

On a Certain Blindness in Human Beings

William James

OUR judgments concerning the worth of things, big or little, depend on the *feelings* the things arouse in us. Where we judge a thing to be precious in consequence of the *idea* we frame of it, this is only because the idea is itself associated already with a feeling. If we were radically feelingless, and if ideas were the only things our mind could entertain, we should lose all our likes and dislikes at a stroke, and be unable to point to any one situation or experience in life more valuable or significant than any other.

Now the blindness in human beings, of which this discourse will treat, is the blindness with which we all are afflicted in regard to the feelings of creatures and people different from ourselves.

We are practical beings, each of us with limited functions and duties to perform. Each is bound to feel intensely the importance of his own duties and the significance of the situations that call these forth. But this feeling is in each of us a vital secret, for sympathy with which we vainly look to others. The others are too much absorbed in their own vital secrets to take an interest in ours. Hence the stupidity and injustice of our opinions, so far as they deal with the significance of alien lives. Hence the falsity of our judgments, so far as they presume to decide in an absolute way on the value of other persons' conditions or ideals.

Take our dogs and ourselves, connected as we are by a tie more intimate than most ties in this world; and yet, outside of that tie of friendly fondness, how insensible, each of us, to all that makes life significant for the other!—we to the rapture of bones under hedges, or smells of trees and lamp-posts, they to the delights of literature and art. As you sit reading the most moving romance you ever fell upon, what sort of a judge is your fox-terrier of your behavior? With all his good will toward you, the nature of your conduct is absolutely excluded from his comprehension. To sit there like a senseless statue, when you might be taking him to walk and throwing sticks for him to catch! What queer disease is this that comes over you every day, of holding things and staring at them like that for hours together, paralyzed of motion and vacant of all conscious life? The African savages came nearer the truth; but they, too, missed it, when they gathered wonderingly round one of our American travellers who, in the interior, had just come into possession of a stray copy of the *New York Commercial Advertiser*, and was devouring it column by column. When he got through, they offered him a high price for the mysterious object; and, being asked for what they wanted it, they said: "For an eye medicine,"—that being the only reason they could conceive of for the protracted bath which he had given his eyes upon its surface.

The spectator's judgment is sure to miss the root of the matter, and to possess no truth. The subject judged knows a part of the world of reality which the judging spectator fails to see, knows more while the spectator knows less; and, wherever there is conflict of opinion and difference of vision, we are bound to believe that the truer side is the side that feels the more, and not the side that feels the less.

Let me take a personal example of the kind that befalls each one of us daily:—

Some years ago, while journeying in the mountains of North Carolina, I passed by a large number of 'coves,' as they call them there, or heads of small valleys between the hills, which had been newly cleared and planted. The impression on my mind was one of unmitigated squalor. The settler had in every case cut down the more manageable trees, and left their charred stumps standing. The larger trees he had girdled and killed, in order that their foliage should not cast a shade. He had then built a log cabin, plastering its chinks with clay, and had set up a tall zigzag rail fence around the scene of his havoc, to keep the pigs and cattle out. Finally, he had irregularly planted the intervals between the stumps and trees with Indian corn, which grew among the chips; and there he dwelt with his wife and babes—an axe, a gun, a few utensils, and some pigs and chickens feeding in the woods, being the sum total of his possessions.

The forest had been destroyed; and what had 'improved' it out of existence was hideous, a sort of ulcer, without a single element of artificial grace to make up for the loss of Nature's beauty. Ugly, indeed, seemed the life of the

A Certain Blindness

William James



A Certain Blindness:

On Some of Life's Ideals William James, 1900 **On Some of Life's Ideals** William James, 1998 **ON SOME OF LIFE'S IDEALS** WILLIAM. JAMES, 2018 *On Some of Life's Ideals: On a Certain Blindness in Human Beings; What Makes Life Significant* William James, 2023-07-18 **On a Certain Blindness in William James** Max Carl Otto, 1943 On Some of Life's Ideals William James, 2014-08-07 This Is A New Release Of The Original 1912 Edition *On Some of Life's Ideals* William James, 2018-01-19 Excerpt from *On Some of Life's Ideals On a Certain Blindness in Human Beings What Makes a Life Significant* The spectator's judgment is sure to miss the root of the matter and to possess no truth The subject judged knows a part of the world of reality which the judging spectator fails to see knows more while the spectator knows less and wherever there is conflict of opinion and difference of vision We are bound to believe that the truer side is the side that feels the more and not the side that feels the less Let me take a personal example of the kind that befalls each one of us daily About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at www.forgottenbooks.com This book is a reproduction of an important historical work Forgotten Books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy In rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works **On Some of Life's Ideals** William James, 2015-09-01 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it This work was reproduced from the original artifact and remains as true to the original work as possible Therefore you will see the original copyright references library stamps as most of these works have been housed in our most important libraries around the world and other notations in the work This work is in the public domain in the United States of America and possibly other nations Within the United States you may freely copy and distribute this work as no entity individual or corporate has a copyright on the body of the work As a reproduction of a historical artifact this work may contain missing or blurred pages poor pictures errant marks etc Scholars believe and we concur that this work is important enough to be preserved reproduced and made generally available to the public We appreciate your support of the preservation process and thank you for being an important part of keeping this knowledge alive and relevant A Certain Blindness Roy Harley Lewis, 1983-12-01 A decades old mystery leads retired police inspector Eric Ward into imminent danger when his informal investigation into the secret legacy of a convicted murderer points to a scandal that could rock two prominent families *On Some of Life's Ideals* William James, 2013-10 This is a reproduction of a book published before 1923 This book may have occasional imperfections such as missing or blurred pages poor pictures errant marks etc that were either part of the original artifact or were introduced by the scanning process We believe this work is culturally important and despite the

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Blindness and Therapy in Late Medieval French and Italian Poetry Julie Singer,2011 This book argues that late medieval love poets from Petrarch to Machaut and Charles d'Orlans exploit scientific models as a broad framework within which to redefine the limits of the lyric subject and his body Just as humoral theory depends upon principles of likes and contraries in order to heal poetry makes possible a parallel therapeutic system in which verbal oppositions and substitutions counter or rewrite received medical wisdom The specific case of blindness a disability that according to the theories of love that predominated in the late medieval West foreclosed the possibility of love serves as a laboratory in which to explore poets' circumvention of the logical limits of contemporary medical theory Reclaiming the power of remedy from physicians these late medieval French and Italian poets prompt us to rethink not only the relationship between scientific and literary authority at the close of the middle ages but more broadly speaking the very notion of therapy From publisher's website

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