


Agassiz, Louis. *Recherches sur les Poissons Fossiles*. Neuchatel: Petitpierre, 1833-1843. M in ECR, p. 47. Agassiz N in WJD1, p. 56. May 27 [1868]. Agassiz’s Amazon theory. 3 beds. 1. distinct by stratified gravel fold. by laminated clays 2. an immensely thick sand deposit (Mts. of Sieré 800 feet almost every where else denuded) 3. reddish beds with only traces of stratification lying within the denudations of 2. In denudations of 3 deposits of present river mud. —In 1 leaves found similar to those of recent vegetation. Deposits not marine because of absence of fossils. Layers 1 subsided during the first melting of the glacier when the ice was floated up fm. the bottom. No. 2 at a later period in this process. Its denudation took place by a breaking down of the terminal moraine to a certain depth, after wh. no. 3 was through down + denuded in the same way.


“Animal Chemistry.” *North British Review* vol. XLV no. XC (Dec. 1866): 170-183. N in WJIR, p. Nu under “Nutrition.” Bischof fed dog on mixed flesh + fat increasing proprttn. of latter daily. The fat was laid on to the dog. The nitrogenized part of the food becoming oxidized in preference + appearing as urea. This seems contradictory to expts. of Hope + Botkin.

---. *Stimulants and Narcotics, Their Mutual Relations: With Special Researches on the Action of Alcohol, Aether, and Chloroform, on the Vital Organism*. London: Macmillan and Co., 1864. N in WJIR, p. Gu under “Glycosuria.” Produced by aetherization. Anstie N. + S. 277, espy. when the ether is absorbed directly into portal vein. Diabetes results fm. withdrawal of N. influence wh. ordy. prevents liver fm. formg. a suff. qty. of sugar to overcharge circn., and that this is very consistent with his obs. that no sugar appears in urine unless life is prolonged several hours after etherization. He thinks the n. paralysed is the symp. Alcohol injected into portal circn. produces diabetes (Harley) and choloroformization either through inhaln. or inj. into peritoneum. M in WJIR, p. Io under “Idiosyncracy.” Cat’s pupil dilated by opium (p. 167). Pigeons bear opium(?). N in ECR, p. 20. M in WJD1, p. 109.


---. *On the Parts of Animals*. M in PP, p. 211.


Arnold, Matthew. “Civilisation in the United States.” *Nineteenth Century* 23 (April 1888): 481-496. CORR 2: 85-86. Cambridge April 19. [18]88. Poor Matthew Arnold. I supposed they’ll be asking you for articles about him. His last paper on America was very sensible and good and artistically composed, in his peculiar way. The papers here, so far as I know, have behaved pretty decently about it, nothing worse than a little chaff have I seen. Smalley sent a most asinine telegram, however, to the tribune about it. A whole column about Matthews lamentable change of front due to personal spleen & peevishness etc. The trouble about Matthew which sets so many against him is the entirely needless priggishness of his tone. If he had talked straightforwardly about the high things no one would have ever objected, but the everlasting little snickering about the vulgarities which they are not, is not the high style of treating them. His ultimate heads of classification, too, are lamentable. Think of the “interesting” used as an absolute term!! I believe that the great gross popular plebeian mind always rightly catches the weak side of a public character—and when Matthew passes for a fantastic personage among the people, and naught else, it is that (although he is much else) he is most vulnerably that as well.


---. “A French Critic on Goethe.” *Mixed Essays*. Comp. Matthew Arnold. New York:


---. “On the Modern Element in Literature.” 1857. Q in WJIR, p. Lu under “Lucretius.” “With stern effort, with gloomy despair, he seems to rivet his eyes on the elementary reality, the naked framework of the world, because the world in its fullness + movement is too exciting a spectacle for his disordered brain.” L. “modern” but “inadequate.”


---. *The Emotions and the Will*. 3rd ed. London: Longmans, Green, 1875. Bain M in VRE, p. 27. M in WJ note in PP, p. 293. N in WJIR, p. Ba under “Bain, Alex.” *The following are a few points in the Book. Postulate 1. A primitive spontaneity of action, i.e. centrifugal nerve currents whose stimulus is nutrition. 2. The capacity, when (by the “law of contiguity”) association has been made between a given movement and the pleasureable or pnfl. sensations it produces, to continue or arrest such movement. This is the germ of all volition. This applies in the sphere of ideas, attention being the analogue of continuing the movement, + change of thought or feeling frequently including an arresting act. 3. A law of perseverance in given emotional states, in wh. the state controls the succeeding train of associations, either giving rise only to such ideas as harmonize with it or shrinking with pain fm. such as conflict so barring them out of the consciousness. This goes so far as to influence action + belief. 4. The feeling of Effort which accompns. volition more or less, increasing as the spontaneity decreases is due either (a.) to physical fatigue in organs (muscles or nerve-cells) to wh. the nervous force outflows; or (b) to the energy of a persisting emotional state, wh., as above, tends to continue. The arrest of the natural diffusive course of any emotion is pnfl., whether it be diffused to muscles +c. or to nerve cells. 5. A specific difference in the intellectual character of…. N in WJIR, Appendix p. 3 under “Bain (cont’d.).” …difft. emotions, whereby they are to a difft. degree persistent or recoverable e.g. toothache + disgrace. 6. A law of Inertia (“like the lst law of mechanics”) that things will be as they have been [may not the “law of contiguity” depend on this?] exemplified in our beliefs, and perhaps in the fact of “fixed ideas tending to convert themselves into actualites” and in the phenomena of suggestion in such conditions as the hypnotic +c. Accumulated force being discharged through a channel associated with some part of the brain then in vibration. Bain lays no stress on the law, but it wd. seem to merit close investigation. Control of feelings operated in two ways. 1º by suppressing outward manifestation wh. often tends to deaden the feeling. 2º by directing attention to
other intercurrent ideas. *Deliberation* is always an act of arrest, bro’t about by the painful spur of an association of past evil connected with an act we are on the point of executing. *Resolution* is a preliminary volition to watch for the moment proper to begin operations. *Desire* may be relieved 1° by *endurance* a volition of arrest; 2° by castle building, the ideal activity being sometimes pleasurable in itself; 3° by action, in wh. case Mr. B. inclines to think the spur is a pnfl. one and not analogous to the mere impulse we have to add to a present delight up to satiety. Some pleasures are not satisfying in idea or conception; their idea merely calls up the pn. of privation, and these are the ones whose desire leads to action. *Moral habits* require a strong *accidental initiative*. *Belief*, that something wh. keeps the energy of the animal alive without fruition, directly or indirectly implicates our voluntary exertions. Subject and object are a couple known only in relation to each other. Their antithesis arises fm. that of the ideal and the actual wh. again is dependent on that between motion + sensation. Our motions alter our sensations on the actual but not our ideas. Our invariable feelings (those of the “primary qualities”) are connected with the active part of our being, our variable ones (scdy quals.) with sensation proper. This distinction fused c. [with] that of ideality + actuality (and “swelled by other minor ones”) forms the bipolar whole of subject object. N in WJIR, p. Pa under “Perception.” Implies allways some association added to the bare sensation… “more is meant than meets the eye”… the Intellect participates in every act of P…present feeling + s’thing more. Bain E. + W. ’59 p. 632. When we hear, see touch, +c. that wh. comes before us is contributed more by the past associations of the mind itself than by the present object. *ibid*. N in ECR, p. 242. Remark removed in Bain’s third edition. See ed. note, p. 591. See App. 2 to PP, p. 1445, 130.27. WJHough WJ 506.41. From the library of Prof. William James, with his notes. Bain M in WJD1, p. 84. Apl. 30 [1870]. Today has furnished the exceptionally passionate initiative which Bain posits as needful for the acquisition of habits.


---.  “Mystery, and Other Violations of Relativity.” *Fortnightly Review* new ser. 4 (1868): 383-
395. N in WJIR, p. Mu under “Mystery.” Is isolation, exception, or it may be apparent contradiction; the resolution of the m. is found in assimilation, identity, fraternity. When all things are assimilated, so far as assimilation can go, so far as likeness holds, there is an end to explanation; there is an end to what the mind can or can intelligently desire. [Not so! for even were all things assimilated to a unity, the mind and [illegible] to conceive of this [illegible] being possibly different; and to wonder why it has just this shape and no other. See Rosenkranz.]


Baldwin, James Mark. A collection of articles by this author, clipped from periodicals. WJHough WJ 406.49.5.


---. *Mental Development in the Child and in the Race: Methods and Processes*. New York: Macmillan, 1895. WJHough WJ 406.49.4. From the library of Prof. William James, with his notes. Author’s presentation copy.


---. *The Foundations of Belief: Being Notes Introductory to the Study of Theology*. New York: Longmans, Green, 1895. Q in P, p. 54. See ed. notes p. 165. See ECR ed. note p. 611. WJS, entry 77, p. 5. Fly-leaf: 203, 245, 251, 259, 325. Appendix on Philosophy of ethics marked throughout. WJHough WJ 506.49. This copy from the library of Prof. William James, with his notes. CORR 2: 357. *Cambridge April 26. [1895]. I have been reading Balfour’s Foundations of Belief with immense gusto. It almost makes me a liberal Unionist! If I mistake not it will have a profound effect eventually, and*
it is a pleasure to see old England coming to the fore every time with some big stroke. There is more real philosophy in such a book than in 50 german ones of which the eminence consists in keeping up subtleties and technicalities about the subject. The english genius makes the vitals plain by scuffing the technicalities away. B. is a great man.


---. *Modeste Mignon: Scène de la Vie Privée*. Bruxelles: Melines, Cans et Compagnie, 1844. CORR 1: 32-33. Teplitz Feby. 12. [18]68. I took up Balzac’s “Modeste Mignon” the other day. I don't know whether you know it. It must be one of the very early ones, for the extraordinary research and effort in the style is perfectly cocasse. It is consoling to see a man overcome such difficulties. But the story was monstrously diseased morally that I cd. not finish it, reading novels as I do for the sake of refreshment. It struck me as something inconceivable almost.


Barrett, Thomas Squire. *The Philosophy of Science: A Contribution Thereto, on Cause and


Baumann, Julius. *Die Grundfrage der Religion. Versuch einer auf den Realen Wissenschaften Ruhenden Gotteslehre.* Stuttgart: Fr. Fraumann, (E. Hauff), 1895. WJHough WJ 706.89.2. This copy from the library of Prof. William James, with his notes.


---. *Philosophie als Orientirung Über die Welt.* Leipzig: S. Hirzel, 1872. M in ed. notes to PP, p. 1346. WJHough WJ 706.89. This copy from the library of Prof. William James, with his notes.


Beard, George M. “Chronic Alcoholism” *Archives of Electrology and Neurology* vol. II no. 2 (Nov. 1875): 224-241. AHGJL. Neurasthenia (nervous exhaustion) as a cause of inebriety.


China a constant incr. of urea + NaCl with the rising of T fm. 50° to 70° + an equally const. falling off fm. 70° - 90°. Sudden decrease in water at 76°.


---. “On the Nervous Circle Which Connects the Voluntary Muscles with the Brain.”  


Benedikt, Moriz. *Elektrotherapie.* Wien: Tendler & Co., 1868. N in WJIR, p. Be under “Benedikt.” Says (Electrotherap. p 12-13) that magnitude of essential Resistance in battery (Electro. mot. pwr. being constant) does not simply add itself to ext. R. and so diminish I, but modifies proportion between ext. R. + I, so that the greater ess. R, the greater the power of overcoming ext. R (or tension) and the less I (or electrolytic power, or quantity). M in WJD1, p. 106. **First 100 pp.**


---. *Essai sur les Données Immédiates de la Conscience*. Paris: Baillière et Cie, 1889. WJHough WJ 607.75. From the library of Prof. William James, with his notes.

---. *L’Évolution Créatrice*. Paris: F. Alcan, 1907. WJHough WJ 607.75.2. This copy is from the library of Prof. William James, with his notes.


pneumogast N. produces diabetes (NS. 2 ii, 435 seq.) wh. galv. of periph. end does not prevent.—Cutting ditto causes disappearance of sugar + glycogen fm. liver, to wh. B. partly attributes death. (ibid. ii. 431)—With arrest of heart’s movemts. caused by galv. of Png. N. “coincide ordinairemt. chez le chien, l’apparition des mouvements. to péristaltiques de l’intestin cela tient il à ce qu’on a empêché le san d’y arriver?” (ibid. i, 364) Peristaltic movets. in g’al. see NS, i. 359 seq. Q in WJIR, p. Di under “Diarrhea.” By sectn. of spinal cord below N. phren. Bernard NS. i. 379.

“Pour obtenir ce phénomène, il m’a paru necessaire de couper la moelle au dessus des filets qui emarent du ler. gangl. thoracique du gd. symp.” In this expct. (sectn. between cerv. + brach. plexus or at level of 6th cerv. vert. we get with the perist. movemts. of int. a dimn. in the abdom. circn; dimn. in blood-pressure; dimn. of urine + secretn. g’ally; “consid. dimn. of temp. of abd. cavity, while blood of renal + portal veins remains arterial.” (+ dimn. de l’impulsion du coeur? ibid i, 365). N in WJIR, p. Gu under “Glycosuria.” Bernard thinks ether is a direct exciter of abd. visceral fnctns. M in WJIR, p. Lu under “Lymphatic System.” Heart of frogs. I, 395. N in WJIR, p. Pa under “Parotid secretion.” Excited by lesser petrosal N wh. goes to otic gangl. Proof by exclusion, viz. 1. section of facial outside of skull leaves it unaffected; 2. tearing out of facial c [with] N. of wrisb., leaving acoustic, stops it. 3. after eradication of speno.-pal. gangl. it continues. Anatomical proof still needed. II p. 153. N in WJIR, p. Vu under “Vulpian.” Salivary secretn. occurs by reflex paral. of symp. through stimulus of n. ling. reflected down fm. a point a little behind origin of 3 gem. n. in 4th ventricle upon chorda tympani.—The reflctn. also may take place in submax. gangl., for if common trunk of chorda + gustatory be cut above gangl., gust. below gangl. and all the filamts. of sap. cerv. symp. gangl. wh. go to gland, irritation of lower end of segment of gust. n. thus made causes a flow.—He says curane injected into gland causes the same paral. of vasomotor nn. + salivation.


Italia ces sortes de reflexions, dans les moments passionées, paraissent de l’esprit fort plat comme ferait à Paris un calembour en pareille circonstance.”  P. 399.  She is “folle de douleur” at the thought of Fabrice’s poisoning.  Stendahl Q in WJIR, p. Ca under “Caractère.”  Le C. est la manière habituelle de chercher le bonheur.


Bird, Golding. *Urinary Deposits, Their Diagnosis, Pathology and Therapeutical Indications*. London: John Churchill, 1844. Q in WJIR, p. Ui under “Urinary saline deposits, chemical character of.” 1 Deposit, white….2; 1 Deposit colored….5; 2 Deposits dissolved by heat…Urate of Ammonia; 3 Deposits insoluble by heat…3; 3 Deposits sol. in liq. ammonia…Cystine; 3 Deposits insol. in liq. ammonia…4; 4 Deposits sol. in Â…Earthy phosphates; 4 Deposits insol. in Â…Oxalate of lime; 5 Deposits visibly crystalline…Uric acid; 5 Deposits Amorphous…6; 6 Deposits readily sol. by heat…Urates; 6 Deposits slowly sol. by heat…Urates stained by purpurium.


March 1870: 196-227. M in WJD1, p. 100.


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See App. 2 to PP, p. 1459, 577.3.


Boott, Francis [19th c. American song composer]. “Here’s a Health to King Charles.” Words by Walter Scott. M in ECR, p. 98.

---. “Lethe.” M in ECR, p. 98.


*Boston Medical and Surgical Journal* 13 August 1874. N in ECR, p. 10.


*Boston Medical and Surgical Journal* 26 April 1894. N in ECR, p. 149.


Bourget, Paul. *Cruelle Énigme.* Paris: Alphonse Lemerre, 1885. CORR 2: 15. Cambr. Apl 18. [18]85. I’ve been reading “Cruelle Enigme” and felt, not only that the family was highly flattered by the dedication, but that the texture of the workmanship was of a very superior order. What a difference there is between a gentleman and a cad! B. is a little deficient in lightness of touch, but his serious and thorough imagination of the data he has chosen—I confess that to me they are fearfully uninteresting in themselves,—make of his book an extremely fresh and real one.

---. *Essais de Psychologie Contemporaine.* Paris: A. Lemerre, 1883. CORR 1: 385. 15 Appian Way | Cambridge | Oct 18th [18]84. His essays de P.C. are a direfully disappointing book. The man has so much ability as a writer and such perceptions that it seems a ten fold shame that he should be poisoned by the contemptible & pedantic Parisian ideal of materialism and of being scientific. How can men so deep in one way be so shallow in another, as if to turn living flesh & blood into abstract formula’s were to be scientific. St. Beuve’s method of giving you the whole of an individual is far more scientific than this dissecting-out of his abstract essence, which turns out after all only a couple of his bones. What strikes me in all this side of Bourgets School is its essential debility.

---. *Outre-Mer: Impressions of America.* New York: Charles Scribner’s Sons, 1895. CORR 2: 363-364. Swansick, June 16. 1895. I wrote to Bourget yesterday, he having sent me his book, which I only this week have had the chance to finish. It does him credit considering; but absolutely it is a very poor affair, and he ought not to be set to such reporter’s work. The view he takes of us is the most conventional, and there is more real balanced and equated truth in twenty pages of Max O’Rell than in his two volumes. But they are very humane and do credit to his heart (and style), and in all
their falsity form a good text for him to preach on for the edification of his own people. He sees nothing but our volonté…

---. *Une Idylle Tragique*. Paris: Lemerre, 1896. CORR 2: 403. 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. B’s moral atmosphere is anyhow so foreign to me, a lewdness so obligatory that it hardly seems as if it were part of a moral donné at all, and then his overlabored descriptions, and excessive explanations. But with it all an earnestness and enthusiasm for getting it said as well as possible, a richness of ep[ithet], and a warmth of heart that make you like him, in spite of the unmanliness of all the things he writes about. I suppose there is a stratum in france to whom it is all manly and ideal, but he and I are, as Rosina says, a bad combination. In spite of which I suppose I must write to him, like a frenchman, some flattering words.


especially p. 330 sq. Marginal note p. 31, last paragraph: mistaken interpretation; 334, bottom of page: but what can guarantee it?; 371, opposite line 18: too abstract; 347: rather commonplace paragraph, it seems to me. (See letter withdrawn).


---. *Introduction to Psychological Theory*. New York: Harper & Brothers, 1887. M in WJ note in PP, p. 474. WJS, entry 120, p. 8. Fly-leaf: **qu. specific energies p. 46; number 153-4; marginal note to p. 28, 11th line from bottom: Why not simply say “knows it”? it does not carry the past with it.** CORR 2: 63. James refers to it as a “first-class work, in point both of originality and of learning.”


---. “Why Do We Remember Forwards and Not Backwards?” *Mind* 12 (Oct. 1887): 579-582. See App. 2 to PP, p. 1478, 1191.35.


with freedom and courage ability has not kept pace, + now as ever we grope in infinite darkness, and understand nothing of the mystery of our existence.”

Haupströmungen +c i, 75.


Bray, Billy. See Bourne, F. W.

Bréau, Jean Louis Armand de Quatrefages de. Rapport sur les Progrés de l’Anthropologie en France. Paris: L’Imprimerie Impériale [Hachette], 1867. N in ECR, p. 216. CORR 1: 29-30. [Berlin January 1868]  I sent you another notice last week of 4fage’s Anthropology; but feel so ashamed of merely writing against space without having anything to say, that I think you had better either not give it or cut it down to a mere page or two. I really have no respect for this unprincipled literary wash that floods the world and don’t see why I shd. be guilty of augmenting it.


Brewster, Sir David. The Life of Sir Isaac Newton. New York: J. & J. Harper, 1831. CORR 2: 254-255. 16 Piazza dell’ Indipendenza | Florence Jan 26th [1893]. Likewise if in Bond St. you might ask at Ellis’s for a copy of Sir D. Brewster’s Life of Newton which they had a year ago last Sept. It was the only one I could find in London then, but cost 30s. so I didn’t take it, but I think I cd. go that now if they still have it.
This also is of no consequence whatever, & it will in fact be a great mercy if by not getting it, you save me the extravagance!


Brissaud, Edouard. “Le Rire et le Pleurer Spasmodiques.” *Revue Scientifique* 3rd ser. 1 (1894): 38-46. See App. 2 to PP, p. 1472, 1058.0. N in WJIR, p. Eu under “European human origins.” Spring considers the primitive europ. race to have been dociocephalic (Eng. is skull, wh. is however regarded by Schaffhausen + Pruner Bey as Old German or Celt). Retzius, von Baer, Pruner Bey consider the prim. race to be brachyceph. (Jaws of Avey + Aurignac, their brachycephalism is however denied by Broca + Spring.) Pruner considers moreover that the Basques, Laps, Estonians, + Grisous are existing remnants of this race.— Objections to this: Basque skulls largely dolioceph. (Broca) but this probably local to Z. and the result either of Celtic or Semitic mixture (4 fages)—Equis heim skull (Fandel).


Broughton, Rhoda. Cometh Up as a Flower: An Autobiography. Leipzig: Bernhard Tauchnitz, 1867. CORR 1: 268-269. Cambr. July 5. [1876]. I have also read “Cometh up as a flower” with deep pleasure for its heavy english atmosphere, the wh. I more & more grow attached to in imagination.


Brown, Thomas. Inquiry into the Relation of Cause and Effect. 4th ed. London: Henry G. Bohn, 1835. N in WJIR, p. Po under “Power.” Is only a shorter synonymous expression of invarableness of antecedence: and the inv. is not anything separable or distinguishable fm. the antecedents + consequents themselves. In all the changes wh. the substances in nature undergo, the substances alone have any real existence; and what we term Power, in the anticipation of any future change is itself the antecedent substance, or it is nothing. (Pt. IV. § VI, close.)


---. *Lectures on the Diagnosis and Treatment of Functional Nervous Affections*. Philadelphia: J. B. Lippincott and Company, 1868. N in WJIR, p. Ae under “Anaemia.” *Excitabili. of sensitive nn. may also be much increased after qty. of bl. much dim’d. as we often observe in fingers exposed to cold air or water.* P. 19. *Anaemia, chlorosis incr. refl. excity. of n. centres.* B.-S. 19. *On the other hand belladonna in sm. doses, by constringing vessels of cord dims. ditto. When face + ear vessels of dog are made to contract violently by galv., they are soon exhausted + parald. Ditto of sm. + great doses of belladonna. *ibid.* 66. Kassmaul + Tenner’s “epileptiform” convulsions after bleeding due to irritatn of n. cent. by CO2 wh. accumulates in blood that remains. *ibid.* N in WJIR, p. Hu under “Hyperaemia.” *Musc. irritbly. incr. when qty. of blood incr. in muscles.* (In limb of animal dry cupped by Junod’s boot) [v. anaemia] useful therapeutically to produce hyp. by dry cupping in all cases of dimd. size + density of muscles attacked with refl. paral., lead palsy, paral. agit., rheumatic p., or idiopathic + refl. wasting palsy, as well as in cases of anaesthesia c [with] dimd. temp. of skin. P. 43. “An afflux of blood, as by gravtn., paral. of symp. n., lesion of sp. cord, med. obl., or base of brain increases excitability of periph. nn. in the parts. P. 19. Congest. + infl. do., esp. in grey matter of cord. N in WJIR, Appendix p. 10 under “Irritability.” *Mm., Nn, and sp. cord more excitable after being laid bare esp. when air very rich in oxygen.* P. 18. *Hyperaemia of heart dim.’s. in durability fm. l. ventr. backwards.* Brown-Sequard in N in WJIR, Appendix p. 11 under “Hyperaemia.” B-Seq’s *Journal* vol. 1 1858 gave great hyperaemia of skin without any marked effect on radial P, (though in one Expt. (ix, p. 86) P seemed to remain till the end of the 14” “smaller and more bounding” than at the start.)


Brownell, William Crary. “French Traits—Manners.” *Scribner’s Magazine* 4 (Nov. 1888): 619-630. CORR 2: 99. *Cambr. Nov. 18. [1888]. I have much admired Brownell’s article in the Nov. Scribner about french manners. He is over subtle in often hard to understand, but I don’t know any such delicate national psychologist, unless you should become one—some day you must write both on France and on England as substantive subjects.*


Bubnoff, N. and Rudolf Peter Heinrich Heidenhain. “Über Erregungs- und Hemmungsvorgänge


Bulletin de la Société Française de Philosophie. WJS, entry 220, p. 16. Fly-leaf: le roi; objectivity of physical laws 5; Bergson on Mind and Body 33. Marked pages 1-32. Marginal note p. 21 opposite lines 16-21: S. vs S. P. --judgment being retroactive-- but no P. which doesn’t seem to positively combine with the pure S.


+c. perfectly described. 2. In Iliad, lions, stags, wild boars, wild bulls, leopards, panthers, + grasshoppers as a scourge. In Odyssey, none of these but lions, spoken of 5 times 3 vaguely, 2 falsely. 3. The character of the gods has changed. Their coarseness is softened in the Odyssey. Olympus is pacified, and Jupiter is accepted as suprême. 4. The character of the men is much less rude in the O. And in women (Penelope, Arête, Nausicaa) moral qualities count. 5. Government differs. In the O, the people are much more important. 6. Commerce in the O. is done by Greeks and embraces various articles (metals) instead of oxen alone as in the I. 7. In the I. no mention of a class of poets. In the O. aèdes. N in WJIR, p. Po under “Poetry (development of).”


Burroughs, John. “A Word or Two on Emerson.” *Galaxy* 21 (Feb. 1876): 254-259. CORR 1: 251. Cambridge Jan'y 22. [18]76. I read in the Galaxy the article on Emerson by John Burroughs, (disfigured itself by the jerkiness &c &c he speaks of, new england itself) but what first rate perceptions the man has. —I shall buy his book and hope to find in it the article on england I told you I had read in the hotel on Lake Champlain.


Busse, Ludwig. *Geist und Körper, Seele und Leib*. Leipzig: Dürr, 1903. WJHough WJ 710.83. From the library of Prof. William James, with his notes.


Experiences sans l’eau, ac. acétique, alcool, éther, sulfate de carbone, chloroform + ess. de térébin. Tantôt dégagement de chaleur, tantôt froid, tantôt contraction, tantôt augmentat. de volume du mélange. Ces deux ordres diff. variant suivant les proportions des 2 liq. ds. le mélange; le changemt. de temp. peut même changer de sens. Par exemple 5 eq. d’alcool + 1 eq. de chloroform produisent +4°,5; 5 eq. chlorof. + 1 alcool produisent -2°,6.- Il n’y a aucune relation entre les changemts. de vol. + de temp. Tantôt contractn. donne chaleur, tantôt froid. Les changements de temp. + de vol. ne suivent pas une marche parallèle; c’est a dire que ds. une série de mélanges à proportions différentes des 2 liq., celui où le degagement. de chaleur est au maximum n’est pas celui où la contraction est au maximum.— Les auteurs concluent que l’effet observé est l’effet de 2 causes agissant en sens opposé dans tout mélange 1° l’affinité, 2° la diffusion.


Caird, Edward. *A Critical Account of the Philosophy of Kant.* Glasgow: James Maclehose,


peut-on entendre dans le langage précis des mathématiques par une *force*, c’est à dire une *cause* double ou triple d’une autre? On conçoit parfaitement en calcul ce que c’est qui deux quantités de mouvement qui sont en raison donnée; mais…qu’est ce qu’une volonté double ou triple d’un autre +c +c…Si l’on entend par le mot force la quantité de mouvement qu’elle fait naître…on devient intelligible…mais il arrive un inconvenient; c’est que les principes fondamentaux, que dans le 1er cas on établit comme axiomes …ne sont rien moins que des propositions évidentes.— Ainsi par exemple, ds. le 1er cas, on ne fait aucune difficulté de prendre pour axiome qu’une force peut être censée appliquée à un point quelconque de sa direction; mais dans le second, on ne peut pas dire que le mouvement d’un corps existe où ce corps n’existe pas lui même….On conçoit ce que c’est que plusieurs forces appliquées à un même point suivant diff. directons….on ne saurait concevoir ce que c’est que des quantités de mouvement dirigées en différents sens et cependant coexistantes ds. un même corps.” P. XII + seq.

Caro, Elme Marie. *Le Matérialisme et la Science*. 2nd ed. Paris: Hachette, 1868. N in WJIR, Appendix p. 18 under “E. Caro.” I-II. Quotes Bernard, Goethe + Chevreul to show that discoveries intuitively anticipate laws of Nature by a priori ideas of their fitness and that this is “absolument inexplicable pour l’empiricisme” (! p. 38).—XI. Mat. has no right to claim for itself the prestige of the scientific method; for the final step of induction,— verification—is not possible to it. Mill + Virchow quoted to show that the laws of nature cannot account for their own existence, and materialism as well as any other system is dogmatic and not experimental in dealing with questions of origin. M in WJD1, p. 106.


Carr, Herbert Wildon, John Henry Muirhead and G. F. Stout. “Symposium—Is the Knowledge
of Space a Priori?” *Proceedings of the Aristotelian Society* 3 (1895): 119-133. See App. 2 to PP, p. 1465, 776.0.


Chaplin, Heman White. Five Hundred Dollars and Other Stories of New England Life. Boston:
Little, Brown, and Company, 1887. CORR 2: 167. CAMBRIDGE Jan 21. [1891. I send some admirable Yankee stories by one Chaplin to Alice, thinking she may possibly not have seen them.


Chartrian, Alexandre. See Emile Erckmann.


Chavée, H.-J. Lexiologie Indo-Européenne. Paris: A. Franck, 1849. N in WJIR, p. La under “Language.” Is essential to develop. of thought, for by its symbols it allows ideas to be discriminated wh. to sensible intuition or recollection wd. still be confused. Thus to the senses there is a difference between 3 + 4 objects, but none between 20 + 21. By translating the phenomena into words, the difference is made sensible + may become an object of further mental operations.

Cherbuliez, Charles Victor. L’Adventure de Ladislas Bolski (Paris: L. Hachette, 1869.) CORR 1: 83. [Cambridge] Saturday mng. June 12 [18]69. I have glanced at Cherbuliez’s Ladislas Bolski. Quelle fougue! quel esprit! But it seems to me that as he becomes more astonishingly clever he becomes vulgar like the frenchmen, and less winningly interesting and distingué.


---. Le Roman d’une Honnête Femme. Paris: Hachette, 1866. Q in WJIR, p. Me under “Men.” “Oh! les hommes, les hommes! les plus nobles, les plus genereux, les plus delicats, si vous cherchez bien, vous decouvrirez en eux je ne sais quel besoin brutal de ne pas respecter ce qu’ils aiment, + d’aimer pendant 24 heures au moins ce qu’ils ne respectent pas.” [c’est une femme lui parle.] Q in WJIR, p. Wi under “Will.” “Quand on ne se résiste pas on s’aide, + m’est avis que, notre volonté n’étant jamais neutre, elle est secrètement complice des faiblesses qu’elle ne combat pas.”


Brothers, 1876.  CORR 1: 268-269.  Cambr. July 5, [1876].  I read at Nantucket the Dilemma, by Col. Chesney, a novel of the Indian Mutiny just published which I strongly urge you to read. It left a impression of reality on me which I can’t shake off—it is a strange, gloomy, manly book and intensely english.


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the concentration of the whole consciousness in each impulsive feeling, in combination with the idea. M in WJIR, p. Wi under “Will.” N in WJIR, Appendix pp. 23-27 under “J. Lockhart Clarke on Volition.” Begins by quotations showing that reason or intelligence is regarded as the distinctive element of voln.; an intelligible end must be in view.— He criticizes Bain who thinks that sensation alone have become associated with a movement is sufficient to constitute a full formed volition. This would make consensual acts (sneezing +c.) voluntary. [? Did B. mean to use the word sensation here rigorously? Apparently not since] Clarke then proceeds to criticize his view that “sensatn. involves intellect”; He quotes Aristotle, Tertullian, Hamilton + Mansel (these 2 however contradict themselves) to the same effect; likewise Morell; and insists that they fail to distinguish between the sensation pure and what is added to it in perception by the intellect; they confound coexistence with identity. “We know by an act of intelligence (memory) that we are experiencg. or have just expd. a sensatn. of a definite kind; But the idea or thought of that sensatn. wh. is another and distinct kind of consciousness succeeds it so rapidly, + is often so vivid that we are apt to judge of the 2 states as coexisting, + identical, esp. when they are repeated alternately in rapid succession (p. 576. 1862). “But as long as consciousness assumes the one state it cannot exist in the other” (578). “The involuntary effect of the external impression expd. as sensatn. is the necessary antecedent + condition of the reflex activity of attention and judgment……the mind must be conscious of its (the impression’s) existence before it can react as attention” (578-9). In perception or apprehension the element of recognition (recovery fm. the past of the kind of sensation) is an act of remembrance “and existing as an idea, must just in that proportion, supersede the present shock or sensation. ….Sensation can + does then as a state of consciousness quite independent of, though inseparable fm., intelligence, wh. however, it always excites or passes into…. They are chronologically incompatible with each other” (582). “The moment we think of a sensation or represent it as an idea, we cease to realize it as a sensation” (575). Even Bain is obliged to distinguish a “first sensation of each kind” in wh. the intellectual element must be wanting. And they must persist as the first instant of every sensation however perceptive. “It is prior to intelligence, and thus far independent of it, however inseparable from it” (584). He next criticizes Bain’s view that all voluntary actions are learned accidentally in the first instance, as exaggerated in extent. He considers developt. of action in child: he thinks that the primitive spontaneous motory impulses of Bain are “similar in nature to those subsequent impulses to action….wh., together with the idea of the action to be performed, constitutes the will. For what is a desire to perform any partic. actn. but a feeling of inclination or impulse, excited directly or indirectly by an external impressn. on the senses + guided to a definite end, or rendered intentional by association with an idea?” (590). In the fully formed volition, “the impulse or inclination altho’ a more vivid + definite feeling…..is similar in its nature and mode of action to the incln. or imp. wh. oryg. + sponty. performed the same act, without idea or design + differs fm. it only in now exciting the particular act by association with the idea of it. A voluntary impulse is a complex state of consciousness formed of 2 elements fused by an association (591). Actions musically coordinated at birth, need in order to become voluntary nothing more than that a knowledge or idea of the movement
should be associated with the desired object. Others need not only that the idea of the *kind of action* shd. become associated, but also that of *how* or by *what effort* it may be performed.” [Clarke’s expression here very muddled from failure to discriminate explicitly between idea of result or purpose as apprehended by muscular sense and the idea of it as appd. by sense of sight (e.g.) where result is *visually* conceived in idea before execution, and then certain movements made till it be attained, he calls the process of learning not accidental. But it is accidental *in so far as* the movements are random, which they partly are.] In his second paper he makes no use of the element “feeling” which he was so careful to discriminate above; altho’ he speaks abundantly of “sensation” as the dynamic element in volition. It is here considered however purely objectively as nervous stimulus. The paper attempts to reply to the question: is there a special faculty termed the will, or “does the term ‘will’ bear the same kind of relation to voluntary actions that the term ‘virtue’ bears to virtuous actions?” His answer is in favor of the latter alternative. The “dynamic element” in every voluntary act is nothing but a [transformed or reflected] sensation, appetite or emotion, that is, a mode of feeling. [He apparently means that the physical force exerted in the centrifugal motive impulse comes by direct physical communication from one of the above sources in every case.] This is obvious in involuntary reflex action; but such action merges continuously into “permitted or approved” reflex action, the dynamic element of the latter remaining, unchanged, the only difference in the process being the addition of an element of reference to the intellect which might, but does not *oppose*. It is thus a voluntary action, but one “with this peculiarity, that the movement requires no *effort* or express *desire* to perform it.” [Better expressed: peripheral stimulus with simple centrifugal, and simple + unconflicting central reflection.] Similar example from “appetite,” and conclusion drawn that “action is always ‘reflex’” [meaning that however numerous the intervening central “suggestions” or reflections may be, the centrifugal wave is still the dynamical result of the centripetal]. He traces the process through examples in wh. many conflicting intellectual suggestions (“ideas”) precede the final action, but in which the “active” element is always feeling. “These 2 elements, the intellectual + the aesthetic” [motor] “wh. together + only together, constitute ourselves and the consciousness of ‘ourselves’ as personal agents, are all that can be discovered or necessary in any conceivable act of volition; so that all that can be with propriety understood by the ‘will’ is the *combination + cooperation of these constituent principles of our nature for a conscious + definite end*” (p. 10).

“Motives or motor feelings are not distinct from the will, but constitute the *dynamic elements of volition*. The expression ‘motives addressed to the will’ means nothing more than that they are submitted to the judgment of the understanding and balanced against other motives” (p. 11). [Note here the confusion by which the psychical factor: “judgment of the Ug.” is made to intervene as a link in the chain of psychical processes. The j. of the U. is, physically conceived, but the relative degree of force of the motive as felt.] In treating (p. 9) of the process of deliberation he nevertheless seizes for a moment the unconfused point of view: “In proportion as my attention is directed to the ideas wh. excite the feeling of shame it is withdrawn from the ideas which excite desire for shameful action.” In other words: force of desire is inversely “counter feeling.” [But he immediately confuses again; thus:]
Deliberation is the suspension of an act of volition by this process of balancing one dynamic feeling against another...in consequence of a natural tendency to select the most eligible.... When this has been fairly determined the volitional tendency....will proceed at once to choose, that is, exclusively fix upon the object wh. judgt. of Understanding has indicated as most eligible, and if expedient, will forthwith excite the movements necessary to obtain it.” [What is this but describing the process by a double set of terms. The physical or objective description wd. be: delbn. is suspn. of act or centrifugal reflection, through absorption of the vis viva by centric reflection. When this centric reflection is completed the vis viva proceeds centrifugally along a path determined at its central end by being the resultant of the whole number of central reflections. “Judgment of Understanding” here means but the conscious accompaniment of the most forcibly stimulated central point.] He defines volition again more clearly at end of article (p. 23) as “immediate result of desire to act when not checked by more influential desire, arising out of some feeling or emotion that reacts through intelligence....sense of effort being coincidence or approval of intellect in felt impulse and consequent combinatn. and concentration of both in the desire, or upon the desired end.” [The “approval” of the intellect is nothing, I repeat, but the reinforcement-of-the-centrifugal-wave-by-reflection-from-the-intellectual-ganglion, subjectively expressed. Clarke’s mixing of the subjective + objective points of view may be apparent only; he may really think that the intellectual acts are not actually strung upon the line of physical nerve force; yet since they have “regulative” power to suspend + check, then permit, the flow of this, any conception of them as out of physical continuity with it seems impossible.] In his 3rd paper he criticizes at length some of the free will philosophers, and the end indulges in a cosmical speculation that just as the unconscious motor nerve force is but the resolved or transformed feeling and idea, so the unconscious forces of the world may be transformed conscious conceptions of the Divine mind. The main point of value in the Essay is the holding fast to the idea of the purely dynamic element in every volition as identical with that of reflex act, and that of Bain’s primitive spontaneously centrifugal nerve currents. Clarke also M in ed. notes to PP, p. 1328. M in WJD1, p. 99.

Classen, August C. Physiologie des Gesichtsinnes zum Ersten Mal Begrüdet auf Kants Theorie der Erfahrung. Braunschweig: F. Vieweg und Sohn, 1876. M in PP, p. 784. WJHough WJ 713.5. WJ copy from the library of Prof. William James, with his notes.


Constant, Benjamin. Q in WJIR, p. Bi under “Constant.” “The more one reflects, the more
one gives up the hope of finding a *cui bono*, in this folly we call the world. I understand neither the end, the architect nor the painter, nor the figures in this magic lantern of which I have the honor of forming a part. Shall I understand it better when I have disappeared from this narrow + dark ball, upon which I know not what invisible power enjoys the joke (*Spass*) of making me dance, either with or against my will? I know not. But I fear that it is with this secret as it is with freemasonry, it has no value except so long as one is uninitiated.” (quoted by *Brandes Hauptsströmungen I*, 118.) See Brandes, Georg Morris Cohen.

Contejean, Charles. “Origine et Avenir de la Terre.” *Revue des Cours Scientifiques* vol. 3 no. 25 (19 May 1866): 401-408. M in WJIR, p. Wa under “Water.” Absorbed in crystallization of different rocks. Felspars from 0.0041 to 0.0269 of their weight. Mean of 30 rocks 0.0127. The experiments of Thurmann on 28 diff. rocks give an absorption by imbibition compressed between 0 + 30 per 100. Now if the weight of the globe be 100, that of the solid rocks = 99.9958 + that of water = 0.0042. So that if the sea were equally divided among the rocks, water wd. be to earth only as 0.000042. The earth then wd. be more than sufficient to cause the disappearance of the sea by absorption.


---.  *Psychologie als Erfahrungwissenschaft*. Leipzig: B. G. Teubner, 1897. See App. 2 to PP, p. 1458, 557.4. WJHough WJ 714.77.2. WJ copy from the library of Prof. William James, with his notes.


Cousin, Victor. *Leçons sur la Philosophie de Kant*. Paris: Ladrange, 1844. Req. in letter to Alice James 19 Nov. 1867. M in WJD1, p. 11. **April 10. [1868]**. *Have read some more of…Cousin…. Q in WJD1, pp. 21-22. “Que le monde soit eternal ou qu’il ait commencée, qu’il ait des limites dans l’espace ou qu’il soit infini—(questions surtout agités dans l’enceinte des hautes écoles + par des esprit métaphysiques)—le monde moral n’en subsiste pas moins; mais supprimez la liberté, Dieu, + la simplicité de l’âme, que signifie le mot de vertu, et que deviennent la dignité et les espérances de l’homme?” Cousin on Kant 227. I copy this here as the utterance of a modern man wh. reproduces a temper analogous to the Greek—the acceptance namely of a positive + definite universe, whose parts fit, without any of the unquenchable longing that characterizes the Germanic (+ probably the Victor Hugo as characterized above) conceptions. See entry for Hugo, Victor. N in WJD1, p. 25. **April 18 [1868]**. *Finished V. Cousin on Kant yesterday. A most urbane and in parts eloquent book, but it gives me a pitiful impression,—hardly of insincerity, but of heartlessness. He looks on philosophy from such an official point of view.*


Couturat, Louis. *De l’Infini Mathématique*. Paris: Ballière, 1896. WJHough WJ 614.89. From the library of Prof. William James. With his notes. Envelope containing review formerly laid in the volume has call number WJ 614.89.1


Cramer, August. *Die Hallucinationen im Muskelsinn bei Geisteskranken und Ihre Klinische Bedeutung; ein Betrag zur Kenntniss der Paranoia*. Freiburg i. Br.: Mohr, 1889. WJHough WJ 715.4. WJ copy from the library of Prof. William James, with his notes.


Croll, James. *The Philosophical Basis of Evolution*. London: E. Stanford, 1890. WJHough WJ 514.65. From the library of Prof. William James, with his notes.


