library of Prof. William James, with his notes.
- Pfleiderer, Edmund. *Der Moderne Pessimismus*. Deutsche Zeit- und Streit-Fragen 54-55. Berlin: Carl Habel, 1875. N in ECR, p. 310.
- Pfleiderer, Otto. *Die Religion: Ihr Wesen und Ihre Geschichte auf Grund des Gegenwärtigen Standes der Philosophischen und der Historischen Wissenschaft*. Leipzig: Fues, 1869. M in WJIR, p. Re under "Religion."
- Pflüger, Eduard Friedrich Wilhelm. *Die Sensorischen Functionen des Rückenmarks der Wirbelthiere Nebst einer Neuen Lehre Über die Leitungsgesetze der Reflexionen*. Berlin: A. Hirschwald, 1853. Pflüger m in PP, p. 22. See ed. notes p. 1306.
- . *Über das Hemmungs-Nervensystem für die Peristaltischen Bewegung der Gedärme*. Berlin: A. Hirschwald, 1857. M in WJIR, p. Pe under "Peristaltic movets. of intestine, cause of."
- Philip, Robert. *The Life and Times of the Reverend George Whitefield, M. A.* 3rd ed. London: George Virtue, 1842. Q in VRE, p. 256.
- Phillips, Wendell. "Public Opinion." *Speeches, Lectures, and Letters*. Boston: James Redpath, 1863. Q in ECR, p. 84.
- Philippson, Ludwig. *Le Développement de l'Idée Religieuse dans le Judaïsme, le Christianisme et l'Islamisme*. Paris: Michel Lévy Frères, 1856. M in WJD1, p. 93.

- Philosophical Union of the University of California. "Programme for a Study of Plato's 'Republic.'" Berkeley: Philosophical Union of the University of California, 1901. Classes held in the fall of 1901. Bulletin No. 22. Second issue, revised. WJHough WJ 820.37.1. From the library of William James.
- Philosophische Studien: Herausgegeben von Wilhelm Wundt.* Vols. 1-14. 1883-1898. Leipzig: Wilhelm Engelmann, 1883-1898. WJHough WJ 140.70.
- Pick, A. "Über die Sogenannte Consciene Musculaire (Duchenne)." *Zeitschrift für Psychologie* 4 (1893): 161-210. See App. 2 to PP, p. 1476, 1129.32.
- Pick, Edward. *Lectures on Memory Culture.* New York: E. L. Kellogg, 1899. M in ed. notes to PP, p. 1373.
- . *Memory and Its Doctors.* London: Trubner, 1888. M in WJ note in PP, p. 629.
- Piderit, Theodor. *Gehirn und Geist: Entwurf einer Physiologischen Psychologie für Denkende Leser aller Stände.* Leipzig: Winter'sche, 1863. M in WJIR, p. Pi under "Piderit."
- . *Wissenschaftliches System der Mimik und Physiognomik.* Detmold: Klingenberg, 1867. M in WJ note in PP, p. 1091. M in WJIR, p. Pi under "Piderit."
- Pierce, Abraham P. *The Revelator: Being an Account of the Twenty-One Days' Entrancement of Abraham P. Pierce, Spirit-Medium, at Belfast Maine: Together with a Sketch of His Life.* 2nd ed. Boston: Adams and Company, 1874. AHGJL.
- Pierce, Arthur Henry. "Subliminal Self or Unconscious Cerebration?" *Proceedings of the Society for Psychical Research* (English). July 1895: 317-325. N in ECR, p. 528.
- Pike, L. Owen. "Psychical Elements of Religion." *Anthropological Review* 8 (April 1870): lvi-lxxiii. M in WJIR, p. Pi under "Pike, Owen."
- Pikler, Julius. *The Psychology of the Belief in Objective Existence.* London: Williams and Norgate, 1890. M in WJ note in PP, p. 949.
- Pillon, François. "Un Ouvrage Récent sur les Rapports de la Science et de la Religion." Review of *Science et Religion* by Émile Boutroux. *L'Année Philosophique* 19 (1908): 111-195. See entry under *L'Année Philosophique.*
- , ed. *L'Année Philosophique.* 8 vols. Paris: Alcan, 1892. N in ECR, p. 432. M in WJD1, pp. 99, 108.
- . "L'Évolution Historique de l'Atomisme." *L'Année Philosophique* 2 (1891): 67-208. N in ECR, p. 434.

- . "L'Evolution Historique de l'Idealisme du Democrite à Locke." *L'Année Philosophique* 3 (1892): 77-212. N in ECR, p. 456.
- . "Remarques de Bayle." *L'Année Philosophique* 5 (1899). See entry under *L'Année Philosophique*
- . "Réponse aux Objections de M. Rabier sur l'Association par Ressemblance." *Critique Philosophique* 2nd ser. vol. 2 (1885): 55-66. M in WJ note in PP, p. 556.
- Pilzecker, Alfons. *Die Lehre von der Sinnlichen Aufmerksamkeit*. Munich: F. Straub, 1889. See App. 2 to PP, p. 1452, 380, 382.
- Pitres, Albert. *Des Anesthesies Hysteriques*. Bordeaux: Gounouilhou, 1887. M in PP, p. 203.
- . *Leçons Cliniques sur l'Hystérie et l'Hypnotisme Faites à l'Hôpital Saint-André de Bordeaux*. Paris: Octave Doin, 1891. M in PP, p. 1195.
- . *Recherches sur les Lésions du Centre Ovale des Hémisphères Cérébraux Étudiées au Point de Vue des Localisations Cérébrales*. Paris: Aux Bureaux du Progrès Médical, 1877. M in ed. notes to PP, p. 1338.
- Planck, Karl Christian. *Seele und Geist, oder Ursprung, Wesen und Thätigkeitsform der Psychischen und Geistigen Organisation, von den Naturwissenschaftlichen Grundlagen aus Allgemein Fasslich Entwickelt*. Leipzig: Fues, 1871. M in WJIR, p. Pa under "Planck."
- Planck, Max. *Das Princip der Erhaltung der Energie*. Leipzig: B. G. Teubner, 1887. WJS, entry 16, p. 2. Fly-leaf: **40, 153**. Marked passages and cross references throughout. Top of p. 53 marked **N.B.**
- Platen-Hallermünde, August von. *Platens Tagebuch: 1796-1825*. M in WJIR, p. Au under "Autobiography."
- Platner, Ernst. *Philosophische Aphorismen Nebst Einigen Anleitungen zur Philosophischen Geschichte*. 2nd ed. Leipzig: Schwickert, 1793. Q in PP, p. 843. See ed. note p. 1392.
- Plato. *The Dialogues of Plato*. Trans. into English, with analyses and introductions, by B. Jowett. 4 vols. Oxford: Clarendon Press, 1871. Q in VRE, p. 54 [I, 527]. M in PP, p. 211. WJHough WJ 835.70. From the library of Prof. William James with his notes.
- . *Plato's Dialog Theätet*. Übersetzt und erläutert von J. H. von Kirchmann. Leipzig: E. Koschny, 1880. WJHough WJ 835.70.2. From the library of Prof. William James with his notes.
- Platter, Thomas and Felix Platter. *Thomas Platter und Felix Platter, Zwei Autobiographien*:

- Ein Beitrag zur Sittengeschichte des XVI. Jahrhunderts.* Herausgegeben von Dr. D. A. Fechter. Basel: Seul und Mast, 1840. M in WJIR, p. Au under "Autobiography."
- Plotinus. *Les Ennéades de Plotin.* Trans. Marie Nicolas Bouillet. 3 vols. Paris: Hachette, 1857-1861. Q in VRE, p. 333. III, 561 qtd. See ed. note in VRE p. 469. WJS, entry 7, p. 1. Vol. I: Fly-leaf: **Intuition of God 27**. Vol. III: Fly-leaf: **317, 561 plus, intuition of God 468-477**.
- Plumer, William Swan. "Mary Reynolds: A Case of Double Consciousness." *Harper's New Monthly Magazine* 20 (May 1860): 807-812. M in WJ note in PP, p. 359.
- Pluquet, Frédéric. *Roman de Rou et des Ducs de Normandie.* Rouen: Édouard Frère, 1827. WJNB1.
- Podmore, Frank. Reply to Arthur Henry Pierce. *Proceedings of the Society for Psychical Research* (English) July 1895: 325-332. N in ECR, p. 528.
- Poincaré, Henri. *La Valeur de la Science.* (Bibliothèque de Physiologie Scientifique.) Paris: E. Flammarion, 1905. M in ed. notes to P, p. 162. WJS, entry 231, p. 17. Fly-leaf: **pragmatism 44, 53, 57-8, 90, 125, continuum 69-70, 97, chess simile 27, 141, 261, every sequence individual.** WJHough WJ 671.41.
- . *Science et l'Hypothèse.* Paris: E. Flammarion, 1902. Poincaré m in P, p. 34. WJS, entry 233, p. 17. Marked throughout.
- . *Science et Méthode.* Paris; E. Flammarion, 1908. Poincaré m in P, p. 34. WJS, entry 232, p. 17. Occasional markings throughout.
- Pollack, Walter. *Über die Philosophischen Grundlagen der Wissenschaftlichen Forschung.* Berlin: F. Dümmler, 1907. WJS, entry 62, p. 4. Fly-leaf: **136, 130, 90-91, 93, 151.** Markings throughout.
- Poole, Reginald Stuart. "Pagan and Arab Muslims." *Fortnightly Review* vol. II no. IV (15 Oct. 1865): 549-570. M in WJIR, p. Aa under "Arabs."
- Pope, Alexander. "Memoirs of Martinus Scriblerus." *The Works of Alexander Pope.* Ed. William Roscoe. London: Printed for J. Rivington, 1824. Q in WJ note in PP p. 352.
- Porter, Noah. *The Human Intellect with an Introduction upon Psychology and the Soul.* 2nd ed. New York: Charles Scribner, 1869. M in ed. notes to PP, p. 1339.
- Porter, Samuel. "Is Thought Possible Without Language?" *Princeton Review* 57th year (Jan. 1881): 104-128. Q in PP, pp. 257-259.
- Pouchet, Félix Archimède. "Expériences sur la Congélation des Animaux." *Comptes Rendus*

Hebdomadaires des Séances de l'Académie des Sciences vol. LXI no. 20 (13 Nov. 1865): 831-835; vol. LXI no. 21 (20 Nov. 1865): 883-888. M in WJIR, p. Co under "Cold."

Pouchet, Georges. "L'Instinct chez les Insects." *Revue des Deux Mondes* 1 Feb. 1870: 682-703. M in WJIR, p. Po under "Pouchet, Georges." M in WJD1, p. 100.

Pouchkine, Aleksandr Sergueevitch. *Eugène Onéguine*. Trans. Paul Béesau. Paris: A. Franck, 1868. M in WJD1, p. 107. CORR 1: 83. [Cambridge] **Saturday mng. June 12 [18]69. I have read nothing of late but Turgueneff's Nouv. scènes de la vie Russe and your Onéguine of Pouchkine. The latter even in its stiff french garb is charming, and in the pliant Russ, lapped in the magic of metre it must be delirant.**

Prat, Louis. *Le Caractère Empirique et la Personne*. Paris: Alcan, 1906. WJS, entry 116, pp. 7-8. Fly-leaf: **41-3, Erreur ne peut être nécessaire, 240+, abstract character of P.'s ideals 393-4.** Scored throughout.

Pratt, James Bissett. *What Is Pragmatism?* New York: Macmillan, 1909. WJHough WJ 471.5. From the library of William James, with his notes.

Prescott, William Hickling. *History of the Conquest of Mexico with a Preliminary View of Ancient Mexican Civilization and the Life of the Conqueror, Hernando Cortés*. Boston: Phillips, Sampson, 1843. M in WJD1, p. 96.

Prevost, Jean Louis. "Recherches Anatomiques et Physiologiques sur le Ganglion Sphéno-Palatin." *Archives de Physiologie Normale et Pathologique* vol. 1 no. 1 (Jan. 1868): 7-21; no. 2 (March 1868): 207-232. N in WJIR, p. Ga under "Ganglion, sphéno-palatin." **Fournit branches à la partie inf. de la muq. de fos. nas. + de la voute palatine. 2° à une partie du voile du palais. 3° à l'art. max. int. et 4° d'autres qui se rendent du côté de la gaine fibro musc. de l'orbite (chien + chat.) Ablatn. c [with] douleur, n'amenant de trouble notable ni de sensibilité, soit tactile, soit olfactive de la muq. nas., ni d'alteratn. du goût.—l'action trophique sur les n[erfs] de la muq. nas. + palat. est très limitée.—The excitation électrique du gangl. produit: 1° Ecoulemt. de seriosité par narine corresp. 2° elevn. notable de temp. de la même n. 3° aucun phénom. du côté du globe de l'oeil. La prop. du globe sign. par H. Müller + rapport à ce ganglion a lieu par l'aponévrose orbitaire sous l'excitation de symp. mais les details de l'action nerveuse restent inconnus.**

Prevost-Paradol, Lucien Anatole. *La France Nouvelle*. 4th ed. Paris: Michel Lévy Frères, 1868. N in WJIR, p. Ho under "Honour." **Lorsque l'idée que le succès passe avant tout et que la fin justifie les moyens s'est emparée fortemt. des esprits, le point' d'honneur qui consiste précisément à ne pas trouver bons tous les moyens réussir + à respecter en toutes choses les règles du-jeu, est en danger de disparaître. P. 360.** M in WJD1, p. 110.

Preyer, Wilhelm Thierry. *Die Seele des Kindes. Beobachtungen Über die Geistige*

Entwicklung des Menschen in den Ersten Lebensjahren. Leipzig: Th. Grieben, 1882. M in PP, p. 1022. WJS, entry 89, p. 6. Marginal markings. **On instinctive movements etc. 187-280.**

---. "Über den Farben- und Temperatur-Sinn mit Besonderer Rücksicht auf Farbenblindheit." *Archiv für Physiologie* 25 (1881): 31-100. M in WJ note in PP, p. 663.

---. *Über die Grenzen des Empfindungsvermögens und des Willens.* Bonn: Adolph Marcus, 1868. M in WJ note in PP, p. 579. M in WJIR, p. Pe under "Preyer, W." (10 Sgr.) WJHough WJ 772.25. From the library of Prof. William James, with his notes.

Priestley, Joseph. *Hartley's Theory of the Human Mind, on the Principle of the Association of Ideas; With Essays Relating to the Subject of It.* 2nd ed. London: Printed for J. Johnson, 1790. Q in PP, p. 562.

Prince, Morton. *The Dissociation of a Personality: A Biographical Study in Abnormal Psychology.* New York: Longmans, Green, and Co., 1906. M in ed. notes to PP, p. 1332. WJHough WJ 471.41. From the library of Prof. William James, with his notes, and two letters from the author inserted. Presentation copy.

---. *The Nature of Mind and Human Automatism.* Philadelphia and London: J. B. Lippincott, Company, 1885. M in WJ note in PP, p. 162. WJHough WJ 471.41.2. From the library of Prof. William James, with his notes.

Proceedings of the Aristotelian Society. WJS, entry 5, p. 1. 1903-1904: Hobhouse, Faith and the Will to Believe. Passages: 99-A, 100-D, 101-C, 104 to end. Much underlined. Stout, Primary and Secondary Qualities. Passages: 145 to 148, 150-D, 151-C, 152, 153-B, 155-E, 157-159. 1905-1906: Moore, Perception. Passages: 76-D, 77-C (marked **N.B.**), 78-D, 80-82, 84, 87, 89-C, 90-E, 91-A, 94, 95-C, 96-D, 98-E, 99-C, 103, 104-E, 107-B, 108, 109-B, 110 (opening 2nd paragraph marked **N.B.**), 113-D, 114-D, 119-E, 121-A, -B, 122, 125-C, 126.

Proctor, Richard Anthony. "Our Two Brains." *Knowledge: An Illustrated Magazine of Science Plainly Worded—Exactly Described* 6 (Nov. 1884): 435-436. M in WJ note in PP, p. 636.

"Professor Huxley on Materialism." *Spectator* vol. 42 no. 2119 (6 Feb. 1869): 161-162. Q in WJIR, Appendix p. 17 under "Cause." **"Prof. Tyndall...certainly does believe that force fm. givn. amt. of coal combustion, is identical c [with] force exerted by expansion of Aq. in boiler into steam, in a diff. sense fm. being merely....its uniform antecedent."** The writer thinks a 3rd alternative between the *Hume-ism* or materialism is possible namely, that whenever new properties appear there is a new force added, thus $Aq > H + O$, living tissue $> NH_3 + CO_2 + HO + \text{salts}$. Each inferior step loses its own constitution as it merges in the superior.

Provençal Proverb. Dous bouen jours â l'hommé su terro / Quand pren mouillé, ci quand

l'enterro. Q in WJIR, p. Wo under "Women."

Proverbs. 29:18. "Where there is no prophecy the people cast off restraint, but blessed is he who keeps the law." Q in ECR, p. 103.

The Psychological Review. Vols. I-V. 1894-1898. New York: American Psychological Association, 1894-1898. WJHough WJ 110.72.

Putnam, James Jackson. *Boston Medical and Surgical Journal* 20 May 1875: 583-587. M in ECR, p. 309.

---. "Contribution to the Physiology of the Cortex Cerebri." *Boston Medical and Surgical Journal* 91 (16 July 1874): 49-52. Putnam m in PP, p. 69. See ed. notes pp. 1315-1316.

---. "The Physiological Pathology of the Hydrophobic Paroxysm." *Boston Medical and Surgical Journal* 99 (Nov. 1878): 650-653. M in WJ note in PP, p. 1062.

Putnam-Weale, B. L. *Indiscreet Letters from Peking*. New York: Dodd, Mead and Company, 1907. WJS, entry 229, p. 16. Fly-leaf: **33, 307-8, 320**.

Rabier, Elie. *Leçons de Philosophie*. Paris: Hachette, 1884. M in WJ note in PP, p. 444.

---. "À Propos de l'Association par Ressemblance." *Critique Philosophique* 2nd ser. vol. 1 (1885): 460-466. M in WJ note in PP, p. 556. See App. 2 to PP, p. 1458, 557.4.

Racine, Jean. *Phèdre*. Act I, scene 3, ll. 306-309. Q in ECR, p. 403.

Radcliffe, Dr. "On the Action of a Galvanic Current upon Nerve." *London, Edinburgh, and Dublin Philosophical Magazine and Journal of Science* 4th ser., vol. XX no. CXXXIV (Nov. 1860): 390-400. M in WJIR, p. Ne under "Nervous System."

Radestock, Paul. *Die Gewöhnung und Ihre Wichtigkeit für die Erziehung*. Berlin: L. Öhmigke, 1882. See App. 2 to PP, p. 1445, 130.27.

Radiguet, Max. "La Reine-Blanche aux Îles Marquises: Souvenirs et Paysages de l'Océanie." *Revue des Deux Mondes* 1 October 1859: 607-644. M in WJD1, p. 111.

Raehlmann, Eduard. "Physiologisch-Psychologische Studien Über die Entwicklung der Gesichtswahrnehmungen bei Blindern und bei Operierten Blindgeborenen." *Zeitschrift für Psychologie* 2 (1891): 53-96. See App. 2 to PP, p. 1466, 814.1.

Ramakrishna Mission Home of Service. *The Sixth Annual Report of the Ramakrishna Home of Service or the Poor Men's Relief Association*. Benares: Trustees of the Ramakrishna Mission, 1906. WJHough WJ 561.8.1. From the library of William James. In envelope with Margaret Noble's "The Project of the Ramakrishna School for Girls" (1900) and "Aggressive Hinduism" (n. d.).

Rankin, Henry William. *The Philosophy of Charles Woodruff Shields: An Estimate by Henry William Rankin*. Privately printed, 1905. WJHough WJ 974.60. Presentation copy with letter from author laid in.

Rankine, William John Macquorn. "On the Conservation of Energy." *The London and Edinburgh, and Dublin Philosophical Magazine and Journal of Science* 4th ser., vol. XVII no. CXIV (April 1859): 250-253. Q in WJIR, p. Ee under "Energy." **"Inasmuch as a mass moving c. [with] a given velocity must have been acted upon during a certain time by a force (in the sense of *tendency*) represented by mass x velocity/time of action and through a distance equal to $\frac{1}{2}$ velocity x time of action + inasmuch as the same mass in the course of having its motion stopped, is capable of overcoming a resisting force as stated above through a distance as stated above, the energy of a moving mass is the product of its mass into the half-square of its velocity....."** **"Potential energy is that wh. consists in a tendency towards a change capable of acting throughout a given change – actual E. is that wh. consists in a state of change going on....energy of heat = wt. x temperature x sp. heat x Joule's equivalent; E. of electric current prop. to electromotive force x quantity of current, or othse. expressed, to (quty. of current)² x resistance of current....."** **"The E. or the qnty. wh. remains constant in all physical actions amongst a system of bodies, is either the product of 2 factors –a tendency to produce a change + the change throughout wh. that effort is capable of continuing to act, -or is equivalent to such a product, + consequy. no law of conservation is to be looked for when one factor only of that quty. is considered; such, for example, as the attractn. between 2 bodies statically considered."** P. 251. **"To measure magnitude of 'energy' of gravtn. in a system of bodies, not only must the *mean attractn.* between each pair of them be multiplied by the distance through wh. it is *capable* of acting (giving what I have called the *potential energy*) but the mass of each body must be multiplied by the $\frac{1}{2}$ square of its velocity relatively to the centre of gravity of the system (giving actual energy or *vis viva*,) + the results must be added together. The quty. thus measured is not the less a simple magnitude because the phenomena by means of wh. it has to be measured are of such a kind that their magnitudes have to be multiplied and added in order to complete the measurement required, -just as the vol. of a body is a simple magnitude, altho' to ascertain it we have to measure the 3 dimensions of each of several parts into wh. we divide that vol., multiply them together + add the products. ----Momentum + ang. momentum, possess, like E. the propy. of conservation, but not that of completeness, for the take into acct. only actual motions + not tendencies to move--."** P. 348.

Ratisbonne, Alphonse Marie. *Conversione di Alfonso Maria Ratisbonne da Lui Stesso Narrata in Una Lettera*. Rome: Marini and Co., 1845. Q in VRE, p. 183. See note p. 451.

Rau, Albrecht. *Empfinden und Denken*. Giessen: Emil Roth, 1896. WJS, entry 245, p. 17. Fly-leaf: 101, 129, 228+, 243-262, 274, 311, 349+, 371, 377, 380.

Ravaisson, Félix. *Rapport sur la Philosophie en France au XIXe Siècle*. Paris: Imprimerie

Imperiale, 1868. Q in WJIR, p. Ao under “Association of ideas.” **The frequent cause of inference from one fact to another in men as well as in brutes. “On pourrait appeler cela conséquence et vais onnement (comme l’avait fait Locke) dans unsens fort étendu. Mais j’aime mieux me conformer a l’usage reçu en conservant ces mots à l’homme et en les restreignant à la connaissance de quelque raison de la liaison des perceptions, que les sensations seules ne sauraient donner, leur effet n’étant que de faire que naturellement on s’attende une autre fois à cette même liaison qu’on a remarquée auparavant quoique peut être les raisons ne soient plus les mêmes; ce qui trompe souvent ceux qui ne se gouvernent que par les sens..... Quelque nombre d’expériences qu’on puisse avoir d’une vérité universelle on ne saurait s’en assurer pour toujours par l’induction sans en connaître la nécessité par raison.” (Leibniz quoted by Ravaisson “Rapport” p. 71). Compare Taine and Kant. Q in WJIR, p. Ie under “Idea” **L’ideal conçu par abstraction (Platon, Malebranche, eclecticiques) “n’est point proprement, comme l’idealisme le voudrait, une forme ou unité d[an]s laquelle le phénom. materiel est contenu, mais au contraire une condition que ce phénomène implique comme une figure implique une plus simple, une notion une plus élémentaire.” L’idéal ainsi conçu, ce n’est point par voie de synthese mais p. v. d’analyse qu’on y arrive. “Presenté comme un fin où tend le mouvt. de la nat. ou n’y trouve pourtant...que la conception d’un état plus simple, auquel on réduit en la dépouillant de ses attributs, une existence, et d’idée en idée, tandis qu’on croit s’élever de perfection en p. vers la p. absolue, au contraire marchant par une simplification + en consequence par une généralisation progressive, vers cette idée de l’être en general...tout près de se confondre avec le néant.” P. 242. Q in WJIR, p. Ii under “Infinite.” **Est infini ce qui...pénétrant tout par sa pureté, occupe tout, remplit tout. Les volontés particulières menaçantes pour d’autres, sont bornées. Rien ne dépassé donc vraiment, absolument, toute limite que ce qui ne connaît obstacle ni resistance, l’immensité de l’amour. P. 231. Q in WJIR, p. Iu under “Induction.” **“On peut dire que l’i. se fonde sur la présomption d’après l’analogie, de raisons nécessitantes dont la connaissance est cette connaissance complète qu’on appelle science” (p. 72). ...”l’axiome de causalité est le nerf caché de toute I.” (p. 73). N in WJIR, p. Ma under “Materialism.” **Est l’explication de supérieur par l’inférieur. Comte in Ravaisson, Rpt. p. 78. Q in WJIR, p. Ra under “Ravaisson.” **To conclude from observing psychical phenomena, by induction to their cause as the scotch and eclectic school do, is vain—gives no “connaissance, but une conception seulement. Dire que la raison nous révèle sous les accidents une substance, au dela des effets une cause n’est ce pas indiquer seulement, au dela du positif que fournit l’expérience, un je ne sais quois dont on ne peut rien affirmer que ce qu’on emprunte à ce positif même—une décalque des faits...(p. 23). La vraie methode psychologique est celle qui du fait de telle on telle sensation ou perception, distingue par une opération toute particulière, ce qui l’achève en le faisant nôtre, et qui n’est autre que nous. Cette operation c’est la réflexion qui (Farcy) ‘replie l’esprit sur lui même et l’habitue à se saisir toujours dans son action vivante au lieu de se conclure des effets extérieures” (p. 26). Cousin’s misconception of Descartes *cogit. : sum* (p. 29-30). Q in WJIR, p. Su under “Sublime.” **“Le supreme de beau—n’est pas ce qui confine au terrible. Le S. est ce qui dépasse toute limite. Or ce qui effraye est étranger, donc borné. séparé.” P. 231. Q in WJIR, Appendix p. 17 under “Cause.”**************

“Ce qui nous porte a chercher à tout fait une cause c’est qu’un fait nous apparaît toujours comme une fraction ou partie dont il nous faut le tout (Sophie Germain, p. 73). See also 74: a phenomenon although not a cause properly so called is more than a mere occasion (Berkeley Malebranche). It may be a *reason*, “une condition, un moyen, pour l’action de la cause; tel un premier état, un 1er degré nécessaire pour l’établissment. + par la puissance créatrice d’un degré, d’un état subséquent; telle l’ébauche relativement à l’oeuvre.” “L’unité divine conçue...comme une Beauté absolue qui n’est la cause des choses que par l’amor qu’elle met en elles, et qui en conséquence, par la manière même dont elle les determine, les fait indépendantes et libres” (p. 109). “Rien de concevable sinon sous une forme d’éternité (Spinoza) on pourrait dire plus généralement, que sous une forme d’infinité on de perfection: maximes au fond equivalentes” (p. 238). See also pp. 243-4-5. WJHough WJ 674.90. This copy from the library of Prof. William James, with his notes. M in WJD1, p. 107.

Ray, Isaac. *Contributions to Mental Pathology*. Boston: Little, Brown, 1873. N in ECR, p. 267. James’ copy in Houghton (Phil 6967.5). See ed. note p. 595.

Read, Carveth. *The Metaphysics of Nature*. London: Adam and Charles Black, 1905. M in PP, p. 478. WJHough WJ 575.1. This copy has autographs of Wm. James and R. B. Perry on half-title page and notes in Prof. James’ hand on back fly-leaf. Also 2nd ed. 1908 WJ 575.2. From the library of Prof. William James, with his notes.

---. “Mr. Mercier’s Classification of Feelings.” *Mind* 11 (Jan. 1886): 76-82. M in PP, p. 1097.

Reade, Charles. *Griffith Gaunt; or, Jealousy*. Boston: Ticknor and Fields, 1866. M in WJD1, p. 105.

Récéjac, Edouard. *Essai sur les Fondements de la Connaissance Mystique*. Paris: Félix Alcan, 1897. M in WJ note in VRE, p. 322. WJHough WJ 675.12. From the library of Prof. William James, with his notes.

“Recent Works on the Lymphatic System.” *The British and Foreign Medic-Chirurgical Review and Quarterly Journal of Practical Medicine and Surgery* vol. XXXIX no. LXXVII (Jan. 1867): 1-26. M in WJIR, p. Lu under “Lymphatic System.”

Reclus, Élisée. “La Nouvelle Granade, Paysages de la Nature Tropical: III. Rio-Hacha, Les Indiens Goajires et la Sierra-Negra.” *Revue des Deux Mondes* 15 March 1860: 419-452. N in WJD1, pp. 65-66. **Equestres très beaux. Maintiennent beauté par selection des époux—(99 fois aussi par celle de beaux naufragés.) Courageux, vengeurs, très hospitaliers. Quand la fusidre [?] grande, ils lancent des tisons enflammés contre les majes.**

Regne Animal 1817. Q in ECR, p. 201. See ed. note p. 586.

Rehmke, Johannes. *Aussenwelt und Innenwelt, Leib und Seele. Rede beim Antritt des Rektorats*

- der Universität zu Greifswald am 16. Mai 1898.* Greifswald: J. Abel, 1898. WJHough WJ 775.39.2. From the library of William James with his notes.
- . *Lehrbuch der Allgemeinen Psychologie.* Hamburg and Leipzig: L. Voss, 1894. See App. 2 to PP, p. 1448, 176.17. WJHough WJ 775.39. WJ copy from the library of Prof. William James with his notes.
- . "Zum Lehrbegriff des Wirkens." Sonderabdruck aus *Zeitschrift für Philosophie und Philosophische Kritik*, bd. 120, 11 pp., ca. 1905. WJHough WJ 700.5. Author's presentation copy to William James; with James' annotations. In envelope with seven other reprints of German articles on similar topics.
- Reichenbach, Baron Charles von. *Physico-Physiological Researches: On the Dynamics of Magnetism, Electricity, Heat, Light, Crystallization, and Chemism, in Their Relations to Vital Force.* The complete work, from the German 2nd ed. with the addition of a preface and critical notes by John Ashburner. London: H. Baillière, 1851. WJHough AC85 J2376 Zz851r. Inscribed: William James With Affectionate Regards of G. H. Palmer. Cambridge, Jan. 1895.
- Reid, G. Archdall. Articles by and about Reid's *Principles of Heredity.* WJHough WJ 575.40.1. 4 pieces. From the library of Prof. William James, with his annotations. Manuscript letters from Reid to James removed to MS Am 1507.
- . *The Principles of Heredity with Some Applications.* London: Chapman and Hall, 1905. WJHough WJ 575.40. This copy from the library of Prof. William James, with his notes, and letters from author inserted. Author's presentation copy.
- Reid, Thomas. *Essays on the Intellectual Powers of Man.* 10th ed., abridged with notes and illustrations from Sir William Hamilton and others; edited by James Walker. Philadelphia: E. H. Butler & Co., 1861. WJHough WJ.575.41.
- . "Essays on the Intellectual Powers of Man." *The Works of Thomas Reid, D. D.* Ed. William Hamilton. 5th ed. Edinburgh: Maclachlan and Stewart, 1858. M in WJ note in PP, p. 161.
- . *Essays on the Powers of the Human Mind.* 3 vols. Edinburgh: Bell & Bradfute, 1812. M in ed. notes to PP, p. 1330. James m "Of the Geometry of the Visibles" in PP, p. 848. WJS, entry 124, p. 8. Vol. I: Fly-leaf: **260, 305, 218-9, sensation defined 52-3, 54, consciousness 61.**
- . *An Inquiry into the Human Mind on the Principles of Common Sense.* Edinburgh: Bell & Bradfute, 1764. M in ed. notes to PP, p. 1330.
- . *The Works of Thomas Reid.* With Preface etc. by Sir Wm. Hamilton. Edinburgh: Maclachlan and Stewart, 1872. WJS entry 161, p. 11. 1858 ed. Fly-leaf: **Clutching at anything for a cause 113; charming chaff 109-111.** M in WJ note in PP, p. 559. Q in

WJIR, p. Pe under "Perception." **"Perception proper is an apprehension of the relations of sensations to each other, primarily in space" (p. 881). "We are not percipient of distant objects," (p. 814) but "in the consciousness of sensations relatively localized, + reciprocally external, wh. have a veritable apprehension, + consequently an immediate perception of the affected organism as extended, divided, figured +c." (p. 884). "The passion of color first rising into consciousness, not fm. the amt. of intensive quty. of the affectn. but fm. amt. of extensive quty. of orgnsm. affected, is necessarily apprehended under the condition of extension" (p. 885). "The organism is at once ego + non-ego....the same sensations wh. are reduced to unity in the indivisibility of consciousness, are in the divisible organism recognized as plural and reciprocally external, + therefore as extended, figured, divided." *Hamilton* (p. 880). Reid holds that it is through the principle of causality that we are led to posit a substratum for the secondary qualities. The sensatns. arose independently of our will + they must be accounted for by a substance external to our will.**

Reinke, Johannes. *Philosophie der Botanik*. Leipzig: J. A. Barth, 1905. WJHough AC85 J2376 Zz905r2. From the library of William James.

Reischle, Max Wilhelm Theodor. *Ein Wort zur Controverse Über die Mystik in der Theologie*. Freiburg: Mohr, 1886. M in WJIR, p. Mu under "Mythology." **III. 4273.**

Religio-Philosophical Journal 2 May 1891: 774-775. See App. 2 to PP, p. 1467, 840.29.

Rémusat, Charles de. "Platon et Son Oeuvre à Propos de l'Ouvrage Anglais de M. Grote." *Revue des Deux Mondes* (1 Jan. 1868): 44-77. M in WJIR, p. Pa under "Plato."

Renan, Ernest. *Dialogues et Fragments Philosophiques*. Paris: Calmann Lévy, 1876. N in ECR, p. 327. James' copy was sold. In possession of Frederick H. Burkhardt.

---. *Essais de Morale et de Critique*. Paris: Michel Lévy Frères, 1859. Q in ECR, p. 330.

---. *Études d'Histoire Religieuse*. Paris; Michel Lévy Frères, 1857. M in ECR, p. 330. Exact words not found.

---. *Feuilles Détachées Faisant Suite aux Souvenirs d'Enfance et de Jeunesse*. 2nd ed. Paris: Calmann Lévy, 1892. James quotes from pp. 394-398 of Renan's book in VRE, p. 38.

---. *L'Antechrist*. Paris: Michel Lévy Frères, 1873. Vol. 4 of *Histoire des Origines du Christianisme*. M in ECR, p. 330.

---. "Les Antiquités et les Fouilles D'Égypte." *Revue des Deux Mondes* 1 April 1865: 660-689. M in WJD1, p. 113.

---. *Questions Contemporaines*. Paris: Michel Lévy Frères, 1868. N in WJD1, pp. 1-4. **2**

Dohna Platz Dresden. Apl. 1. 68. Read Renan's Essays on the State of Spirits in 49, + on the Philosophy of contemporary history. He still is somewhat priggish in his mode of declaring himself (see e.g. closing passage of 1st Essay, above) and still makes on me the impression (wh. his portrait confirms) of a man whose activity had always a large dramatic element. He makes a great ado in the 1st Essay above about living for truth; but what charms him so much therein seems less the face of Truth itself, as the fact of being able to think of one's self as one of her votaries; and so on. But what an exquisitely delicate style! And what firm, lithe, just thoughts he keeps throwing off in his progress continually! And what happy expressions e.g. "Le barbare en effet, *représentant qq. ch. d'inassouvir* est l'éternel trouble fête des siècles satisfaits." The article is a rather disjointed cry to the effect that the Ideal, Philosophy, is the true end of life, and the real man can disdain the temporary grandeur of political power ie. "L'athee, c'est l'homme frivole." The article is louder + more oratorical, thinner of facts than his later ones + peculiarly "priggish" + unpleasant. The 2nd Article is a review of Guizot Memoires. He believes that liberty (that is less administration as well as less control over individuals) is the desideratum for France. The monarch "depôt....entre les mains d'une famille en qq. sorte sequestré au profit de la commmunauté" he seems to think shd. be a "puissance neutre, chargée...de maintenir la liberté de la lutte non de peser dans la balance pour l'un des parties" (p. 48). He draws a clear account of how the original idea of the French royalty was perverted by Richelieu, Louis XIV, the Republic + the Empire, and how the Restoration + its nobility failed through not returning to it. Now *everything* is a "question d'Etat." I confess I don't see however why the person of the King need be an essential part of that constitutional govt. founded on acknowledged "rights" wh. he is in favor of. If he has influence, it is both natural and just for men notwithstanding his "right" to quarrel with its hereditariness and to wish to get into his place for their own purposes: If not, he is an expensive ornament, + sooner or later in danger of losing favor with his people + being thrown overboard. M in WJD1, p. 10. April 10. [1868]. Have read some more of Renan.... Q in WJD1, p. 25. April 14 [1868]. Renan. "vue sommaire" p. 343. "Il y aurait mystique à oublier le service de premier ordre que le people juif + le people arabe ont rendu à l'humanité en coupant d'un coup de ciseau hardi l'écheveau inextricable des mythologies antiques." "de principe germanique, que le pouvoir à ses différents degrés, est la propriété de celui qui l'exerce, en apparence si mesquin, est en réalité bien meilleur." CORR 1: 38-39. [Dresden] March 9. [1868]. Houp la la!—I have gone & bought Renan's Questions Contemporaines. Avis à toi de ne pas le faire, car je prévois que je te l'apporterai bientôt. ...Renan is—Renan, but abounds in felicitous sayings and suggestive aperçus. Eg. Le barbare, représentant quelque chose d'inassouvi, est l'éternel trouble fête des sociétés trop satisfaites d'elles mêmes, &c. strikes me as a good definition.

Renouvier, Charles. "De la Caractéristique Intellectuelle de l'Homme d'après M. Wm. James," pt. 3, *Critique Philosophique* 8th year, vol. 2 (13 Aug. 1879): 22. M in ed. note to PP, p. 1404.

---. "De la Ressemblance Mentale de l'Homme et des Autres Animaux Selon Darwin." *Critique*

- Philosophique* 5th year, vol. 2 (19 Oct. 1876): 184-191. M in PP, p. 987.
- . *Esquisse d'une Classification Systématique des Doctrines Philosophiques*. 2 vols. Paris: Au Bureau de la *Critique Philosophique*, 1885-1886. M in WJ note in PP, p. 949. M in ECR, p. 624. WJHough WJ 675.61. From the library of William James, with his annotations.
- . *Essais de Critique Générale. Deuxième Essai. Traité de Psychologie Rationnelle*. 2e ed., 3 vols. Paris: Bureau de la *Critique Philosophique*, 1875. M in PP, p. 937. N in ECR, p. 321. WJS entry 181, p. 13. 1859 ed. Fly-leaf: **163 (opposite volonté), 219** (line 9, toujours etc.), **tendance; 169 reflexion; 218 liberté = automativité representative; volonté def. 288, 290; liberté def. 339; synthèse du motif et de la volonté; volonté d'arrêter 99 ch. (?), 379, 387; reflexion ad infinitum 382 (see 391); doute 389**; volume dated Camb., March 19, '70. N in WJD1, p. 83. **Apl. 30 [1870]. I think that yesterday was a crisis in my life. I finished the first part of Renouvier's 2nd Essays and saw no reason why his definition of free will—the sustaining of a thought because I choose to when I might have other thoughts—need be the definition of an illusion. At any rate I will assume for the present—until next year—that it is no illusion. My first act of free will shall be to believe in free will. For the remainder of the year, I will abstain from the mere speculation + contemplative Grübelei in which my nature takes most delight, and voluntarily cultivate the feeling of moral freedom, by reading books favorable to it, as well as by acting. After the first of January, my callow skin being somewhat fledged, I may perhaps return to metaphysic study + skepticism without danger to my powers of action.**
- . *Essais de Critique Générale. Logique Générale*. 2nd ed. Paris: Au Bureau de la *Critique Philosophique*, 1875. WJS, entry 183, p. 13. Fly-leaf: **substance 151**. Also WJS entry 242, p. 17. Vol. II: Fly-leaf: **310**. Occasional markings, throughout. Vol. III: Fly-leaf: **tout ce qui est premier est un fait sans raison 78; 243; indefini 199; harmony 191; Hegelism 279**.
- . *Essais de Critique Générale. Premier Essai. Traité de Logique Générale*. 3 vols. 2 éd., rev. et considérablement augm. Paris: Au Bureau de la *Critique Philosophique*, 1875. M in PP, p. 520. M in WJIR, p. Ne under "Negation." **P. 51, 107**. N in ECR, p. 321. WJS entry 181, p. 13. 1854 ed. Fly-leaf: **force 32, 35; substance 36; absolu 51; "uniformity of nature" 53; experience 99**; volume dated Camb., December 1871. WJHough WJ 675.61.2 and WJ 675.61.4. From the library of Prof. Willilam James, with his notes.
- . *Essais de Critique Générale. Quatrième Essai*. Paris: Ladrance, 1864. WJS, entry 181, p. 13. Fly-leaf: **16 top, 257 (je trouve pourtant), 429 (objectivation); Ternaux-Compans (?); résumé of first part 717-9**.
- . "La Philosophie de la Règle et du Compas. Théorie Logique du Jugement dans Ses Applications aux Idées Géométriques et à la Méthode des Géomètres." *Année Philosophique* (1892): 1-66. M in ECR, p. 432.

- . *Les Principes de la Nature*. 2 vols. 2 éd., corrigée et augmentée, des *Essais de Critique Générale. Troisième Essai*. Paris: F. Alcan, 1892. N in ECR, p. 440. WJHough WJ 675.61.6. From the library of Prof. William James, with his notes.
- . "Schopenhauer et la Metaphysique du Pessimisme." *Année Philosophique* 3 (1892): 1-61. N in ECR, p. 455.
- Reverdin, Henri. *De la Certitude Historique*. Genève: W. Kundig, 1905. WJHough AC85 J2376 Zz905r. Inscribed: à M. le professeur W. James. Hommage de respectueuse reconnaissance. Henri Reverdin Cambridge (Mass) 16 mai 1907.
- Réville, Albert. "La Religion Primitive d'Israel et le Développement du Monothéisme." *Revue des Deux Mondes* 1 Sept. 1869: 76-112. M in WJD1, p. 105.
- . "Le Peuple Juif sous les Asmonéens et les Hérodes d'après les Historiens Juifs de Nos Jours." *Revue des Deux Mondes* 15 Sept. 1867: 818-850. WJRL.
- . "Les Prophètes d'Israel au Point de Vue de la Critique Historique." *Revue des Deux Mondes* 15 June 1867: 818-850. M in WJIR, p. Re under "Réville."
- Revue de l'Hypnotisme* 12 (1898). WJS, entry 80, p. 5. Fly-leaf: **Doubling of consciousness 148, classification of characters 250, suggestion during sleep 257, 292, 324; 267, 273**. Marginal markings 267-E, 268-A.
- Revue de Metaphysique et de Morale*. Vol. I, 1, 3-6; II-XVII, XVIII, 1-5. Paris, 1893-1910. WJHough WJ 130.75.
- Revue Philosophique de la France de de l'Étranger*. Jan. 1876. N in ECR, p. 318. This is the date of the first issue.
- Rhys, Ernest. *The Great Cockney Tragedy, or the New Simple Simon*. The sketches by Jack Yeats. London: T. Fisher Unwin, 1891. WJHough AC85 J2376 Zz891r. Autographed on front wrapper: Wm. James.
- Ribet, Jérôme. *L'Ascétique Chrétienne*. Nouvelle éd. Paris: Poussielgue, 1898. WJHough WJ 676.7. From the library of Prof. William James, with his notes.
- . *La Mystique Divine, Distinguée des Contrafaçons Diaboliques et des Analogies Humaines. Les Phénomènes Mystiques*. 2 vols. Nouvelle éd. Paris: C. Poussielgue, 1895. M in VRE, p. 18. See notes p. 431. WJHough WJ 676.7.2. From the library of Prof. William James, with his notes.
- Ribot, Theodore Armand. *Diseases of the Memory: An Essay in the Positive Psychology*. Trans. William Huntington Smith. New York: D. Appleton, 1882. M in WJ note in PP, p. 642. Possible q in ECR, p. 474.

- . "Enquête sur les Idées Générales." *Revue Philosophique* Oct. 1891: 376-388. See App. 2 to PP, p. 1453, 444.13.
- . *Essai sur les Passions*. Paris: Alcan, 1907. M in ed. notes to PP, p. 1324.
- . *German Psychology of To-Day, the Empirical School*. Trans. James Mark Baldwin. New York: Charles Scribner's Sons, 1886. M in WJ note in PP, p. 100.
- . *L'Hérédité Psychologique*. 2nd ed. Paris: Baillièrre, 1882. M in WJ note in PP, p. 1273.
- . *La Psychologie Allemande Contemporaine: École Expérimentale*. Paris: Baillièrre. M in WJ note in PP, p. 100. For English trans. see ed. notes p. 1324.
- . *La Psychologie Anglaise Contemporaine: École Expérimentale*. Paris: Ladrangé, 1870. Q in PP, p. 562.
- . *La Psychologie des Sentiments*. Paris: Alcan, 1896. Q in VRE, p. 123.
- . *Les Maladies de la Mémoire*. Paris: Baillièrre, 1881. M in ed. notes to PP, p. 1324. Bound with *Les Maladies de la Volonté*.
- . *Les Maladies de la Personnalité*. Paris: Alcan, 1885. M in WJ note in PP, p. 199.
- . *Les Maladies de la Volonté*. Paris: Baillièrre, 1883. M in ed.note in PP, p. 1324. Bound with *Les Maladies de la Mémoire*.
- Richard, Jules. *Sur la Philosophie des Mathématiques*. Paris: Gauthier-Villars, 1903. WJS, entry 34, p.3. Fly-leaf: 114. Occasional markings throughout.
- Richet, Charles Robert. "De l'Addition Latente des Excitations Électriques dans les Nerfs et dans les Muscles." *Physiologie Expérimentale, Travaux du Laboratoire de M. Marey* 3 (1877): 97-105. M in WJ note in PP, p. 89.
- . "De la Durée des Actes Psychiques Élémentaire." *Revue Philosophique* 6 (Oct. 1878): 393-396. M in WJ note in PP, p. 96.
- . *L'Homme et l'Intelligence: Fragments de Physiologie et de Psychologie*. Paris: Alcan, 1884. M in WJ note in PP, p. 89.
- . "Les Origines et les Modalités de la Mémoire: Essai de Psychologie Générale." *Revue Philosophique* 21 (June 1886): 561-590. M in WJ note in PP, p. 89.
- . "Le Travail Psychique et la Force Chimique." *Revue Scientifique* (18 Dec. 1886): 788-789. M in WJ note in PP, p. 107.

- Rickaby, John. *General Metaphysics*. New York: Benziger Brothers, 1890. Part of "Catholic Manuals of Philosophy" series cited by James in SPP, p. 119n. See also ed. notes to P, p. 166.
- Rickert, Heinrich. *Der Gegenstand der Erkenntnis: Einführung in die Transzendente Philosophie*. 2te, verbesserte und erweiterte Aufl. Tübingen: Mohr, 1904. M in WJ note in P, p. 113. See ed. note p. 169. WJHough WJ 776.13. From the library of Prof. William James with his notes.
- . *Die Grenzen der Naturwissenschaftlichen Begriffsbildung*. Freiburg i. B.: Mohr, 1902. WJS, entry 286, p. 20. Much marked through page 280. Marginal note page 172: **Bewusstsein über Haupt**.
- . "Zwei Wege der Erkenntnistheorie: Transscendentalpsychologie und Transscendentallogik." Repr. from *Kantstudien* Bd. 14 H. 2. WJHough WJ 700.5. Author's presentation copy; from the library of William James, with his annotations. In envelope with seven other reprints of German articles on similar topics.
- Rieger, Conrad. *Der Hypnotismus: Psychiatrische Beiträge zur Kenntniss der Sogenannten Hypnotischen Zustände*. Nebst einem Physiognomischen Beitrag von Hans Virchow. Jena: Gustav Fischer, 1884. M in WJ note in PP, p. 359. WJHough WJ 776.22.
- Riehl, Alois. *Der Philosophische Criticismus und Seine Bedeutung für die Positive Wissenschaft*. 2 vols. Leipzig: W. Engelmann, 1876-1887. M in WJ note in PP, p. 162. WJHough WJ 776.23.
- Riehl, Wilhelm Heinrich. *Die Familie*. Stuttgart: J. G. Cotta, 1861. M in WJIR, p. Se under "Sexes, Differences between the."
- Righi, A. *Modern Theory of Physical Phenomena*. Trans. A. Trowbridge. New York: Macmillan, 1904. WJS, entry 25, p. 2. Marginal markings throughout.
- "Right-Handedness." Letter. *Science* 12 Dec. 1890: 331-332. See App. 2 to PP, p. 1444, 50.10-11.
- Rinnala, P. *Ist die Geschichte eine Wissenschaft?* 1892. WJS, entry 287, p. 20. Pamphlet. Marked throughout. [dubious authorship; may be Pasquale Villari]
- Ritchie, David George. "The One and the Many." *Mind: A Quarterly Review of Psychology and Philosophy* new ser. vol. 7 no. 28 (Oct. 1898): 449-476. WJHough WJ 500.5. Offprint. "With compliments of the author"; annotations (by James?). Gift of George H. Palmer; possibly originally from the library of William James. In envelope with other reprints and clippings.
- Robbins, Anne Manning. *Both Sides of the Veil: A Personal Experience*. Boston: Sherman, French & Company, 1909. WJHough AC85 J2376 Zz909r. From the library of William

- James; with a card of the author's presenting the volume to James.
- Robeck, Johan. Essay on suicide, 1736. M in WJIR, p. Su under "Suicide."
- Robert-Houdin, Jean Eugène. *Confidences d'un Prestidigitateur: Un Vie d'Artiste*. Paris: Libraire Nouvelle, 1859. M in WJD1, p. 113.
- Robertson, Frederick William. *Life and Letters*. Ed. S. A. Brooke. 2 vols. London: Kegan Paul, Trench, & Co., 1865. M in WJIR, p. Au under "Autobiography." M in WJD1, p. 97.
- Robertson, George Croom. "Association of Ideas." *Encyclopedia Britannica*. 9th ed., II. New York: Samuel L. Hall, 1878. M in WJ note in PP, p. 559.
- . "Axiom." *Encyclopedia Britannica*. 9th ed. New York: Samuel L. Hall, 1878. M in WJ note in PP, p. 436.
- . *Philosophical Remains of George Croom Robertson*. Ed. Alexander Bain and T. Whittaker. London: Williams and Norgate, 1894. M in ed. notes to PP, p. 1356.
- . "The Psychological Theory of Extension." *Mind* 13 (July 1888): 418-424. M in WJ note in PP, p. 912.
- . "Psychology and Philosophy." *Mind* 8 (Jan. 1883): 1-21. M in WJ note in PP, p. 184.
- . "Sense of Doubteness with Crossed Fingers." *Mind* 1 (Jan. 1876): 145-146. M in PP, p. 732.
- Robin, Charles Philippe. *Leçons sur les Substances Amorphes et les Blastèmes*. Paris: Baillièrre, 1866. M in WJD1, p. 108.
- . *Leçons sur les Vaisseaux Capillaires et l'Inflammation*. Paris: Baillièrre, 1867. N in WJIR, p. Ro under "Robin, Ch." **On Inflammation. 1st: contractn. of arterioles + veinules @ repletion of caps., during wh. blood flows more rapidly in ales. + vles. and in neighboring caps. 2. ampulliform dilation of caps. wh. gains 1st veinules then arterioles, wh. become filled c [with] semi-solid mass of globules, through exsudation of serum. These varicosities exist even in the smallest caps. which have no musc. fibr.. This change in the vessels is the fundamental one in Infl.—the others are condec.. S'ts nutritive trouble may precede vascular as in wounds of cornea, but the vasc. trouble once set up brings the second series of phenomena: changes of nutrit. (elements grow *granular*), aedema +c.; *atrophy* c [with] productn. of fat +c. of elements à la suite la productn. de subst. amorphe + qq.fois de noq aux etc. etc. entre eux (n. 82); *suppuration* arising not fm. leucocyte of blood, but fm. a new formation in an "exaggerated qty. of blastema" effused (p. 85).—There is no such thing as a "pyogenique membrane" (87); —*Induration at periphery inflamy. focus. No phenom. more opposed to generation of anatom. elements than inflm. (90) they***

only arise in the neighboring congested parts and when, Infl. disappear., the circ. is being re-established. M in WJD1, p. 110.

---. "Observations Anatomiques et Physiologique Faites sur des Supplicies Après Decollation." *Journal de l'Anatomie et de la Physiologie Normales et Pathologiques de l'Homme et des Animaux* 6 (1869): 69-102. M in PP, p. 29. See ed. note p. 1308.

Robinson, Henry Crabb. *Diary, Reminiscences, and Correspondence of Henry Crabb Robinson*. 3 vols. Ed. Thomas Sadler. (London: Macmillan, 1869). CORR 1: 120. [Cambridge] **Tuesday, Nov. 1. [18]69. I came t'other day across an anecdote of Schiller—(by the bye 'twas in Crabb Robinson). Crabb saw a German Shakespeare in his library and asked him whether he did not read him in Engl. S. said he could, but did not, as his business was writing German and the habit of other tongues he thought hurt the delicacy of his feeling for what was good German.**

Rochefoucauld, François de la. *Maximes*. M in PP, p. 1031.

Rodriguez, Saint Alfonso. *Pratique de la Perfection Chrétienne*. Trans. François Seraphin Regnier-Desmarais. 4 vols. Paris: H. Oudin, 1896. Q in VRE, p. 251.

Rolando, Luigi. M in PP, p. 42.

Romanes, George John. "Animal Intelligence." *Nineteenth Century* Oct. 1878: 653-672. M in ECR, p. 364.

---. "Consciousness of Time." *Mind* 3 (July 1878): 297-303. M in WJ note in PP, p. 590.

---. *Darwin, and After Darwin*. 2 vols. London: Longmans, Green, 1892-1895. See App. 2 to PP, p. 1480, 1278.6.

---. *Mental Evolution in Animals*. With a posthumous essay on instinct by Charles Darwin. London: Kegan Paul, Trench, 1883. Q in PP, p. 91. WJHough WJ 577.53. Copy from the library of Prof. William James, with his notes. Envelope containing material formerly laid in the volume has call-number WJ 577.53.1.

---. *Mental Evolution in Man: Origin of Human Faculty*. New York: D. Appleton and Company, 1893. M in WJ note in PP, p. 249. N in ECR, p. 414. WJHough WJ 577.53.2. Copy from the library of Prof. William James, with his notes, and clipping inserted.

---. "A Note on Panmixia." *Contemporary Review* Oct. 1893: 611-612. See App. 2 to PP, p. 1480, 1278.6.

---. "Panmixia." *Nature* 13 March 1890: 437-439. See App. 2 to PP, p. 1481, 1279.18.

---. "Thought and Language." *Monist* Oct. 1891: 56-69. See App. 2 to PP, p. 1449, 259.35.

Romanes, George John, with a note by Herbert Spencer. "The Spencer-Weismann Controversy." *Contemporary Review* July 1893: 50-53. See App. 2 to PP, p. 1480, 1278.6.

Romilly, Samuel. *Memoirs by Himself; With a Selection of His Correspondence*. 3 vols. London: John Murray, 1840. M in WJIR, p. Au under "Autobiography." M in WJD1, p. 97.

Roosevelt, Theodore. Letter. *Harvard Crimson* 7 Jan. 1896. N in ECR, p. 153.

---. *The Strenuous Life: Essays and Addresses*. New York: The Century Co., 1901. Q in VRE, p. 292. See ed. note p. 464.

Rosenkranz, Johann Karl Friedrich. *Aus Einem Tagebuch: Königsberg Herbst 1833 bis Frühjahr 1846*. Leipzig: F. A Brockhaus, 1854. M in WJIR, p. Au under "Autobiography." Q in WJIR, p. Ro under "Rosenkranz." **"Die zerschmetterndste Vorstellung die ich kaum auszudenken waje und kaume auszudrück vermag, ist die dass überhaupt etwas ist. Es gähnt mich aus diesem Gedanken der absoluts, des Gestaltenleere Abgrund der Welt an. Es wispert mir zu, [illegible] der Verratt des Gottes. Es ergreift mich ein Gangen, wie in meiner Kindheit, wenn ich du Offenbarung Johannes las u. Himmel u. Erdt darin zusammen brachen. Da um mich herum dehnt sich die Welt in aller Breite, mit allem Trotz sinnlicher Verqualität und scheint meiner Vorstellung zu spotten. Sie zwingt mich in ihre Kreise, zwingt mich ihre ordnungen zu gehorchen, lacht meines Gedankens ihres nichts als eines Hergespimmstes und doch ist dieser Gedanke, dieser wider [illegible] scheinde Gedanke, was nun sein würde, wenn diese Welt nicht wäre, ein Riese der mit dem ganzen empirischen Dasein spielt."**

---. *Erläuterungen zu Hegel's Encyklopädie der Philosophischen Wissenschaften*. Berlin: L. Heimann, 1870. WJS, entry 259, p. 18. Fly-leaf: **substantialism; potentialism 358, 359**; marked from page 328.

---. *Geschichte der Kant'schen Philosophie*. Leipzig: Leopold Voss, 1840. WJHough AC85 J2376 Zz838k v. 12. From the library of William James.

---. *Psychologie*. 3rd ed. Königsberg: Gebrüder Bornträger, 1863. M in ed. notes to PP, p. 1348. M in WJIR, p. Ro under "Rosenkranz, K." Not found in James' library.

---. *Von Magdeburg bis Königsburg*. Berlin: L. Heimann, 1873. M in ed. notes to PP, p. 1348. M in WJIR, p. Ro under "Rosenkranz, K."

Rosenthal, Isidor. "Über Reflexe." *Biologisches Centralblatt* 4 (15 June 1884): 247-256. M in WJ note in PP, p. 85.

Rosmini-Serbati, Antonio. *The Philosophical System of Antonio Rosmini-Serbati*. Translated, with a sketch of the author's life, bibliography, introduction and notes by Thomas

- Davidson. London: Kegan Paul, Trench, 1882. M in WJ note in PP, p. 448. WJHough WJ 841.77. From the library of Prof. William James, with his notes and clipping inserted.
- . *Psychology*. 3 vols. London: Kegan Paul, Trench, 1884-1888. M in ed. notes to PP, p. 1357. N in ECR, p. 396. James reviewed vol. 2. M in WJIR, p. Ze under "Zeno's paradoxes about motion." **II. 261+, 370+**. WJS, entry 302, p. 21. Vol. II: annotated throughout with reference on fly-leaf. The annotations are by way of summary and contain little or no criticism.
- Ross, James. *On Aphasia: Being a Contribution to the Subject of the Dissolution of Speech from Cerebral Disease*. London: J. & A. Churchill, 1887. M in WJ note in PP, p. 61. Fig. 18 in PP, p. 66 from this work.
- . "On Memory." *Brain* 14 (1891): 35-50. See App. 2 to PP, p. 1461, 649.22.
- Rossetti, William Michael. *A Memoir of Shelley*. London: Printed for the Shelley Society by Richard Clay & Sons, 1870. M in WJD1, p. 95.
- Roubinovitch, Jacques and Edouard Toulouse. *La Melancolie*. Paris: Masson, 1897. Q in VRE, p. 125.
- Rousseau, Jean-Jacques. *La Nouvelle Héloïse*. Part. iii let. 21-22. M in WJIR, p. Su under "Suicide."
- Rousselot, Paul. *Les Mystiques Espagnols: Malon de Chaide, Jean d'Avila, Louis de Grenade, Louis de Léon, Ste. Thérèse, S. Jean de la Croix, et Leur Groupe*. 2nd ed. Paris: Didier et Cie, 1869. M in WJ note in VRE, p. 337.
- Rowland, Eleanor Harris. *The Right to Believe*. Cambridge: Riverside Press, 1909. WJS entry 298, p. 20. Fly-leaf: **14**. Marked occasionally throughout. Letters withdrawn.
- Rowley, Samuel. "A New Theory of Vision." *American Journal of Science and Arts* 2nd ser., vol. XLVI no. CXXXVII (Sep. 1868): 153-167. M in WJIR, p. Ro under "Rowley, Sam."
- . "A New Theory of Vision." *The London and Edinburgh, and Dublin Philosophical Magazine and Journal of Science* 4th ser., vol. XXXVI no. CCXLII (Sep. 1868): 192-206. M in WJIR, p. Ro under "Rowley, Sam." (**Nagel's theory.**)
- Royce, Josiah. *The Conception of God: A Philosophical Discussion Concerning the Nature of the Divine Idea as a Demonstrable Reality*. By Josiah Royce, Joseph Le Conte and G. H. Howison and Sidney Edward Mezes. New York: Macmillan, 1897. Q in P, p. 72. WJHough WJ 477.98.
- . "Dr. Abbot's 'Way Out of Agnosticism'." Rev. of "Way Out of Agnosticism" by Francis

- Ellingwood Abbot. *International Journal of Ethics* Oct. 1890: 98-113. N in ECR, p. 135. See ed. note p. 575. Abbot's essay later published in *The Way Out of Agnosticism, or the Philosophy of Free Religion*.
- . *The Feud of Oakfield Creek: A Novel of California Life*. Cambridge: Riverside Press, 1887. CORR 2: 63. **Cambridge April 12. [18]87 | 6.30 A.M. My colleagues Barrett Wendell and Royce have just pub'd. novels... Royce's (who dedicates it to me) has first rate material and is strong in the passionate passages—but elsewhere is very crude and ineffectual. He wrote it too fast, to see if he could turn a penny.**
- . "Hallucination of Memory and 'Telepathy'." *Mind* 13 (April 1888): 244-248. M in WJ note in PP, p. 354.
- . "'Mind-Stuff' and Reality." *Mind* 6 (July 1881): 365-377. Q in PP, p. 161.
- . *Outlines of Psychology: An Elementary Treatise, with Some Practical Applications*. New York and London: Macmillan, 1903. WJHough WJ 477.98.2. Based upon a sketch of the elementary principles of psychology contributed to a volume entitled *In Sickness and in Health* pub. by D. Appleton & Co., in 1896. From the library of Prof. William James, with his notes. Author's presentation copy.
- . *Primer of Logical Analysis: For the Use of Composition Students*. San Francisco: A. L. Bancroft, 1881. WJHough AC85 J2376 Zz881r. Autograph of William James.
- . "The Problem of Truth in the Light of Recent Discussion." Offprint from *Verhandlungen des III Internationalen Kongresses für Philosophie*, Heidelberg, 1908, pp. 62-90. Royce m in P, p. 16. See ed. notes p. 157. WJHough WJ 400.5. Gift of George H. Palmer; originally from the library of William James with his annotations. In envelope with other articles and offprints relating to various philosophic topics.
- . Two philosophical articles. First by Josiah Royce from the *Harvard Monthly* (dated June 1897) entitled "Originality and Consciousness"; second by John E. Russell from an unidentified periodical dated June 1898 and entitled "A New Form of Theism." WJHough WJ 477.98.7. From the library of William James.
- . *The Religious Aspect of Philosophy: A Critique of the Bases of Conduct and of Faith*. Boston and New York: Houghton, Mifflin and Co., 1885. Q in "On a Certain Blindness" in TT, p. 139. Q in PP, p. 944. N in ECR, p. 383. See ed. note p. 616. WJHough WJ 477.98.4. From the library of Prof. William James, with his notes. Author's presentation copy.
- . "Report of the Committee on Phantasms and Presentiments." *Proceedings of the American Society for Psychical Research* vol. 1, no. 4 (March 1889): 350-428. M in WJ note in PP, p. 354.
- . *The Spirit of Modern Philosophy*. Boston: Houghton, Mifflin, 1892. M in VRE, p. 262.

- See ed. note p. 461. Q in ECR, p. 512.
- . *Studies of Good and Evil*. New York: D. Appleton, 1898. Royce is quoting Meister Eckhart. Q in VRE, p. 331. See ed. note p. 469.
- . *The World and the Individual*. First series. The Four Historical Conceptions of Being: Gifford Lectures Delivered Before the University of Aberdeen. New York: Macmillan, 1900. WJHough WJ 477.98.6. From the library of Prof. Wm. James, with his notes. Author's presentation copy.
- Royer-Collard, Pierre Paul. "Fragments des Leçons de M. Royer-Collard." *Oeuvres Complètes de Thomas Reid, Chef de l'École Ecossaise*. Ed. Théodore Jouffroy. 2nd ed. Paris: Suatelet, 1828. Q in WJ note in PP, p. 574.
- Ruffini, Giovanni. *Lorenzo Benoni, or Passages in the Life of an Italian*. New York: Redfield, 1853. M in WJD1, p. 99.
- Ruskin, John. *The Elements of Drawing. The Works of John Ruskin*. Ed. E. T. Cook and Alexander Wedderburn XV. London: George Allen, 1904. M in PP, p. 817.
- . *Sesame and Lilies: Two Lectures*. London: Smith, Elder & Co., 1865. Q in WJIR, p. Ru under "Ruskin." **Strange in creatures born to be love visible that where they can know least, they will condemn first, + think to recommend themselves to their Master by scrambling up the steps of his Judgment throne to share it with him (p. 98).**
- . *The Stones of Venice. The Works of John Ruskin*. Ed. E. T. Cook and Alexander Wedderburn XV. London: George Allen, 1904. M in PP, p. 1085.
- Russell, Bertrand. *The Principles of Mathematics*. Vol. 1. Cambridge: University Press, 1903. WJHough AC85 J2376 Zz903r. From the library of William James, with his ms. annotations.
- . "Transatlantic 'Truth'." Review of P. *Albany Review* vol. 2 no. 10 (Jan. 1908): 393-410. WJHough WJ 500.5. Gift of George H. Palmer; from the library of William James. Offprint in envelope with other reprints and clippings.
- Russell, John E. Two philosophical articles. First by Josiah Royce from the *Harvard Monthly* (dated June 1897) entitled "Originality and Consciousness"; second by John E. Russell from an unidentified periodical dated June 1898 and entitled "A New Form of Theism." WJHough WJ 477.98.7. From the library of William James.
- Rutherford, Mark. *Mark Rutherford's Deliverance: Being the Second Part of His Autobiography, Edited by His Friend Reuben Shapcott*. London: Trübner, 1885. Q in VRE, p. 69.

- Rutherford, William. "A New Theory of Hearing." *Journal of Anatomy and Physiology* 21 (Oct. 1886): 166-168. M in PP, p. 809.
- Ruyssen, Théodore. *Essai sur l'Évolution Psychologique du Jugement*. Paris: Alcan, 1904. Ruyssen m in P, p. 34. See ed. notes to P, p. 162. WJS, entry 279, p. 19. Fly-leaf: **10, 29, 47-52, 96, 247, 268-274**. Marked throughout. Marginal note page 51, 2nd paragraph: **Dewey**.
- Ryland, Jonathan Edwards. *The Life and Correspondence of John Foster*. 2 vols. New York: Wiley & Putnam, 1846. WJ quotes from I, 3 in VRE, p. 304. James' copy given to Harvard but was not found.
- Sabatier, Auguste. *Esquisse d'une Philosophie de la Religion d'Après la Psychologie et l'Histoire*. 2nd ed. Paris: Fischbacher, 1897. Q in VRE, p. 365.
- Sabatier, Paul. *À Propos de la Séparation des Églises et de l'État*. 4 éd. complètement rev. et très augm. Paris: Fischbacher, 1906. WJHough WJ 979.6. Presented to Henry James with an inscription by the author.
- . *De l'Authenticité de la Légende de Saint François Dite des Trois Compagnons*. Paris: Fischbacher, 1898. See VRE ed. note p. 460.
- , ed. *Speculum Perfectionis Seu S. Francisci Assisiensis Legenda Antiquissim Auctore Fratре Leone*. Paris: Fischbacher, 1898. Q in VRE, p. 247.
- . *Vie de S. François d'Assise*. 8th ed. Paris: Fischbacher, 1894. On p. 32 of VRE, James paraphrases from p. xiv of Sabatier's biography. WJS, entry 186, p 14. 22nd ed., 1899. Fly-leaf: **64, 78, 81-2, 144-5, 163-5, 214, 298, 278, 284, 291, 315-6; Egidio 140**.
- Sachs, Carl. "Physiologische und Anatomische Untersuchungen Über die Sensiblen Nerven der Muskeln." *Archiv für Anatomie, Physiologie und Wissenschaftliche Medicin* (1874): 175-195. M in WJ note in PP, p. 1113.
- Sachs, Dr. Julius. *Lehrbuch der Botanik Nach dem Gegenwärtigen Stand der Wissenschaft Bearbeitet*. Leipzig: Wilhelm Engelmann, 1868. M in WJIR, p. Sa under "Sachs, Julius."
- Sadous, Alfred, trans. *Fragments du Mahabarata*. Paris: Hachette et Cie, 1858. WJNB1.
- Saint Anselm. *Proslogion of Anselm*. Chaps. II and III. Trans. J. S. Maginnis. *Bibliotheca Sacra and American Biblical Repository* vol. VIII no XXXI (July 1851): 529-553. Vol. VIII no. XXXII (Oct. 1851): 699-715. M in WJIR, p. Go under "God, Ontological Proof."
- Saint Bernard. N in WJIR, p. Be under "Bernard, Saint." **His maxim: Spernere mundum / Spernere neminem / Spernere te ipsum / Spernere se sperni.**

Saint Francis de Sales. *Lettres de Saint François de Sales Addressées à des Gens du Monde*. Ed. Silvestre de Sacy. Paris: J. Techener, 1865. WJS, entry 187, p. 14. Fly-leaf: **55, 67, 70, 170, 180, 299, 310, 353**.

---. *Traicté de l'Amour de Dieu*. 2 vols. Paris: Herissant, 1763. M in VRE, pp. 18-19.

Saint Gertrude d'Helfta. *Le Héraut de l'Amour Divin: Révélation de Sainte Gertrude Vierge de l'Ordre de Saint-Benoît*. 2 vols. Paris: H. Oudin, 1898. Q in VRE, p. 276. Vol. 1 missing from Houghton.

Saint-Hilaire, Jules Barthélemy-. *Philosophie des Deux Ampères*. 2nd ed. Paris: Didier et Cie, 1870. WJS, entry 191, p. 14. Fly-leaf: **moi 218**.

Saint Ignatius of Loyola. *Lettres de S. Ignace de Loyola Fondateur de la Compagnie de Jésus*. Trans. Marcel Boiux. Paris: Lecoffre Fils, 1870. M in VRE, p. 251.

Saint John of the Cross. *Vie et Oeuvres de l'Admirable Docteur Mystérique le Bienheureux Père Saint Jean de la Croix*. 3rd ed., 4 vols. Paris: H. Oudin, 1892-1894. James quotes from "La Montée du Carmel," bk. I, ch. 13 in VRE, p. 245.

Sainte-Beuve, Charles Augustin. "Leopardi." *Portraits Contemporains et Divers*. Vol. III. Paris: Didier, 1852. 71-120. Q in WJIR, inserted in front pp. **Il semble que lorsqu'on se met en rapport par la croyance, par la confiance par la prière (et encore mieux par les rites sacrés, qui sont comme des canaux établis) avec la grande âme du monde, on trouve appui, accord, apaisement. Que si la créature humaine s'en détache au contraire + ne trouve pas de raison suffisante pour croire + pour espérer comme à la rigueur elle en a peut être le droit car les preuves de raisonnement laissent à désirer, elle en est à l'instant punie par je ne sais que d'aride + de desolé. Mais lorsqu'elle est noble + généreuse elle trouve une amère consolation dans le sentiment même de sa lutte sans espoir + de sa stoïque résistance au sein des choses. Que si de plus elle est tendre elle a pourtant besoin de chercher autour d'elle des équivalents. Leopardi qui ne croyait plus à Dieu se mit à croire d'autant plus tendrement + pieusement à l'amitié dans tous ses sacrifices + ses délicatesses. Ainsi l'âme humaine en détresse se donne le change.** M in WJD1, p. 105. CORR 1: 129. Cambr. Dec 5. [18]69. I was struck yesterday in reading Sainte-Beuve's notice of Leopardi (Port. Contemp. t. iii) to find him asserting this so well of himself as critic. He apologizes for treating of a foreigner, persuaded as he is "que la critique littéraire n'a toute sa valeur et son originalité que lorsqu'elle s'applique à des sujets dont on possède de près & de longue main les fonds, les alentours, & toutes les circonstances." In other words, we possess nothing well till we possess it to its remotest radicles.

---. *Port-Royal*. 4th ed. Paris: Hachette, 1878. Q in VRE, p. 210. See Appendix 2 to PP, p. 1472, 1041.19. M in WJD1, p. 98.

- Sainte-Claire Deville, H. "Affinity and Heat." *Philosophical Magazine* vol. 32 no. 217 (November 1866): 365-378. M in WJIR, p. Mi under "Mixtures."
- Sainte Victoire, Paul-Jacques Raymond Binose, Comte de. *Hommes et Dieu*. James read in July 1867.
- Saintsbury, George Edward Bateman. "Charles Baudelaire." *Fortnightly Review* Oct. 1875: 500-518. N in ECR, p. 118. CORR 1: 247. **Cambr. Dec 12. [18]75. I have dipped into B., & am reluctantly obliged to confess that Schérer is quite as wrong as Saintsbury. It is a pity that every writer in France is bound to do injustice to the opposite "camp." B. is really in his fleurs du mal original & in a certain sense elevated, & on the whole I can bear no rancor against him, altho at times he writes like a person half awake & groping for words. The most amusing thing about it all is the impression one gets of the innocence of a generation in wh. the fleurs du mal should have made a scandal. It is a mild & spiritualistic book to day. Get it and write about it in the Nation or Atlantic if you like, and espy. read a letter of Ste Beuve's at the end of it, which is the ne plus ultra of his diabolic subtlety & malice.**
- . Rev. of *Leaves of Grass* by Walt Whitman. *Academy* 6 (10 Oct. 1874): 398-400. N in ECR, p. 119.
- Salt, Henry Stephens. *Animals' Rights Considered in Relation to Social Progress*. London: George Bell & Sons, 1892. WJS, entry 109, p. 7. Fly-leaf: **19, 21, 25, 36-7, 38.**
- Salter, William Mackintire. *Anarchy or Government? An Inquiry in Fundamental Politics*. New York: T. Y. Crowell & Company, 1895. WJHough AC85 J2376 Zz895s. Autographed: Wm. James from W.M.S. Salter quoted in WJIR, p. Sa under "Salter, William." **"Courage and faith will be as necessary for the future as they ever were in the past; for the essence of courage is to stake one's life on a possibility, and the essence of faith is to believe that there is [one] possibility, despite all the contradictions of experience and the world's indifference or sure prophecy of failure."** Cut out from text and pasted in.
- Sanctis, Sante de. "Collezionismo e Impulsi Collezionistici." *Bulletino della Societa Lancisiana Degli Ospedali di Roma* 17.1 (1897): 117-144. N in ECR, p. 539.
- . *I Sogni e il Sonno Nell Isterismo e Nella Epilessia*. Rome: Societa Dante Alighieri, 1896. N in ECR, p. 526.
- . "Lo Studio dell'Attenzione Conativa: Ricerche Sperimentali." *Atti della Societa Romana di Antropologia* (Later, *Rivista di Antropologia*) 4.2 (1897): 281-299. N in ECR, p. 539. See ed. note p. 638.
- Sand, George. *Constance Verrier*. Paris: Michel Lévy Frères, 1860. M in WJD1, p. 106. **(Gah!).**

- . *La Daniella*. Paris: Librairie Nouvelle, 1857. M in WJD1, p. 114.
- . "Le Dernier Amour." *Revue des Deux Mondes* 1 July 1866: 5-56; 15 July 1866: 257-301; 1 August 1866: 529-566; 15 August 1866: 785-827. Q in WJIR, p. Sa under "Sand, George." **"La Nature perde d[an]s. l'homme...mais follement...+c. Où donc trouver, où donc surprendre la voix du vrai absolu ds. la Nature? Hélas! ds. le silence des choses inertes, ds. le mutisme de ce qui ne ment pas! La face impassible du rocher qui boit le soleil, le front sans ombre du glacier qui regarde la lune, la morre altitude des lieux inaccessibles, exercent sur nous un rassérènerment inexplicable. Là, nous nous sentons comme suspendus entre ciel + terre, dans une region d'idées où il ne peut pas avoir que Dieu ou rien, et s'il ne pas a rien, nous sentons que nous ne sommes rien nous mêmes + que nous n'existons pas; car n'en ne peut se passer de sa raison d'être (p. 64).**
- . *Jacques*. Nouv. éd. Paris: Michel Lévy Frères, 1857. Q in WJIR, p. Sa under "Sand, George." **"Je sais l'avenir mais pour rien au monde je n'aurais la froide lacheté de lui sacrifier le présent. Qui moi! moi qui suis si bien habitué a la souffrance je reculerais devant elle, je ne disputerais pas à cette avare destinée les biens que je peux lui arracher encore.....je veux conquerir ces joies et les savourer, dussé-je les payer plus chèrement que toutes celles que Dieu m'a fait expier déjà"** (p. 51). M in WJD1, p. 93.
- Sanday, William. *The Oracles of God*. 4th ed. London: Longmans, Green, 1892. Q in VRE, p. 378.
- Sander, Wilhelm. *Archiv für Psychiatrie* 7 (1877): 652-653. M in PP, p. 999.
- . "Über die Beziehungen der Augen zum Wachen und Schlafenden Zustande des Gehirns und Über Ihre Veränderungen bei Krankheiten." *Archiv für Psychiatrie* 9 (1879): 129-146. M in PP, p. 999.
- Sanford, Edmund Clark. "The Writings of Laura Bridgman." *Overland Monthly* 8 (Oct. 1886): 355-373; (Dec. 1886): 577-586. Q in PP p. 1038. Q in ECR, p. 547.
- Santayana, George. *Interpretations of Poetry and Religion*. New York: Charles Scribner's Sons, 1900. WJS, entry 206, p. 15. Fly-leaf: **96+, 246, 248, 284.**
- . *The Life of Reason or the Phases of Human Progress*. 5 vols. New York: Charles Scribner's Sons, 1905-1906. WJHough WJ 479.62 (1,3,4,5). From the library of Prof. William James, with his notes. Author's presentation copy. Also reviews of George Santayana's *Life of Reason*. 2 pieces. One from the *Nation* dated 25 Jan. 1906 and one unidentified dated 1907. WJHough WJ 479.62.1. From the library of William James.
- . *Platonism in the Italian Poets*. Buffalo: Pauls' Press, 1896. WJHough WJ 479.62.2. From the library of Prof. William James. Ms. annotations by the author.

---. *Reason in Common Sense*. Vol. I of *The Life of Reason*. New York: Charles Scribner's Sons, 1905. Q in P, p. 86. See ed. notes p. 167.

---. *The Sense of Beauty: Being the Outlines of Aesthetic Theory*. New York: Charles Scribner's Sons, 1898. N in ECR, p. 536.

Santluis, Jacob Christoph. *Zur Psychologie der Menschlichen Triebe*. Neuwied and Leipzig: J. H. Heuser, 1864. M in WJ note in PP, p. 1056.

Sardou, Victorien. *La Haine: Drame en Cinq Actes*. Paris: Michel Lévy Frères, 1875. CORR 1: 244. **Cambr. Nov 14. [18]75. I forget that I had read Sardou's Haine. Splendid subject & splendid mechanism—the background of war so incessant &c. But how much better wd. Dumas have made the dialogue in the last scenes.**

Sargent, Epes. *Planchette; Or, the Despair of Science. Being a Full Account of Modern Spiritualism, Its Phenomena, and the Various Theories Regarding It. With a Survey of French Spiritualism*. Boston: Roberts Brothers, 1869. WJHough WJ 479.75. From the library of Prof. William James, with his notes. WJRL.

Saturday Review 30 Sept. 1871: 425-426. See App. 2 to PP, p. 1463, 702.28.

Sauvaire, C. "Observations d'Hyperesthesie des Sens dans l'État Hypnotique." *Revue Philosophique* 23 (March 1887): 333-335. M in PP, p. 1208.

Saveney, Edgar. "Histoire des Sciences: La Physique de Voltaire." *Revue des Deux Mondes* 1 Jan. 1869: 5-40. Q in WJIR, Appendix p. 7 under "Force." **"Les 2 partis s'efforçaient en vain d'atteindre ce principe abstrait qu'ils appelaient la force; en dehors de cette recherche il n'y avait plus entre eux qu'une pure chicane de mots. Certains effets produits par un corps en mouvement dépendent de la simple vitesse, + sont ainsi en rapport avec la quantité de mouvet. D'autre dependent du carré de la v.; de ce nombre est l'effet principal, celui qui a une importance tout à fait prépondérante, nous voulons dire le travail mécanique que peut produire un corps et qui peut se mesurer par l'elevation d'un poids."**

---. "La Théorie de la Chaleur et le Principe de Carnot." *Revue des Deux Mondes* 1 May 1868: 107-131. M in WJD1, p. 114.

Savory, William Scovell. *On Life and Death: Four Lectures Delivered at the Royal Institution of Great Britain*. London: Smith, Elder and Co., 1863. M in WJIR, p. Sa under "Savory."

Schaller, Julius. *Das Spiel und die Spiele. Ein Beitrag zur Psychologie und Pädagogik wie zum Verständnis des Geselligen Lebens*. Weimar: H. Böhlau, 1861. Q in WJIR, p. Pa under "Play." **"Das Bedürfniss zu spielen ist eben das Bedürfniss, die Gewissheit des individuellen Werthes, mit welchem die ernste Thatigkeit abschliesst, u. die Freude, die Gefahren derselben glücklich überstanden zu haben, in einer besondern Thätigkeit zur Erscheinung zu bringen, in einer Thatigkeit welche keinen anderen**

Werth hat, als der entsprechende Ausdruck der geistigen Stimmung zu sein welche aus der ernstesten Thatigkeit resultirt.” ... “Nicht vom Drucke der Arbeit will man sich im spiele befreien, sondern die Freude, von diesem Drucke befreit und zwar durch seine eigene That, durch seine eigene Energie, befreit zu sein, will man im Spiele geniessen.” Pp. 84, 89.

Scheffner, Johann Georg. *Mein Leben, Wie Ich, Johann Georg Scheffner Es Selbst Beschrieben*. Königsberg u. Leipzig, 1816. M in WJIR, p. Au under “Autobiography.”

Scheider, Georg Heinrich. *Die Untersuchung, Analyse, Entstehung und Entwicklung Derselben bei den Thieren und Beim Menschen*. Zürich: Caesar Schmidt, 1877. M in WJ note in PP, p. 467.

Scherer, Edmond. *Études Critiques sur la Littérature Contemporaine*. Paris: Calmann Lévy, 1863. N in ECR, p. 29. First of ten vols. Others titled *Études sur la Littérature Contemporaine*. See ed. note p. 562.

---. *Études sur la Littérature Contemporaine*. New ed. Paris: Calmann Lévy, 1885. Q in ECR, p. 30.

---. *Études sur la Littérature Contemporaine*. Vols. 2-9. Paris: Michel Lévy Frères and Calmann Lévy, 1863?-1878? Q in ECR, pp. 29-30. James’ copy in Widener.

---. *Mélanges d’Histoire Religieuse*. Paris: Michel Lévy Frères, 1864. M in ECR, p. 28.

---. *Mélanges de Critique Religieuse*. Paris: Michel Lévy Frères, 1860. M in ECR, p. 28.

Schiff, Moritz. *Lehrbuch der Muskel- und Nervenphysiologie*. Lahr: M. Schauenburg, 1858-1859. M in WJ note in PP, p. 85.

---. *Lezioni di Fisiologia Sperimentale Sul Sistema Nervoso Encefalico*. Comp. Pietro Marchi. 2nd ed. Florence: Cammelli, 1873. M in WJ note in PP, p. 67.

---. “On the Excitable Area of the Cortex, and Its Relations to the Columns of the Spinal Cord. A Reply to Professor Horsley.” *Brain* 9 (Oct. 1886): 289-310. M in WJ note in PP, p. 67.

Schiller, Ferdinand Canning Scott. “Axioms as Postulates,” *Personal Idealism: Philosophical Essays by Eight Members of the University of Oxford*. Ed. Henry Sturt. London: Macmillan, 1902. Q in P, p. 117.

---. “Der Rationalistische Wahrheitsbegriff.” Sonderabdruck aus Verhandlungen des III. Internationalen Kongresses für Philosophie, Heidelberg, 1908, pp. 711-719. WJHough WJ 500.5. Gift of George H. Palmer; possibly originally from the library of William James. In envelope with other reprints and clippings.

- . *Humanism: Philosophical Essays*. London: Macmillan, 1903. Schiller m in P pp. 6, 34. See ed. note p. 162. N in ECR, p. 550. WJS entry 175, p. 12. Fly-leaf: **qu. 8, 9, 61; cosmos out of chaos 71-2; S's pragmatism stated, 193, 198-9, N.B. 195; truth, p. 98 note.**
- . "In Defense of Humanism." Reply to Francis Herbert Bradley. *Mind* 13 (1904): 525-542. Schiller m in P, p. 38. See ed. note p. 163.
- . "On the Conception of the Unmoved Mover." *Mind* Oct. 1900: 457-468. M in WJ note in VRE, p. 334.
- . "Review of the Varieties." *Proceedings of the Society for Psychological Research* 17 (Feb. 1903): 403-411. See ed. note in VRE p. 478.
- . *Riddles of the Sphinx*. Published anonymously. New York: Macmillan, 1891. M in ECR, p. 545. WJS, entry 174, p. 12. Fly-leaf: **30, 40-49, 60, 142, 180, 207, 245-6, 259, 288, 342, 403; atom 277; the one 358; Croakes on finiteness of material order 189; matter as restrictive etc. 293.** Marked throughout; but not annotated.
- . *Studies in Humanism*. London: Macmillan, 1907. M in P, p. 6..

Schiller, Friedrich. Brief an Goethe no. 784 Bd. VI. Q in WJIR, p. Po under "Poetry." **"Besteht eben darin jenes Bewusstlose aussprechen und mittheilen zu können, d. h. es in ein Object überzutragen... Jeden der in Stande ist seinem Empfindungszustand in ein Object zu legen, so dass dieses Object mich nöthigt in jenen Empfdgsgstd. überzugehen, heise ich einen poet +c. +c.** Q in WJIR, p. Si under "Schiller." **Unzulänglichkeit der esthetischen Theorie nicht allein in Rucksicht auf das Hervorbringen, aber auch auf das Beurtheilen. "Ich möchte behaupten, dass es kein Gefäss gibt die Werke der Einbildungskraft zu fassen, als eben diese E. selbst, und dass auch Ihnen (W. v. Humboldt) die Abstraction u. die Sprache Ihr eignes Anschauen und Empfinden nur unvollkommen hat ausmessen und ausdrücken können." Brief an W. v. H. über sein Herm. u. Dor. 27 Juni 1798. On his own Wallenstein, Letter to W. v. Humb. 21 March 96. Schiller N in WJD1, pp. 30-32. April 20 [1868]. Finished Schiller's magnificent Essay wh. I began some time ago, on naïfe + sentimental Poetry. I say magnificent on account of the fullness of the thoughts + their abundance, + the rich palpitating splendor of the style, tho' I do not think the composition is perfect—there are some rather spun out passages in the middle part, wh. treats of the different sorts of poetry and the qualities wh. an Idealist + a realist will each give to theirs, and wh. seem to me to contain more logical deduction from definitions than real observation. The End of the Essay is a parallel between the "realist" + "Idealist" based on Kant's distinctions of course, and executed with a richness and brilliancy of antithesis that are admirable.— The first 3rd of the essay is an analysis of what is meant by naïveté – It is always the triumph of Nature over the ineffectual efforts of our reason + art to guide us. To be naïf, it is not enough to be natural, but one may be at the same time *right*, + so shame the man who acts consciously + morally. In naïveté we see our lost childhood**

– a state of harmony wh. we are to conquer afresh for ourselves in the sweat of our brows, and we may be touched most at the sight of naiveté by the feeling of its spontaneous *ease*, or by that of its *perfection*. The return wh. the not-naïf man makes in the presence of the Naïf, upon his own condition, is the state of “sentimentality” in Schiller’s broad sense; and he accordingly makes a wide division of all poetry into Naïf + Sentimental. In the first harmony is given us immediately, the Poet *is* Nature; in the second the harmony is in reflection. The Poet *seeks* a nature wh. is lost. Schiller N in WJD1, pp. 32-38. April 21 [1868]. Read Schiller’s Essay on Grace + Dignity. It is very ingeniously thought out but all in the realm of abstractions. He takes of course for granted the duality of man’s being, the sphere of Nature or “Sinnlichkeit” being opposed to that of Freedom. Beauty of form (architectonic beauty as he calls it) is a pure affair of the senses—the preeminence of the human form in it has nothing to do with any ideas of the superior *ends* of that form, of wh. in contemplating it we may be reminded. But nevertheless Reason is pleased by beauty, not that in itself beauty expresses any of the ideas of Reason, but that reason *hineinlegt* these ideas, “adopts” the child which is properly born in another world. Then another assumption is made that there must be a harmony in the successful expression of both orders of phenomena, the forms of nature and the acts of reason. The eye demands beauty as imperatively as the Reason demands morality—the natural conditions under wh. reason manifests itself must also be those which are most advantageous to the subject as a mere phenomenon—in other words Reason reveals herself by beauty. So much premised, the definition of *Grace* is: beauty of movement, and not of strictly voluntary movement, for this does not definitely express the *whole* state of the soul at the moment, but rather of the innumerable “sympathetic” movements that accompany the voluntary one and which though at the time not performed by the will are yet by their nature amenable to the will. He gives also a teleologic explanation of this: The movements of the form wh. Nature has made are handed over to be determined by our freedom, and would consequently under this foreign guidance run a risk of lapsing from that “duty” wh. as natural phenomena they owe to beauty, unless it were provided for that there could be no discord between the 2 worlds, of sense + reason. Purely *natural* motions are without grace. Voluntary motions *follow* the movements of the mind, and are the immediate effect of a *resolve*, not of the state of soul fm. wh. the resolve springs, and are also without grace. (!) Sympathetic motions on the other hand altho involuntary are the immediate effect of the moral state of the Person, and their grace testifies to a harmony between the natural + the moral man. It is lost either if they have to be executed *forcibly* by the moral man, or if the moral man takes no part in them at all. He must be considered always as supervising; only in cases where nature is reconciled with freedom he refrains from interfering, and *allows* nature to proceed in her good way. Grace can thus only exist in a clarified being in whom duty + pleasure have come to have identical interests. Dignity on the other hand is repose in Passion. To save men from the danger of annihilation which his ignorance wd. expose him to were he left wholly to the guidance of his reason, Nature has reserved in him certain Instincts + propensities for herself. To curb this is a part of the the office of Reason and in doing so she asserts dignity. Dignity therefore always supposes a resistance overcome, and thus differs from Grace. It is

the morally great as distinguished fm. the morally beautiful. A beautiful soul must join the two. Only where we see a capacity for dignity can we respect grace + not conformed with a merely happy temperament; and mere virtue of repression, or dignity does not satisfy our desires. "Grace consists then in freedom of voluntary movements, dignity in control of involuntary movements. Grace leaves to nature, where the latter has to execute the commands of the spirit, an appearance of spontaneity; Dignity on the contrary subjects her, where she strives to assert herself, to the Spirit." My old trouble and the root of antinomianism in general seems to be a dissatisfaction with any thing less than grace. It is obvious how little facts are consulted throughout the above – It is absurd to restrict grace to moral agents – animals are graceful + so are immoral people. Schiller N in WJD1, pp. 38-41. April 22 [1868]. Schiller on the Pathetic. The only interest wh. scenes of pain or passion can have aesthetically likes in the relation they bear to the moral nature of their subject. When the moral man controls the movement of natural impulse + passion we have the Noble and the Sublime. Schiller makes a very acute analysis of the difference between our moral and aesthetic judgments, + explains why what satisfies the one is quite distinct fm. what satisfies the other. He assumes that our moral reason *demands* in every given case that such or such a definite act shd. be performed; and can at most be *satisfied* by such performance that the aesthetic sense, or imagination on the other hand merely *craves*, and what it craves is "to maintain itself in play free from laws." When it finds this interest of its own provided for in reality it is surprized + *delighted*. The Reason compares an act with the imperative law, and its divergencies from this displease; the Imagination contrasts it with the fixed order of the world of sense and is pleased as soon as the *possibility* of a divergency is shown it; and all moral action, of course, even if its *direction* be distorted shows this *possibility* of Freedom. A man set in play on the stage will gratify the Reason in so far as his *acts* are moral (Regulus returning to Carthage); but the Imagination will be satisfied with being made to feel merely that his *destination* is moral (Regulus supposed not to return and to suffer remorse). So that the influence of poetical objects can not be determined in a particular direction. – "The sphere of their effect is the Total of Human Nature, and only is so far as Poetry influences the whole character [by refreshing it with this feeling of the possibility of Freedom] can it have influence on the particular movements thereof." Here as elsewhere, Schiller's distinctions seem to me highly acute + suggestive; but he seems to me, owing to the artificial nature of his general Conception of Man to make a poor use of them, to interpret them wrongly. Thus, what he calls aesthetic satisfaction appears more probably not to be a phenomenon of coequal rank with the moral feeling with wh. we regard an action. It is a broad underlying emotion called forth in us by the sight of any *Energy*, + may put on a variety of specific complexions according to the particular features the energy exhibits. Moral and aesthetic approbation + their contraries, (esthetic here in a narrow sense) are particular determinations of it. Into the former I think an element of personal fear will always be found to enter in a more or less subtle manner; while the latter is without this. How to explain the latter on utilitarian or Darwinian principles is a problem worth investigating. Schiller N in WJD1, pp. 42-43. April 23 [1868]. Schiller's 2 Papers on Tragedy: The psychologic ideas those of his preceding

Essays—viz. that the moral man triumphs over what crushes the sensual man +c. Read also *Zerstreute Betrachtungen* +c. which is properly an unfinished analysis of the Sublime. It is either a subject wh. at the same time excites + baffles our power of conception, or one wh. imperils our existence and so makes us conscious of our moral force. Of the 1st class is the Sublime of size wh. is alone analyzed. An object is sublime in this way when the imagination, either from its habitual standard being overstepped, or from an apparent violation of those concepts of the understanding which appropriate to the case, finds itself unable to embrace it as an absolute whole, in obedience to the demands of the reason. Schiller N in WJD1, pp. 43-46. April 27 [1868]. Read this evg. Schiller's *Essays, über das Erhabene, –Gemein u. Niedreg in d. Kunst, + moralischer Nutzen esthetischer Sitten*. The same simple thoughts are presented with an ever fresh richness of language + variety of illustration. In no. 1. is well expressed the untrustiness of Nature wh. drives us to the "discovery" of our independent moral freedom. When we take refuge in this, the Sublime appears; and the joy peculiar to its exercise is generally accompanied by a pang at the sensual loss. The beautiful serves as a mediator between the sensual man + the pure spirit and prevents either fm. being sacrificed to the other. The ideal man is he in whom the 2 natures permanently harmonize.—No. 3 says it is a beneficent provision whose final cause is to keep the order of physical nature from confusion, that a "taste" has been given us whose dictates agree with those of Reason. For both the physical + moral orders are so ingeniously adapted to each other that the actions most fitting morally are also those which in their phenomenal results are the most appropriate. But the moral action of Man is so little certain that if the order of the world were left to the "Ungefähr" of his Virtue, there wd. be great danger of "Verwirrung." This is the most characteristic and important point of the Essay. ...—About the utilitarian origin of our laws of the beautiful – they may be analogies of moral i. e. useful laws, and some light may be thrown on this by examining the etymologies of words denoting moral qualities. Many among them will have had originally physical signification (e. g. firmness, attention, +c +c) also. And if the physical qualities here signified are found to be also important ingredients of artistic work that is valuable, a strong presumption in favor of the analogical nature of the "canons" of art will be established. Another case suggested by Schiller. At first sight it would appear if our taste was from analogy to the useful, that the most regulated and orderly landscapes (like old french gardening) wd. give us most pleasure, as suggesting our power over Nature. But the fact is that a wild free landscape provided it be peaceful is the most pleasing. Schiller thinks the independence of the different parts here of each other is the decisive element, as it suggests our freedom; and even altho' one do not give to this word Schiller's meaning, it is nevertheless a property of enormous practical importance to us. Schiller M in WJD1, p. 47. 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. Schiller N in WJD1, p. 48. May 1 [1868]. Have also been reading in Schiller's *Correspondence* (edited by Döhring, Zeitz, neue Ausgabe 1835). Schiller M in WJD1, p. 49. 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.

Schiller N in WJD1, pp. 50-51. **May 1** [1868]. In response to the following quote from 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," **Sch. rejoins that aesthetic ideals differ fm. the moral Ideal in being able to be realised in manifold examples, the latter only in one. I must puzzle out the significance of all this Kantian talk about Ideals as the limit which phenomenal forms can never reach, and see if it be a mere vain abstraction worthy of one's dislike. If one accept it, the antinomian frame of mind is justifiable, because any finite progress is just as incommensurable with the Ideal as the O of progress. Schiller sums up Wm. Meister (8 July '96): "ertritt von einem leeren und unbestimmten Ideal in ein bestimmtes thätiges Leben, aber ohne die idealisierende Kraft dabei eingubüssen." "...er erlangt Bestimmtheit ohne die schöne Bestimmbarkeit zu verlieren, lernt sich begrenzen, aber in dieser Begrenzung selbst, durch die Form, wieder den durchgang zum unendlichen findet u.s.w."** Schiller M in WJD1, p. 53. **May 15** [1868]. **Read...W. Humboldt + Schillers correspondence. Greeks distinguished by Empfänglichkeit + lack mannichfaltigkeit.** Schiller M in WJD1, p. 114. **Corresp. of Schiller + W. v. Humboldt. Corresp. of Schiller + Goethe.**

---. *Die Räuber*. James saw in Dresden July 3, 1867.

Schleiermacher, Friedrich Ernst Daniel. *Life as Unfolded in His Autobiography and Letters*. I, 350 on friendship. Trans. F. Rowan. Berlin, 1859. M in WJIR, p. Au under "Autobiography." Q in WJIR, p. Fi under "Friendship." **Es ist in der F. eine Hauptsache ihre Grenze zu kennen. Corresp. i, 350.** Q in WJIR, p. Lo under "Love of Parents +c." **"Meine Erfahrung u. meine Theorie sind dafür übereinstimmend dass diese [instinctartige Liebe zu Eltern u. Geschurstern] sich nur da stark einstellt, wo sich in die Folge wenig höhere Liebe entwickelt, sondern es so bei der Charakterlosen gutmütigkeit bleibt. Doch mag es davon viele Ausnahmen geben: denn wenn der Mensch sobald er sein selbst inne wird, den schlechten Instinct vernichten kann, warum sollte er nicht den gutartigen, vernichtend, zu etwas besserem erheben können?"** Corresp. I, 351. M in WJD1, p. 105. Vol. i.

Schlesier, Gustav. *Erinnerungen an Wilhelm von Humboldt*. 2 vols. Stuttgart: H. Köhler, 1845. Q in WJIR, p. Mo under "Modern." **"Unsere neue Welt ist eigentlich gar keine sie besteht bloss in einer Sehnsucht nach der vormaligen, und in unsere ungewissen Tappen nach einer ganächst zu bildenen."** W.v. Humboldt, Schlesier ii, 72. M in WJD1, p. 95.

Schmid, Heinrich Johann Theodor. *Versuch einer Metaphysik der Inneren Natur*. 1834. Engl. trans. by Hamilton: *Lectures on Metaphysics and Logic*. Q in PP, p. 643.

Schmidkunz, Hans. *Der Hypnotismus in Gemeinfasslicher Darstellung*. Mit einer somnebulen

Kramkengeschichte. Stuttgart: A. Zimmer, 1892. WJHough AC85 J2376 Zz892s.
From the library of William James.

---. *Psychologie der Suggestion*. Stuttgart: Ferdinand Enke, 1892. N in ECR, p. 419. See ed. note p. 621. See App. 2 to PP, p. 1477, 1163.16.

Schmidt, Henry D. "On the Structure of the Nervous Tissues and Their Mode of Action." *Transactions of the American Neurological Association* 1 (1875): 71-141. Q in PP, p. 1019.

Schmidt, Julian. *Bilder aus dem Geistigen Leben Unserer Zeit*. Neue Folge. Leipzig: Dunder & Humblot, 1871. Q in WJIR, p. Fe under "French (character of the)." **"Jeder Franzose hat den Willen, ein Kavalier zu sein, u. jeder ist im Gefahr dem Pöbel zu gefallen." J. Schmidt expanded in Blds. aus d. Geistig. Leben. 2to Folge. p. 194 das Charakteristische des Pöbels ist der Untergang des individuellen Willens u. der indiv. Sinricht, in die Instinct der rohen Masse.** Q in WJIR, p. Na under "Nature." **"Früher betrachtete man die N. als etwas gewissermassen freundes aber man befreundete sich mit ihr; sie warde einem zuweilen lästig aber man weidete sich an ihren guten Seiten: Jetzt fühlt man sich eins mit ihr, man ist von ihr durchdrungen, aber nun ist es als ob das Freunde in die eigene Brust eingetreten, als ob man selbst von einem Dämon befangen wäre, als ob das eigenste innre Leben etwas unverständliches, und—wie alles absolut Unverständliche,—ein moment des Grauens enthalte."** [P. 446.] N in WJIR, p. Sa under "Shakespeare." **J. Schmidt's article on in 3rd series of Bilder. Says that the essence of many of his plays (Mids. N. D, Hamlet +c) is their lyrical Stimmung, not the content of their action. S. represents the German mind lit by Protestantism, the Kantian free agent condemning his whole phenomenality. In the pagan tragedy man is but a matter for the might of the gods or of fate, in S. his desert (Schald) is his fate, and his Character is his Schald. He is the poet of conscience.**

---. *Geschichte der Deutschen Literatur im Neunzehnten Jahrhundert*. Leipzig: F. L. Herbig, 1866. WJS, entry 200, pp. 14-15. Dated Camb., Sept. 4, 1870. Vol. I: Fly-leaf: **94, "classic" Goethe 430; antik 559; Schiller über Humboldt 558-9, 294; "v. F." 185, 260-1, 284, 321, 429-31; Schiller's "an die Freude" etc. 210; Don Carlos etc. 236-8; "Künster: 273; Vorlesunge über Geschichte 236-91; "idealismus" 404, 415.** Marked throughout. Vol. II: **Tieck, pessimismus etc. 13; substance 14 and 15; romantic anti-nomeanism 38 and ff.; 142-3; Herde and Kant 63; Fichte's morality, 66 and 69; Das Komische defined a priori 142; Fichte on freedom 182; Schelling on freedom and determination 192; Schleiermacher speaks of Will like Schopenhauer 197.** Occasional markings throughout. Vol. III: Markings p. 490 and 500, but perhaps not by W.J. N in WJIR, p. Ai under "Antique." **It herabdruckte das Individuum – die Götter ehrte, auch wo es sie mit verstand – Als der sittliche organism. des Alterth. brach, betrachtete sich der Einzelne als der Mittelpunkt der Welt.** Q in WJIR, p. Fa under "Faust." **"Der Unterschied beider (F. + Meph.) ist dass der eine sein Ideal, eben jene Fragre des Narren [warum wird man geboren, wenn man doch sterben muss] als sein Recht u. daher sein Schiksal keine Antwort zu erhalten als eine tragische**

Bestimg.betrachtet, wahrend der Andere sich durch Gnocismus mit seinen Widershriehen abzufinden weiss.” Schmidt, Lit. gesch. ii, 162. N in WJIR, p. Go under “God.” Ideale Auflösg. aller Widersprüche (Schmidt Lit. ii, 165). Q in WJIR, p. Hi under “History.” “Den Staat betrachtete er (Kant) nur als eine Anstalt zur Wahrung der Privatsittlichkeit, die bei steigender vervollkommnung der Menschheit sich aufheben werde. Die grosse Aufgabe der Geschichte, die Kräfte zu concentriren und dem Einzelnen den Muth und das Recht zu geben, sich einer Idee zu opfern, konnte er nicht fassen weil er den Begriff des Gruecks von dem Begriff des sittlichen Handelno trennte u.” +c. i, 32. Q in WJIR, p. Hu under “Humboldt, W.v.” “Er hat die historischen Wandlung des menschlichen Geistes tief durchforscht, aber er hat ihnen gegenüber die unerschütterlichkeit des Gewissens behauptet. Die unvergängliche Form der Humanität stand in s[eine]m Geist dem Wechsel der charakteristischen Erscheingn. gegenüber; vielleicht das Hauptmerkmal welches einen classischen Geist von einem romantischen unterscheidet.” P. 253. M in WJIR, p. Re under “Religion.” Lavater in i, 173. Q in WJIR, p. Se under “Sentimentality.” Schlegel warns agst. confoundg. the S. with the merely lyrical. Nicht jede poetische Aeusserung des Strebens nach dem unendlichen sei sentimental, sondern nur eine solche die mit einer reflexion des Idealen u. Realen verknupft ist. “Die characterische Merkmale des s. Poesie sind das Interesse an der Realität des Ideals: die Reflexion über das Verhaltniss des Id. u. Real., und die Beziehung auf ein individs. Object der idealisirenden Einbildungskraft des dichtenden Subjects.” I, 239. M in WJD1, p. 108. Partly. CORR 1: 79.

Schmoelders, August. *Essai sur les Écoles Philosophique chez les Arabes et Notamment sur la Doctrine d'Algazzali*. Paris: Firmin Didot Frères, 1842. Q in VRE, p. 319.

Schneider, Georg Heinrich. *Der Menschliche Wille vom Standpunkte der Neueren Entwicklungstheorien (des “Darwinismus”)*. Berlin: Ferd. Dümmler, 1882. WJHough WJ 779.39. From the library of William James, with his notes.

---. *Die Psychologische Ursache der Hypnotischen Erscheinungen*. Leipzig: Ambr. Abel, 1880. AHGJL.

---. *Der Thierische Wille; Systematische Darstellung und Erklärung der Thierischen Triebe und Deren Entstehung, Entwicklung und Verbreitung im Thierreiche als Grundlage zu einer Vergleichenden Willenslehre*. Leipzig: Ambr. Abel, 1880. Q in PP, p. 1006. WJHough WJ 779.39.2. From the library of Prof. William James, with his notes.

---. “Warum Bemerken Wir Mässig Bewegte Dinge Leichter als Ruhende?” *Vierteljahrsschrift* 2 (1878): 377-414. M in PP, p. 812.

Schoebel, Charles. *Mémoire sur le Monothéisme Primitif Attribué par M. E. Renan à la Seule Race Sémitique*. Paris: Challamel Aîné, 1860. M in WJIR, p. Mo under “Monotheism.”

Schoelein, Karl Ernest. “Zu Frage nach der Natur der Anfangszuckung.” *Archiv für Anatomie und Physiologie* (1879): 357-368. M in WJ note in PP, p. 90.

Schoen, Wilhelm. "Zur Lehre vom Binocularen Sehen," pt. 2, *Archiv für Ophtalmologie* vol. 24, pt. 1 (1878): 27-130. M in WJ note in PP, p. 860.

Schoenbein, Christian Friedrich. "Des Actions Catalytiques Produites par les Matières Organique et de Leur Distribution dans le Règne Végétal et dans le Règne Animal." *Revue des Cours Scientifiques* vol. 3 no. 4 (23 Dec. 1865): 62-67. N in WJIR, p. Ca under "Catalysis." **La platine fait combiner H + O (Il rend O actif, c'est à dire (-) = ozone). Il décompose HO₂ en HO + O, probablement en transformant en ozone (-) l'antozone (+) de la molécule d'eau oxygenée HO + (+) qui se trouve en contact avec lui. Cet ozone se combine avec l'(+)' d'une molécule qui se trouve a une certaine distance. En effet l'(-) libre ou combine (comme d[an]s. PbO + (-)) bleuit la teinture de gaïae, tandis que l'(+)' n'a aucune effet. En ajoutant noir de platine a t[eintu]re de gaïac + HO₂, il bleuit. Les autres métaux nobles agissent de mêmes. Le gluten, Diastase, émulsine, myrosine, levûre de bière, presque toutes les graines, raciness +c, fibrine, globules sanguins, salive, les muqueuses, +c. de même. (La levûre de bière décompose le HO₂ mais ne bleuissent pas la teinture de gaïac.) Un assez gd. nombre de ces vegetaux bleuissent la t. de g. sans addition de HO₂ au contact de l'air seulement. Les deux propriétés se perdent après l'exposition des matières catalysantes a la temperature de 100°. Schönbein conclut que toutes ces matières agissent de la même manière, + il pense que nous avons ds. leur action le type de toutes les actns. catlques. soit de combinais on (asnidon + eau, en présence de salive ou diastase, = glucose) soit de décomposition (myronate de potasse, la présence de myrosine = huile volatile de moutarde, glucose, KO, SO₃, + soufre). Tras ces ferments en effet décomposent HO₂. Il croit donc que le catalyse consiste en une modification allotropique apporté a un des elements qui change l'équilibre de la combinaison. (thermo-, photo-, electro lyses agissent de même.) La plupart des actions chim. ds. les crps. org. ont des causes semblables. La grande distribution des matières catalysantes ds. les corps l'indiquent + on trouve qu'en exposant les graines + les parties germinatives des plantes a H S qu'elles perdent en même temps et leur effet sur HO₂ + leurs propriétes germinatives.**

Schopenhauer, Arthur. *Die Welt als Wille und Vorstellung*. 3e verbesserte und beträchtlich vermehrte Aufl. 2 vols. Leipzig: F. A. Brockhaus, 1859. M in PP, p. 277. M in WJIR, p. Mu under "Mysticism." **II. 699 ffg.** M in WJIR, p. No under "Noumena." **II, 217-18.** M in WJIR, p. So under "Stoicism." **I. 103 seq. ii. 163.** N in WJIR, Appendix p. 17 under "Causality (Principles of)." **As ground of our belief in external world (ii. 25-6, 42-3). Schopenhauer says it is involved, though it does not emerge in consciousness, in our acts of perception. It is, however, impotent against Idealism (p. 12) and it is here that Janet employs it. Sch. says (Fund. d. Moral p. 149) the "Understanding" is the consciousness of the law of causation. "Von ihm hangt Anschauung d. Aussenwelt ab...die dadurch entsteht dass wir die Empfindung unmittelbar auf deren Ursache beziehen..."** Q in WJIR, Appendix p. 22 under "Causality cont. fm. p. 17." **"...die sich also als äusseres Object im Raume darstellt. Dies beweist dass Kaus gesetz nicht aus der Erfahrung stammt, in dem diese selbst, da sie die Anschauung voraussetzt, nur durch dasselbe möglich wird."** Schopenhauer N in

- WJD1, p. 77. **Jany. 1. 1870. If this year I finish...Schopenhauer** [among other works] **I shall have done well; and must not think of doing anything more.** WJRL, "Über das Metaphysische Bedürfniss des Menschen." WJHough AC85 J2376 Zz859s. William James's copy, with his marginal markings & annotations; autographed in v. 1: Wm. James, Paris Nov. 1868.
- . *Die Beiden Grundprobleme der Ethik.* Leipzig: F. A. Brockhaus, 1881. WJS, entry 118, p. 8. Fly-leaf: **163-4.** Marginal markings throughout, especially pp. 117-165. M in WJD1, p. 99.
- . *Parerga und Parlipomena: Kleine Philosophische Schriften.* Vol. II. Leipzig: F. A. Brockhaus. Q in WJIR, p. Su under "Suicide." **Der allein triftigen moralischen Grund gegen den selbstmord liegt darin das der selbstmord der erreichung des höchsten moralischen ziele entgegensteht, indem er der wirklichen erlösung aus dieser Welt des Jammers eine bloss scheinbare unterschiebt. Parerga etc. II. 331. Das Christenthum trägt in seinem Innersten die wahrheit das das Leiden (Kreuz) der eigentlich Zweck des lebens ist: daher verwirft er, als diesem entgegenstehend, den selbstmord. ...Jener grund ist ein asketischer.The prevailing prejudice against it among the clergy is he says owing to [illegible] such secret ground as this: Das das freiwillige Aufgeben des lebens ein schlechtes compliment ist für Den, der gesagt hat πάντα χαλα λιαν. So wäre es den abermals der obligate optimismus dieser Religionen, welcher die selbstmordung anklagt um nicht von ihr angeklagt zu werden. Ibid. p. 332.**
- . *Über die Vierfache Wurzel des Satzes vom Zureichenden Grunde.* Ed. Julius Fraüenstät. 3rd ed. Leipzig: F. A. Brockhaus, 1864. M in WJ note in PP, p. 171.
- . *The World as Will and Idea.* Trans. R. B. Haldane and J. Kemp. Vol. 1. London: Trueber, 1883-1886. 3 vols. M in ECR, p. 16.
- Schott, Arthur. "Aus der Mythologie der Mayas in Yucatan." *Das Ausland* (18 June 1867): 587-591. M in WJIR, p. So under "Schott, Arthur."
- Schrader, Ernst. *Die Bewusste Beziehung Zwischen Vorstellungen als Konstitutives Bewusstseinsmoment. Ein Beitrag zur Psychologie der Denkerscheinungen.* Leipzig: Duncker & Humblot, 1893. N in ECR, p. 461.
- Schrader, Max E. G. "Zur Physiologie des Froschgehirns." *Archiv für Physiologie* 41 (July 1887): 75-90. M in WJ note in PP, p. 80.
- . "Zur Physiologie des Vogelgehirns." *Archiv für Physiologie* 44 (Nov. 1888): 175-238. Schrader m in PP, p. 52. See ed. notes p. 1311.
- Schrenk-Notzing, Albert von. *Über Spaltung der Persönlichkeit (Sogenanntes Doppel-Ich).* Vienna: Hölder, 1896. N in ECR, p. 528. AHGJL.

- Schröder, H. "Ueber Filtration der Luft in Beziehung auf Gährung, Fäulnifs und Krystallisation." *Annalen der Chemie un Pharmacie* vol. 117 no. 3 (1861): 273-295. M in WJIR, p. Su under "Supersaturated Solutions."
- Schubert, Friedrich Wilhelm. *Immanuel Kant's Biographie zum Grossen Theil Nach Handschriftlichen Nachrichten Dargestellt*. Mit Bildniss, Facsimile und Medaillen-Abbildung. Leipzig: Leopold Voss, 1842. WJHough AC85 J2376 Zz838k v. 11. From the library of William James.
- Schultz, Johann. *Éclaircissements sur la Critique de la Raison Pure de M. Le Professeur Kant*. Paris: Ladrangé, 1865. James requests in a letter to Alice James November 19, 1867.
- Schultze, Fritz. *Die Thierseele: Eine Psychologie der Thiere*. Leipzig: Carl Willferodt, 1868. M in WJD1, p. 113.
- Schumann, Friedrich. "Über das Gedächtnis für Komplexe Regelmässig Aufeinander Folgener, Gleicher Schalleindrücke." *Zeitschrift für Psychologie und Physiologie der Sinnesorgane* 1 (1890): 74-80. See App. 2 to PP, p. 1459, 582.2-3.
- Schumann, Th. "Gescheidte Thiere." *Daheim: Ein Deutsches Familienblatt mit Illustrationen* 14 (9 Feb. 1878): 312. Q in PP, p. 979.
- Schuppe, Wilhelm. *Das Menschliche Denken*. Berlin: Weber, 1870. M in WJIR, p. Lo under "Logic." **\$2.00**
- Schurman, Jacob Gould. *Agnosticism and Religion*. New York: Charles Scribner's Sons, 1896. N in ECR, p. 530. Cornell address on "Huxley and Scientific Agnosticism" (pp. 3-81); other address on "Spiritual Religion" (pp. 131-181), and the essay's title is "Philosophical Agnosticism" (pp. 85-128). WJS, entry 47, p. 3. Fly-leaf: **53-58, 60, 70, 69, 91, three meanings of agnostic – Sir W.H.'s 60, evidence 32-61**. Markings throughout.
- . *The Ethical Import of Darwinism*. New York: Charles Scribner's Sons, 1887. N in ECR, p. 407.
- Schweigger, Carl Ernst Theodor. *Klinische Untersuchungen Über das Schielen*. Berlin: A. Hirschwald, 1881. M in WJ note in PP, p. 884.
- Science* 14 Aug. 1891. See App. 2 to PP, p. 1464, 740.24.
- Science* 22 Jan. 1892. See App. 2 to PP, p. 1451, 358.31.
- Science* 8 June 1888: 271. See App. 2 to PP, p. 1460. 605.0.
- Scientist. "What is the Business of Scientific Men?" Letter. *Nation* 24 Dec. 1874: 420-421. N in ECR, p. 115. Published in response to "Tyndall and the Theologians." See ed. note p. 573.

Scott, Sir Walter. *The Poetical Works of Sir Walter Scott, Bart., Including His Great Metrical Romances, Copyright Lyrical Pieces, Miscellaneous Poems and Ballads. With a Memoir of the Author.* Edinburgh: Adam and Charles Black, 1853. WJHough AC85 J2376 Zz853s. Inscribed: To my dear young friend Willie James, from E. A. Wilkinson. April 15. 1855.

Scripture, Edward Wheeler. "Über den Associativen Verlauf der Vorstellungen." *Philosophische Studien* 7 (1891): 50-146. See App. 2 to PP, p. 1458, 569.25.

Séailles, Gabriel. *Essai sur le Génie dans l'Art.* Paris: Baillière, 1883. M in WJIR, p. Ge under "Genius."

Secrétan, Charles. *Discours Laïques.* Paris: Sandoz et Fischbacher, 1877. WJHough AC85 J2376 Zz877s. From the library of William James.

---. *La Philosophie de la Liberté.* Paris: Hachette, 1849. Q in WJIR, p. Po under "Positivism." **"Contradictn. fondam. d[an]s. la pretentn. de constituer l'état définitif. de l'humanité sur le principe de la relativité de nos connaissances (dès lors semble-t-il susceptibles d'un accroissement indéfini.) Sur la negation de l'absolu fonder le définitif. est-ce concevable?" (xxxii).** M in WJD1, p. 98. M in WJD1, p. 106. **Preface to Phil. de la Liberté.**

Seeley, John Robert. *Natural Religion.* 3rd ed. Boston: Roberts Brothers, 1886. Q in VRE, p. 69. M in ECR, p. 412. 1882 ed. WJS, entry 247, p. 17. Ed. unclear. Fly-leaf: **9-10, 56+, 61 what Christianity says; faith 56-60, 61-64, unity 79-81, admiration 91, 122, 228, 158, 195.**

Seguin, Edward Constant. "A Contribution to the Pathology of Hemianopsia of Central Origin (Cortex-Hemianopsia)." *Journal of Nervous and Mental Disease* 13 (1886): 1-38. M in PP, p. 58 and WJ note p. 59.

Seidler, Louise. *Erinnerungen und Leben der Malerin Louise Seidler.* Berlin: Wilhelm Hertz, 1874. M in WJIR, p. Au under "Autobiography." M in WJIR, p. Se under "Seidler, Louise."

Semler, Christian. *Die Ästhetische Erziehung und Homer als die Grundlage Derselben.* Dresden: Louis Ehlerman, 1864. N in WJD1, p. 1. **2 Dohna Platz Dresden. Apl. 1. 68. Read through Dr. Semler's excellent little treatise on Homer +c.**

Semper, Karl Gottfried. *The Natural Conditions of Existence as They Affect Animal Life.* London: C. K. Paul, 1881. M in WJ note in PP, p. 1012. American ed. titled *Animal Life as Affected by the Natural Conditions of Existence.*

Sénancour, Étienne Pivert de. *Obermann.* 2 vols. 2nd ed. Brussels: Société Belge de Libraire, 1837. Q in VRE, p. 376.

- . *Réveries sur la Nature Primitive de l'Homme*. Paris: Librairie Droz, 1799. WJNB1.
- Sentoux, H. *De la Surexcitation des Facultés Intellectuelles dans la Folie*. Paris: Delahaye, 1867. M in WJIR, p. Se under "H. Sentoux." **4 fr.**
- Sergi, Giuseppe. "Dov' è la Sede delle Emozioni." 6 pp. N. P., 189-? WJHough WJ 841.80.2.
- . *Principi di Psicologia. Dolore e Piacere; Storia Naturale dei Sentimenti*. Milan: Fratelli Dumolard, 1894. M in ed. notes to PP, p. 1379. N in ECR, p. 519. See ed. note p. 635. WJHough WJ 841.80. From the library of Prof. William James, with his notes.
- . *La Psychologie Physiologique*. Trans. M. Mouton. Paris: Alcan, 1888. Q in WJ note in PP, pp. 680-681. WJS, entry 95, p. 6. A few markings in latter half of book.
- Sertoli, Enrico. "Contribuzioni alla Fisiologie Generale dei Muscoli Lisci." *Jahresbericht* vol. 11, pt. 2 (1883): 25. (Literature of 1882). M in WJ note in PP, p. 89.
- Seth Pringle-Pattison, Andrew. *The Development from Kant to Hegel*. London: Williams and Norgate, 1882. WJS, entry 255, p. 18. Fly-leaf: **26, 28**.
- , ed. *Essays in Philosophical Criticism*. Co-edited by R. B. Haldane with a preface by Edward Caird. London: Longmans, Green, and Co., 1883. WJHough WJ 580.86. From the library of Prof. William James with his notes.
- . *Hegelianism and Personality*. Balfour Lectures. Edinburgh and London: William Blackwood, 1887. N in ECR, p. 410. See ed. note p. 619. Also 2nd ed. Edinburgh and London: William Blackwood and Sons, 1893. M in VRE, p. 358.
- . *Man's Place in the Cosmos*. Edinburgh and London: William Blackwood and Sons, 1897. WJS, entry 17, p. 2. Fly-leaf: **178, 181 Monism**. Other marked passages pp. 129-225.
- . *Scottish Philosophy: A Comparison of the Scottish and German Answers to Hume*. Edinburgh: William Blackwood and Sons, 1885. M in WJ note in PP, p. 654.
- . *Two Lectures on Theism*. New York: Charles Scribner's Sons, 1897. Q in WJ note in VRE, p. 330.
- Seume, Johann Gottfried. *Mein Leben*. Leipzig: G. J. Göschen, 1813. M in WJIR, p. Au under "Autobiography."
- Sewall, Henry. "On the Effect of Two Succeeding Stimuli upon Muscular Contraction." *Studies from the Biological Laboratory* (Johns Hopkins University, session 1878-1879) vol. 1, no. 2 (1880): 29-56. M in WJ note in PP, p. 89.
- Seward, Theodore Frelinghuysen. *The Don't Worry Movement. A Wave of Spiritual*

Emancipation. A Gospel of Christian Optimism. New York: Published by the Author, 1898. M in VRE, p. 84. James' unmarked copy in Widener.

Shaftesbury, Anthony Ashley Cooper, Earl of. *Characteristicks of Men, Manners, Opinions, Times.* 2nd ed., corrected. 3 vols. Vol. 1: A letter concerning enthusiasm. Sensus communis: an essay on the freedom of wit and humour. Soliloquy; or, advice to an author. Vol. 2: An inquiry concerning virtue and merit. The moralists: a philosophical rhapsody. Vol. 3: Miscellaneous reflections on the preceding treatises, and other critical subjects. A notion of the tablature; or, Judgment of Hercules. London, 1714. WJHough WJ 581.2.

Shakespeare, William. *Coriolanus.* Q in PP, p. 979.

---. *Hamlet.* M in VRE, p. 156: "hue of..." and in PP, p. 1163. Q in ECR, p. 115: "sicklied o'er..." Act 3, scene 1, l. 85. N in WJD1, pp. 22-23. **April 13 [1868]. Heard Hamlet by Devrient the eveng. The man is interesting and powerful— Belongs to the same class as Booth—but seems to me inferior to Booth in variety, subtlety + intelligence— But the Piece, Good God! I never felt the might of it so before. The endless fullness of it— How it bursts + cracks at every slam. Here again is the problem which I have had before me for the last few days. Is the mode of looking in life of wh. Hamlet is the expression a final one or only a mid stage on the way to a new + fuller classical one. Hamlet is about as big an example as can be found of the Germanic way I spoke of here last night— the fullness of emotion becomes so superior to any possible words, that the *attempt* to express it adequately is abandoned, and its vastness is indicated by the slipping aside into some fancy, or counter-sense— so does action of any sort seem to Hamlet inadequate and irrelevant to his feeling.**

---. *Henry IV.* M in WJD1, p. 114.

---. *Henry V.* M in WJD1, p. 113.

---. *Henry VI*, Parts 1, 2, and 3. M in WJD1, p. 96. **Pt. ii.** M in WJD1, p. 110.

---. *Henry VIII.* M in WJD1, p. 96.

---. *King John.* M in WJD1, p. 114.

---. *Macbeth.* Act 1, scene 1, ll. 26-27. Q in ECR, p. 552.

---. *Measure for Measure.* M in WJD1, p. 97.

---. *Othello.* Q in VRE, p. 216 and in WJ note in PP, p. 282.

---. *Richard II.* M in WJD1, p. 114.

- . *Richard III*. M in WJD1, p. 96.
- . *Sonnets*. James quotes from XXX in PP, p. 16, l. 17: "death's dateless nights."
- . *Twelfth Night*. N in ECR, p. 80.
- . *The Works of William Shakespeare*. 12 vols. Ed. Richard Grant White. Boston: Little Brown and Company, 1857-1865. See CORR 4: 64.
- Shaler, Nathaniel Southgate. *The Individual: A Study of Life and Death*. New York: D. Appleton, 1901. WJS, entry 18, p. 2. Fly-leaf: **82, 174**. Numerous marked passages throughout. Page 49, 2nd paragraph, marked **N.B.** Sentence at bottom of p. 50: **Destruction überhaupt can not be due to the destruction of the unfit.**
- . *Autobiography of Nathaniel Southgate Shaler*. Cambridge: Riverside Press, 1909. WJS, entry 223, p. 16. Fly-leaf: **166**.
- . *Man and the Earth*. New York: Fox, Duffield & Company, 1905. WJHough AC85 J2376 Zz905s. Inscribed: To William James from N. S. Shaler with regards 25.XII.05.
- Shand, Alexander F. "An Analysis of Attention." *Mind* Oct. 1894: 449-473. See App. 2 to PP, p. 1452, 380, 382.
- . "Space and Time." *Mind* 12 (1888): 339-355. M in PP, p. 822.
- Shepherd, Charles William. *The North-West Peninsula of Iceland: Being the Journal of a Tour in Icleand in the Spring and Summer of 1862*. London: Longmans, Green, and Co., 1867. M in letter to Henry James in March 1868.
- Sheridan, Richard Brinsley. *School for Scandal*. 1777. M in WJD1, p. 93.
- Sherrington, Charles S. *Integrative Action of the Nervous System*. New Haven: Yale University Press, 1906. WJS, entry 276, p. 19. Fly-leaf: **anti-Epiphenomenalism 331-3**; marked throughout.
- Shoemaker, George Erety. "Recollections After Ether Inhalation—Psychical and Physiological." *Therapeutic Gazette* 10 (16 August 1886): 521-526. M in WJ note in PP, p. 263.
- Sidgwick, Henry. "Address by the President on the Census of Hallucinations." *Proceedings of the Society for Psychical Research* 6 (1889): 7-12. M in WJ note in PP, p. 760.
- . "Address by the President on the Census of Hallucinations." *Proceedings of the Society for Psychical Research* 10 (1894): 25-422. M in WJ note in PP, p. 760.
- . "A Lecture Against Lecturing." *New Review* vol. 2 no. 12 (May 1890): 444-454. M in WJIR, p. Si under "Sidgwick, H."

- . *The Methods of Ethics*. London: Macmillan, 1874. M in WJ note in PP, p. 1163. WJS, entry 111, p. 7. Fly-leaf: **153, formal plus material rightness 181-2, examples of principles of identity 183, moral axioms 354, 358, 364, 374, 469, Kant's principle limited 450, origin and validity, etc., mental chemistry, etc. 186-7.**
- . *Outlines of the History of Ethics for English Readers*. London: Macmillan, 1886. M in ed. note to PP, p. 1418. WJS, entry 110, p. 7. Fly-leaf: **Socrates an example of how criticism destroys; Sins: deadly 127, venial 133; virtues (Plato) 43.** Occasional markings throughout.
- Sighele, Scipio. *Psychologie des Sectes*. Trans. Louis Brandin. Paris: V. Giard & E. Brière, 1898. Q in VRE, p. 213.
- Sigismund, Berthold. *Kind und Welt: Vätern, Müttern und Kinderfreuden Gewidmet die Fünf Ersten Perioden des Kindesalters*. Braunschweig: Vieweg, 1856. M in WJIR, p. Si under "Sigismund, B." N on Sigismund in WJD1, pp. 11-14. **April 10 [1868]. Have read...this evening a couple of articles on development of child's mind by one Sigismund (B) in Unterhaltg. am Häusl. Herd. 1868. 1° Use of "I" by child comes not fm. absence of concept but from his imitating literally what he hears others say. His child e.g. used to speak of himself with "du" as well as with "Arnold" and spoke of + to his father with I. Quotes fm. Lazarus "das Kind wendet auch 'er' u. 'wir' nicht viel früher an als 'ich'!" (The great discovery may be in the child that of other person's possession of an I, similar to that wh. it itself has for a long time known. It is true the child personifies everything, "beats the naughty table" +c. But perhaps something may lack always in these personifications. At least I can remember dimly, tho' strange to say the scene is forgotten, pondering and dwelling when a child on the thought that other people had just the same feelings in all respects as I, and were in fact each "cosmocentric", with a wonder that can only be explained by supposing it a new discovery.) 2° Order of questioning: *Where* does the snow come from? *When* is it summer? *When* does it snow? (He says tomorrow and yesterday are not clearly distinguished by child)— Then *Why* has the mouse a hole (not before 3 yrs. old.) *Why* does the dust fly? *Why* does the sky stay up? *Why* do horses have their ears on top of their heads? *Why* is that (the middle) finger the largest? *Why* don't the mouse grow bigger? Die Seele wiederstrebt sich etwas als schlechthin gegeben oder zufällig anzunehmen. "Wo besinnst du denn die geschichten her?" [Notice here that one single step backwards in the line of causes usually satisfies the mind.]**
- Sigwart, Christoph. *Klein Schriften*. Freiburg and Tübingen: Mohr, 1881. See App. 2 to PP, p. 1478, 1193.8-9. James cites chapter titled "Der Begriff des Wollens und Sein Verhältnis zum Begriff der Ursache."
- . *Logik*. 2 vols. Tübingen: Laupp, 1873-1878. Sigwart m in P, p. 34. M in WJ note in PP, p. 1232. WJS, entry 145, p. 10. Marked throughout. Vol. I: Fly-leaf: References to marginal markings in both volumes. Vol. II: Fly-leaf: Also contains the note *mental teleology* "25, 147."

- Sikorsky, Ivan Aleksandrovich. "Die Bedeutung der Mimik für die Diagnose des Irreseins." *Neurologisches Centralblatt* 6 (1 Nov. 1887): 492-496. Q in PP, p. 1080.
- Silesius, Angelus. *Cherubinischer Wandersmann*. Bremen: Carl Schünemann. Pseudonym used by Johann Scheffler. Q in VRE, p. 331.
- Simon, Jules. *Le Devoir*. Paris: L. Hachette, 1853. M in WJD1, p. 95.
- Simon, T. Collyns. "Can We See Distance?" *Macmillan's Magazine* 13 (March 1866): 429-442. M in WJ note in PP, p. 912.
- . "Hegel and His Connexion with British Thought." *Contemporary Review* 13 (Jan. 1870): 47-79. M in WJIR, p. Si under "Simon, T. Collyns."
- Simonin, Edmond. *De l'Emploi de l'Éther Sulfurique et du Chloroforme à la Clinique de Nancy*. 2 vols. Paris: Baillière, 1849. M in WJD1, p. 70.
- Simpson, Richard. *An Introduction to Shakespeare's Sonnets*. London: N. Trübner & Co., 1868. M in WJD1, p. 108.
- Slattery, Charles Lewis. *Edward Lincoln Atkinson, 1865-1902*. New York and London: Longmans, Green, and Co., 1904. WJHough WJ 982.5. Copy presented to William James with author's autograph.
- Smith, Adam. *The Theory of Moral Sentiments*. 2nd ed. London: Printed for A. Miller, A. Kincaid and J. Bell in Edinburgh, 1761. WJHough WJ 581.41. From the library of Prof. William James, with his notes.
- Smith, Hanna Whitall. *The Christian's Secret of a Happy Life*. Boston: Willard Tract Repository, 1875. Q in "Gospel of Relax" in TT, p. 118.
- . *The Unselfishness of God and How I Discovered It: A Spiritual Autobiography*. New York: Fleming H. Revell, 1903. Inscribed to James by author Nov. 1903. James' copy in Widener (C 8347.971.25A).
- Smith, James. *An Account of the Remarkable Occurrences in the Life and Travels of Col. James Smith, During His Captivity with the Indians in the Years 1755, '56, '57, '58, & '59*. Cincinnati: Robert Clarke & Co., 1870. M in WJD1, p. 96.
- Smith, Rev. Sydney. *Elementary Sketches of Moral Philosophy, Delivered at the Royal Institution, in the Years 1804, 1805, and 1806*. Privately printed in London, 1849. WJNB2.
- Smith, William Tyler. *A Manual of Obstetrics: Theoretical and Practical*. London: John Churchill, 1858. M in WJD1, p. 107.

Snell, Otto. *Hexenprozesse und Geistesstörung. Psychiatrische Untersuchungen*. München: J. F. Lehmann, 1891. M in WJIR, p. Wi under "Witchcraft."

Société Française de Philosophie. Bulletin. Paris. 1-2, 4-5, 7; 1901-1902, 1904-1905, 1907. WJHough WJ 151.10.

Soldan, Wilhelm Gottlieb and Heinrich Heppe. *Soldan's Geschichte der Hexenprozesse*. Stuttgart: J. G. Cotta, 1880. M in WJIR, p. Wi under "Witchcraft." **III, 1080.**

Sollier, Paul Auguste. *Psychologie de l'Idiot et de l'Imbécile*. Paris: Alcan, 1891. M in ECR, p. 508.

---. "Recherches sur les Rapports de la Sensibilité et de l'Emotion." *Revue Philosophique* March 1894: 241-266. See App. 2 to PP, p. 1473, 1058.0.

Soltmann, Hermann Julius Otto. "Experimentelle Studien Über die Functionen des Grosshirns der Neugeborenen." *Jahrbuch für Kinderheilkunde und Physische Erziehung* 9 (1876): 106-148. M in WJ note in PP, p. 83.

---. "Über das Hemmungsnervensystem der Neugeborenen." *Jahrbuch für Kinderheilkunde und Physische Erziehung* 11 (1877): 101-114. M in WJ note in PP, p. 83. See ed. notes p. 1319.

Sophocles. *Oedipus at Colonus*. Q in VRE, p. 120.

Souriau, Paul. "La Conscience de Soi." *Revue Philosophique* 22 (Nov. 1886): 499-472. M in WJ note in PP, p. 291.

Soury, Jules Auguste. "Über die Hylozoistischen Ansichten der Neuern Philosophen." *Kosmos: Zeitschrift für Entwicklungslehre und Einheitliche Weltanschauung* 10 (1881-1882): 241-256, 321-334, 401-412. M in WJ note in PP, p. 162.

Southey, Robert. *The Poetical Works of Robert Southey*. Boston: Little, Brown, 1863. Q from "The Battle of Blenheim" in PP, p. 518.

Spalding, Douglas Alexander. "Instinct and Acquisition." *Nature* 12 (7 Oct. 1875): 507-508. Q in PP, p. 1025.

---. "Instinct. With Original Observations on Young Animals." *Macmillan's Magazine* vol. XXVII no. 160 (Feb. 1873): 282-293. M in PP, p. 1014. M in WJIR, p. Sa under "Spalding, Douglas A." **See also discussions in Nature for March, April, + May following.**

Spamer, Karl. "Experimenteller und Kritischer Beitrag zur Physiologie der Halbkreisförmigen Kanäle." *Archiv für die Gesamte Physiologie* (1880): 479-590. N in ECR, p. 374.

Sparks, Jared, ed. *Lives of Jonathan Edwards and David Brainerd*. The Library of American Biography Conducted by Jared Sparks. Vol. VIII. New York: Harper and Brothers, 1837. M in WJIR, p. Bi under "Biography."

Spectator. "An Extraordinary Calculator." *Spectator* 51 (28 Dec. 1878): 1208-1209, 1631-1632, 1634-1635; 52 (4 Jan. 1879): 11-12; 52 (11 Jan. 1879): 47; 52 (25 Jan. 1879): 111-112. M in WJ note in PP, p. 702.

Spence, Payton. "Atomic Collision and Non-Collision; Or, the Conscious and Unconscious States of Matter. A New Theory of Consciousness." *Journal of Speculative Philosophy* 14 (July 1880): 286-298. M in WJ note in PP, p. 198.

---. "Time and Space Considered as Negations." *Journal of Speculative Philosophy* 13 (Oct. 1879): 337-346. M in WJ note in PP, p. 198.

Spencer, Herbert. *Classification of the Sciences: To Which Are Added Reasons for Dissenting from the Philosophy of M. Comte*. New York: D. Appleton and Company, 1864. WJRL.

---. "Consciousness under Chloroform." *Mind* 3 (Oct. 1878): 555-564. Q in PP, p. 264.

---. *The Data of Ethics*. New York: D. Appleton and Company, 1879. M in ed. note to PP, p. 1418. N in ECR, p. 347. WJHough WJ 582.24. From the library of Prof. William James with his notes.

---. *The Factors of Organic Evolution*. Repr. with additions from *The Nineteenth Century*. New York: D. Appleton and Company, 1887. M in PP, p. 1279. WJHough WJ 582.24.2. From the library of Prof. William James, with his notes.

---. *First Principles of a New System of Philosophy*. 2nd. ed. New York: D. Appleton, 1877. M in P, p. 15. See ed. note p. 157. M in WJ note in PP, p. 157. M in ECR, p. 368. WJHough WJ 582.24.4. From the library of Prof. William James, with his notes.

---. "Mill versus Hamilton: The Test of Truth." *Fortnightly Review* 1 (15 July 1865): 531-550. Q in WJIR, p. Ei under "Empiricism." "[Empiricism]...proposes to account for our so-called necessary beliefs, as well as all our other beliefs; + to do this s. [without] postulating any one belief as necessary"....the word *experiences* "clearly involves s'thing more than states of mind and the connexions among them, for if it does not, the hypothesis then is that states of mind are generated by the experience of states of mind; + if the inquiry be pursued, this ends c. [with] initial states of mind wh. are not accounted for—the hypothesis fails. Evidently there is tacitly assumed s'thing beyond the mind by wh. the experiences are produced—s'thing in wh. exist the objective relations to wh. the subj. reltns. correspond—an external world." H. Spencer. *Fortnightly Rev.* Vol. 1 p. 540. "Throughout the arguments of pure E. it is tacitly assumed that there may be a Philosophy in wh. nothing is asserted but what is proved." *ibid.* Q in WJIR, p. Eu under "Excluded middle." "If we are not

concerned with positive states of consciousness at all, no such mutual exclusion takes place, and the law of the alternative necessity does not apply.” P. 533.

- . “Heredity Once More.” *Contemporary Review* Oct. 1895: 608. See App. 2 to PP, p. 1480, 1278.6.
- . *Illustrations of Universal Progress; A Series of Discussions*. New York: D. Appleton, 1864. Q in PP, pp. 1271-1273.
- . *The Inadequacy of “Natural Selection.”* London: Williams & Norgate, 1893. Originally published in two portions in the *Contemporary Review* for February and March, 1893. The postscript entitled “Professor Weismann’s Theories” was published in the *Contemporary Review* for the subsequent May. See App. 2 to PP, p. 1480, 1278.6. WJHough WJ 500.5. “From the author” stamped on cover. Gift of George H. Palmer; possibly originally from the library of William James. In envelope with other reprints and clippings.
- . “The Origin and Function of Music.” *Fraser’s Magazine* Oct. 1857. M in WJIR, p. Ca under “Cadence.” **Cadence is the commentary of the Emotions on the propositions of the Intelligence.**
- . *The Principles of Biology*. London and Edinburgh: Williams & Norgate, 1864. 2 vols. WJS, entry 149, p. 10. Vol. I: Occasional markings throughout. Fly-leaf: **275-8, music 250**. Marginal note p. 131, end of last paragraph: **Shallowness incarnate!** See any **physiology for the facts of nutritive equilibrium**. Also WJS, entry 50, p. 4. Vol. II: Occasional marginal markings 360-361. App. 2 to PP cites chapters titled “Direct Equilibration,” “Indirect Equilibration,” and “The Evolution of Life.” N in WJD1, p. 77. **Jany. 1. 1870. If this year I finish...Spencer’s Biology [among other works] I shall have done well; and must not think of doing anything more.**
- . *The Principles of Psychology*. 2 vols. New York: D. Appleton & Co., 1871-1873. M in P, p. 49. See ed. notes p. 164. M in ed. notes to PP, p. 1328 and Q pp. 149-150. N in ECR, p. 272. See App. 2 to PP, p. 1471, 1030.26. James cites pt. VIII, ch. 5, “Sociality and Sympathy.” WJHough WJ 582.24.6. From the library of Prof. William James, with his notes. M in WJD1, p. 92. **Vol. i.**
- . “A Rejoinder to Professor Weismann.” *Contemporary Review* Dec. 1893: 893-912. See App. 2 to PP, p. 1480, 1278.6.
- . “Replies to Criticism.” *Fortnightly Review* 20 new ser. vol. 14 (1 Nov. 1873): 581-595; (1 Dec. 1873): 715-739. M in WJ note in PP, p. 152.
- . “What Is Electricity?” *The Reader* 19 Nov. 1864: 642-643. M in WJIR, p. Ee under “Electricity.”

Spielmann, Dr. Johann. *Diagnostik der Geisteskrankheiten für Ärzte und Richter*. Wien:

Wilhelm Braumüller, 1855. M in WJIR, p. Si under “Spielmann.”

Spinoza, Benedictus de. *Oeuvres de Spinoza*. Traduites par Émile Saisset. New ed. 3 vols. Paris: Charpentier, 1861. Ethics (III, 109, 233) q in VRE, p. 17; Ethics m in Ch. 15 of TT, p. 113. *Oeuvres* III, 50 cited in App. 2 to PP, p. 1446, 161.18. Also Ethics II, prop. 18 and III, prop. 14-17, p. 1458, 562.29. Also Ethics IV, prop. 62, p. 1460, 605.0. Also Ethics III, prop. 27, p. 1471, 1029.3. WJHough WJ 871.82.

---. *Opera*. 2 vols. Jena: Paulus, 1802. WJS, entry 125, p. 8. Vol. I: **determination, negation 595**.

Spir, Afrikan. *Denken und Wirklichkeit. Versuch einer Erneuerung der Kritischen Philosophie*. Leipzig: F. G. Findel, 1873. M in WJ note in PP, p. 1255. WJS, entry 269, p. 19. Fly-leaf: **the extended is self-contradictory 208; 209, 212**. Occasional markings throughout. See notes withdrawn.

The Spiritual Magazine. No. 52 (1 April 1870). Includes “On an Extract from Mr. Henry James [the elder],” p. 192. WJHough AC85 J2376 Zz870s. Autographed: Wm. James, 20 Quincy St. Cambridge.

Sprague, William Buell. *Lectures on Revivals of Religion*. Albany, N.Y.: Webster & Skinners, 1832. M in VRE, p. 204.

Springer, Anton. *Grundzüge der Kunstgeschichte*. 3rd. ed. Leipzig: E. A. Seemann, 1888. WJS, entry 218, p. 16. Vol. III: *Die Renaissance in Italien*, 3rd ed., Leipzig, 1888. Much marked throughout.

Springfield Republican. 3 June 1909: 1. N in ECR, p. 192.

Spurzheim, Johann Kaspar. M in PP, p. 39.

Staël Holstein, Anne Louise Germaine. *Reflexiones sur le Suicide*. London, 1813. M in WJIR, p. Su under “Suicide.”

Stallo, John Bernard. *The Concepts and Theories of Modern Physics*. New York: D. Appleton, 1882. See App. 2 to PP, p. 1479, 1238.11. WJHough WJ 483.3. From the library of Prof. William James, with his notes.

Stanley, Arthur Penrhyn. *The Life and Correspondence of Thomas Arnold, D. D.* 2 vols. 4th ed. London: B. Fellowes, 1845. Q in WJIR, p. Ao under “Arnold, Dr.” **“An objection to Unitarianism....is that it makes Christ virtually dead..... Considering the one great object of God’s revealing himself in the person of Christ to be the furnishing us with an object of worship which we could at once love + understand; or in other words, the supplying safely + wholesomely that want in human Nature which has shown itself in false religions in ‘making Gods after our own devices,’ it does seem to me to be forfeiting the peculiar benefits thus offered, if we persist in approaching**

God in his own incomprehensible essence, which as no man hath seen or can see, so no man can conceive it.” (Life, by Stanley. 4th ed. 1845. i. p. 357). M in WJD1, p. 97.

Stanley, Henry Morton. *In Darkest Africa*. New York: Charles Scribner's Sons, 1890. CORR 2: 153. CAMBRIDGE Oct 20. [1890]. **I sat up till 4 last night reading Stanley's book. What a jolly book it is.**

---. *Through the Dark Continent*. 2 vols. London: Sampson Low, Marston, Searle & Rivington, 1878. Q in WJ note in PP, p. 938.

Stanley, Hiram Miner. “Attention as Intensifying Sensation.” *Psychological Review* Jan. 1895: 53-57. See App. 2 to PP, p. 1452, 380, 382.

---. “Feeling and Emotion.” *Mind* 11 (Jan. 1886): 66-76. M in PP, p. 1097.

---. “The Psychology of Pity.” *Science* new ser., vol. XII no. 300 (28 Sept. 1900): 487-488. WJHough WJ 483.4.1. From the library of William James, with his annotations.

---. “Some Remarks on Professor James' Discussion of Attention.” *Monist* Oct. 1892: 122-124. See App. 2 to PP, p. 1452, 380, 382.

---. *Studies in the Evolutionary Psychology of Feeling*. London: Swan Sonnenschein & Co., 1895; New York: Macmillan & Co., 1895. See App. 2 to PP, p. 1452, 380, 382. WJHough WJ 483.4. This copy from the library of Prof. William James with his notes. Envelope containing article by Stanley formerly laid in the volume.

Starbuck, Edwin Diller. A collection of pamphlets by this author. WJHough WJ 483.7.

---. *The Psychology of Religion: An Empirical Study of the Growth of Religious Consciousness*. With a preface by William James. London: Walter Scott, 1899. M in Preface to VRE, p. 6. Q in VRE, pp. 74-75. WJHough WJ 350.83. From the library of Prof. William James, with his notes.

Starke, Paul. “Die Messung von Schallstärken.” *Philosophische Studien* 2.3 (1886): 264-304. See App. 2 to PP, p. 1455, 473.17-18.

Starr, Moses Allen. “The Pathology of Sensory Aphasia, with an Analysis of Fifty Cases in Which Broca's Centre Was Not Diseased.” *Brain* 12 (July 1889): 82-99. M in WJ note in PP, p. 63.

Stauder, Otto. “Der Begriff der Apperception in der Neüeren Psychologie.” *Philosophische Studien* vol. 1 no. 2 (1882): 149-212. M in WJ note in PP, p. 96.

Stebbing, Thomas Roscoe Rede. *Essays on Darwinism*. London: Longmans, Green, 1871. M in WJ note in PP, p. 1020.

Steffens, Henrich. *Was Ich Erlebte*. Breslau: Josef Max, 1840. M in WJIR, p. Da under "Drama." **Causes of its peculiar power. I, 172.** M in WJIR, p. De under "Dream." **Continuity of dream life. I, 327.** N in WJIR, p. Di under "Dizziness." **I, 333. He never could overcome it on a height. Says we g'ally "support ourselves" by sight, by the objects wh. surround us as well as by our feet. In g'al the shortsighted less subject to it. Dizziness reveals the dunkle Tiefe der gemuths einsamekeit der verlassenen Seele.** M in WJD1, p. 107. CORR 1: 79.

Stein, Ludwig. *Philosophische Strömungen der Gegenwart*. Stuttgart: F. Enke, 1908. WJHough AC85 J2376 Zz908s. From the library of William James.

Steiner, Isidor. "Über das Grosshirn der Knochenfische." *Sitzungsberichte* (Berlin) 1 (1886): 5-9. M in WJ note in PP, p. 1318.

---. *Untersuchungen Über die Physiologie des Froschirns*. Braunschweig: Vieweg, 1885. M in WJ note in PP, p. 80.

Steinmetz, S. Rudolf. *Philosophie des Krieges*. Leipzig: J. A. Barth, 1907. WJS, entry 225, p. 16. Fly-leaf: **78-9, 74, 148, 156, 174, 82, 123, 258-9, Java 259.** Marked throughout.

Steinthal, Heymann. "Der Durchbruch der Subjectiven Persönlichkeit bei den Griechen." *Zeitschrift für Völkerpsychologie und Sprachwissenschaft* vol. 2 no. 3 (1862): 279-342. Q in WJIR, p. La under "Law." **"...νόμος, der verdichtete Inbegriff der νόμοι...das von den Gottern ewig angeordnete, darum von den Nättern aus der Urzeit her vererbte...die sittliche Substanz des Nationalgeistes. Demnach auch die allgem. Meinung, die aber durchaus objective Geltung hat.; d.h. die M'g weiss nicht dass sie den νόμος macht, glaubt ihn eben nur als etwas Seiendes zu wissen, wie sie anderes Seiendes weiss. Sie ist die vox populi die als vox Dei gewusst wird. Woher der νόμος komme welches Recht er habe, wird gar nicht gefragt. Ihm liegt stilleschweigend der Gedanke zu Grunde, es ist so weil es so sein muss, oder es muss so sein, weil es ist. Der Gedanke dass es auch anders sein könne war undenkbar. Das Bewusstsein ist ganz mit sm. Inhalte verwachsen; es bewegt ihn nicht, sondern dieser hat sein Dasein in ihm."** (331).

---. *Einleitung in die Psychologie und Sprachwissenschaft*. 2nd ed. Berlin: Dümmler, 1881. M in WJ note in PP, p. 568. See App. 2 to PP, p. 1460, 634.12. WJS, entry 84, p. 6. Fly-leaf: **116-17, 136-37; Wieder Erkennung 191-192.** Marginal markings 184-C, 185-D.

Stendhal. N in WJIR, p. Ca under "Caractère." **Le. C. est la manière habituelle de chercher le bonheur. Stendahl.** See also Beyle, H.

Stepanoff, E. M. "Zur Frage Über die Function der Schnecke im Gehörgang des Menschen." *Jahresbericht* 15 (1888): 404-405. M in WJ note in PP, p. 809.

Stephen, Leslie. "Belief and Conduct." *Nineteenth Century* vol. 24 no. CXXXIX (Sept. 1888):

- 372-389. M in WJ note in PP, p. 949. M in WJIR, p. Be under "Belief."
- . *The English Utilitarians*. 3 vols. London: Duckworth and Co., 1900. WJS, entry 268, p. 19. Vol. I: Fly-leaf: **Individualism 56-60**. See ed. note to PP, p. 1402.
- . *The Science of Ethics*. London: Smith, Elder, 1882. M in ed. note to PP, p. 1402. WJHough WJ 583.24. From the library of Prof. William James, with his notes. Letter from author inserted.
- Stephen, Sir James Fitzjames. *Essays by a Barrister*. London: Smith, Elder and Co., 1862. Page 318 quoted in "What Makes a Life Sig." in TT, p. 167.
- Stern, Bolko. "Über die Anomalien der Empfindung und Ihre Bezielungen zur Ataxie bei Tabes Dorsalis." *Archiv für Psychiatrie und Nervenkrankheiten* 17 (1886): 485-517. See App. 2 to PP, p. 1467, 824.4.
- Sternberg, Maximilian. "Zur Lehre von den Vorstellungen Über die Lage Unserer Glieder." *Archiv für Physiologie* 37 (Sept. 1885): 1-6. M in PP, p. 749.
- Sterne, Laurence. M in WJIR, p. Fe under "French." **The French have a greater facility for combining ideas than for analyzing them. (Sterne?)**
- Sterrett, James Macbride. *Studies in Hegel's Philosophy of Religion, with a Chapter on Christian Unity in America*. London: Sonnenschein and Co., 1891. WJS, entry 265, p. 19. Fly-leaf: **knowledge pp. 190-197**. M in WJIR, p. Go under "God." **P. 282**.
- Stettheimer, Ettie. *The Will to Believe as a Basis for the Defense of Religious Faith; A Critical Study*. New York: The Science Press, 1907. WJHough WJ 783.25. From the library of Prof. William James, with his notes.
- Stevens, E. Winchester. *The Watseka Wonder; . . . A Narrative of the Leading Phenomena Occurring in the Case of Mary Lurancy Vennum*. Chicago: Religio-Philosophical Publishing House, 1879. Q in PP, p. 375. James used an 1887 rpt.
- Stevens, Lewis Tebbetts. "On the Time-Sense." *Mind* 11 (1886): 393-404. M in PP, p. 581.
- Stevens, Walter Le Conte. "The Stereoscope: Its History." *Popular Science Monthly* May 1882: 37-53. See App. 2 to PP, p. 1464, 732.13.
- . "The Stereoscope: Its Theory." *Popular Science Monthly* June 1882: 197-205. See App. 2 to PP, p. 1464, 732.13.
- Stevenson, Robert Louis. *Across the Plains, "Pulvis et Umbra."* Q in "What Makes a Life Sig." TT, p. 158. "The Lantern Bearers" in "Across the Plains" q in "On a Certain Blindness" TT, p. 137. CORR 2: 373. **EL PASO CLUB | COLORADO SPRINGS Aug. 6. 1895. ...the**

true philosophy is that of Stevenson’s “lantern bearers” and these views of outsiders are never worth a damn from the point of view of truth.

- . *Essays of Travel and in the Art of Writing*. New York: Charles Scribner’s Sons, 1907. James q from “A Note on Realism” in VRE, p. 238. See ed. note p. 459.
- . *Lay Morals and Other Papers*. New York: Charles Scribner’s Sons, 1911. Q in ECR, p. 111. Text in *Essays in Radical Empiricism, Works*. See ed. note p. 573.
- . *The Letters of Robert Louis Stevenson to His Family and Friends*. Ed. Stanley Colvin. 2 vols. London: Methuen, 1899. Q in VRE, p. 81.
- . *Underwoods*. New York: Charles Scribner’s Sons, 1887. CORR 2: 68. **Cambridge Sept 1. [18]87. I see that R. L. Stevenson is in this country, and I see by the papers that he has paid you a couple of handsome ‘tributes’ in his new volume of verses. I’m glad of it. I hope I may see him ere he leaves, for if there is an author I love ‘tis he; and I’m sure he’ll be hereafter reckoned as one of our masters of good classic english.**
- . *Virginibus Puerisque, and Other Papers*. London: C. Kegan Paul & Co., 1881. Possibly q in ECR, p. 403.
- Stewart, Dugald. *Elements of the Philosophy of the Human Mind*. Vol. 1. 1818. Stewart m p. 11, VRE. Also in WJ note in PP, p. 167. James’ ed. unidentified but a London: Cadell and Davies three vol. ed. appeared between 1816 and 1818. WJS, entry 148, p. 10. Vol. I: Fly-leaf: **57 incoherentism**. First 60 pages marked. M in WJIR, p. Ao under “Attention.” **Chap. ii.**
- . *Elements of the Philosophy of the Human Mind*. Ed. William Hamilton. Vol. III. Edinburgh: Constable, 1854. Q in PP, p. 1079. See App. 2 to PP, p. 1445, 130.27.
- Stewart, J. A. *Plato’s Doctrine of Ideas*. Oxford: At the Clarendon Press, 1909. WJS, entry 216, p. 16. Markings, Introduction 6-7.
- Stieda, Ludwig. *Studien Über das Centralen Nervensystem der Wirbelthiere*. Leipzig: Wilhelm Engelmann, 1870. M in WJIR, p. Si under “Stieda, Ldwg.”
- Stiedenroth, Ernst. *Psychologie zur Erklärung der Seelenerscheinungen*. 2 bde. Berlin: Dümmler, 1824-1825. M in WJIR, p. Si under “Stiedenroth.”
- Stillé, Alfred. *Therapeutics and Materia Medica*. Philadelphia: Henry C. Lea, 1860. N in WJIR, p. Co under “Cold (its therapeutic effects when applied to surface.)” **Cold + Heat: notes fm. Stille’s Mat. Med.** N in WJIR, p. Io under “Idiosyncrasy.” **Rabbits tolerate opium ad libitum (Intro.) Hemlock + water hemlock (cicuta virosa) innocuous to cows. Horses stand larger doses of As than wd. kill twice their weight of men. Colocynth, jalap, gamboge, bryony do not affect horse +c. p. 35. Belladonna**

innocuous to horse, ass + rabbit. *ibid* i. 721. See also p. 81. *MgO*, *SO5* is diuretic not cathartic to horse unless in immense doses (Alexander). *Colchicum* but a slt. diuretic to rabbits; has hardly any effect on frogs in doses fatal to large dog (ii, 564). N in WJIR, p. Se under "Similia similibus curantur." By "substitution," as in diarrhoea by cathartics conjunctivitis by astringent + algid state of fevers + cholera by brief ice, heat to fresh burn, tonics to condition wh. in health they engender (i, 377), diffusible stimulants as sedatives in ataxic irritability; Hg tends to produce lesions similar if not identical to those caused by syphilis (ii, 632) tetanus by strychnia; As + Kl for eczema, lepra +c; opium for delirium tremens; ether + brandy for coma (Inman) turpentine for herna-turia (*ibid*). N in WJIR, Appendix p. 1 under "Sympathetic Nervous System." *Stille* I 570. Electricity augments secretn. of intestine *id.* 571, brings on menstruation (*id.* 572) + lactation (573). N in WJIR, Appendix pp. 4-6 under "Stillé: Mat. Med." *Art Frigus* vol. II. p. 160. As bodily temp falls, skin, nipples, penis +c become pale and shrunken; "secretns. imperfect, but operatn. followed [?] by an incr. of urine." First effect of cold: sedatn. of P. + temp., 2nd effect: reaction + incr. of force + rapidity of P. incr. of temp. + of nervous power. This is true of both internal + ext. applicns. of cold. When applicatn. is transient, reactn. sets in almost before sedation can be observed, and is strong in proportion to the state of activity in wh. the organism was when the cold was first applied. The coexistence of a state of pain with the cold diminishes the reactn. of the body, and this may be the reason why the presence of strong emotion while we are exposed to cold, (through preventing us fm. feeling the pain of the cold, also) prevents our being as much depressed by it as wd. othwse. be expectd (e.g. cases of insanity). Sudden applicatn. of cold provokes muscular contractn. (of womb, respn. in suroon, narcotism +c). Is this a direct effect or one of reactn.? Cold contracts blood vessels by long applicatn. both immediately, + by reflex actn. (menses, milk, sweat + arrested by cold to feet. B. Séquard's expt. of one hand in ice, thermometer held in other hand falling. Is the cold here due perhaps to the gradual cooling of the whole blood of the body as it passes in successive portions through the refrigerated part?) [This does not seem true of *all* cases. After remaining some time in a cold room for instance the blood vessels seem *relaxed*, the hands, lips, nose + skin g'ally are red and s'what *livid* (why? Thro' arterial contracn.?).] and the secretion of the nasal mucous membrane at all events incr.; so that the propn. first quoted on preceding page does not seem wholly correct either. The points needing a more accurate determination seem then to be: 1) what is the primary + what the secondary effect of cold on the vessels + their nerves, and in general sedation of the system are the vasomotor nerves paralyzed, or stimulated, or s'ts. one + s'ts. the other? (Weir Mtichell observed great + lasting hyperaemia in brain following almost immediately on superficial freezing. This apparently an effect of sedation—not resulting at any rate fm. incr. heart actn.). 2) Does cold ever produce a *direct* stimulant effect? (The sudden shock of a shower quickens heart + breathing + makes the latter incomplete; both these may be sedative effects.) (On the other hand, do not the so called reaction effects of cold come on + persist during the continuance of the same cold on the sedation of the 1st applicatn. of wh. they are supposed to follow? Is, for instance, the general stimulation we enjoy *while* exercising in the winter open air solely due to the *cerebral* stimulus wh. keeps us in

motion? Ditto of the still longer protracted g'al stimn. after cold weather has set in?). For local inflamns., congestns. +c, the cold must be applied continuously lest reactn. undo all that has been done. (Yet we see headaches may be not congestive relid. by transient cold.) Wakefulness may be cured by cold affusions to body; + obtained as in overworked students by cold to head. (Is it best in this case to be continuous or intermitting?) In very hot fevers, the applicatn. of cold to the whole body is followed by a lowering of temp. wh. lasts many hours. If an artery in a living warm blooded animal be exposed to cold air for some time the lowering of its temperature occasions contraction to such an extent that its cavity becomes nearly obliterated. Carpenter p. 325. Crecchio (résumé in Arch. de Phys. I p. 346) says it contracts 1. gan. vessels, drives out blood fm. larger and produces anemia. S'to when its actn. does not continue, the vessels, paralysed, dilate + the part becomes dusky red. -2. The blood congeals between $-1/2^{\circ}$ + -1° becoming bright red, and if coagd. losing coagulability. -3. The contents of glob. issues by exomase not rupture—. Shed blood alters in a few seconds, in the vessels $1/2$ hour is required.— An icicle drawn out of vessel shows globules less altered than shed blood frozen.— The alteration takes place during the *thawing*.— A degree of cold suff. to produce paralysis will not always stop circulation at least in vessels of a certain calibre.— The arrest of circ. when it occurs is due to innervation.— Congealed parts answer not to electric stimulus.— Partial congeln. kills by absorptn. of gangrenous material.— It and compl. cong. may kill by congestn. of internal organs, or by paralysis of n. system. N in WJIR, Appendix p. 15 under "Similia similibus curantur (cont.)." Sm. doses of alcohol relieves sympt. of chronic alcoholism.— Chlorate of potass. occasionally produces ulceration of mouth (ii. 779).

Stirling, James Hutchison. "De Quincey and Coleridge upon Kant." *Fortnightly Review* new ser. 2 (1 Oct. 1867): 377-397. CORR 1: 27. [Berlin December 1867] **Stirling's article is also big.**

---. *Sir William Hamilton: Being the Philosophy of Perception. An Analysis.* London: Longmans, Green, and Co., 1865. Q in WJIR, p. Pe under "Perception." "**H. presupposes mind, body, + outward world; + the only question to him is, How does the first come to know the 2nd + 3rd. The netted mind is further netted: how does it come to perceive its own net and its net's net. The latter H. does not conceive to be perceived, immediately known, at all. Nothing is known in it that is not the result of inference + transference referred to the former. It is in the mind's net that all that is important to H. occurs...the mind already present to the net by sensation is, by sensation of the net, as it were fired to perception of the net...the nervous net being flushed, colored, or lit by a sensation, or secondary quality, there is perception of this net itself in its primary qualities. This is the ultimate fact,—the ultimate that. On sense of resistance then, again, these primary qualities of the nervous net (together with the secondary of the same) are transferred to an unknown substrate that resists +c. +c.**" p. 88.

Stirling, William. "On the Summation of Electrical Stimuli Applied to the Skin." *Journal of*

- Anatomy and Physiology* 10 (October 1875): 324-376. M in WJ note in PP, p. 89. Previously published in German. See ed. notes p. 1320.
- Stöckl, Albert. *Lehrbuch der Philosophie*. 2 vols. 5th ed. Mainz: F. Kirchheim, 1881. M in WJ note in VRE, p. 345. WJS, entry 14, p. 2. Fly-leaf: **Relation of Substanz to Essenz 57**. Numerous passages marked up to p. 386.
- Stockton, Frank Richard. *The House of Martha*. Cambridge: Riverside Press, 1891. CORR 2: 237. **16 Piazza dell' Indipendenza | Florence Oct 11th [1892]. Have you read Stocktons charming House of Martha? I am in it now?**
- Stone, William L. *Life and Times of Red-Jacket*. New York: Wiley and Putnam, 1841. M in WJIR, p. li under "Indians, N. American."
- Story, Jean. *Substantialism: Or, Philosophy of Knowledge*. Boston: Franklin Press, 1879. (Pseud.) M in WJ note in PP, p. 254.
- Stout, George Frederick. *Analytic Psychology*. 2 vols. London: Swan Sonnenschein & Co., 1896; New York: Macmillan, 1896. M in ed. notes to PP, p. 1345. WJHough WJ 583.67. From the library of Prof. William James, with his notes. Letters from author inserted.
- . "A General Analysis of Presentation as a Preparatory to the Theory of Their Interaction." *Proceedings of the Aristotelian Society* 2 (1892): 107-120. See App. 2 to PP, p.1455, 503.7.
- . "The Genesis of the Cognition of Physical Reality." *Mind* 15 (Jan. 1890): 22-45. M in WJ note in PP, p. 949.
- . "The Herbartian Psychology." *Mind* 3 (July 1888): 321-338; (Oct. 1888): 473-498. M in WJ note in PP, p. 568.
- . *Things and Sensations*. From the Proceedings of the British Academy, Vol. II. London: Henry Frowde, 1905. WJS, entry 115, p. 7. Marked throughout.
- Strahan, Samuel Alexander Kenny. *Suicide and Insanity: A Physiological and Sociological Study*. 2nd ed. London: Swan Sonnenschein, 1894. Q in VRE, p. 124.
- Stratton, George Malcolm. "The Sensations Are Not the Emotion." *Psychological Review* Mar. 1895: 173-174. See App. 2 to PP, p. 1473, 1058.0.
- Straus-Durkheim, Hercule Eugene Gregoire. *Anatomie Descriptive et Comparative du Chat*. 1845. M in ECR, p. 315.
- Strauss, David Friedrich. *Christian Märklin: Ein Lebens- und Characterbild aus der*

- Gegenwart*. Mannheim: F. Bassermann, 1851. Q in WJIR, p. Ma under Märklin, Chr.”
In a letter to a friend who has lost his wife. “Das ist die Hauptsache, wenn wir doch von vorne uns nicht mit derselben providentia specialis trösten können wie der schlichte Christ, u. die Natur ihren Process, der in ganzen wohl ein göttlicher ist, aber im Einzelnen doch uns unteleologisch trifft, ihren Process von Leben u. Tod, auch an uns oder den Unsrigen unerbittlich vollziehen sehen müssen— dass dann die Geist seine Meisterschaft aber die Natur *ex post* bewährt u. das vernunftlose Tactum zu einem ideellen gewinn in sich erhebt.” P. 157. M in WJD1, p. 105.
- . *Das Leben Jesu*. 3rd ed. Tübingen: C. F. Oslander, 1839. M in WJIR, p. Re under “Religion.”
- . *Voltaire: Sechs Vorträge*. Leipzig: G. Hirzel, 1870. M in WJD1, p. 95.
- Stricker, Salomon. “Note sur les Images Motrices.” *Revue Philosophique* 18 (Dec. 1884): 685-691. M in WJ note in PP, p. 711.
- . *Studien Über die Association Vorstellung*. Wien: Braumüller, 1883. WJS, entry 83, p. 6.
- . *Studien Über die Bewegungsvorstellungen*. Wien: Braumüller, 1882. M in PP, p. 709. WJS, entry 83, pp. 5-6.
- . *Studien Über die Sprachvorstellungen*. Wien: Braumüller, 1880. M in PP, p. 709. WJS, entry 83, p. 5.
- . *Vorlesungen Über Allgemeine und Experimentelle Pathologie*. Wien: Braumüller, 1877-1879. M in WJ note in PP, p. 249. See ed. note to PP, p. 1342. WJS, entry 83, p. 5. This entry and previous three entries all bound in one volume. Fly-leaf: **association 55 “fringe”, 547, 501, 462-3; these pp. are in the monograph on Pathologie**. Other occasional markings throughout.
- Strong, Augustus Hopkins. *Systematic Theology*. 5th ed. New York: A. C. Armstrong, 1869. M in VRE in WJ note, p. 345.
- Strong, Charles Augustus. “Consciousness and Time.” *Psychological Review* Mar. 1896: 149-157. See App. 2 to PP, p. 1459, 582.2-3.
- . “Dr. Münsterberg’s Theory of Mind and Body and Its Consequences.” *The Philosophical Review* vol. 1, no. 2 (1892): 179-195. WJHough WJ 400.5. 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.
- . “Idealism and Realism: II. The Distinction of Object and Perception.” *The Journal of Philosophy*. Ca. 1904, pp. 543-552. WJHough WJ 483.77.1. From the library of William James, with his annotations.

- . *Why the Mind Has a Body*. New York: Macmillan, 1903. WJHough WJ 483.77. From the library of Prof. William James, with his notes. Envelope containing critical material formerly laid in this volume has call-number WJ 483.77.1.
- Strümpell, Adolf von. "Beobachtungen Über Ausgebreitete Anästhesien und Deren Folgen für die Willkürliche Bewegung und das Bewusstsein." *Deutsches Archiv für Klinische Medicin* 22 (1878): 321-361. M in PP, p. 355.
- Strümpell, Ludwig Adolf. *Die Geisteskräfte der Menschen Verglichen mit Denen der Thiere. Ein Bedenken Gegen Darwin's Ansicht Über Denselben Gegenstand*. Leipzig: Veit, 1878. Q in PP, p. 977.
- Studies in Philosophy Prepared in Commemoration of the Seventieth Birthday of George Holmes Howison*. Berkeley: The University Press, 1904. WJHough WJ 439.94.2. From the library of Professor William James, with his annotations.
- Stumpf, Carl. *Die Wiedergeburt der Philosophie: Rede zum Antritt des Rektorates der Königlichen Friedrich-Wilhelms-Universität in Berlin, Gehalten in der Aula am 15. Oktober 1907*. Berlin: G. Schade, 1907. WJHough WJ 783.89.4. From the library of Prof. William James with his notes. Author's presentation copy.
- . *Erscheinungen und Psychische Funktionen*. Berlin: K. Akademie der Wissenschaften, 1907. Aus dem Abhandlungen der K. Preuss. Akademie der Wissenschaften vom Jahre 1906. M in ed. notes to PP, p. 1354. WJHough WJ 783.89.4. From the library of Prof. William James, with his notes. Author's presentation copy.
- . *Psychologie und Erkenntnistheorie*. München: Verlag der K. Akademie, 1891. Aus den Abhandlungen der K. Bayer. Akademie der Wissenschaften, I. cl., XIX. bd., II. abth. WJHough WJ 783.89.4. From the library of Prof. William James, with his notes.
- . "Sur la Representation des Melodies." *Revue Philosophique* 20 (Dec. 1885): 617-618. M in WJ note in PP, p. 711.
- . *Tonpsychologie*. 2 vols. Leipzig: S. Hirzel, 1883-1890. M in WJ note in PP, p. 402. See App. 2 to PP, p. 1446, 162.29. WJHough WJ 783.89. From the library of Prof. William James. With his notes.
- . *Über den Psychologischen Ursprung der Raumvorstellung*. Leipzig: S. Hirzel, 1873. M in ed. note to PP, p. 1389. N in ECR, p. 126. See ed. note pp. 574-575. M in WJIR, p. Sa under "Space." CORR 5: 288, 1882. WJHough WJ 783.89.2. From the library of Prof. William James, with his notes.
- Sturt, Henry Cecil. *Idola Theatri: A Criticism of Oxford Thought and Thinkers from the Standpoint of Personal Idealism*. New York: Macmillan, 1906. WJS, entry 66, p. 4. Fly-leaf: 152. Occasional markings in early part.

- . "The Logic of Pragmatism." *Proceedings of the Aristotelian Society* new ser. vol. 3 (1902-1903). WJHough WJ 583.89.5. 7 sheets. Galley proofs.
- , ed. *Personal Idealism: Philosophical Essays by Eight Members of the University of Oxford*. New York: Macmillan, 1902. N in ECR, p. 540. Sturt's text includes G. F. Stout's "Error," F. C. S. Schiller's "Axioms as Postulates," W. R. B. Gibson's "The Problem of Freedom and Its Relation to Psychology," G. E. Underhill's "The Limits of Evolution," R. R. Marett's "Origin and Validity in Ethics," H. Sturt's "Art and Personality," F. W. Bussell's "The Future of Ethics: Effort or Abstention?" and "H. Rashdall's "Personality, Human and Divine." See ed. note p. 638. WJHough WJ 583.89. From the library of Prof. William James, with his notes.
- Sully, James. "The Associationist Theory of Avarice." *Mind* 1 (Oct. 1876): 567-568. M in WJ note in PP, p. 1043.
- . "Comparison." *Mind* 10 (Oct. 1885): 489-511. M in WJ note in PP, p. 499.
- . "Fear." *Popular Science Monthly* May and July 1895: 1-11 and 340-353. Parts 8-9 of "Studies of Childhood" series. See App. 2 to PP, p. 1472, 1033.26.
- . *The Human Mind: A Text-Book of Psychology*. 2 vols. London: Longmans, Green & Co., 1892. M in ed. note to PP, p. 1304. N in ECR, p. 426. WJHough WJ 584.51. From the library of Prof. William James, with his notes.
- . *Illusions: A Psychological Study*. New York: D. Appleton, 1881. M in PP, p. 191. WJS, entry 152, p. 11. Fly-leaf: **Unification 53, 163, 174-80, height of hat 90 note, Hegelism 326, 287.**
- . "Is Man the Only Reasoner?" *Nineteenth Century* Nov. 1891: 735-745. See App. 2 to PP, p. 1449, 259.35.
- . *Outlines of Psychology with Special Reference to the Theory of Education: A Text-Book for Colleges*. New York: D. Appleton, 1884. M in PP, p. 7. M in ECR, p. 427. WJHough WJ 584.51.2. From the library of Prof. William James, with his notes.
- . "The Psycho-Physical Process in Attention." *Brain* 13 (1890): 145-164. M in WJ note in PP, p. 422.
- . "The Question of Visual Perception in Germany." *Mind* 3 (Jan. 1878): 1-23; (April 1878): 167-195. M in WJ note in PP, p. 855.
- . *Sensation and Intuition: Studies in Psychology and Aesthetics*. London: Henry S. King, 1874. M in WJ note in PP, p. 949. WJS, entry 85, p. 6. Fly-leaf: stereoscope 86; marginal markings 78, apparently no others.
- Sumner, William Graham. *Folkways: A Study of the Sociological Importance of Usages,*

- Manners, Customs, Mores, and Morals*. Boston: Ginn, 1907. WJS, entry 10, p. 1. Fly-leaf: **chance 6, N.B. 38-E, 44, 155, 177, 266, 307, 475 etc., 572, 584, 604, 629, "education" a superstition**. Marked passages throughout.
- Surville, Laure. *Balzac: Sa Vie et Ses Oeuvres d'Après Sa Correspondance*. Paris: Libraire Nouvelle, 1858. M in WJD1, p. 113.
- Suso, Blessed Heinrich. *The Life of Blessed Henry Suso: By Himself*. Trans. Thomas Francis Knox. London: Burns, Lambert, and Oates, 1865. Q in VRE, p. 246.
- Swedenborg, Emanuel. *Angelic Wisdom Concerning the Divine Love and Divine Wisdom; and the Four Leading Doctrines of the New Church*. New York: American Swedenborg Printing and Publishing Society, 1864. M in WJD1, p. 93.
- . *Divine Providence and Its Laws*. 1764. M in WJD1, p. 93.
- Swift, Edgar James. "Disturbance of the Attention During Simple Mental Processes." *American Journal of Psychology* Oct. 1892: 1-19. See App. 2 to PP, p. 1452, 380, 382.
- Swift, Jonathan. *Journal to Stella*. 1710-1713. M in WJIR, p. Au under "Autobiography."
- Swift, Morrison Isaac. *Human Submission*. Part second. Philadelphia: Liberty Press, 1905. Q in P, p. 21. WJHough WJ 483.94. Annotated and marked by William James.
- Swinburne, Algernon Charles. *A Midsummer Holiday and Other Poems*. New York: R. Worthington, 1884. "On the Verge" qtd. in VRE, p. 334.
- . "Mr Arnold's New Poems." *Fortnightly Review* new ser. 2 (1 Oct. 1867): 414-415. CORR 1: 26. [Berlin December 1867] **I have just been much refreshed by readg. Swinburne's article on Arnold in the Fortnightly for Oct. wh. T.S.P. sent for. He seems much more real and innocent than I had supposed. Of course the article is without judgment or any constructive power and is intemperate like a boys. But what freshness of perception and richness and ease of expression—such happy expressions as "compromise with the nature of things," "air" in Arnold's descriptions and not in those of the Tennysonian school, are worth pages of painful discrimination. Poets can write good prose.**
- Sylvius, Franciscus. M in PP, p. 44, l. 1. See ed. notes p. 1309.
- Szabadfoeldi, Mihaly. "Beitrag zur Physiologie des Tastsinnes." *Untersuchungen zur Naturlehre des Menschen und der Thiere* 9 (1865): 624-631. M in ed. notes to PP, p. 1378.