

A GUIDE TO WILLIAM JAMES'S READING (T-W)

Tacitus. *Moeurs des Anciens Germains*. Traduit du Latin par l'Abbé Legendre, Chanoine de l'Église de Paris. Nouvelle édition. Tours: A. Mame et Cie, 1861. M in WJD1, p. 109.

Taine, Hippolyte Adolphe. *De l'Idéal dans l'Art: Leçons Professées à l'École des Beaux-Arts*. Paris: Baillièrre, 1867. N in WJD1, pp. 25-28. **April 18 [1868]. Read Taine's *Idéal dans l'Art*—a most strong and refreshing work. Taine is certainly one of the big critics in literary matters, + will stand for his age. He says some admirable things in fact the book bristles with them. "Tous les grands partis-pris à l'endroit de la vie ont une valeur." "Ce qui importe [chez les grands florentins] ce n'est point l'action momentanée dans lequel ils s'engagé, c'est leur structure entière." This is an improvement on my mode of expressing the difference as between simple being + expression the first day I went to the Gallery. Taine gives three criteria of comparison for works of art, that of the "importance" of the character to be expressed, that of its "beneficence," and that of the convergence of all the means of expression. And I daresay he is quite right—viewing Art as a separate division of human activity; only the criteria must not be held any more rigorous than the division – Both are broad rough + practically convenient. It is amusing to see how he has to burst through his own lines. In speaking of Rembrandt whose work he calls an "audacieux + douloureux embrassement du réel tout entier, si repoussant qu'il puisse être" he says: Une telle peinture quand elle est réussie va au delà de la peinture; comme celle de Beato Angelico, d'Albert Dürer, de Memling, elle est une poésie: il s'agit, pour l'artiste de manifester une émotion religieuse, des divinations philosophiques, une conception generale de la vie +c. +c." (p. 119). But it is obvious that a definition of art proper wh. excludes works of such value as these cannot be a very radical one corresponding to a deep distinction in the nature of things. The question that suggests itself to me is: If in plastic work such "génies extraordinaires et excentriques" can express philosophy + what not, "la tragédie de la lumière mourante," how comes it notwithstanding that common consent places the works that have represented the ideal human body so far above the others that it may be regarded as Mr. Taine says, as "l'objet propre des arts plastiques?" This may be a psychological question, underlying questions of aesthetics. It strikes me that it probably is identical with the question of classic and romantic in literature as well. Look it up!**

---. *De l'Intelligence*. 2 éd. 2 vols. Paris: Hachette et Cie, 1870. M in ed. note to PP, p. 1331. N in ECR ed. note p. 593. For more works in James' library see SPP note to 37.36. WJHough WJ 684.41. From the library of William James, with his annotations. M in WJD1, p. 94.

---. *Essais de Critique et d'Histoire*. Paris: L. Hachette et Cie, 1858. WJHough AC85 J2376 Zz858t. From the library of William James; autographed: Henry James. Paris 1858.

---. *Histoire de la Littérature Anglaise*. 4 vols. Paris: Hachette, 1863-1864. I, xv M in VRE, p.

17. M in WJIR, p. Fe under "French character (intellectual)." I, 86. Q in WJIR, p. La under "Latin races." **"Plus on étudie les races + les littératures latinis par contraste avec les races et les litt. germaniques, plus on arrive à se convaincre que le don propre + distinctif des lers. est de l'art de développer, c'est à dire d'aligner les idées en files continues selon les règles de la rhétorique + de l'éloquence par des transitions ménagées, avec un prog. régulier sans heurt ni sauts."** II, p. 106. M in WJIR, Appendix p. 8 under "Germans (their character)." Litt. angl. I, p. 67 seq.
- . *Introduction à l'Histoire de la Littérature Anglaise*. Ed. with an essay on Taine by Irving Babbitt. Boston: D. C. Heath & Co., 1898. WJHough WJ 684.41.1. From the library of William James. In envelope with an offprint from *American Medicine*, "Taine's Ill-Health," by George M. Gould.
- . *La Religion de Bouddha*. Haarlem: A. C. Kruseman, 1864. M in WJD1, p. 94.
- . *Le Positivisme Anglais; Étude sur Stuart Mill*. Paris: G. Baillié, 1864; New York: Baillière Brothers, 1864. WJHough WJ 684.41.3. Autographs of Wm. James and R. B. Perry on paper cover. Letterpress library tab "James-Philosophy" affixed to front sheet.
- . *Les Philosophes Français du XIXe Siècle*. Paris: Hachette, 1857. WJHough AC85 J2376 Zz858t.
- . "L'Italie et la Vie Italienne." Part III. Rome, les Villas, les Palais, Michel-Ange." *Revue des Deux Mondes* 15 Jan. 1865: 273-314. N in WJIR, p. Ca under "Classic."
Inscription trouvée sur le piedestal de l'effigie d'un jeune athlète de Théra + publiée cette année: "La victoire pour le pugile est au prix du sang; mais cet enfant, le souffle encore chaud de la rade bataille du pugilat, demeure ferme pour le lourd labour du pancrace, + le même aurore a vu Dorocleides deux fois couronné."
- . "Note sur l'Acquisition du Langage chez les Enfants et Dans l'Espece Humaine." *Revue Philosophique de la France et de l'Étranger* Jan. 1876 : 5-23. Q in ECR, p. 319.
- . *Nouveaux Essais de Critique et d'Histoire*. Paris: L. Hachette et Cie, 1865. M in WJD1, p. 113. **Taine on Balzac.**
- . *On Intelligence*. Trans. T. D. Haye. 2 vols. New York: Holt & Williams, 1871. CORR 1: 164. M in WJ note in PP, p. 162. James reviewed in *Nation* 15 (29 August 1872): 139-141.
- . *Voyage aux Pyrénées*. Paris: Hachette, 1855. M in ECR, p. 262.
- Tait, Peter Guthrie and Balfour Stewart. *The Unseen Universe of Physical Speculations on a Future State*. New York: Macmillan, 1875. N in ECR, p. 290.
- Takács, Andreas. "Untersuchungen Über die Verspätung der Empfindungsleitung." *Archiv für Psychiatrie* 10 (1880): 527-533. Q in PP, p. 1102.

- Tamburini, August. "On Motor Hallucinations." *Alienist and Neurologist* vol. XI no. 2 (July 1890): 382-404. M in WJIR, p. Ta under "Tamburini."
- Tannery, Jules. "De l'Infini Mathématique." WJHough WJ 614.89.1. Removed from an unknown publication: 129-140. A review of *De l'Infini Mathématique* by Louis Couturat (Paris: Alcan, 1896). From the library of William James, with his annotations.
- Tannery, Paul. "Le Concept Scientifique du Continu: Zénon d'Élée et Georg Cantor." *Revue Philosophique* 20 (Oct. 1885): 385-410. M in WJIR, p. Ze under "Zeno's paradoxes about motion."
- Tappan, Caroline Sturgis. *Rainbows for Children*. New York: C. S. Francis & Co., 1848. M in letter to Alice James November 19, 1867.
- Tarde, Gabriel de. *Les Lois Sociales: Esquisse d'une Sociologie*. Paris: Ballière et Cie, 1898. WJHough AC85 J2376 Zz898t. From the library of William James.
- . *L'Opposition Universelle; Essai d'une Théorie des Contraires*. Paris: F. Alcan, 1897. Tarde m in TT, p. 38. See ed. note p. 173. WJHough WJ 684.75. From the library of Prof. William James, with his notes.
- Tausch, Edwin. "William James, the Pragmatist—A Psychological Analysis. The Discoverer of Metaphysics as Reflex Action." *Monist* Jan. 1909: 1-26. N in ECR, p. 189.
- Tawny, Guy Allan. "The Perception of Two Points Not the Space-Threshold." *Psychological Review* Nov. 1895: 585-593. See App. 2 to PP, p. 1465, 776.0
- Taylor, Alfred Edward. *Elements of Metaphysics*. London: Methuen, 1903. M in P, p. 117. WJHough WJ 584.98. From the library of Prof. William James, with his notes.
- . "Truth and Practice." *Philosophical Review* 14 (1905): 288. Q in P, p. 109.
- Taylor, Charles Fayette. *Sensation and Pain*. New York: G. P. Putnam's Sons, 1881. Q in PP, pp. 743-744.
- Taylor, Edward. *Jacob Behmen's Theosophick Philosophy Unfolded in Divers Considerations and Demonstrations*. London: Tho. Salusbury, 1691. M in WJ note in VRE, p. 325.
- Taylor, Isaac. *Natural History of Enthusiasm*. New York: Jonathan Leavitt, 1831; Boston: Crocker & Brewster, 1831. See App. 2 to PP, p. 1445, 129.29.
- Taylor, James Hudson. *A Retrospect*. Toronto: The China Inland Mission, 1899. Q in VRE, p. 200. French trans. by Chaullard, Geneva, n.d.
- Taylor, Jeremy. "Holy Living and Dying." *Works, Reviews and Correspondences of Jeremy*

Taylor. Comp. C. P. Eden. Vol. 3. London. 10 vols. 1854. WJNB1. Vols. 9-10 ed. by A. Taylor.

Teichmüller, Gustav. *Die Wirkliche und die Scheinbare Welt*. Breslau: Wilhelm Koebner, 1882. WJS, entry 71, p. 5. Fly-leaf: **23, 32, 33-34, bezichungspunkt 172, time 214, 221, 227, causality of space 267, space 270-274, dimensions 250, paradox of motion 305+, time-span 316.**

---. *Religionsphilosophie*. Breslau: Wilhelm Koebner, 1886. WJS, entry 73, p. 5. Marginal markings pages 450-475.

Tennent, Sir James Emerson. *Ceylon: An Account of the Island Physical, Historical, Topographical with Notices of Its Natural History, Antiquities and Productions*. 2 vols. London: Longman, Green, Longman, and Roberts, 1859. N in WJIR, p. Io under "Idiosyncrasy." ***Henbane* tolerated by cows, *strychnia* by mites, *nux vomica* by hornbills in Ceylon. *Quassia* not neurotic to insects (p. 249). Apes "said to be insensible to opium"; toads bear *hydroeyamic acid* (p. 267).**

Tennyson, Alfred Lord. *The Works of Alfred Lord Tennyson*. London: Macmillan, 1905. James quotes from "To E. L., on His Travels in Greece" in VRE, p. 284. See ed. note p. 463. Q in PP, pp. 349, 524, 583. Q from "Lotos-Eaters" in PP, p. 1034. Q from "Ulysses" in ECR, p. 143. Q from *In Memoriam A. H. H.* in ECR, p. 485. Q from "Maude" pt. 1, sec. 2 in ECR, p. 490.

Tennyson, Hallam. *Alfred Lord Tennyson: A Memoir*. New York: Macmillan, 1897. Q in VRE in WJ note, p. 304. See ed. note p. 465.

Teste, Alphonse. *Le Magnétisme Animal Expliqué, ou Leçons Analytiques sur la Nature Essentielle du Magnétisme, sur Ses Effets, Son Histoire, Ses Applications, les Diverses Manières de la Pratiquer, etc.* Paris: Baillièrre, 1845. M in WJIR, p. Ma under "Magnetism, Animal." **7 fr.**

---. *Manuel Pratique de Magnétisme Animal, Exposition Méthodique des Procédés Employés pour Produire les Phénomènes Magnétiques et Leur Application à l'Étude et au Traitement des Maladies*. 4me ed. Paris: Baillièrre, 1853. M in WJIR, p. Ma under "Magnetism, Animal." **4 fr.**

Thackeray, William Makepeace. *The Book of Snobs*. New York: Charles Scribner's Sons, 1904. Vol. XXII in Thackeray's Works. Q in PP, p. 194.

---. *Lovel the Widower*. London: Smith, Elder and Co., 1861. M in WJD1, p. 111.

---. *Roundabout Papers*. Boston: Estes & Lauriat, 1896. Q in PP, p. 1050.

Theodorides of Syracuse. James uses epigram in P, p. 142. See ed. note in P, p. 174.

Theognis. Q in VRE, p. 120.

Theologica Germanica: Which Setteth Forth Many Fair Lineaments of Divine Truth, and Saith Very Lofty and Lovely Things Touching Life. Trans. Susanna Winkworth. Andover: W. F. Draper, 1855. Q in VRE, p. 43.

Theresa, Saint. *Oeuvres de Sainte Thérèse.* Traduites d'après les manuscrits originaux par Marcel Bouix. 7e ed., Tome 3e. "Le Chemin de la Perfection. Fragment du Livre sur le Cantique des Cantiques. Le Chateau Intérieur ou les Demeures de l'Ame." Paris: V. Lecoffre, 1898. Q in VRE, p. 18. See notes p. 431. M in VRE, p. 20. Q in VRE, p. 25. WJHough WJ 882.85. From the library of William James, with his notes.

Thierry, Amédée. "Le Roi Odoacre: Patrice d'Italie." *Revue des Deux Mondes* 15 June 1859: 948-979. M in WJD1, p. 111.

Thompson, Daniel Greenleaf. *A System of Psychology.* London: Longmans, Green, 1884. M in WJ note in PP, p. 166.

Thompson, Lloyd G. "The Zigzag Telegraph." *The Atlantic Monthly* vol. 54 no. 322 (August 1884): 184-190. M in WJIR, p. To under "Lloyd G. Thompson."

Thomson, J. Arthur. "Synthetic Summary of the Influence of the Environment Upon the Organism." *Proceedings of the Royal Physical Society* 9 (1885): 446-499. See App. 2 to PP, p. 1480, 1278.6.

Thomson, J. C. *Die Bhagavad-Gita.* Hertford: S. Austin, 1855. WJS, entry 68, p. 5. Fly-leaf: **66, The Monistic Idea 62+**. Marginal markings: 21, 22, 32, 33, 41.

Thoreau, Henry David. *Walden: Or, Life in the Woods.* Boston: Houghton, Mifflin, 1896. Q in VRE, p. 222.

---. *A Week on the Concord and Merrimack Rivers.* Boston: Ticknor and Fields, 1862. M in WJD1, p. 97.

Thorndike, Edward Lee. *The Elements of Psychology.* With an introduction by William James. New York: A. G. Seiler, 1905. Thorndike m in ed. note to PP, p. 1580. WJHough WJ 350.86. From the library of Prof. William James. Presentation copy.

---. "The Evolution of the Human Interest." *Popular Science Monthly* vol. 60, no. 1 (Nov. 1901): 58-65. WJHough AC85 J2376 Zz901t. Inscribed by Thorndike to William James.

Thucydides. *Thucydides.* Translated into English with introduction, marginal analysis, and index, by B. Jowett. Edited, with a preface to American ed., by A. P. Peabody. Boston: D. Lothrop & Co., 1883. WJS, entry 215, p. 15. Fly-leaf: **Athenian character 44, Corcyra 388, examples of cruelty 504; 328, 360, 407, 505; 542, 403; political wisdom**

of Athanagoras 436+. WJHough AC85 J2376 Zz883t. Inscribed: To W. J. from L[ouis]. D[yer].

Tigerstedt, Robert Adolf Armand. "Über den Kleinsten Subjectiv Merkbaren Unterschied Zwischen Reactionszeiten." *Bihang Till Kongl. Svenska Vetenskaps-Akademiens Handlingar* 8, pt. 2 (1884). M in WJ note in PP, p. 579.

Tischer, Ernst Theodor Fürchtegott. "Über die Unterscheidung von Schallstärken." *Philosophische Studien* 1 (1883): 495-542. M in WJ note in PP, p. 495.

Tissot, Claude Joseph. *L'Imagination, Ses Bienfaits et Ses Égarements Surtout dans le Domain du Merveilleux*. Paris: Didier, 1868. N in WJIR, Appendix p. 9 under "External world." **La grande diff. qui existe entre l'association indisciplinée des perceptions dans le rêve et celle, touj. régulière, qui marque les perceptions de la vieille, est une des principales preuves, si ce n'est pas l'unique, de l'existence d'un monde extérieur. P. 81.** M in WJD1, p. 110.

Titchener, Edward Bradford. *Lectures on the Elementary Psychology of Feeling and Attention*. New York: The Macmillan Company, 1908. WJHough WJ 486.84. From the library of Prof. William James, with his notes.

---. *Outline of Psychology*. New York: Macmillan, 1896. WJS, entry 98, p. 6. Marked up to p. 124.

Todd, Robert Bentley, ed. *The Cyclopaedia of Anatomy and Physiology*. London: Longman, Brown, Green, Longmans, & Roberts, 1859. Entries on hibernation, animal heat, and irritability. WJRL.

---. "On the Pathology and Treatment of Delirium and Coma." The Lumleian Lectures for 1850. Delivered at the Royal College of Physicians. *Medical Times* 21 (20 April 1850): 311-313. N in WJIR, p. To under "Todd." **Proving that anaemia of brain favors them.**

Tolstoy, Leo. *La Guerre et la Paix*. Paris: Hachette, 1884. CORR 2: 403-404. **Chocorua, June 11. 1896. I have been reading Bourget's Idylle Tragique which he very kindly sent me, and since then have been reading in Tolstoi's War and Peace, which I never read before, strange to say. I must say that T. rather kills B., for my mind. ...Tolstoi is immense! CORR 2: 413. VAN NESS HOUSE | BURLINGTON VT. Sept. 28 1896. My great literary impression this summer has been Tolstoi. On the whole his atmosphere absorbs me into it as no one else's has ever done, and even his religious and melancholy stuff, his insanity, is probably more significant than the sanity of men who haven't been through that phase at all.**

Ma Confession. Trans. Zoria. Paris: Albert Savine, 1887. Q in VRE, pp. 128, 131.

---. *War and Peace*. Q in "On a Certain Blindness" in TT, p. 145.

- Topinard, Paul. *L'Anthropologie*. Paris: C. Reinwald, 1876. N in ECR, p. 320. Only English translation by Robert T. H. Bartley. See ed. note p. 605.
- Tourette, Georges Albert Edouard Gilles de la. *Traité Clinique et Thérapeutique de l'Hystérie*. Paris: Plon, Nouritt, 1891-1895. M in ECR, p. 470.
- Tournier, Édouard. *Némésis et la Jalousie des Dieux*. Paris: A. Durand, 1866. M in WJIR, p. Re under "Religion." M in WJD1, p. 113.
- Traube, Ludwig. *Die Symptome der Krankheiten des Respirations- und Circulations-Apparats*. Berlin: August Hirschwald, 1867. N in WJIR, Appendix p. 11 under "Hyperaemia of skin from cold." **Durch Tetanus d. kln. Arterien werden Druck w. Stromgeschwindkt. in den Cap. verringert, Verweilen d. Blutkrpchn. in denselben verlängert in Cyanose erzeugt (wie im Fieberfrost). Fieber röthe nur ein geringerer Grad desselben. Bei aussetzung einer kalten Luft wird die Haut erst roth daun bläulich.** See CORR 4: 260 letter to H. Bowditch.
- Trautsholdt, Martin. "Experimentelle Untersuchungen Über die Association der Vorstellungen." *Philosophische Studien* 1 (1882): 213-250. M in WJ note in PP, p. 526.
- Trendelenburg, Friedrich Adolf. *Logische Untersuchungen*. Leipzig: Hirzel, 1870. M in WJIR, p. Ze under "Zeno's paradoxes about motion." **Vol. i, p. 215 sq.** WJS, entry 113, p. 7. Vol. I: Fly-leaf: **Unendlichkeit 168-9, Satz der Identität 182, Zeno's Paradoxes 215 sq.** Occasional marginal markings.
- Trevor, John. *My Quest for God*. London: "Labour Prophet" Office, 1897. Q in VRE, p. 314.
- Trine, Ralph Waldo. *In the Fire of the Heart*. New York: McClure, Phillips, 1906. James' copy was given to Harvard but is not now in the collection. See VRE notes, p. 442.
- . *In Tune with the Infinite Or Fullness of Peace, Power and Plenty*. 26th thousand ed. New York: Thomas Y. Crowell, 1897. Q in VRE pp. 88-89, 94, 99. See notes p. 443.
- . *On the Open Road: Being Some Thoughts and a Little Creed of Wholesome Living*. New York: Thomas Y. Crowell, 1908. Widener coll. See VRE notes, pp. 441-442.
- Trumbull, James Hammond. "On the Algonkin Name 'Manit' (or 'Manitou'), Sometimes Translated 'Great Spirit' and 'God.'" *Old and New* vol. I no. 3 (March 1870): 337-342. M in WJIR, p. Ae, under "American Indians." M in WJIR, p. Tu under "Trumbull, J. H."
- Tschirew, Sergie Ivanovich. "Étude sur la Physiologie des Nerfs des Muscles Striés." *Archives de Physiologie* 2nd ser. 6 (1879): 295-329. See App. 2 to PP, p. 1467, 826.19-20.
- . "Lésions de la Moelle Épinière et de la Peau dans la Cas de Lèpre Anesthésique." *Archives de Physiologie* 2nd ser. 6 (1879): 614-623. See App. 2 to PP, p. 1467, 826.19-20.

- . "Sur les Terminaisons Nerveuses dans les Muscles Striés." *Archives de Physiologie* 2nd ser. 6 (1879): 89-116. See App. 2 to PP, p. 1467, 826.19-20.
- Tschisch, Woldemar von. "Über die Zeitdauer der Einfachen Psychischen Vorgänge bei Geisteskranken." *Neurologisches Centralblatt* 4 (15 May 1885): 217-219. M in WJ note in PP, p. 528.
- . "Über die Zeitverhältnisse der Apperception Einfacher und Zusammengesetzter Vorstellungen, Untersucht mit Hülfe der Complicationsmethode." *Philosophische Studien* 2 (1885): 603-634. M in PP, p. 391.
- Tuckey, C. Lloyd. *Psycho-Therapeutics; Or, Treatment by Hypnotism and Suggestion*. London: Baillière, Tindall, and Cox, 1890. M in WJ note in PP, p. 1214.
- Tuke, Daniel Hack. "Case of Moral Insantiy or Congenital Moral Defect with Commentary." *Journal of Mental Science* 31 (Oct. 1885): 360-366. M in WJ note in PP, p. 1031.
- . "Hallucinations, and the Subjective Sensations of the Sane." *Brain* 11 (Jan. 1889): 441-467. M in PP, p. 772. M in WJIR, p. Tu under "Tuke (D. Hack)."
- . *Illustrations of the Influence of the Mind Upon the Body in Health and Disease Designed to Elucidate the Action of the Imagination*. London: J. & A. Churchill, 1872. M in WJ note in PP, p. 712.
- Tulk, Charles Augustus. *Spiritual Christianity: Collected from the Theological Works of Emanuel Swedenborg, With an Illustrative Commentary*. Boston: Otis Clapp, 1846. M in WJD1, p. 93. 2/3 [of it read].
- Turgenev, Ivan S. *Dimitri Roudine, Suivi du Journal d'un Homme de Trop et de Trois Rencontres*. Paris: J. Hetzel, 1862. M in WJD1, p. 110.
- . *Une Nichée des Gentilshommes: Moeurs de la Vie de Province en Russie*. 1859. M in WJIR, p. To under "Tourguenef." **"Her replies to him seemed so full of reason" +c. "Vraiment! dit elle: moi qui me suis crue longtemps parcille à ma femme de chambre qui n'a pas de mots à elle," et qui disait à son fiancé: "tu dois t'ennuyer avec moi; tu me dis toujours de jolies choses + moi je n'ai pas de mots à moi." P. 15.** M in WJD1, p. 108.
- . *Nouvelles Moscovites*. Paris: J. Hetzel et Cie, 1869. M in WJD1, p. 106. CORR 1: 120. [Cambridge] **Tuesday, Nov. 1. [18]69. I was much satisfied by a new vol. of "Nouvelles Moscovites" of our old friend Turgeneff. His mind is morbid but he is an artist through & through. His work is solid and will bear reading over and over. In other words style is there,—that mystery.**
- . *Nouvelles Scènes de la Vie Russe: Elena, un Premier Amour*. Paris: E. Dentu, 1863. 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*....**
- . *Pères et Enfants*. Paris: Charpentier, 1863. M in WJD1, p. 108. CORR 1: 61. **Cambr. March 22. [18]69. I read recently Turgeneff's *Pères et Enfants*, wh. I thought had bigger defects than some others....**
- . *Rauch*. Mitau: Behre, 1868. M in WJD1, p. 113.
- . *Récits d'un Chasseur*. Paris: E. Dentu, 1858. M in WJD1, p. 95.
- . "Scènes de la Vie Privée en Russie: Rondine." *Revue Nationale* 10 March 1861: 27-73. M in WJD1, p. 111.
- . *Scènes de la Vie Russe*. Paris: Hachette, 1858. M in WJD1, p. 96. **2me série. M in WJD1, p. 97. 1ere serie.**
- . *Smoke, or Life at Baden*. London: Richard Bentley, 1868. CORR 1: 53. **Dresden July 10 [1868]. I have just read Turguénieff "Smoke" and another short novelet "Faust" [in *Scènes de la Vie Russe*]. They are exceedingly brilliant and masterly, showing the artistic excellence of the French school with a wider range of ideas and a less provincial culture of the whole mind. But, subjectively speaking, I have a sort of dislike to these lurid & suffocating love stories of which I have read so many which prevents the artistic excellence of them from receiving sympathetic justice at my hands.**
- Twain, Mark. *Sketches New and Old*. New York: Gabriel Wells, 1922. M in ed. notes to PP, p. 1327. James quotes Twain on Agassiz, p. 107.
- Twardowski, Kasimir. *Zur Lehre vom Inhalt und Gegenstand der Vorstellungen*. Vienna: Hölder, 1894. WJS, entry 251, p. 18. Fly-leaf: **40, my feeling is not hot, square, etc., its object is; does this same datum come thus to contain and to exclude, according to its different contexts, these attributes?**
- Tyerman, L. *The Life and Times of the Rev. John Wesley, M.A., Founder of the Methodists*. 3 vols. London: Hodder and Stoughton, 1870-1871. Q in VRE, p. 186. M in ed. notes to PP, p. 1353.
- Tyler, Bennet. *Nettleton and His Labours: Being the Memoir of Dr. Nettleton by Bennet Tyler*. Ed. Andrew A. Bonar. Edingburgh: T. T. Clark, 1854. Q in VRE, p. 175.
- Tylor, Edward Burnett. "The Religion of Savages." *Fortnightly Review* vol. VI no XXXI (15 August 1866): 71-86. M in WJIR, p. Mu under "Mythology."
- . *Researches into the Early History of Mankind and the Development of Civilization*. 2nd ed.

- London: John Murray, 1870. Q in PP, pp. 932-933. M in WJIR, p. Mu under "Mythology." German ed. m in WJIR, p. Tu under "Tylor, S. B." M in WJD1, p. 98.
- Tyndall, John. *Fragments of Science for Unscientific People*. London: Longmans, Green, 1871. WJ quotes from "An Address to Students" in VRE, p. 241. Q in PP, p. 150. M in WJD1, p. 111. **Lecture on force + matter.**
- . "Inaugural Address." *Nature* 10 (20 August 1874): 309-319. Q in PP, p. 150. M in ed. note in ECR p. 573.
- . *Scientific Addresses*. 1. "On the Methods and Tendencies of Physical Investigation." 2. "On Haze and Dust." 3. "On the Scientific Use of the Imagination." New Haven: Charles C. Chatfield & Co., 1870. M in WJD1, p. 93.
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- Uhl, Lemon Leander. *Attention: A Historical Summary of the Discussion Concerning the Subject*. Baltimore: Johns Hopkins Press, 1890. See App. 2 to PP, p. 1452, 380, 382.
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- “L’imagination, la foi en l’Ideal, le sentiment conservent leur objet leur *culte* sous des formes différentes.”—The object of the “religious sentiment” is an ideal of the Divinity wh. belongs to philosophy as well as to religion, or even more so since it is more an object of tho’t than of imagin. Ph. + R. are two states or ages of the mind. —In all R’s are certain dogmas wh. defy reason (eucharist, resurrectn. of dead, eternal hell +c) wh. philosophy loses, but wh. no one need regret. (The chapter “Explication” contains the pith of the book.) M in WJD1, p. 109.
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very essence.if it were possible to deliver myself from suffering by a capricious act of the will + not according to the established laws of the universe (I include the laws of the moral world +c) which to me have always seemed identical with the will of God, + its best Index, I would not exert that wanton power” (iii 189). M in WJD1, p. 97.

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- . "Bemerkungen zur Associationslehre." *Philosophische Studien* 7 (1891): 329-361. See App. 2 to PP, p. 1458, 557.4.

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- . "Sur la Théore des Signes Locaux." *Revue Philosophique* 6 (Sept. 1878): 217-231. M in PP, p. 868.
- . *System der Philosophie.* Leipzig: Wilhelm Engelmann, 1889. WJHough WJ 796.59.6. From the library of Prof. William James, with his notes. CORR 2: 250. **16 P.d.I. Jan 18. [18]93. I feel in extra good spirits this morning, having finished at last, Wundt's System der Philosophie, which has been indigestibly lying upon my mind for some time past.**

- . *Über den Einfluss der Philosophie auf die Erfahrungswissenschaften. Akademische Antrittsrede Gehalten zu Leipzig.* Leipzig: Wilhelm Engelmann, 1876. M in WJ note in PP, p. 171.
- . "Ueber die Entstehung Räumlicher Gesichtswahrnehmungen." *Philosophische Monatshefte* Bd. III 3. Heft (Sommersemester 1869): 225-247. Q in WJIR, p. Wu under "Wundt."
Mill considers law of causation empirical, and posits perception. Helmholtz considers perception empirical and posits law of causation. W. objects to H that we might indeed discern a difference (of *Zwang*?) be[twe]en outer and subjective sensations and so assume diff. *causes*, but how "ohne weiteres" this diff. shd. be discerned as outward, spatial does not appear; unless perhaps we space intuition already through sense of touch; wh. is improbable physiologically, and to the psychologist only adjourns the same question. [H. evidently assumes this, for he says things are localized in space according to the position of the different parts of our body through "analogie schlüsse" from the similarity of their affect on the eye— Thus an object covered by the left hand is localized to the left +c—wh. supposes a spatial definition of our body to have already arisen in some way.] *Concept* = formation is a process not explainable wholly by Mill's induction—perhaps the formation of the original scheme of space may be similar. "Das zusammenfassen der gemeinsamen Merkmale des Begriffs mag unter Umständen einem Analogieschlusse sehr ähnlich sehen, es mögen auch, namentlich bei den verwickelteren wissenschaftlichen Begriffen Prozesse wirksam sind, die wirkliche A.s. sind. Aber der Act der Begriffbildung selbst kann sich niemals mit dem A.s. decken, denn der B. findet in den Erfahrungen, auf die er sich stützt, nichts ihm *analoges*, sondern vielmehr die *einzelnen Fälle* vor, die sich ihm subsumiren lassen und aus denen er seinerseits abstrahirt ist. Wie man auch dieses Abstraktionsverfahren näher definiren möge, es ist jedenfalls bei der Bildung unserer Erfahrungserkenntnisse wirksam, u. ein A.s. ist es nicht.wir könnten es ein Process nennen, bei welchem aus einer Anzahl gegebener Elemente ein neues Product entsteht, welches bald als der gemeinsame Grund jener Elemente erscheint, bald denselben eine bestimmte Ordnung anweist" (p. 231). Merely logically then, space may be considered as a hypothesis to account for the diverse sensations and reduce them to unity. N in WJIR, Appendix pp. 19-20 under "Wundt (continued)."
Every theory wh. holds a simple system of signs for sufficient to spatial perception, brings in indirectly an a priori space-intuition. H. admits local signs + innervations feeling as working beside each other, not in combination. Our vorstellungen contain (besides spatial contents) 3 orders of property: time, intensity, and quality of sensation. This latter in hearing is a continuum of one dimension (height of tone); colors form a cont. of 2 homologous dimensions—Quality is then continuously varying; and the problem of space-perception is a case of this: How may a continuum of 3 congruent dimensions proceed from a mode of representation, wh. originally is one of 3 disparate dimensions? We must think of the system of local signs as a cont. of 2 homol. dimensions like that of the color, since after space is constructed they form such a one [notice here the circle of reasoning]. The answer to the above question is: that alongside of the plural continuum we should have associated with each of its dimensions a cont. of one dimension, the first forming the

ground to be measured the second the scale measure; the formation of the continuum with congruent dims. follows then through a reference of the manifold ground to measurements of the simple scale. It is in other words a multiplication of the simple scale by means of a manifold ground. This is stated in general terms. If now we suppose as ground the 2 dimensioned local signs of the eye, we may choose for our scale either time or the feelings of innervation. He rejects this because (according to Herbert. *Metaph. Th. II § 279*, + Trendelenburg it seems rather to be through motion consecutive to space); and the I. f. remain. For the 3rd dimension of space he recalls time [notice here the improbable hypothesis that the I. f. vary along the single scale of intensity. They certainly have quality besides, as we know with closed eyes wh. way we roll our eyeball. And moreover our estimation of the intensity with the eyes closed is very vague. If the muscular feeling according to the 2 dimensions quality + qty. it wd. alone be sufficient to produce an intuition of space.—W's theory may be expressed also by saying that the quantitatively varying scale in sensation is needed to express the *distances*; which, however wd. be localized on one straight line, without the qualitative variation; this enables them to have different *position* assigned them. *Why* the exact scheme for uniting these two elements shd. have the particular form *space*, W. of course does not attempt to explain.—He says the local signs vary according to two dimensions. They *need* not vary continuously, like the musical scale or the passage from blue to violet to red, since each point wd. be rigidly determined by its distance from 2 other points, *supposing* that the eye in its motion always followed the straightest course;—and finally the whole “sehfeld” becomes rigidly fixed. But if the motions of the eye varied at different times so that now between local signs *a* and *b* an innervation-intensity *a* and now *B* were unfolded it wd. seem as if some gradation between *a* + *b* wd. be called for to define more strictly that particular measurement wh. was to be regarded as the normal one. At any rate it is obvious that a continuous variation of the local signs wd. facilitate and hasten very much the fixing of the field of vision, by giving an additional quantitative element to the measurement; whether such “*abstufung*” wd. be enough without any scale of innervation sensation I don't know. A few points being fixed it wd. give the direction on wh. the intermediate ones lay and so *fill up* the field, but whether it wd. give the *proportionate* distances seems doubtful. Are, for instance, the intervals of the musical scale *quantitatively sensible?*].

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