

Index

Abbreviations: S = Henry Sidgwick; EMS = Eleanor Sidgwick; for other abbreviations, see pp. xvii–xviii.

- aborigines: S, EP on treatment of, 632–641; Bryce on, 635
- Absolute, the: S on, 67; James on Bradley on, 359–361; *see also* Bradley, F. H.; Hegel/Hegelianism
- absolute good, *see* good/goodness
- academic liberals, 2; S becomes one, 43; diversity of, 44; against donnishness, 62; and S's particular concerns, 113–114; S describes himself as, to J. S. Mill, 123–124; and Oxford, 338; Green as, on the state, 342–344; R. Symonds on, 343; S, Green as, 361; S, Symonds, and appeal to science of, 471; and S's work on General Board of Studies, 478; and women's higher education, 481; and S's political and economic writings, 511; S as elitist Millian, 603; Bryce as, 641; Pearson as, 647–648; and new imperialism, 606, 620; *see also* academic reform; education
- academic reform: Chapter 2 *passim*; 2, 62–66, 99; of Classical Tripos, S on, 24, 63; Todd on S's, 56–57, 64–65; Brooke on S's, 64; and Apostles/Grote Club, 98–99; Rothblatt on S's, 99; S's complex attitude toward, 113–114; the utilitarian reformer and, 271–272; O. Browning and, 410–411; Symonds on *Essays on Liberal Education* and, 433; and S's worries about “Rhaetica,” 457; Lidgett on S and, 474–475; S on General Board of Studies and, 477–479; elitism of, 479, 507–508; S's many contributions to, 492; S's Millian ideal of, 495–497; S's diverse work in, 605–606; S and Seeley on, 609; Apostles and, 705–706; Ad Eundem and, 707; *see also* academic liberals; Cambridge University; higher education for women
- Academy, the British, S helps to found, 674
- act/action: and S's Kantianism, 136; ME on right versus good, 156–161; S and J. S. Mill on utilitarianism and, 268; J. S. Mill to Venn on, 762; S on negative inaction and, 519, 677; *see also* agents/agency; utilitarianism
- Acton, H. B., Myers to, about psychological research and credible witnesses, 316
- Ad Eundem, 24, 368, 715, 737; Lubenow on, 707
- Adams, Robert Merrihew, 748
- Addams, Jane, 2, 113; and Mary Ward, settlement movement, 342–343, 489, 520; inspired by Toynbee Hall, 770; on aim of settlement movement, 606; *see also* ethical culture movement; settlement movement
- adhesiveness, *see* Greek love; Whitman, Walt
- Adorno, Theodor, on occultism, 275
- Aeschylus, Myers on, 283
- aesthetic intuitionism, *see* intuition/intuitionism
- aesthetics: S and Swinburne on, 107; S and Mill on, 165; S and aestheticism in, 359; and Goethe, Winckelmann, 371; and Symonds, ancient Greeks, 373–376; Symonds versus Wilde on, 469; S on morality versus, 690; *see also* beauty; Noel, R.; Pater, W.; Swinburne, A.; Symonds, J. A.
- Afghanistan, Lytton and, 621
- Africa, realities of British imperialism in, 617, 797

- African Americans, racist stereotypes of, in Bryce's *American Commonwealth*, 642–646; and Bryce's work as key to S's on, 646–647; *see also* race/racism
- agents/agency: S's concern with, and influence of J. Grote, 747–748; Schneewind on S on, 159
- Albani, Cardinal, Winckelmann and, 371
- Albee, Earnest, on changes across editions of ME, 152, 745
- Albert University, S helps to plan, 567
- Allen, Peter, on Apostolic psychology, 50–51; on Houghton and the Apostles, 706
- Allingham, Dr., 722–723
- Almeder, Robert, on Piper case, 697
- Alpine Club, 706
- Alps, and Symonds's religion, 385, 403
- altruism: S admires Comtean principle of, 42; S versus Arnold on, 102–112; and Millian unity, 105–106; and literature, 111; trend of S's thought toward, 141; and perfectionism, 163–166; and S's defense of egoism, 215; Broad on self-referential, 217–218; S on moral maturation and, 228–229; and problems of utilitarianism, S on, 254–255; Green on ME on, 344–346; S versus Noel on, 449–450, 451; *see also* benevolence; charity; sympathy
- “Amazing Randi,” and debunking of paranormal, 277, 300
- analytical method, S on limits of in economics, 525–532, 536–538; S's deployment of in EP, 558–561, 569–570; *see also* historical method; science/scientific method
- analytical philosophy, 3, 4; *see also* Moore, G. E.; Russell, B.
- ancients versus moderns, 53–54; and right versus good, 156–161; and perfectionist alternative, in ME, 163–166; and S's debt to Plato and Aristotle, 170; S on nonhedonistic egoism of ancients, 170–171; Irwin on S, Schneewind and, 171–172; and S's defense of egoism, 220; Pater on, 372; Symonds on, 376–378; *see also* Greek love; Hellenism; Symonds, J. A.
- Andrews, Bishop, 467
- animals, 166; Gurney and rights of, 290; S, EP on prevention of cruelty to, 573; *see also* Singer, Peter; vivisection
- Annan, Noel: on education and friendship, 341; on Pusey against Jowett, Jowett's reading parties, jumbles, 378–379; on Pater, Jowett, Hardinge, 380; on O. Browning as educator, 410–411
- Annas, Julia, on S, Stoics, and extended sympathy, 757–758
- Anscombe, G. E. M., religious tirade against S, 752
- Antoninus, Marcus: Myers on, 283–284; Symonds on, 376, 431
- “Apostles,” the Cambridge, 1; and Bloomsbury, 4; upset by M, 4; not nostalgic, 5; Apostolic ethic of, 6–7; L. Woolf on, 6; Platonism of, 9; S always faithful to, 24; most important development for S, 29–30; history of, 29; spirit of, 30; and central problems, 30; practices of, 30–31; versus S's Rugby ideal, 38; versus E. W. Benson's influence, 38; S's Apostolic quest, 43; and S's religious attitude, 43; vision of as key to S's development, 45; crucial to understanding S, 46; importance of Maurice for, 46; Hallam on Maurice's role in, 46; and Maurice's Mystics, 50; Allen on, 50–51; and educational theory, 51; and Socratic method, 50–51, 52, 69–70; and Platonic elitism, 53; better side of, 53; Deacon on S and, 54; and Mill's “On Liberty,” 55; members of, during S's active period, 732; and love of poetry, 733; Socratic method as the foundation of, 60, 62; and Noel's orientalism, 73, 76; as model for S's psychical research, 91–94; and dislike of Myers, 93–94; V. Woolf on, 94, 467; succession of, 94; various ethical views of, from S's diary, 95; S's later criticism of, 96; Maurice as returning, 96–97; compared to Grote Club, 97–98; and academic reform, 98–99; Lubenow on secrecy of and Lord Houghton, 98; compared to Freemasons, 101; and S's use of literature, 107; Noel on conceits of, 112; and S's paper on prayer, 89; and S's Cloughian reserve, 117; and S's reformism, 127; and S's CS, 129; rejection of Seeley, 609, 738; and Lowes Dickenson, Deacon on, 740; and S's soul searching, 138, 509–510; and friendship, 144; inquiry of given formal expression in ME, 192, 204; S's subversiveness and, 222; and tensions in S's utilitarianism, 228; and S's moral maturation, 228–229; and J. F. Stephen, 251; and the epistemology of ME, 261–263, 264–274; feminist critique of, 272–273; and S's social epistemology, 273–274; and S's psychical research, 277,

- 278; rejection of Myers, 284; and religious introspection, 295; and appeal of theosophy, 312, 317; and psychological research, personal knowledge, 326, 330–332, 767; and S's life project, 335–336; and Oxford context, 338; compared to Old Mortality, 368–369, 520; compared to Symonds, Whitmania, 383; Dickenson's impact on, 769; and O. Browning, 410–411; and S's psychological research, 474; and Forster, 480; ideal of, and Newnham, 482; ideal of, versus masculinism, 489; Young on arrogance of, 779–780; elitism of, and S's socialism, 606; and Maine, 612–613; and S's later epistemology, 683, 703, 704–705; secrecy controversy of, and Houghton, 705–706; resemblance to Savile Club, 707; and Metaphysical Society, 707–708; S and secrecy of, 708; S and Bloomsbury generation and M, 716–717; *see also* Bloomsbury; Maurice, F. W.; Sidgwick, H.
- Apostle's Creed: S to mother about, 126; Lightfoot on, 126; and S's problem with Virgin Birth, 132; S unable to utter, 781; *see also* Christ; Christianity; Church of England
- architecture, S and Queen Anne style in, 503–504
- aristocracy: S's political economy and, 100; as badly in need of education, 59; and democracy, EP on, 591–593; S and Seeley on need for, 610–612; *see also* clerisy; democracy; elitism; politics
- Aristophanes, 389
- Aristotle: significance of, for S, 56; and S and constructive Socratic method, 69–70; Arnold's idealization of, 108; Rashdall on S, Moore and, 160; S on debt to, circularity of, 170–171; Irwin on S and, 171–172; S on method of and ME, 174–175, 261–262; and S on logical priority, 180–181; on magnanimity, 173; Brink on S and, 199–204; and S's defense of egoism, 220; Schneewind compares S to, 257; and Symonds, renaissance, 368–369; Symonds on S and, 383; Symonds on the happy man in, 428; S to Noel about Green on, 428; Seeley and, 611; *see also* commonsense morality; ethical theory; intuition/intuitionism
- Arnold, Matthew: 2; compared to J. S. Mill, 101–102; compared to S, 102–112; friend of Clough's, Clough superior to, 120; and S on poetry and clerisy, 121–122; S's modernism versus, 129; Symonds compared to, 136; S on pursuit of culture and, 741; perfectionism of versus idealism, 338; Decade of, and Old Mortality, 368–369; Pater versus, 371–372; and Oxford Professorship of Poetry, 372–373; Tyrwhitt invoked against Symonds, 374; S quotes, to Dakyns, 434; *see also* culture; perfection/perfectionism
- Arnold, Thomas: and Rugby, 35; Clough as a student of, 117–118; Richter on Green and, 48; and gospel of work, 341; *see also* academic reform; Rugby
- art: better than historical/biblical criticism, for S, 85; and S's political economy, 100; S's view of similar to Swinburne's, 107; and Goethe, Winckelmann, Italy, 371; for its own sake, Pater on, 372; Symonds on Greek ethical ideal and, 373–378; as love, for Symonds, 454–455; and S's reformism, 480–481; versus morality on evil, S on, 690; *see also* aesthetics
- Arts and Crafts Movement, 343
- Asquith, Herbert, 713
- associationism, 739; versus psychology in James, S, 365–367; *see also* James, William; Mill, John Stuart
- Athanasian Creed, 356
- Athenaeum: the literary paper, 31; on S and Jevons, Cairnes, 539; the club, S and, 678
- Audi, Robert, and revival of intuitionism, 754–755
- Austin, John, EP on theory of sovereignty of, 568
- authority, 336, 680–681; religious, versus free inquiry, S on, 127–134; *see also* reason/reasonableness; religion; science/scientific method
- autonomy: S on, 259–260; Darwall on, 262; Rawls on publicity and, 263–264
- axioms: and philosophical intuitions, 183; S allows existence of abstract, 192–193; S's list of, 193–196; Schneewind on S's arguments for, 197–198; and precise versus simplified version of dualism, 205–207; as providing weak support for egoism, 216–220; Schneewind on role of for S, 183–185; and grounding of egoism, 237; Schneewind on S and prudence and, 237–238; Schneewind versus Shaver on S on egoism and, 238–243; and Schneewind's Rawlsian interpretation of ME, 256–259; and Skorupski's philosophical utilitarianism, 754;

- axioms (*cont.*)
see also dualism of practical reason; intuition/intuitionism; reason/reasonableness
- Bacon, F.: Maurice on spirit of, 54; Maurice admires, 54; Macaulay on, 54; influence on S, 190; and S's four conditions, 190–192
- Bagehot, Walter, description of Clough, 362
- Baier, Kurt: on S's dualism, 233–235; on meaning of ME, 239
- Bain, Alexander: S calls only honest utilitarian, 141; S to, about conclusion of ME, 210
- Baker, L., on S and Davies, 483
- Baldwin, Thomas, on S and naturalistic fallacy, 158
- Balfour, Arthur J.: to Lady Elcho on death of S, 21–22; as victim of S's wit, 26; on S as teacher, 23; and psychical research, 93; Pringle-Pattison on his influence on S's ME, 211; Myers on his closeness to S, 281; and birth of S Group, 290–291; connections to S, 291; debt to S as teacher, 291–293; religious differences with S, 293; family background of, 293–296; and seances at 4 Carlton Gardens, 299; belief in personal survival, 301; and differences within S Group, 327–328; S's desire for Symonds to meet, 470; honorary degree from Cambridge, Newnham garden party, 507; S's correspondence with, 535; S's love of political gossip from, 564; as Irish secretary, 566–567; and S's worries about Caesarism, 618; and eugenics, 648–649; on decadence, race, and eugenics, 656–658; and T. Roosevelt on future of civilization, 658; to T. Roosevelt on Anglo-Saxon confederation, 658–659; incoherence of notion of race of, 663; versus Morley, 674; S's work with, in nineties, 674; and the Synthetic Society, 678, 679; and the Wilde case, 709; and S's last Synthetic Society meeting, 718; and obituaries of S, 720; and S's posthumous communications, EMS, 725; and Milner's scheme to import Chinese labor, 797
- Balfour, Lady Blanche: and family, 293–296; prepared EMS for independence, 497
- Balfour, Eleanor Mildred, *see* Sidgwick, Eleanor
- Balfour, Gerald: and psychical research, 93; connections to S, 291; family background, 293–296; marriage to Lytton's daughter, 621; and O. Browning, 410–11
- Balfour, James Maitland, 294
- Banks, Olive, on feminism of S, EMS, 488
- Barratt, Alfred, S's response to on dualism, 245–246
- Barrett, William: and birth of SPR., 301–302; Gauld on research of, 307–308; on S persona, 726
- basic moral notion, 137; Schneewind on ME on, 152; unique and irreducible, 153–154; and right versus good in ME, 156–161; S's Kantian interpretation of, 175–176; Schneewind on S on, 159; Hurka on S on, 159–160; *see also* good/goodness; ethical theory; right/rightness
- Bastiat, F., versus English political economy, 526
- beauty: S versus Arnold on, 102–112; and perfectionism versus hedonism, 163–166; indirect pursuit of, 167–168; S versus Green on, 351–353; Pater on Greek sensuousness and, 372; Symonds on Greeks on, 373–378, 399; Symonds on Hegel on, 776; *see also* aesthetics; art; Greek love
- benevolence: self-evident principle of, in ME, 179–180, 194; and precise versus simplified versions of dualism, 205–207; S on distinction between persons and, 215–216; and personal identity, S and Parfit on, 216–218; Green on ME on, 344–346; versus justice, PPE on, 549; *see also* altruism; axioms; charity; dualism of practical reason; sympathy
- Benfey, Meta, S and, 416–418, 419, 424
- Benson, A. C., conservatism of, 506
- Benson, E. G., *Mother*, 36, 733–734
- Benson, Edward White: as S's first mentor, 28, 36; and decision to send S to Rugby, 35; background of, 35–36; career of, 36; lives with S's family in “Blue House,” 36; marriage to Minnie a tragedy, 37; S's judgment as naive, 36; S's difficulties with, 37–39; S on limitations of, 38; S falls away from, 43; orthodoxy of, 46; differences with S over *Essays and Reviews*, 45; and Ghost Society, 90; death of, 504
- Benson, Maggie, EMS travels to Egypt with, 721
- Benson, Minnie, *see* Sidgwick, Minnie
- Bentham, Jeremy (Benthamism), 3; Rawls on S and, 8; caricatures of, 10; complex nature of, 10–11; and Greek love, 11; L. Crompton on, 11, 779; J. S. Mill distanced from, 12–13; W. Donner on, 13;

- Rawls links S to, 14; J. Bryce on S's qualifications of, 14; S skeptical of artificial harmony of interests, 42; Maurice against, 48; and early Apostles, 50; and G. Grote and Victorian Platonic revival, 55–56; on Socrates and Plato, 736; and Seeley's Jesus, 79–80; fear of ghosts, 16; Russell on, 729; S on inclusion of in Cambridge curriculum, 142–143; S rejects empiricism, egoism, reductionism of, 153; hedonism of, versus S's, 162–163; S criticizes for defining “good” as pleasure, 166; versus S's stress on incalculable in human affairs, 166–167, 174; destructive utilitarianism of, 187; S on philosophy and, 190; and S's defense of egoism, 220; S compares to Hobbes, 223; S on Grote on, 223–224; S's acceptance of, 245–246; posthumous work of, 247; versus S on religion, 257; versus S on moral democracy, Schneewind on, 258; S on intuition and, 261–262; extraordinary originality of on pederasty, 395–396; and S's account of sexual morality in ME, 512–516; S on, on declining marginal utility, 532, 574; S versus, on analytical method, 537, 558–561; Ritchies on S's Benthamism as tame and sleek, 560–561; S, EP on Austin and, 568; S, EP reject egoism of, 572; S's view of civilization and, 663; *see also* hedonism; utilitarianism
- Berkeley, Bishop, Noel on, 450
- Bernard, Charles, S meets at Rugby, 35
- Besant, Annie, as reincarnation of Bruno, 311
- bimetallism, S on, 555
- Birks, T. R., and Knightbridge Professorship, 784
- Bismarck, Otto von: Hobsbawm on, 556; and Caesarism, welfare state, 563
- Blackheath, S attends school at, 34
- Blackstone, William, Ritchie compares S to, 560–561
- Blake, William, and Noel, 413
- Blanshard, Brand, on Renan, 72
- Blaug, Mark: on S and Cairnes, Carlyle, Ruskin, J. N. Keynes, and Marshall, 538; on S and Marshall, Pigou, 538–539
- Blavatsky, Madame Helena: impressed by S, 25; S impressed by, 310; and founding of Theosophical Society, Oppenheim on, 310–311; and wisdom of mahatmas, 311; differences with spiritualists, 312–313; courted by Myers, SPR, 313; as medium, 313; called a “Great Woman” by S, 336; S's suspicion of, 314; investigated by Hodgson, 314–315; reaction to Hodgson's investigation, 315; Myers on, 315, 329; S on Solovyoff's account of, 315–316; and gendering of Victorian science, 327; *see also* psychical research; SPR; Theosophy
- Bloody Sunday, 602
- Bloomsbury, 1, 4; bred by Apostles, 4; criticized by F. R. Leavis, 5; power of, 5; indebted to S and Apostles, 6; priorities of reflected in S's early reception, 9–10; too-narrow view of utilitarianism, 10; and Moore on S as wicked, 19; as sharing S's failings, 19; and religion of future, 144; and influence of S, 451; and Woolf's spoof of Newnham, 501; and *Principia* versus ME on lust, 516; B. Webb on *Principia* and, 516–517; S, aesthetics and, 691; *see also* Keynes, J. M.; Moore, G. E.; Russell, B.; Strachey, L.; Woolf, L.; Woolf, V.
- Bodley, G. F., architecture of, 503
- Boer War, S's opposition to, 670–672
- Boethius, 431
- Bok, Sissela, 727
- Bosanquet, Bernard, on Moore's debt to S, 6; versus S, Donagan on, 7; and London School of Ethics and Social Philosophy, 342; and Charity Organisation Society, 343–344
- Bosanquet, Gustavus, Symonds befriends at Harrow, 387
- Bowen, Charles: S meets at Rugby, 35; reminiscence of S, 35
- Bowen, Earnest, 732; invention of “Ural Mountains” game, with S, 34
- Boyle, Cecil, Dakyns's love for, 410, 426
- Bradley, F. H., 3, 4; L. Strachey on, 5; versus S, Donagan on, 7; and climate of unbelief, 275; as rival to S, 338; exchanges with S, 342; S's critique of, 349–351; Schneewind on Hegelianism of, 350–351; James on idealism of, 359–361; *see also* Green, T. H.; idealism; philosophy
- Bradley, K., and alternative marriage, 501
- Brandreth, Henry, 94, 732; on consequentialism, 94
- Brandt, Richard B., *Theory of the Good and the Right* indebted to S, 255
- Brink, David: on S and externalism/internalism, 154, 252; critique of S's intuitionism, 199–204; Shaver's rejoinder to, 202–204; on S's supposed inconsistency, 214; versus Shaver on S's epistemology, 220; on friendship, 751

Cambridge University Press

0521829674 - Henry Sidgwick: Eye of the Universe - An Intellectual Biography

Bart Schultz

Index

[More information](#)

808

Index

- British Association, S and, 302, 530, 674
- Broad, C. D., 6; on ME, 3; shared orientation with S, Moore, and Rashdall, 6; on S's resignation crisis, 122; on S's theistic postulate, 213; on self-referential altruism, 217–218, 232; versus Shaver on S's dualism, 239; on S as neutralist, 756–757; on *Census*, 325; on *Phantasms of Living*, 319; on cross-correspondence evidence, 695, 723, 798; and Piper case, 702
- Broderick, G., 379
- Brooke, Albert, Symonds and, 392–393
- Brooke, Christopher, on Cambridge versus Oxford, 64
- Brown, A. W., on Metaphysical Society and Apostles, 707–708
- Brown, Horatio Forbes: on Symonds on God, 453; and criticism of Symonds's poetry, 469–470; S guides his biography of Symonds, 504, 708; as part of Symonds circle, 382; on Symonds's religion, 384–385; and Symonds in Venice, 385; biography of Symonds, 403; friendship with Symonds, 448; to Carpenter on homogenic love, 709–710; S advises against publication of *Drift*, 710; to S on Symonds biography, 710–711; to Carpenter in defense of Symonds biography, 712, 800; and the suppression of Symonds's work with Ellis, 712–713; exchanges with EMS about S's correspondence, 721–722; on male love and sympathy, 799
- Browning, Oscar: as close friend of S and champion of Greek love, 17, 410; on S's powers of concentration, 42; as an Apostle, 94, 732; and psychical research, 91; S explains political economy to, 100; on S's sense of failure, 140; S to, about death of Cowell, 145; hosts Blavatsky, 313; with S in Dresden, 396; legend of, Eton controversy, 410–411; S's diary on, 415; S to, on working with women, 490; S helps with University Day Training College of, 555; S to, on political philosophy, 561; S to, on educating all classes, 601–602; and Cambridge references, 609; and S's academic reformism, 706
- Browning, Robert: Noel on, 420; S on “La Saisaz,” 449
- Bruno, Giordano: Besant as reincarnation of, 311; Symonds's admiration for, 463
- Bryce, James: on complexity of S's utilitarianism, 14; on S as talker, 25–26; cited by Turner on S and Athenian democracy, 56; S to, about Olcott and theosophy, 313; as member of Old Mortality Society, 341; S to, on EP as too English, 561; S sends proofs of EP to, 562; on Boss Tweed, 564; S's love of political gossip of, 564; and Home Rule controversy, 565, 566; on best parts of EP, 568; surprised by DEP, 569; S, EP indebted to on party politics, 596; compared to Seeley, on aristocracy, 612; support for Imperial Federation League, 618; thanked in EP, 623; edits *International Right and Wrong* with EMS and endorses S's views on international morality, 628; S to, on aborigines, 635; background, career of, 641–642; *American Commonwealth* of, and racial stereotypes, 642–646; work as a key to S on race, 646–647; S to, on race, 647; S versus, on socialism, 648; Pearson cited, 654; supports Pearson, 655–656; compared to S, Pearson on segregation, 662; rethinks ideas about race, 663; Dicey to, on race, 663–664; on S's DEP, 667–668; on Maine's antidemocratic writing, 791; S to, on Boer War, 671; on the racial situation in South Africa, 672–673; and Synthetic Society, 678; S to, on the SPR's investigation of E. Palladino, 693–694; and obituaries of S, 720
- Brydger, E., 429
- Buddhism: as possible solution to dualism, 211–212, 236, 244–245; as source for Theosophy, 311; Maurice studies, 766–767; Dickenson and, 740
- Bulwer-Lytton, Rosina, 621
- Buol, Christian, and Symonds's sexuality, 407
- Burke, Edmund, Seeley and, 611
- Burton, Richard, ignorance of, Symonds on, 472
- Butler, Henry Montagu, 732
- Butler, Bishop Joseph: on good, ME on, 158; Irwin on S and, 171–172; influence on S, 175, 257; compared to S on dualism, 176; and S's philosophical intuitionism, 195; and principle of prudence versus benevolence, 195–196; S credits for dualism of ME, 204–205, 209; and S on vulgar selfishness, 225; on egoism, S on, 219; and egoism of Christianity, 220; Darwall on S and, 221; Frankena on S, OHE and, 221–222; S on his differences with, 245; Schneewind on S and, 257–258; S on influence of on ME, 260–261; and history of autonomist

- internalism, Darwall on, 262; and dualism, S to Noel on, 442
- Butler, Josephine, Myers and, 287, 313
- Byron, Lord: as champion of Greek love, 13; Crompton on, 395–396; Symonds and return to, 436
- Cairnes, J. E., 536; S's review of, on colonization, 631–632
- Calderwood, Henry, S's critique of, 179–180
- Callicles, 58, 59
- Cambridge Cabinetmakers Cooperative, S's support of, 62, 99, 535
- Cambridge Moralists, *see* Grote, J.; Hare, J.; Maurice, F.
- Cambridge University, 1, 2, 3; Mill criticizes, 21; S shares Mill's view of, 22; modern, created by S and new school, 22; as influence on S, 28–30; S at Trinity College, 28; S appointed Fellow of Trinity College, 28; Rothblatt on S's first decade at, 25; challenges Benson's influence on S, 38; versus Maurice's Apostles, 51; versus Oxford classicism, 63–66; S criticizes, 65; as S's headquarters, 96; S's early reformism and, 97–99; S's plans for staying at, 99; and S's resignation crisis, 2, 115–127; Mill softens toward, 114; and Maurice's resignation crisis, 115–117; L. Stephen on dons of and Christianity, 122; as S's salvation, 126; S puts Bentham and Mill in curriculum of, 142–143; Myers at Trinity College, 282; Gurney at Trinity College, 288; A. Balfour at, 291–293; and Oxford philosophical context, 338; S on leaving, 467–468; and S's work on General Board of Studies, 477–479, 482; and S's opposition to previous exam, 483–484; slow to grant equality to women, 484, 485–487; as rival to Oxford in training imperial statesmen, 606–607; Seeley at, 607, 609–610; Maine at, 612–613; Pearson at, 649; S's financial schemes for, 789; and Ad Eundem Club, 707; *see also* academic reform; "Apostles"; education; Oxford Cambridge spies, 1
- Cannes, Symonds and, 429–430
- capitalism: Chapter 7 *passim*; and charity, 343–344; Philistinism of, 343, 511
- Carey, Major-General, S to, about silence on religion, 268–269
- Carlier, M., ignorance of, 472
- Carlyle, Thomas: oratory of, 22; Richter on Green and, 48; on "Hebrew old clothes," 328; and gospel of work, 341; S on infinity of duty and, 467
- Carpenter, Edward: on religion of the future, 144; Symonds befriends, 469; Symonds to, on new religion, 470–471; Sedgwick on, compared to Symonds, 481; and eugenics, 648–649; Brown to, about homogenic love, 709–710; Brown to, in defense of Symonds biography, 712; as hero to later gay liberation movement, 713
- Carr, William, 32
- Carroll, Lewis (Charles Dodgson), as member of SPR, 276
- Casper, M., ignorance of, 472
- casuistry: Chapter 2 *passim*, 2; S's ignored, 727; Symonds's, and Harrow, 390; Symonds's, as result of Vaughan affair, 391–392; S and Symonds on, 392, 457; Symonds on difficulties of new, 409–410; versus philosophy, S, PSR on, 556–557; and S's work with ethical societies, 675–677; and S's handling of Symonds's posthumous reputation, 721; *see also* ethical theory; intuition/intuitionism
- categorical imperative, *see* Kant/Kantism; reason/reasonableness
- Cecil, Gwendolyn, and Newnham garden party, 507
- certainty, *see* Descartes (Cartesianism); epistemology; intuition/intuitionism
- Chadwick, Owen: on Maurice, 49; on Renan and superstition, 78; on S on religion and morality, 138–139
- Chaeronea, Order of, 709
- Champneys, Basil (S's friend and architect of Newnham), 503
- Charcot, J., 290
- charity: S and, 99, 534–535; B. Balfour and, 295; and Green's students, 343–344; S, PPE on, versus justice, 549; S, PPE on poor relief and, 547–551; S, PPE on individualism and, 551–553; S, EP on English system of poor relief and, 575–578; and right to labor, S on, 792; *see also* altruism; benevolence; Charity Organisation Society
- Charity Organisation Society: S and, 99, 534–535; Loch and Bosanquet and, 343–344; S, EP on English system of poor relief and, 575–578; EMS continues work with, 721
- Chesterfield, Lord, 108
- China: S on Western ignorance of, 605; S on Pearson on, 654–655; and Milner's scheme for importing labor, 797

- Christ, Jesus: criticized by Strachey, 5; and S's private prayers, 40–41; and Comtean altruism, 42; and Socrates in Victorian Platonic revival, 55; historical approach to, 69–70; Renan on, 71–73; Noel on, 73, 76, 421–422; Seeley's utilitarian version of, 79–80; S on return of, 84; Symonds on, 403; S on, 424–425; *see also* Christianity
- Christian socialism, *see* socialism
- Christianity: Chapter 2 *passim*; 3, 4; E. W. Benson on, 37–39; A. H. Clough on, 68–69; Coleridge on, 68; and three theological orientations, 82–83; S on, 83; and Renan's impact on S, 70; and biblical criticism, 71, 76–81, 84–85; Renan on, 71–73; Noel on, 73, 76; and miracles, 78; and psychical research, S on, 89–94; S rejects miracle tales of, 84; S's distance from, 91–92; Maurice's, and subscription, 115–117; and S's mottoes, 121; L. Stephen on Cambridge and, 122; S to mother about, 126; and S's utilitarianism, 141; and self-sacrifice, S to Dakyns on, 141–142; J. S. Mill on, 143–144; and egoism, 215, 220, 223; and dualism, future, 222; latent egoism of, 247; S refrains from open attack on, 247–248, 268–269; S versus J. F. Stephen on, 251–252; and interpretation of ME, 257; and psychical research, 280; and Myers's final faith, 286; differences with theosophy, 312–313; S on psychical research and, 321–322; and Tennyson's "In Memoriam," 328–329; S's late attitude toward, 332; Schneewind on Green's, 339; Green's metaphysics as reflection of, 346–349; versus Greek sensuousness, Pater on, 372; Tyrwhitt versus Symonds on, 373–376; and Symonds's agnosticism, 376–378; Pater versus Symonds on, 379; S on egoism of, 442; Symonds's Whitmania and, 443–444; Noel on, 450; Symonds on, 463; S on Schaffle, Spencer, and Comte on future of, 531–532; S, EP on political role of, 598–601; Myers versus Tyrell on, 685; S on theism versus, 686–688; S on aims of Ethical Society and, 691–692; *see also* Christ, Jesus; Church of England; religion
- Church of England: Thirty-nine Articles of, 2, 28; J. S. Mill on effect of on universities, 21; and E. W. Benson, 37–39; and *Essays and Reviews*, 44–45; Mill on Maurice on, 49; as bad influence on Oxbridge, 21; Benson and, 46; A. Balfour versus S on, 26; S seeks freedom from, 81–82; and S's resignation crisis, 115–127; and J. S. Mill, 115; and Maurice, 115–117; A. Stanley on, 116; S to J. S. Mill about subscription and, 123–124; S, CS on free inquiry, subscription and, 127–134; and ghosts, 275–276; S on Green's hypocrisy and, 361; and the inferior man, 424; S, EP on political role of, 599–601; S on purpose of, versus that of Ethical Society, 691–692; Apostolic opposition to influence of, 705–706; and S's funeral, 719–720; *see also* Christianity; religion
- Cicero, 109, 137
- circularity, *see* idealism; perfection/perfectionism
- civilization: S on moral maturation and, 228–229; S nervous about direction of, 229, 563; S to Myers on direction of, 249; and historical prophecy, 250; and population issues, imperialism, 255–256; and Walker's feminist critique of S, 272–273; J. S. Mill and level of, 317; Noel on, 479–480; Symonds's rejection of, 481; S on slow progress of, 498; S on advance of favoring combination, 528; S on Chinese, 605; S's politics, and spread of, 606–607; Seeley on superiority of Western, 616–617; and increased federation, S on, 618–620; S on duty to spread, 627; S on cosmopolitan ideal and, 629–630, 632–634; S on open immigration and, 629–630; S on relations to "uncivilized" peoples and, 634–641; Pearson on future of, 649–653; Balfour on future of, 656–658; S on Pearson on direction of, 659–663; S, DEP on history, direction of, 664–667; S's incoherent view of, 668; and growth of scientific authority, S on, 680–681
- Clark, E., S criticizes, 63
- Clarke, Samuel: figures in early editions of ME, 151–152; influence on S., 175, 257, 260; Schneewind on S's use of, 197–198; S on philosophical intuitionism of, 189, 190, 195; and statement of principle of benevolence, 194
- Classical Triplos, S on reform of, 63, 64–65
- classicism, 2; Cambridge versus Oxford and, 56–57, 63–66; S rejects views of German, 58, 59; S criticizes Cambridge approach to, 63, 64–65, 478; and M. Arnold's perfectionism, 101–102; S on M. Arnold's, 102–112; J. S. Mill on universities and, 114; S's attitude toward teaching of, 737; Jowett and, versus religion, 378; Symonds

Cambridge University Press

0521829674 - Henry Sidgwick: Eye of the Universe - An Intellectual Biography

Bart Schultz

Index

[More information](#)

- to Jowett on Oxford and, 380–381;
Symonds's contributions to, 431–433; *see also* academic reform; Arnold, M.;
Cambridge University; Plato/Platonism
clerisy: S's transformation of, 335–336, 479,
597; Symonds's transformation of, 383;
and S's view of intimate inquiry, 704
Clifton, 397
Clifton Hill House, 387, 445–446
Clough, Anne Jemima: background of, when
recruited as first principal of Newnham
College, 484; and EMS, 486–487
Clough, Arthur Hugh: and sexuality in
“Dipsychus,” 17, 395; on Christianity,
68–69; S on Socratic skepticism of, 114;
life and work of, 117–118; S to widow of,
118; as S's poet, 119–121, 416; and S's
clerisy, 121–122; Symonds compared to,
136; Maurice's admiration of poetry of,
742; and spirit of age, 138; S on Myers's
admiration of, 282; Jowett compares Green
to, 340–341; S appropriates Bagehot's
description of, 362; and M. Arnold and
Decade, 368–369; S quotes to Dakyns, 434;
Symonds criticizes, 436; Symonds to S on,
441; as brother of Anne J., 484; *see also*
Greek love; poetry; Tennyson
Clough, Blanche: S to, about Clough as “wine
of life,” 118; S to, about his resignation,
124–125; Symonds to, about his crisis,
429–430; Symonds to, about S's visit, 439
Coady, C. A. J., on S's dualism and theism,
213
Coase, Ronald, on Marshall, 540
cognitivism, *see* epistemology;
intuition/intuitionism; metaethics
coherence test, *see* epistemology;
intuition/intuitionism; metaethics
Coleridge, Samuel T., 50; Richter on Green
and, 48; Maurice as a follower of 49; Mill
set against Bentham, 50; on Christianity,
68; and progress, 80; and duty to hope,
Symonds on, 439
Collini, Stefan: on S as well-connected don,
564–565; on Mill, public moralists versus
S, 790–791
colonialism: S, EP on, 630–641; *see also*
imperialism; race/racism
comity, *see* morality, international
common good, *see* good/goodness;
perfectionism
commonsense morality: S, ME on the
different methods found in, 149–151; Mill
versus Whewell on, 145–147; S and
J. S. Mill on resistance to egoism of, 167;
Schneewind on S and, 147–148; S, ME on,
181–182; S on Whewell, Aristotle and,
174–175; S, ME on the different methods
of, 176–177; Schneewind on S's treatment
of, 183–185; S and J. S. Mill on, 185–188;
S on history of intuitionism and, 189–190;
S's critique of in ME as based on Cartesian
criterion, 192–193; and support for
egoism, 216–220; Crisp on dual-source
view and, 236; Shaver on S on, 248–249; S
on religious content of, 245–246; S on
latent egoism of, 247; and S's silence on
religion, 247–248; S's Aristotelianism, ME
and, 261–262; and esotericism of ME,
264–274; and ME on the utilitarian
reformer, 271–272; S counsels Symonds
on, 384; S's actual attitude toward, 425,
446–447, 457, 511–512; S, ME on sexual
morality and, 512–516; S on suicide and,
517–519; and utilitarian politics, 521–523;
and S on socialism, desert, 523–524; versus
commonsense politics, 557–558, 572–573;
racism of, in ME, 628–629; and S's later
epistemological work, 681–683; and S's
later emphasis on social inquiry, 683–684;
S on aesthetics versus, 690, 691; *see also*
intuition/intuitionism; moral rules;
utilitarianism
communism: Salisbury's fear of, 99; S, PPE
on, 546–552; as collectivism, S, EP on, 574
compassion, *see* charity; sympathy
comradeship, *see* friendship; Greek love;
Whitman, Walt
Comte, Auguste (Comtism): S admires
principle of altruism of, 42; S on his
conversion to, 43–44; S agrees with on
need for some form of religion, 59; and
progress, 80; Dakyns and, 73–81, 397; S
agrees with Mill against, 99; S's
ambivalence toward, 122–123; and trend of
S's thought, 141; and altruism, S on, 141,
424; and direction of civilization, S on,
249, 270; Symonds on, 403, 435–436; S on
speculations of, 522, 531–532; and
consensus-of-experts test, 661; *see also*
science/scientific method; sociology
Congreve, R., Symonds on, 403
Conington, John: and Oxford philosophical
context, 338; as Green's tutor, 341; inspires
Symonds, 393; as teacher, influence on
Symonds and Vaughan affair, 390–391; on
Symonds's shady fluency, 429; death of,
446; Pearson studies with, 649

- conscience, 2; S on Butler on, 204–205; limiting dictation of, 224–227; S rejects Butler's view of, 261; Kantian reconstruction of, 264; and Greek sensuousness, Pater on, 372; *see also* Butler; intuition/intuitionism; moral faculty
- consciousness, cosmic, 368; Symonds and, 401, 403–404, 769
- consciousness, desirable, *see* good/goodness; hedonism
- consciousness, divided, *see* dipsychia; psychology
- consciousness, unity of: S on, in Green's metaphysics, 346–349; S on Locke on, 441
- consensus test, *see* Comte, Auguste; epistemology; intuition/intuitionism; science/scientific method
- consequentialism, *see* egoism; ethical theory; utilitarianism
- consumer sovereignty, S, PPE on myth of, 553–554
- conversation, *see* "Apostles"; epistemology; Socrates/Socratic method
- Cook, Florence, 298
- Cooper, Elisabeth (long-serving nanny for the Sidgwicks), 733–734
- Cooper, E., and alternative marriage, 501
- Copernicus, 109
- Cornish, F. W.: S's diary on, 415; and Synthetic Society, 678
- Cory, William Johnson: Symonds writes to for advice, 390–391; and Byronic gloom, 396; and O. Browning, 411
- cosmopolitan ideal, *see* morality; international; utilitarianism
- Coulombs, the (helped to expose Blavatsky), 314
- Courthope, W. J., S's review of, 491
- Coutts (the Symonds banker), 437
- Cowell, John Jermyon, 94, 732; and psychical research, 91; and ends justifying means, 94; and Apostolic secrecy, 98; S to Browning about death of, 145; S's love of, 744; and S's paranormal experiences, 768; metaphysical cast of mind of, 336; friends with Noel, 414; S and death of, 434; S unlike, 474; sexual orientation of, 778; influenced S's view of American Civil War, 647; S's psychical research with, 700–701; and S and Apostolic secrecy, Houghton, 705–706; and Alpine Club, 706
- Creery family, Gauld on SPR investigation of, 307–308
- Creighton, Bishop, S to, on moral judgment, 689
- Crisp, Roger: naturalistic account of S on good, 161; on S as minimally antinaturalistic, 188; defends S's intuitionism, 198–199; defends S's dualistic view of reason, 232, 235–236; on S's axiomatic grounding of egoism, 237; on S's "distinction" passage, 239; and recent revival of intuitionism, 754–755
- critical philosophy, *see* Kant/Kantism
- Crockett, Davy, motto of, 117
- Crompton, Louis: on Bentham on Greek love, 11; on Georgian England, Byron, and punishment of male love, 395–396; on friendship problem, 407–408; on Shelley, 413–414; on Bentham, Shelley, Mill, Plato, and Greek love, 779; *see also* Bentham; Byron; friendship; Greek love
- Crookes, William: on S and psychical phenomena, 278; S on work of, 297, 303; background and work of, 298
- Crowley, Aleister, 310
- Cudworth, Ralph, Rashdall on S, Moore and, 160
- culture: S on meaning of, 23, 335–336, 741; J. S. Mill versus M. Arnold on, 101–102; S, MEA versus M. Arnold on, 102–112; Clough as true prophet of, 119–121; and state of religion in England, 127–134; S's view of as indebted to Symonds, 407, 473; and women's higher education, 481; EMS on, 495–497; S's elitism and, 507–508; S, PPE on wealth and, 778; S, PPE on gradual socialism and, 547–551; S, EP on promotion of, 601–602, 629–630; S, Maine, and Seeley on promotion of, 614; S and Houghton on, 706; *see also* Arnold, M.; education; perfectionism
- Cumberland, Richard: as first utilitarian, 187; Darwall on S and, 221
- Curzon, George Nathaniel: and Browning and Eton controversy, 411; as a product of Jowett's Balliol, 520; and Browning, India, 674; Kiernan, Said on erudition of, 797
- Dakyns, Henry Graham: as close friend of S's and champion of Greek love, 17, 410, 412; S meets at Rugby, 35; S warns about hypochondria, 41; member of Initial Society, 61–62; as a Comtean, 73–81; S to, about Seeley's Jesus, 79; S to, about sympathy, 81; S to, about value of historical criticism, 84–85; S to, about spiritualism,

- 90; S confesses fears to, 95–96; S describes Grote Club to, 97; S tells about his Cambridge plans, 99; S to, about hypocrisy of England, 117; S to, about J. S. Mill and Comte, 122–123; S to, about his resignation, value of truth, 125–126; Symonds to, on S, 136; S to, about Latin/Greek instruction, 737; S to, about J. S. Mill's population theory, colonialism, 740–741; S to, about search for secret of life, 139; S to, about evolution of ME, dualism, 141–142; S to, about friendship, secret of universe, 145, 456–457; S to, about limits of practical reason, 148; S to, about hopelessness of ethical theory, 253; S to, about completion of ME, 253; S to, about spiritualism, 297–298; S to, about failures of psychological research, 299; S to Myers about sympathetic character of, 330; and Myers, Symonds, 764; Symonds to, on S on spirits, 335; metaphysical cast of mind, 336; S to, on Oxford Hegelianism, 342; S to, on Green's hypocrisy, 361; as part of Symonds circle, 382; as regular visitor to Davos, 385; beginning of friendship with Symonds, Symonds's description of, 397; and Brown's biography of Symonds, 403; Symonds to, about S's visit, 405; Symonds to, about Arthur S's recklessness, Greek love, 409–410; and Cecil Boyle, 410; passionate exchanges with S, 416–418; S writes to, about Meta Benfey, 416–418, 419; exchanges with S about marriage, 420, 424–425; exchanges with S about Charlotte Symonds, 425–426; Symonds to, on his use of chloral, 429; S to, on Symonds's crisis, 433–434; Symonds discusses poetry with, 436; Symonds entrusts with "Problem," homoerotic verse, 437; refuses to surrender "Eudiades," 437; and reaction to "Eudiades," 437–439; Symonds to, about S's resignation, 439–440; to S, about his silence, publication of Symonds's poetry, 440; S to, on Symonds inspiring him to write about Greeks, 447; Symonds to, on vision of God, 454–455; exchanges with S on what might have been, 456–457; Symonds to, on S on sex, aesthetics, 468–469; and Initial Society exchanges with S on women, 498–499; and duty of procreation, 516; S to, on colonization, 631; to S on Morley and Uranian imperialism, 673–674; and S's educational reformism, 706; contributes to Brown biography of Symonds, 708, 713–714; S reviews life to, 716; sends S their correspondence to review, 719
- Dale, H., 34
- Dante, A.: and Beatrice, Symonds's rationalization and, 398; view of love as influence on Symonds, 443–444
- Darwall, Stephen: on Moore's *Principia*, 5; on sympathy versus empathy; on S and the history of dualism, 221; versus Schneewind on S and Butler, 257; and history of autonomist internalism, 262
- Darwin, Charles (Darwinism): S as post-Darwinian, 2; and Victorian racism, 19; Apostles read, 31; and Apostles, 44; spirit of, admired by Maurice, 54; and general idea of progress, 80; and spirit of age, 138; *see also* evolution/evolutionism; materialism; Victorian worldview
- Darwin, Erasmus, as an Apostle, 29
- Davey, S. J. (exposed fraud of Eglinton), 300
- Davies, Emily: versus S on women's higher education, 482–483; versus S on, 473–474; motion for equality, 485
- Davies, Llewelyn: versus S on, 473–474; motion for equality, 485
- Davies, Scrope, 395
- Davis Whitney, on Dr. Symonds, moral insanity, 394–395
- Davos, and Symonds's health, 385, 457
- Deacon, Richard: on S and Apostles, 54; on Apostles' dislike of Myers, 93–94; on Houghton, Apostolic secrecy, 705–706
- Deane, Phyllis, on S and Mill, Jevons, Marshall, 538
- death: Chapter 5 *passim*; and advantages of religion, S on, 89; and S's psychological research, 91; J. S. Mill versus W. James on, 106–107; of God, 3, 82, 243, 250; J. S. Mill on, 143–144; Symonds on, 143–144, 453–454, 458–459; and personal survival, S to Symonds on, 220; and personal survival, S to J. R. Mozley on, 269; S's poem on, 278–279; and research interests of SPR, 279–280; Myers on, 285–286; Gurney on significance of, 287–288; mathematics as preparation for, EMS on, 299; and telepathy, EMS on, 308–309; theosophy on, 312–313; Myers on the evidence against, 319–321; and apparitions of departed, 325; S on Tennyson's "In Memoriam" and, 328–329; and skepticism of S group, 329; Symonds, Tennyson on, 337; Green's ambiguousness about, 362–363; as punishment for male

- death (*cont.*)
 love, Crompton on, 395–396; and Symonds's trances, 403–404; and Symonds's crisis, 430; Symonds to S on skepticism and, 435–436; and S to Noel on belief in immortality, 441, 442, 449; Noel on, 449–450; S's midlife crisis exchanges with Symonds on, 459–467, 510; and Piper case, 695–698; S confronts, reviews life, 715; Podmore to S on, 720; S persona on, 726; *see also* deepest problems of human life; psychological research; theism
- decadence, A. Balfour on, 656–658
- deception, *see* casuistry; commonsense morality; truth
- deepest problems of human life, 1, 2, 3, 15, 26, 30, 70, 85, 91, 115, 136, 137–138, 140, 143–144, 222, 254, 276–277, 278, 330, 333, 335–336, 337, 362, 363–365, 368, 385, 401, 413–414, 427, 449, 459–467, 480–481, 508, 510, 603–604, 675–677, 678, 680–681, 685, 690, 691, 692, 704–705, 710, 726; *see also* death; dualism of practical reason; psychological research
- deLaura, David, on Pater, Winckelmann versus Arnold, 371–372
- deliberation, *see* judgment
- Dellamora, Richard: on Winckelmann, 371; on aesthetic of existence, 381
- Demetriou, Kyriacos, 736
- democracy: S and ancient Greek, 56, 102–112; growth of, in nineteenth century, 99; J. S. Mill on, 100; R. Lowe on, 100; and spirit of age, 138; and political prophecy, S on, 250; and psychological research, Gurney on, 323; and Whitman, Symonds, 383, 431–432, 443–444; Symonds to Carpenter on, 470–471; and enfranchisement of women, S on, 498–499; S, EP on justification for, limits of, 580–591; S, EP on aristocratic element in, 591–593; S, EP on dangers of party and, 593–597; S and Seeley on study of, aristocracy and, 610–612; S, DEP on growth of, 664–667
- de Morgan, William, 303
- deontology, *see* ethical theory; intuition/intuitionism; Kant/Kantism
- dependence argument: S, ME and, 181–182; Schneewind on S's, 183–185
- depression: S as suffering from, 33, 474–476; Minnie Sidgwick as suffering from, 37; and S's early loss of father, 739; Gurney as suffering from, 290; Symonds as suffering from, 405; Symonds on S's, 451–452; S's, and move to Newnham, 492–493; S's personal and economic, 533–534; S's as microcosmic, 713–714
- Derby, J., 99
- Descartes, René (Cartesianism): quest for certainty of, 9, 140; and epigraph for ME, 140; versus S's skepticism, 139; influence on S, 175, 189, 190; and “Cartesian criterion” in ME, 190–193; and conclusion of ME, 211–212; versus S's social epistemology, 273–274; S compares to Plato, 564; in S's later epistemology, 681; *see also* epistemology; intuition/intuitionism; metaethics
- desert: S on Kant's notion of freedom and, 259–260; S, ME on justice and, 523–524; S, PPE on distributive justice and, 546–552
- desire/desirable: J. S. Mill and Green versus S, Skorupski on, 147; right versus good and, ME on, 156–161; Green versus S on, 344–346, 351–353
- determinism: Schneewind on S and, 147–148; S on, 154–155
- Dewey, John, 22; compared to S on the educating society, 23, 273–274; as feeling great anxieties of modern liberalism, 27; Whitmanian faith of, 27; on school and society, 101; and S, on religious problem, 106; on quest for certainty, 140, 360; on good inquiry, 130; and growth of public sphere, 743; and S's minimal antinaturalism, 188; pragmatism of, and S, 198; versus Lippmann, 791; and S on religion, 717; *see also* James, W.; Kloppenberg, J.; pragmatism
- dialectical method, *see*
 Aristotle/Aristotelianism;
 intuition/intuitionism; Plato/Platonism
- dialogical method, *see* Plato/Platonism, Socrates/Socratic method
- Dacey, Albert Venn: as member of Old Mortality Society, 341; quotes S on Mill, socialism, 524; S sends proofs of EP to, 562; and Home Rule controversy, 565; surprised by DEP, 569; as against historical method, 569; thanked in EP, 623; to Bryce on race, segregation, 663–664; on S's DEP, 667–668; and Synthetic Society, 678; and S, EMS at Oxford, 714
- Dickens, Charles: on utilitarianism, 10, 101; on cruelty of capitalism, 344; Mr. Gradgrind of, 478, 553

- Dickenson, Goldsworthy Lowes: role of, in Apostles, 740, 769; anticipates later critics of S, 338
- dipsychia: Clough, Symonds on, 387; Symonds to Dakyns on, 436–437, 448
- disinterestedness, *see* ethical theory; justice; utilitarianism
- Disraeli, Benjamin, 99; and British imperialism, 617; versus Gladstone, 621
- Dixon, Joy, on theosophy, 311–312, 317
- Donagan, Alan: on significance of S and ME, 7; on S versus Spencer, Martineau, Green, Bradley, Bosanquet, Mill, and Moore, 7; on S's resignation, CS, 133–135; and S's Kantianism, 136; and Ross's intuitionism, 754–755; as Whewellian, 755; on common rationalism of Kant and Whewell, 761
- Donner, Wendy, on J. S. Mill and feelings, 13
- double effect, doctrine of, S and, 186
- Dover, Sir Kenneth, 432, 736
- Dowling, Linda: on Pater's Oxford, 368–369; on Mallock on Pater, 373; on Tyrwhitt versus Hellenism, 373; on Jowett's Socratism, 379
- dualism of practical reason, 15; and psychological research, 16; S on, versus M. Arnold, 102–112; S to Noel about, 738; S to Dakyns about, 141–142, 739; and deepest problems, 137–138; and S's early Millianism, 145–147; Schneewind on central thought of ME and, 147–148, 152; and perfectionist alternative, 163–166; S compared to Butler on, 176; practical conflict in ordinary minds, 177; and conclusion of ME1, 196, 208–209; S on ME, Butler and, 204–205; S to Symonds about, 205; S's precise versus simplified statement of, 205–207; and ME on sanctions, 207; L. Stephen on S and, 207–208; and S's Socratic angst, 209–210; and different editions of ME, 210–211; Broad on, 213; Frankena on S, ME, OHE and, 213; Coady on, 213; and S's weak defense of egoism in ME, 213, 215; and Shaver's interpretation of S, 214; S, ME on distinction between persons and, 215–216; Shaver on S's construction of, 216–220; and nontheistic solutions, 221; and S in history of Western tradition, 221–222; S on force of, in post-Christian era, 222; and high-minded indirection, 224–227; Moore on, versus S, 229–230; Rashdall on, versus S, 230; Skorupski on, as conflict of relative/neutral reasons, 231–232; and conflict of neutral reasons, 232–233; K. Baier on, 233–235; Crisp on, 235–236; Schneewind on S and, 237–238; Phillips on S and, 238; Schneewind versus Shaver on S on, 238–243; Rashdall versus S on, 240; S on potential consequences of, 244–245; S on defense of, 245–246; S's concern with, and reason, 252; and psychological research, 276–277; and S's life project, 335–336; significance of S's Apostolic notion of friendship and, 336; Green on ME on, 344–346; S on Green's failure to solve, 351–353, 362–363; and Kantian conception of self, S on, 363–365; Noel on, 421–422, 426; S to Noel on, 441, 449; Noel to S on, 449–450; and S's midlife crisis, 459–467; S, EP on politics, state and, 598–601; and S's form of Whitmania, 603–604; and Christian dualism, 675; and theism, S on, 686–688; and aesthetics, S on, 690, 691; *see also* deepest problems of human life; egoism; reason
- DuBois, W. E. B.: as theorist of the twin-souled, 17; Bryce on, 663
- Dunning, W. A., on EP's historical method, 560
- duty: Chapters 3–4 *passim*, 137; political promotion of, 598–601; strict international, versus comity, S to Lytton on, 621–623; S on spread of civilization as, 627, 630–632
- Dyer, Willie: Symonds loves, 390; Symonds refuses to give up, 392–393; and Symonds's sexual development, 407
- economics, *see* analytical method; political economy
- Edgeworth, Frances Ysidro: and S's hedonism, 749; S's influence on, 535; and Oxbridge political economy, 539; corresponds with S on taxation schemes, 789
- Edinburgh Review*, on EP, 560
- education: S and classical, 2; and Apostolic ethic, personal touch, 6–7; J. S. Mill on the state of higher, 21; ultimate meaning of, for S, 23; and meaning of culture, 23; and Maurice's Apostles, 51; and Tractarian movement, 51, 341; and Jowett's tutorial, 51; true mission of, for Apostles, 52; Cambridge versus Oxford on, 56–57; as needed by all classes, 59; and S's criticisms of the Classical Tripos, 63; S endorses J. S. Mill's view of, 65; and role of classics in, 64–65; and Cambridge emphasis on Newton, Locke, 65; deeper form of, 65;

Cambridge University Press

0521829674 - Henry Sidgwick: Eye of the Universe - An Intellectual Biography

Bart Schultz

Index

[More information](#)education (*cont.*)

and reformism, 99; and political economy, 100; S and J. S. Mill on indispensability of, 100–101; J. S. Mill versus M. Arnold on, 101–102; S, MEA versus M. Arnold on, 102–112; and personal touch, 111; S's reformism and, 113–114; and Latin/Greek instruction, S on, 2, 737; and hypocrisy, 138; Podmore on S and function of university and, 331; and S's life project, 335–336; and Oxbridge, 338; and role of state, Green on, 342–344; and teaching of philosophy, S on, 361–362; and Greek love, Symonds on, 380–381; Harrow and, 387–388; and Greek love, 396; S's view of as indebted to Symonds, 407; O. Browning and, 410–411; and S and cultivation of sympathy, Noel on, 422; Symonds on *Essays on Liberal Education* and, 433; and ethical philosophy, S on, 464–466, 467; S, Symonds, and ideal of, 473, 474; and S and Evening Continuation Schools, 474–475; and S's work on the General Board of Studies, 477–479; women's versus men's, 483–484, 485; S's work in, 492; and the ideal of the university, EMS, S on, 495–497; S's early views on, to Initial Society, 498–499; women's, and personal touch, 502; and S's lecturing/talk in 1890s, 507; and teacher training as university subject, S on, 785–786; as government function, S on political economy and, 535; S, PPE on socialistic intervention and, 547–551; and S's public role, 564–565; and the utilitarian reformer, 597; and the promotion of public morality, 598–602; Seeley's reformism and, 609–610; Seeley's method of teaching and, 610; Viswanathan on Maine on Indian, 618; S on treatment of aborigines and, 637–638; and imperial leadership, Shannon on, 792; and S's notion of intimate inquiry, 704–705; S, Houghton and, 706; *see also* academic reform; Cambridge University; culture; higher education for women

Eglinton, William, exposure of, 300

egoism: psychological, 145–147, 153; ethical, and dualism of practical reason, 15, 137–138; S's lack of faith in, 15–16; and ancient Greek Sophists, 57–60; S's fear of, 113, 125; S's cheerfulness and, 739; and trend of S's thought, 141; account of, in S's paper to Grote Club, 142–143; as method of ethics in ME, 149–151, 176–177;

resistance to utilitarianism and, 167; and indirect pursuit of good, 167–168; versus Hurka's perfectionism, 172–173; S, ME on precise versus simplified versions of dualism and, 205–207; S's weak defense of, in ME, 213, 215; self-evident element in, Shaver on, 214; and S's distinction passage in ME, 215–216; Shaver's critique of S, ME on, 216–220, 248–249; Schneewind on S and, 219; Sverdlik on S and, 219; S to Symonds about survival and, 220; S's constructive treatment of, in ME, 222–226; Moore on irrationality of, versus S, ME, 229–230; Rashdall on, versus S and Moore, 230; weakness of Moore's argument against, 231; Skorupski on agent-relative reasons and, 231–232; S recognizes varieties of, 232–233; K. Baier on, 233–235; Crisp on, 235–236; S's axiomatic grounding of, in ME, 237; Schneewind on S and, 237–238; Shaver versus Schneewind on S's grounding of, 238–243; S on force of, 244–245; S on Barratt on, 245–246; S's response to Gizycki's critique of ME and, 246–247; S on common sense and, 247; S, ME on indirect, and difficulties of calculation of, 250; J. F. Stephens on, 251–252; S worries about vulgar forms of, 252; S's obsession with, and psychical research, 252–253, 276–277, 333; S on J. S. Mill's inadequate treatment of, 259; as universalizable, 259–260; S on Butler and rejection of psychological, 260–261; Green on ME on, 344–346; and Victorian age, 370; and marriage, S and Noel on, 419–423, 426; in Platonism and Christianity, 442; S versus Noel on, 449–450; S versus Symonds on, 461–462; and S, ME on sexual purity, 512–516; and S, ME on suicide, 517–519; S, PPE on orthodox political economy and, 530–532, 545–554; S, PPE on myth of consumer sovereignty and, 553–554; EP does not emphasize, 572–573; S, EP on limits of, 598–599; S's critique of national, 627–628; *see also* benevolence; dualism of practical reason; reason/reasonableness

Egremont, Max, on O'Brien affair, 567

Egypt: and realities of British imperialism, 617; EMS travels in, 721

Elcho, Lady, Balfour to, on death of S, 21–22

Eliot, George, 1; and Strauss's *Life of Jesus*, 738; and opposition to Myers, SPR, 287; uses Gurney as model for *Daniel Deronda*,

- 290; on feminine excellences, her influence on S, 500–501; S, EMS, and memorial plaque for, 787; S admires but does not follow, 692
- elitism, S's, 112, 264–274, 336, 425, 479, 507–508, 510, 591–593, 603, 610–612, 683–684
- Ellis, Havelock: and Symonds, *Studies in Sexual Inversion*, 386, 469, 709; and Symonds and scientific legitimacy, 457; Symonds to, about their collaboration, 472; urges study of female inversion, 490; and S's account of sexual morality in ME, 512–516; and eugenics, 648–649; and suppression of Symonds's work on *Studies in Sexual Inversion*, 712–713
- Elshtain, Jean, on J. Addams, 770
- Emerson, Ralph Waldo, Clough brings to Oxford, 118
- empiricism: and psychological research, 93–94, 464, 688; and early utilitarian tradition, S rejects, 153; and intuition, 137, 188; versus S's social epistemology; Green's critique of, 346–349; Russell, S on, 356–359; S on Pearson and, 659–663; *see also* Bacon; epistemology; science/scientific method
- Engel, Rosa, Symonds infatuated with, 396
- Ensor, Robert: on Seeley's *Expansion of England*, 617–618; on Imperial Federation League, 793; on Balfour, Milner, and Chinese laborers, 797
- Epicurus/Epicureanism: hard shell of, around S, 142; and ghosts, 688
- epistemology: S's complex notion of, 9, 153, 211–212; Kloppenberg on S's, 9; S's model of critical inquiry and, 24; S's standards of, and history of philosophy, 189–190; S's four conditions for self-evidence in ME and, 190–192; ME, Cartesianism and, 192–193; Crisp's defense of S's, 198–199; Brink's critique of S's, 199–204; Brink versus Shaver on S, ME and, 214; and S, ME on esotericism, 260–263, 703, 704–705; S's social, 273–274; of the closet, 18, 272–273, 708–714; and S's psychological research, 326; S's, and sex, gender, race, 336; Green's, 346–349; S, GSM on Green and, 354–356; S and James versus Bradley on, 359–361; and Kantian conception of self, 363–365; and cosmic consciousness, Symonds on, 453–454; and feminist critique of S, EMS, 508; S, EP on consensus test, 587–588; and S's appeal to consensus test in international morality, 621–624; and discussion societies, S on, 675–677; S on Hegelian, 679; and reason versus authority, 680–681; in S's later works LPK, M, 681–683; and S on theism, consensus test, 686–688; S on possible defense of esoteric, 702–703; *see also* intuition/intuitionism; metaethics; reason equality/egalitarianism: Symonds to Carpenter on, 470–471; Noel on Whitman and, 479–480; and women, S on, 482–483, 498–499; and medical discourse on women, 487; EMS on women and, 493–497; and educational work of S, EMS, 507–508; S versus Mallot on economic, 524; S, Bentham on declining marginal utility and, 532; S, EP on socialistic interference and, 571–580; S, EP on democracy and, 585–587; *see also* democracy; justice; race/racism
- equity, principle of, how intuitive, 180–181
- Eranus, 24
- esoteric morality, *see* utilitarianism
- Essays and Reviews*, 44; contributors to, 44–45; *see also* academic liberals; Christianity
- ethical culture movement, 2, 464, 597, 606; and Cambridge and London Ethical Societies, 675–677; *see also* Addams, Jane; Green, T. H.
- ethical theory: Chapter 4 passim; Apostolic variations on, 94; S and, call for experiments in ethics and intuitive theism, 88, 95–96; S's, 95, 106; S's resignation crisis and his, 115; S's sense of failure in, 140; S to Dakyns about, 141–142; S's paper to Grote Club on, 142–143; S's first adhesion to Millianism and, 145–147; S's in ME not metaphysical, psychological, or dogmatic, 143, 148–149; and ME, study of methods, 149–151; Rawls on S's, 149–150; Schneewind on reason and, in S, ME, 152; S, ME, and independence of, 155; S's controversial construction of, in ME, 156; ME, methods and, 176–177; S on history of, 219, 221–222; S on ME not representing his, 245–246; S to Dakyns on problems of, ME and, 253; ME and post-positivist expansion of, 254; and Schneewind's Rawlsian interpretation of ME, 256–259; and esotericism, 266–267, 793–794; Symonds on ME, science and, 445; and S, ending in practical problems, 460; Symonds versus S on, 459–467; between science and theology, S on, 467; versus politics, ME on, 520–521;

Cambridge University Press

0521829674 - Henry Sidgwick: Eye of the Universe - An Intellectual Biography

Bart Schultz

Index

[More information](#)

818

Index

- ethical theory (*cont.*)
 as not for philosophers alone, S on, 481;
 and economics, PPE on, 536, 551–553; and
 politics, philosophy, PSR on, 556–557; S,
 EP on politics and, 598–599; S to Lytton
 on politics and, 621–623; and S on
 international morality and, 627–628; P.
 Singer on impartiality and, 794; and S's
 work with ethical societies, 675–677; S on
 reverence for common sense and, 683–684;
 S on how theism cannot ignore, 686–688; S
 on work of an ethical society and, 691–692;
see also dualism of practical reason; egoism;
 intuition/intuitionism; perfection/
 perfectionism; utilitarianism
- Eton, and Browning controversy, 411
- eudaimonia, *see* Aristotle/Aristotelianism;
 good/goodness; happiness
- eugenics: and Galton's plan for Newnham,
 503; popularity of, 648–649
- Euripides, Symonds on, 465
- Evans, Charles, S studies under at Rugby, 35
- Evans, Thomas, S studies under at Rugby, 35
- evil: Green fails to solve problem of, 362–363;
 Tyrwhitt on Symonds and, 373–376;
 Symonds on, 376–378; S on aesthetics and,
 690, 691
- evolution/evolutionism, 80, 138; Myers's
 cosmic version of, 285–286; versus
 Idealism, as S's rival, 338; and Kantism,
 342; *see also* Darwin/Darwinism; Huxley;
 Spencer, Herbert
- Ewing, A. C., shared orientation with S,
 Moore, and Rashdall, 6
- excellence, *see* good/goodness,
 perfection/perfectionism
- experiments in living: J. S. Mill and H. Taylor
 on, 12–13; S's life as, 16–17, 26, 703, 715;
 and friendship/sympathy, 14; tension in
 S's, 27; and experiments in ethics and
 intuitive theism, 88; Symonds's life as, 334;
 and women's higher education, 482; *see
 also* Mill, J. S.; symmetrical persons
- experts/expertise: and S's formal
 epistemology in ME, 190–192; S, PPE on
 consumer sovereignty and, 553; and need
 for aristocratic element in democracy,
 591–593; S on international relations and,
 623–624; S on consensus of, against
 Pearson, 661; and S's later epistemology,
 681–683; *see also* epistemology;
 science/scientific method
- externalism/internalism: Brink on S and,
 154, 252; and right versus good, 156–161;
 and Kant, 687
- Eyre, Governor Edward, Tennyson versus
 Gladstone on, 648
- Fairlamb, Anne, 298
- faith, *see* religion; theism
- Fawcett, Henry: S uses as reference in letter
 to J. S. Mill, 123; Phillipa's father, 493;
 Marx attacked, 551
- Fawcett, Millicent: as Phillipa's mother, 493;
 as a political woman, S on, 500
- Fawcett, Phillippa, and success of Newnham,
 493
- Fay, Annie, 298
- Federalist Papers*, 593
- feelings: Donner on J. S. Mill on, 13; J. S.
 Mill on, 105–107; S on how idealism
 ignores, 359; James on how idealism
 ignores, 359–361; *see also* poetry;
 reason/reasonableness; symmetrical
 persons; sympathy
- feminism, 2; classical utilitarianism and,
 11–12; S's, 14, 135; and Walker's critique
 of S, ME, 272–273; and Balfour family,
 296; and epistemology, 336; development
 of, in S, EMS, 482, 487–489; and S's
 critique of Courthope, 491; and EMS's
 critique of Marshall, 493–495; and EMS
 on marriage and education, 495–497; and S
 on M. Fawcett, 500; S, Eliot, and feminine,
 500–501; EMS and stereotypes of, 501; V.
 Woolf's, 501; Prins on Newnham,
 Harrison, Victorian Maenads and, 501; of
 S, EMS, 502, 504–505; and critique of S,
 EMS, 508; and S, EP on enfranchisement
 of women, 583–584; *see also* equality/
 egalitarianism; higher education for
 women; Mill, J. S.
- Ferrers, Norman MacCleod, EMS studies
 under, 296
- Feuchtwanger, E. J., on England and
 agricultural depression, 533–534
- Fichte, Johann G., Rorty on, 367
- Fisher, Edmund Henry, and S's illness, 778
- flirtation, S on Myers as genius of,
 763–764
- Forster, E. M., on poetry and poets, 480
- Foster, Michael, S's support of, 605
- Foucault, Michel: limited grasp of
 utilitarianism of, 730; Symonds defies
 constructionist account of sexuality of,
 381; Dellamora on aesthetics of existence
 and, 381
- foundationalism, *see* epistemology;
 intuition/intuitionism; metaethics;
 reason/reasonableness

- Fox, Kate, 298
 Foxwell, H. S.: S's influence on, 535; and Oxbridge political economy, 539
 Frankena, William: on Broad's criticism of S, 213; on S, ME, OHE, and history of ethical dualism, 221–222; versus Schneewind on S and Butler, 257
 Frankfurt School, mythologies of, 743
 fraternity, J. F. Stephen as against, 251–252
 Free Christian Union, 99, 145
 free will: S on irrelevance of, 154–155; and Cambridge moralists, 155; Green on, 346–349; and Kantian conception of self, 363–365; *see also* determinism; ethical theory
 freedom: and perfection versus hedonism, 163–166; indirect pursuit of, 167–168; S, ME on Kant and grounding of morality and, 259–260; positive, in Green's liberalism, 342–344; S, GSM versus Green on, 351–353; and Kantian conception of self, 363–365; *laissez faire* and, S on, 545–554, 571–580; fatuous smile of, 562; S, EP on different meanings of, 582; S, EP on press and, 602–603
 Freemasons, S on joining, 101
 French Commune, 99, 602
 Freud, Sigmund, 16, 365, 653; *see also* Myers; psychological research; psychology
 friendship, 3; Shanley on Mill on, 12; importance for Mill, 11–12; and Greek love, 13; in post-Christian era, 14; with the Universe, Myers on, 93–94; and Apostles, 53; and Tennyson's "In Memoriam," 53; and Victorian Platonic revival, 55; philosophical significance of, for ME, 144, 145; and tensions in S's utilitarianism, 224–227, 228; Brink on, 751; S to Myers on, 333; S and Massey and, 767; and S's life project, 335–336; significance of, for S and Symonds, 385–386, 509–510; S on loyalty and, 391–392; S's with Symonds, 401, 405; and "friendship problem," 407–408; and S on "My Friends," 415; Symonds, Whitmania and, 431–432, 443–444; and S's reformism, 480–481, 482; and Millian ideal in education, Newnham, 496–497; and S, ME on marriage, 516; and S's politics, 603–604; and Cowell's Alpine Club, 706; and homogenic love, Brown to Carpenter on, 709–710; S's loyalty to, 713–714; *see also* Greek love; sympathy
 Fusato, Angelo, and Symonds's sexual development, 407
 Galileo, G., 109
 Galton, Sir Frances: and S family as case of hereditary genius, 787; and proposed dower fund for Newnham, 503; and eugenics, 648–649
 Gardner, Martin, as against parapsychology, 277
 Gauld, Alan: on Myers's personality, 282–283; on Myers's poetic sense of delight, 285; on Gurney's unconventional thinking, aversion to pain, 290; on birth of S Group, 290–291; on tiresome exposure of Myers's mediums by S, 298–299; on W. Barratt and birth of SPR, 301–302; on research work of W. Barratt, 307–308; on Gurney's *Phantasms*, 323; on the main claims of *Phantasms*, 323–324; on S Group and Myers's account of subliminal self, 700; on Podmore's letter to S, 720
 gay studies: Weeks on Symonds and, 776; and friendship problem, 407–408; constructionist approach in, 408; Symonds as pioneer of, 473–474; S as pioneer of, 709
 genius: Myers's romantic notion of, 285; Noel on, 479–480; Pearson on, 649–653
 George, Henry, 529
 Ghost Society: E. W. Benson and, 90; S's interest in, 275–276
 ghosts, *see* death; miracles; psychological research
 Gibbard, Alan: on Moore's *Principia*, 5; and Russell and S, 753
 Gibbins, John, on J. Grote, 97–98, 357
 Girton College: versus Newnham, Tullberg on, 482–483, 485; architecture of, 503
 Gizycki, Georg: presses S on defense of egoism, 216; S's response to, on egoism, 246–247, 326
 Gladstone, Helen: on, 473–474; move for equality, 485; EMS advises, 497
 Gladstone, William E., 1, 99; impressed by S, 25; effect of S's resignation on, 135; on psychological research, 275; as member of SPR, 276; Hobsbawm on mass electioneering of, 556; S becomes alienated from over Home Rule, 562, 563–564; on Balfour and Mitchelstown, 567; S and conservative reaction to, 603; and Midlothian campaign, 621; appoints Seeley to Cambridge professorship, 607; and Egypt, 617; versus Tennyson on race, 648; Shannon on Seeley, Jowett and, 792; *see also* Home Rule; Liberal Party
 God, *see* Christianity; religion; theism

- Godwin, William: Symonds on, 794;
 P. Singer on, 794
- Goethe, Wolfgang: Noel on, 75, 76; S defends against Hutton, 87–88; as one of the symmetrical persons, 89, 459; and Greek perfectionism, 106; and Great Books, 109; on teaching virtue, 111; and dualism of practical reason, 739; as “lower” ideal, 142; and S’s defense of egoism, 220; and perfectionist ideal and sanctions, 224–227; Iphigenia of as a favorite of S’s, 318; and Symonds’s development, 370; as hero of Pater, Symonds, 371, 376; Proemium to “Gott und Welt” as a favorite of Symonds’s, 398; and Noel, 412; S on Noel and, 412; ranked with Shelley, 413–414; Noel on Christ versus, 421–422; S versus Noel on, 422–423; S on, versus Saint Paul, 424; and Symonds on living in whole, 435; S to Symonds on, 467; *see also* egoism; perfection/perfectionism
- good/goodness versus right: ME on, 156–161; ME and full-information accounts of, 157; S’s hedonistic interpretation of, in ME, 162–163; Shaver on S, ME on, 163; hedonistic account of and perfectionism, 163–166; S, ME versus Bentham’s definition of, 166; and time, 166; and statement of principle of benevolence in ME, 194–195; Moore on, 231; Skorupski on agent neutral/relative reasons and, 231–232; S on Rashdall on, 240; S’s uncertainty concerning, 250; and Schneewind’s Rawlsian reading of ME, 256–259; S on virtue as only a species of, 746; Hurka on S’s account of, versus well-being, 747; in different editions of ME, 747; conflicting interpretations of S on, 748; Symonds on Tennyson on, 337; S versus Green on, 344–346, 351–353; and Idealist conception of self, 365; S versus Noel on, 449–450; *see also* happiness; hedonism; perfection/perfectionism
- Goodwin, C. W., as contributor to *Essays and Reviews*, 44–45
- Gordon, Scott, on S and Marshall, Edgeworth, 538
- Gore, Charles: on S on return of Christ, 84; on S’s belief in following reason, 253; and Synthetic Society, 678
- Gosse, Edmund, 384; Symonds to, on *Many Moods*, 448; and Symonds letters, 800
- Goulburn, E. M.: heads Rugby, 36; wants S to go to Balliol, 40–41
- government, S, EP on organization of, 589–593; *see also* politics; state
- Government House utilitarianism, *see* imperialism; utilitarianism
- Gower, Sir Ronald, and Symonds, 778
- Graham, Cyril, 73–74
- Gramsci, Antonio, 204
- Great Books: S’s criticism of M. Arnold on, 109; versus speeches, S on, 268
- Greek Anthology, 389
- Greek ethical theory, *see* ancients versus moderns; Aristotle/Aristotelianism; ethical theory; perfection/perfectionism; Plato/Platonism; Socrates/Socratic method
- Greek love: as better served by Bentham and S than Byron, 13; L. Crompton on, 13; and Byron and Shelley, 13; and sexual identity of S and his circle, 17, 410; and A. H. Clough, 17; and Tennyson, 17; and Whitman, 17; and Symonds, 17–18, 106; ignored in previous reception of S, 19; and Minnie Benson, 37; Platonic eros and Apostles, 53; and Victorian Platonic revival, 55; and Rugby, 733; Dover on, 736; and Noel, 76; and Lowes Dickenson, 740; and early Symonds circle, 283; and Myers’s Hellenism, 283–284; at Cambridge and Oxford, 284; and S’s life project, 335–336; and Oxford Hellenism, 368–369, 370–371; publicity of, and Oxford Hellenism, 373; Symonds versus Tyrwhitt on, 373–376; Symonds’s consistent defense of, 376–378; Pater versus Symonds on, 378; Symonds to Jowett on reality of, 380–381; and Symonds’s “Soldier Love,” 382, 383; versus medical discourse, homo/hetero binarism, 386; and Symonds’s discovery of Plato, 388–389; Symonds brings to Oxford, 389; Crompton on punishment of, 395–396; originality of Bentham on, 395–396; and Symonds’s masculinist aesthetic, 399; and Symonds’s case history, 406–407; as described in Symonds’s letter on Arthur S, 409–410; Symonds’s crisis and, 430–431; and Symonds’s “A Problem in Greek Ethics,” 431–433; S on Symonds’s “A Problem in Greek Ethics,” 432–433; and Symonds’s “Eudiades,” 437–439; Symonds to Whitman on, 443; Symonds’s vision of a new age of, 443–444; S on publication of Symonds’s verse and, 446–447; in Symonds’s “Rhaetica,” 455–456; in Symonds’s “Vagabundula,”

- 469–470; Symonds on legal system and, 471–472; Symonds and study of, 473–474; and medical terminology, 782–783; and marriage, sexual purity, S, ME on, 512–516; and S's politics, 603–604; and S's handling of Symonds's posthumous reputation, 721; Brown on, 799; Brown to Carpenter on Symonds's work and, 800; *see also* friendship
- Green, Charlotte (née Symonds), 338, 425; Symonds to, on S's position, 429
- Green, Thomas Hill, 2, 3; versus S, Donagan on, 7; Bryce on S and, 14; S meets at Rugby, 35; as academic liberal, 44; Richter on, 48; calls S a positivist, 59; sniffs at psychical research, 90; Skorupski on S and, 147; Irwin on S and, 171–172; Hurka on Irwin, S and, 172–173; Rashdall on paradox of, 240; S does not quite grasp Kantianism of, 262; and climate of unbelief, 275; and imperialism, 336; S's life project and, 337–338; marries Charlotte Symonds, 338; bridge to S's deeper concerns, 338–339; on philosophy as supporting religion, 339; as Rugby product, early friend of S's, 339; model for Prof. Grey in *Robert Elsmere*, 339–340; Jowett tutors at Oxford, 340–341; W. L. Newman on, 341; as member of Old Mortality, 341; versus S on things German, 342; cordial exchanges with S, 342; and state paternalism, 342–344; premature death of, 344; *Prolegomena* of, on S's ME, 344–346; metaphysics of, 346–349; S's critique of ethics of, 351–353; S, GSM, and critique of metaphysics, epistemology of, 354–356, 359; consistency of S's objections to, 361; hypocrisy of, 361; Marshall compares S to, 361–362; S thinks solves nothing, 362–363; Rorty on insignificance of, 367; Oxford of, 368; supports Symonds for Oxford Professorship of Poetry, 372–373; on reading party with Symonds, 391; inspires Symonds to get First, 393; European tour with Symonds, 396–397; S on people being better off believing, 773; Richter on relation to church of, 774; S to Noel on, 441–442; Symonds to, on pointlessness of religious philosophizing, 455; S compares Symonds to, 471; S as unlike, 474; and S's academic reformism, 478, 481; and Queen Anne architecture, 503; S shares concerns of, 511, 520; imperialism of, compared to S's, 606–607; as subject of S's last philosophical lecture, 714; *see also* academic liberals; Bradley; idealism
- Grosskurth, Phyllis: on S, Symonds, and “Eudiades,” 437; and impact of Symonds's sex research, Kemp on, 473; on Brown and the suppression of Symonds's work with Ellis, 712–713
- Grote Club, 24, 97–98, 171, 734; S describes to Dakyns, 97; and academic reform, 98–99; and S's Cloughian reserve, 117; S's paper for, on ethical theory, 142–143; *see also* Grote, John
- Grote, George: significance of, for Victorian Platonic revival, 55–56; T. Irwin on, 56; S as a disciple of, 57–60; and Benthamites, 736; as brother of John, 747–748
- Grote, John, 47, 734; S's debt to, 97–98, 747–748; J. Gibbins on, 97–98; J. Venn on, 97; Schneewind on ME and, 155, 257, 740; S on *An Examination*, 223–224; S on indeterminacy, philosophy and, 238; on knowledge by acquaintance/description, 357
- Grotius, H., and modern moral thought, 156
- Gurney, Edmund, 93; as close to S, 280; Myers on relation to S of, 281; Myers and S on, 287–288; background, personality and musical interests of, 288–290; and aim of tertium quid, 289; and contributions to study of hypnotism, psychology, 289–290; and birth of S Group, Gauld on, 290–291; initial reluctance to join S Group, 291; and birth of SPR, 301–302; and priorities of SPR, 302; and G. A. Smith, 308; and Hornby episode, 314; and production of *Phantasms*, 319; S influences role of, in work on *Phantasms*, 322–323; on the democratic method of psychical research, 323, 331; Gauld on *Phantasms* and, 323; seeks census of hallucinations, 324; death of, and production of *Census*, 325; writes to W. James on personal knowledge and telepathy, 326; and differences within S group, 327–328; writes to W. James about Myers on ghosts, 327; and growing skepticism of S group, 329; possible suicide of, 765; death of, 476; *see also* psychical research; Society for Psychical Research
- Habermas, Jürgen, 730; on growth of public sphere, 743, 791–792
- Hague Conference, 674
- Haldane, R.: Podmore on, 331; and Synthetic Society, 678; S on Hegelianism of, 679

Cambridge University Press

0521829674 - Henry Sidgwick: Eye of the Universe - An Intellectual Biography

Bart Schultz

Index

[More information](#)

822

Index

- Hall, Bullock, 564
- Hallam, Arthur: as an Apostle, 29, 368–369; on Maurice's role in Apostles, 46
- Hamilton, William: S on philosophy of, 189; influence on Spencer, evolutionism, 342
- Hammond, J. Lampiere, 124
- happiness: utilitarian principle of, 3, 10–11, 95; friendship as core element of, 11–12; horizons of not known, 12–13; S and indirect pursuit of, 39; and universe without God, 82; and religion of future, J. S. Mill on, 143–144; S on ambiguities of J. S. Mill's account of, 145–147; S's hedonistic account of, in ME, 162–163; and ME on vivisection, 166; S, ME on indirect pursuit of, 167–168; and moral schizophrenia in ME, 168–170; versus "good" in principle of benevolence in ME, 194–195; and precise versus simplified statement of dualism in ME, 205–207; S, ME on indirect pursuit of, internal sanctions and, 224–227; and Rashdall's perfectionism, 243; J. F. Stephen on, 251; in future less dependent on religion, 269; Goethe and, 371, 423; S on his, 361–362, 405; and symmetrical people, 385–386; Symonds versus Aristotle on, 428; Symonds on health and, 435; Symonds on S's, 451–452; S on women and, 488–489; and work, EMS's feminism, 495–497; S, PPE on perfection versus, 547–551; S, EP on political common sense and, 572–573; S's EP on cultivating higher forms of, 587; EMS on S's, 689, 720–721; *see also* good/goodness; hedonism; utilitarianism
- Harcourt, George, as an Apostle, 29
- Hardinge, William, and Pater, 380
- Hare, Julius: dialogical method of, 52; Maurice on, 53
- Hare, R. M.: like S in appropriation of Kant, 195; *Moral Thinking* of as indebted to S, 255
- harmonization, *see* dualism of practical reason; reconciliation project
- Harrison, Jane Ellen, and Newnham, Victorian Maenads, 501
- Harrison, Ross, on S and growth of emotivism, 760
- Harrow: Symonds on moral tone of, 387–388; Dr. Symonds on, 388
- Hartman, Nicolai von, Rashdall on opposition to egoism of, 230
- Harvie, Christopher: on academic liberals and early Home Rule controversy, 565; on Pearson and Australian racism, 653
- Hayek, Friedrich von, on S, EP, 573
- Hayward, F. H.: on Browning's story about S completing ME, 140; critique of Jones on S on reason, 153, 344
- Heath, Desmond, on Noel, 73–74
- hedonism: Rawls on Bentham's, 8; S on ambiguities of in J. S. Mill, 145–147; S's view of, as good, 162–163; versus perfection, in ME, 163–166; and significance of consciousness, S versus Moore on, 165–166; and open question argument, 166; and vivisection controversy, 166; and Nozick's experience machine objection, 749; and ME on indirect pursuit of happiness, 167–168; and S and modern utility theory, interpersonal comparisons, 174; and principle of prudence in ME, 195–196; and Edgeworth, 749; S versus Bradley on, 349–351; S versus Green on, 351–353; *see also* good/goodness; pleasure/pain; utilitarianism
- Hegel, Georg (Hegelianism): S studies, 175; and S's outlook, 205; and Crisp's problem, 235; S's struggle with, 337–338, 342; as represented in Green's metaphysics, 346–349; Schneewind on Bradley's, 350–351; in Oxford Greats, 368–369; Symonds on *Aesthetik* of, 776; S to Noel about Green on, 441; Noel on, 450; S to Balfour on Haldane's, 679
- Hellenism: S on Arnold's, 102–112; Myers on, 283–284; and Oxford and Cambridge, 56–57, 64–65, 284; Dowling on Oxford's, 368–369; and Pater, Symonds, 370–371; Symonds versus Tyrwhitt on, 373–376; Symonds's defense of, 376–378; Symonds to Jowett on sexuality, love and, 380–381; Symonds on his predisposition to, 388–389; Symonds brings eroticized form of to Oxford, 389; and Harrison, Victorian Maenads, 501
- Helmholtz, W., Symonds on, 445
- Hermeticists, 310
- Herodotus 391
- Hicks-Beach, Michael Edward, precedes Balfour as Irish Secretary, 566
- higher education for women, 2, 24, 99; Maurice champions, 47; Myers championed before S, 285; as part of S's reformism, 113–114; S's concern with as resulting from his resignation crisis, 135; and Mill's heirs, 140; and feminist critique, 272–273; S, EMS and beginnings of, 296–297; Symonds as committed to, 399;

- academic liberal support of, 481; and S's ideal of Millian friendship, 482; and S's views on equality, 482; S and Newnham versus Davies and Girton on, 482–483; A. J. Clough's early work in, 484; S, Newnham on, and, 473–474; move for full membership, 485; and Cambridge life, 485–486; long Cambridge opposition to, 486–487; Banks on EMS, S and, 488; and S's critique of Courthope, 491; and EMS's exchanges with Marshall, 493–495; EMS on effects of, marriage and, 495–497; G. Eliot on, 500–501; feminism and, in work of S, EMS, 502; and Government House utilitarianism, 507–508; Seeley supports, 609; EMS continues work with, 721; *see also* academic reform; Cambridge University; Newnham College
- “Hillside,” 302, 492–493, 766
- Hinduism: Macaulay on, 113; as source for theosophy, 311; Maurice studies, 766–767
- Hinton, James, Noel on, 450
- historical method: and social science, 43–44, 69; and Bible, S on, 76–81; and Christianity, 84–85; and historical criticism, 85; and political prophecy, 250; S's talent for, 327; and Seeley's inductive political science, 533; versus analytical or deductive method in political economy, S on, 536–538; S's, and influence on Marshall, Keynes, 539–540; S, EP and, 558–561, 569–570; Seeley and, 608, 610–612; *see also* analytical method; political economy; political science
- Hobbes, Thomas: on the good, ME on, 157; and egoism, S on, 219; Frankena on S and, 221–222; versus S on limits of egoism, 223; Shaver rejects arguments for egoism of, 230–231; S criticizes argument of, 251–252; and universalizability, 259–260; egoism of, and EP, 572–573; *see also* egoism
- Hobsbawm, Eric: on Victorian fear of democracy, 99, 556, 664; on working class, racism, 795; on jingoism of 1890s, 675
- Hodgson, Richard: W. James on, 305; investigates Theosophy, 314–315; background of, and S, 314; Myers on value of his work on Theosophy, 315, 316; investigates Palladino, 694–695; as stumped by Piper case, 695–698; sudden death of, 701
- Holland, John, and birth of S Group, 290–291
- Home, Daniel Douglas, 298
- Home Rule controversy: S and, 18, 562, 563–564, 565–568; Seeley and, 608–609; *see also* Liberal Party
- Homer: Myers and, 283, 329; Symonds and Hermes of, 388
- homosexuality, Symonds and emergence of terminology of, 386; *see also* friendship; gay studies; Greek love
- Hooker, Brad: *Ideal Code, Real World* as indebted to S, 255; on S as “internalist cognitivist,” 746; on S as direct consequentialist, 750
- Hoomi, Koot, 310
- hope, *see* optimism; theism
- Hopkinson, Alfred, 307
- Horace: and S's wit, 26, 415; Myers and, 283; and gifts of S, Symonds, 780; and “consul of Pancus,” 784
- Hornby, E. E., 314, 317
- Hornby, J. J., and Browning, 411
- Houghton, Lord (Richard Monckton Milnes): as an Apostle, 29; and policy of Apostolic secrecy, 98, 705–706; and Greek love, 395; and Noel, 412; and Savile Club, 707; Brown mentions, 709
- Howey, R. S., on S, Jevons, and Gossen, 538
- Howlett, W. F., aesthetical sybaritism of, 448
- Howorth, H. J., S's meeting with, 556
- Hugel, Baron von: and Synthetic Society, 678; S to, on his ideal, 720
- Hume, David: S differs from, 42; S and, on commonsense morality, 182; contemplative utilitarianism of, 187; S and skepticism of, 189; S on personal identity and, 217; and egoism, S on, 219; Frankena on S, ethical dualism and, 221–222; Green on utilitarianism of, 344; Green's critique of, 348; S, Russell on, 356–359; Green puts in philosophical canon, 367–368; on suicide, 517
- Hunt, L., on S and Davies, 483
- Hurka, Thomas: on S on right and good, versus Moore, 159–160; on S, Irwin and perfectionism, 172–173; on agent-relative goodness, 232; and perfectionism in S, Moore, and Rashdall, 243; on S, Moore and agent-relative goodness, 233; on Moore's unoriginality, 746; on S, Moore, and intrinsic value, 748; on S, Moore, and non-naturalism, 753; defense of Rashdall, 759–760
- Hutcheson, Frances: S and noncognitivism of, 189; Darwall on S and, 221; Frankena on S, ethical dualism and, 221–222

- Hutton, R. H.: S on, 86–89; S defends Goethe against, 87–88; and Synthetic Society, 678
- Huxley, Aldous, 604
- Huxley, T. H.: as academic liberal, 44; and Victorian materialism, 275, 359
- Hyndman, H. M., S on, 603
- hypocrisy, 2; S's obsession with, 18, 138; and Church of England, 81–82; and subscription, S on, 115–127; and subscription, Maurice on, 115–117; S to Dakyns about England's, 117; S's admiration of Clough's hatred of, 119–122; S's fear of egoistic, 125; new mask of, with Symonds, 136; and S's reformism, 271–272; and S's psychical research, 304; and friendship, 336; Green's, 361; and Goethe, Winckelmann, 371; S and casuistry of, 384; Symonds, Vaughan affair and, 389, 391–392; S and Symonds on, 392; Noel to S on, 416; S's concern with, 509–510; S, EP on party politics and, 595–596; and S's utilitarian politics, 597, 598–601, 702–703; and Apostolic secrecy, 705–706; and S's handling of Symonds's posthumous reputation, 712–713; *see also* casuistry; truth; Victorian worldview
- hypothetical imperatives, *see* Kant/Kantism; reason/reasonableness
- Ibsen, Henrik, Pearson admires, 650
- idealism, 4; Bryce on S and, 14; and imperialism, 19; Skorupski on Green's, 147; S on circularity of ethics of, 171–172; and S's reconciliation project, 244–245; theosophy as, 312; S's personal, 333; S's engagement with, 337–338; as rooted in Kantism, 342; Green's metaphysics as, 346–349; S's critique of Bradley's, 349–351; S's critique of Green's, 351–353, 354–356, 359; James's critique of, 359–361; and practical ethics, 361; and religious orthodoxy, 362–363; and Kantian conception of self, 363–365; W. James on appeal of, 365–367; Rorty on degeneration of, 367; Symonds and, 368; S and W. James versus, 369–370; Noel on, 450; *see also* Bradley, F. H.; Green, T. H.
- identity, national: S to Lytton on, 621–623; and egoism, 628–630; and late Victorian era, 704
- identity, personal: and S's defense of egoism in ME, 216–220; Parfit on S and, 216–218; S raises issue of, in ME, 254–255; and Gurney's studies, 290; theosophy on, 312–313; S's doubts concerning, 332; and the Great Either-Or, 333; S versus Parfit on, 768–769; Green on, 346–349, 354–356, 362–363; S on Kantian conception of, 363–365; and Jamesian psychology, 365–367; and Symonds's trance states, 401, 403–404; S to Noel on Locke, Kant and, 441, 442; S versus Noel on, 449–450; and Myers's work on the subliminal self, 698–700; and Cowell's Alpine Club, 706; *see also* deepest problems of human life; psychical research; Schultz, Bart
- impartiality, *see* ethical theory; justice; universalizability
- Imperial Federation League, 618; Ensor on, 793
- imperialism, British: and danger of neglecting S's politics, 18; and S's friends and colleagues, 19; as ignored in previous reception of S, 19; and India, 113; S on need for colonial expansion, J. S. Mill's population theory, 740–741; and S on population question, 255–256; and Government House utilitarianism, 264–274; and Walker's feminist critique of S, 272–273; and S Group, 318; and Green and academic liberals, 343; and professional philosophy, 367; and S's educational reformism, 507–508; and interpretation of S, 520; in politics of S and Green, 606–607; S's reticence about, 607; Seeley and, 608–609; Seeley on India and, 614–616; realities of, 617; Woodcock on Seeley and, 617; Ensor on Seeley and, 617–618; Shannon on Seeley and, 618; Maine and British rule in India, Sterling on, 618; and Viswanathan on Maine and India, 618; and increased federation, 618–620; S to Lytton on international morality and, 621–623; in S's letter to Lytton, 623–624; S mostly addresses in EP, 624; and S on duty to spread civilization, 627; and S, EP on colonization as duty, 630–632; and S on colonization and relations with “uncivilized” peoples, 632–641; Balfour and, 656–658; T. Roosevelt and, 658; Shannon on, 792; Kiernan on education for, 669–670; and S and Boer War, 670–672; Dakyns on Morley and Uranian, 673–674; and identity in late Victorian era, 704; *see also* politics; race/racism
- impotence: S's, 33, 779; and Victorians, Strachey on, 4

- indefinable concepts, *see* basic moral notion
- independence of moral theory, *see* ethical theory; metaethics; Rawls/Rawlsianism
- India: the Mills and, 607; Maine and, 612–613; influence of Maine on, 613; Seeley on British rule in, 614–616; and realities of British imperialism, 617; Stocking on Maine and, 618; Viswanathan on Maine and, 618; Lytton and, 620–621
- Indian civil service: S and, 478, 620; Trevelyan and, 620
- individualism: and S's epistemology, 192; and S on direction of civilization, 249; versus S's social epistemology, 273–274; S on principle of laissez faire and, 525–530; S on orthodox political economy and, 530–532, 545–554; S, PPE on demoralizing effect of, 551–553; and principle of nonpaternalism in EP, 571–580; analogue of in international morality, 626, 627–628, 629–630; S on Spencer on, 660–661
- inequality, *see* equality/egalitarianism
- Initial Society: S's instructions to, 61; members of, 61–62; and cultural reform, 62; and Cloughian reserve, 117; and introspection, 205; exchanges of, about women, marriage, 488–489; exchanges of, about political equality for women, 498–499; and style of S's major works, 511–512; and S on suicide, 517
- integrity, 2; S raises as issue for utilitarianism, 254–255; and S's reformism, 271–272; S versus Williams on, 272; EMS as vision of, 299; and S's midlife crisis, Symonds, 459–467; and S's life review, 715; *see also* hypocrisy; truth; utilitarianism
- intention/intentional, J. S. Mill and S on, 186
- internalism/externalism, *see* externalism/internalism
- international law, *see* law and legislation
- intuition/intuitionism: philosophical or rational, 9; Whewell's dogmatic, 9, 143, 149–151; S's complex, 9; Kloppenberg ignores subtleties of, 9; and self-sacrifice, S on, 739; S to Dakyns about self-sacrifice and, 141–142; paper to Grote Club on, 142–143; and S's early Millianism, 145, 146; moral, versus experience, 153; and hedonism versus perfectionism in ME, 163–166; S on Whewell, Aristotle and, 174–175; S versus Moore's, Hurka on, 159–160; S's minimal, in ME, 176; as a method, 176–177; S on Whewell's, 177–179, 261; ME on perceptual/ultra/aesthetic, 178; S and Aristotle on logical priority and, 180–181; meaning of philosophical, 183; Korsgaard on J. S. Mill and, 187–188; Schneewind on S's, versus innateness, 188; S and history of, 189–190; S's four conditions for self-evidence in ME and, 190–192; S's ME focused on Cartesian criterion, 192–193; S's list of self-evident principles in ME and, 193–196; S's often misinterpreted, 197; Schneewind on S, Clarke and, 197–198; Crisp's defense of S's, 197–198; Brink's critique of S's, 199–204, 214; Shaver's account of S's, 202–204; and precise versus simplified statements of dualism, 205–207; and changes to editions of ME, 208–209, 210–212; and S's defense of egoism in ME, 213; Shaver's reconstruction of S's, 214; Schneewind versus Shaver on S, dualism and, 238–243; and self-evidence of egoism, 246–247; Butler and, S on, 260–261; revival of, 754–755; Donagan's Whewellism and, 755; and S's social epistemology, 273–274; versus Kantian approaches, 262, 263; and Idealism, 356–359; and S's feminism, 508; and S, ME on sexual purity, 512–516; and S, ME on suicide, 517–519; EP on political common sense and, 557–558; S's later work on, in PSR, LPK, 681–683; S, PSR on theism and, 684–685; S on proof of theism and, 686–688; *see also* epistemology; ethical theory; metaethics; reason/reasonableness
- Ireland, *see* Home Rule
- Ireland, John, adapts Symonds's homoerotic verse for socialist anthem, 444
- Irwin, Terence: on G. Grote, 56; on meaning of "sophist," 736; on circularity of Green's perfectionism, 171–172; Hurka on perfectionism, S and, 172–173; on S and demand for clarity, 238
- Islam: S's projected study of, 71; S compares to Judaism, 605; *see also* orientalism; religion
- Ives, George, and Wilde case, order of Chaeronea, 709
- Jackson, Henry: Cambridge academic reformer, 609; on S's financial schemes for Cambridge, 789
- James, Henry, to Gosse on Symonds and the public, 384

Cambridge University Press

0521829674 - Henry Sidgwick: Eye of the Universe - An Intellectual Biography

Bart Schultz

Index

[More information](#)

826

Index

- James, William: as theorist of the twin-souled, 17; feels anxieties of modern liberalism, 27; and psychical research, 93; S resembles on religious problem, 106; and Mill, on religion, 106–107; as member of American SPR, 276; friend of Gurney's, 290; on S and EMS as pure intellect, 299; on fraud and psychical research, 304–306, 695; Gurney to, about personal knowledge and evidence for telepathy, 326; on Bradley's idealism, 359–361; conception of unconscious, personal identity, 365–367; and Symonds, 368, 370, 386; invited S to Harvard, 774; on Symonds as case of cosmic consciousness, 453–454; interest in Symonds, 455; S compared to, 510; on investigation of Piper case, 695–698; and S on religion, 717; and posthumous communications from S, Myers, 722–723; on death of Myers, 801; *see also* pragmatism; psychical research
- Janet, Pierre, 290
- Jebb, Richard Claverhouse, 94, 95, 732; and construction of S Avenue, 504
- Jennings, Hargreave, 311
- Jevons, Stanley, 536; S compares to Ricardo, 543–545; Mill's objection to, 554–555
- Jocelyn, Percy (Noel's uncle), 414
- Johnson, Alice: on EMS, mathematics, afterlife, 299; and production of *Census*, 325
- Jones, E. E. Constance: on S's Socratic irony and Horatian satire, 26, 415; Hayward criticizes, 153; scholarly neglect of, 745
- Jowett, Benjamin: contributes to *Essays and Reviews*, 45; and personalized tutorial, 51; and Oxford Hellenism, 56–57; calls for biblical criticism, 71; Symonds compared to, 739; on young men and books, 141; and S's life project, 338; and Oxford philosophical context, 338; as Green's tutor, 340–341; and gospel of work, 341; Platonic revival at Balliol of, 341; disciples of, versus Green's, 342–344; S, Oxford and, 368; against Pater, 372–373; and professorship of poetry, 372–373; Tyrwhitt invokes against Symonds, 374; heterodoxy of, 378; personality, Socratic method of, 378–379; and Millian interpretation of Socrates, Plato, versus Symonds, 379–381; Symonds's eroticized Hellenism versus, 389; rebuffed Symonds, 390; inspires Symonds to get First, 393; discusses religion with Symonds, 427; Soffer compares to EMS, 505, 506; Balliol of, compared to Newnham, 507–508; S shares concerns of, 511, 520; Shannon on training of imperial statesmen and, 792; *see also* academic liberals; education; imperialism; Oxford University
- Judaism, S's projected study of, 71
- judgment: S on irrationality and, 677; S on balancing moral/material in, 689; S on balancing moral/aesthetic in, 690, 691; *see also* ethical theory
- justice: Rawls on S and, 10; S urges fostering spirit of, 16; in Whewellian ethics, 177–179; and S's axioms, 193–196; S, Hare, and Kantian principle of, 195; and publicity, Rawls and Kant on, 263–264; S, ME on desert, socialism and, 523–524; S versus Mallot on redistribution and, 524; S, PPE on distributive, 546–552; EP on, as aim of legislation, 585; S, PE on spirit of, 604; *see also* equality/egalitarianism; political theory; Rawls, J.
- Kagan, Shelley: Crisp on, 236; and message of ME, 239
- Kant, Immanuel (Kantism): Bryce on S and, 14; S appropriates universalizability, 15; and publicity, 18; S's 136, 175–176; and early editions of ME, 151–152; Hayward on S's unconscious, 153; S rejects emphasis on free will of, 154–155; influence on S, 175, 189; and universalizability, 179–180; S's philosophical intuitionism in ME and, 195; S and Hare similar on, 195; and principle of benevolence versus principle of prudence, 195–196; Pringle-Pattison on S's debt to, 211; S's provisional, 212–213, 459; and egoism, S on, 219; S on his use of, 245–246; and Schneewind's Rawlsian interpretation of ME, 256–259; S on how he returned to, 259–260; S on egoism and, 259–260; S misses essence of, 262–263; and Rawls, on publicity, 263–264; versus S's social epistemology, 273–274; S, Swedenborg and, 275; S on noble choice and, 763–764; S's engagement with, 337–338; root of evolutionism and idealism, according to S, 342; as represented in Green's metaphysics, 346–349; S on conception of self of, and dualism, 363–365; Rorty on dusty arguments of, 367; Green puts in canon, 367–368; S to Dakyns on sympathy with, 434; S to Noel on identity, dualism and,

- 442; Noel on, 450; S's projected book on, 628; S cites on hope, moral government of world, 687; *see also* freedom; Green, T. H.; idealism; Rawls, J.; Schneewind, J. B.
- Kardec, A., 700–701
- Keats, John, 50; Houghton defends, 706
- Kemp, Jonathan, on Symonds's research on sexuality, 473–474
- Kepler, Johannes, 109
- Keynes, John Maynard, 3; on M, 4; and Moore's debt to S, 6; as wrong about utilitarianism, 13; mocks Victorians, 7; as an Apostle, 29; and higher sodomy, 769; S's distance from, 717; *see also* Bloomsbury; economics; Strachey, L.
- Keynes, Neville, 539
- Kidd, Benjamin, S on, in review of Pearson, 661–662
- Kierkegaard, Søren, Rorty on, 367
- Kiernan, V: on realities of British imperialism, 669–670; on war craze of 1890s, 675; on Curzon, 797
- Kingsley, Charles, as Seeley's predecessor, 607
- Kipling, Rudyard, 617
- Kitchener, F. W., S meets at Rugby, 35
- Kitchener, H., S on heroism of, 671
- Kloppenber, James: *Uncertain Victory* on S's epistemology, 9, 761; silent on S and sexuality and race, 9–10; on James and dualism, 360; and S and *via media*, 603
- Knightbridge Professorship: *see* Birks, T. R.; Broad, C. D.; Grote, J.; Maurice, J. F. D.; Sidgwick, H.
- knowledge, *see* epistemology; reason; science/scientific method
- Koestenbaum, P., Kemp on, 474
- Kohlberg, L., S's account of moral maturation and, 229
- Korsgaard, Christine, on J. S. Mill and intuition, 187–188
- Krafft-Ebing, R., ignorance of, 472
- Labouchère amendment, 384; Symonds on, 471–472
- Labouchère, Henry, Egremont on O'Brian affair and, 567
- Labour Party, birth of, 670
- laissez faire: and stereotypical Benthamism, 10; S has little faith in, 15; J. S. Mill departs from, 13; academic liberals opposed, 343; S on Mill on, 524; S, MEA on socialism versus, 525–530; S, PPE on case for, qualifications to, 545–554; EP on individualistic principle, nonpaternalism of, 571–580; *see also* charity; justice; political economy; socialism
- law and legislation: in S's utopia, 260–270; Labouchère amendment as, 471–472; positive, versus ethics, 520–521; S, EP on Austin, sovereignty and, 568; S, EP on art of, and democracy, 580–591; international, S to Lytton on, 621–623; S on federation and, 618–620; S on consensus of moralists and, 623–624; S on, versus international morality or comity, 624–626; Maitland to S on, 626; S, EP on general principles of, 626; S's belief in, 627–628; and treatment of “uncivilized” peoples, 632–641; *see also* politics; state
- Lawrence, D. H., 675
- Lawrence, T. E., 675
- Leaf, Walter, 93; and birth of S group, 290–291; and Piper case, 696; on Myers on subliminal self, 699
- Lear, Edward, as friend of Symonds's, 429
- Leavis, F. R., criticizes Bloomsbury, 5
- Lecky, W. E. H., S on reading, 90
- Lee, Holme, S on, 488
- legal positivism, S, EP versus Austin on, 568
- Lelio, S suggests as topic, 437
- Leopold, king of Belgium, Kiernan on imperialism and, 669
- Lewes, George Henry, biography of Goethe, 423
- liberalism: Ryan on anxieties of modern, 27; J. S. Mill as representing, 99; and Victorian fear of democracy, 99; and publicity, 263–264; Green's, on role of state, 342–344; New Liberalism versus classical Millian, 343; S's increasing reservations about, 562, 563; S, EP on organization of government and, 571–580; S, EP on freedom of press and, 602–603; *see also* academic liberals; individualism; laissez faire
- Liberal Party, 99; S's alienation from Gladstonian, 562, 563–564; and Home Rule controversy, 565–568; Shannon on challenges to, 613–614; Pearson and, 649, 655–656; Bryce and, 641–642; *see also* Gladstone, W. E.; Home Rule; Tory Party
- Liddell, Samuel, 310
- Lidgett, John Scott, on S as reformer, 474–475
- Lightfoot, J. B.: S consults, 126; on Apostles Creed, 126
- Linton, Eliza Lynn, versus Eliot, 500

- Lippmann, Walter: and S, EP on omniscient citizen, 581; versus Dewey on democracy, 791
- literature: special nature of, 111; and Apostolic mission, 733; and S's reformism, 113–114, 704–705; *see also* "Apostles"; poetry
- Loch, Charles, and Charity Organization Society, 343–344
- Locke, John: Cambridge emphasis on, 65; as utilitarian, Green on, 344; S to Noel on personal identity and, 441; S, EP on account of property of, 575
- Lodge, Oliver: and Synthetic Society, 678; and S on approximation to agreement, 683; and SPR investigation of Palladino, 692–695; converted by Piper case, 696
- London School of Ethics and Social Philosophy, S as vice president of, 342
- love, *see* benevolence; feelings; friendship; Greek love; sympathy; utilitarianism
- Lowe, Robert, on working class, 100
- Lubenow, William: on Apostolic policy of secrecy, 98; on Cowell and Alpine Club, 706; on Savile Club, 707; on Ad Eundem Club, 707
- Lucian, 389
- Luckhurst, Roger, 763
- Lucretius, Myers on, 283
- "lunatics," S, EP on treatment of, 573
- Lyall, Alfred, and Synthetic Society, 678
- Lytton, Edward Robert Bulwer-: background, career of, 620–621; S to, on role of moralist in international politics, 621–623
- Macaulay, T. B.: on Plato versus Bacon, 54; as G. O. Trevelyan's uncle, 94; on common people, 107; and India, 113; against Benthamites, 537; S's debt to, 537; S's historical method in EP as indebted to, 558–561; Seeley and, 611
- MacCarthy, Desmond, 411
- Machiavelli, Nicolai, 109
- MacIntyre, Alasdair, and critique of modernity, 752
- Mackie, J. L., on weakness of Moore's argument against egoism, 231
- MacMahan, Jeff: foundationalism of, compared to S's intuitionism, 180–181; and S's intuitionism, 198
- Macmillan (S's main publisher), 745
- McCosh, J., 436
- McCulloch, J. R., 544
- McTaggart, J. E., 367, 773
- magnanimity, Aristotle on, 173
- Maguire, Thomas, S reviews *Platonic Ethics* of, 57
- Maine, Henry Sumner: as an Apostle, 29, 612; on evils of democracy, 596; as ideologue of imperialism, 606; as one of S's "competent authorities," 607; Seeley and, 611; background, Cambridge education of, 612–613; seeks S's support for Whewell Professorship, 613; as more utilitarian than Seeley, status to contract argument, 613; on need for aristocracy, 613; on continuing British rule in India, control of education in, 618; and S's worries about Caesarism, 618; S invokes in letter to Lytton, 621, 623; finds "n" word offensive, 647; S, DEP cite on India, 665; S on antidemocratic writing of, 791
- Maitland, F. W., 5; on S as talker, 24–25; on S's sympathy, 39–40; on S's commitment to reason, 208; comments on proofs of EP, 562; on best parts of EP, 568; S's support of, 605; thanked in EP, 623; to S on EP on international law/morality, 626; and S's obituaries, 720
- Mallock, W. H., on Pater/Mr. Rose, 373
- Mallot, Lewis, exchange with S on economic redistribution, 524
- Malthus, Thomas, 630
- Mansel, Bishop: S on, 85–86; influences Spencer, 342
- marriage: Minnie S's, 37; Noel advises S on, 112; as supposed cure for Symonds, 398–399; Noel versus S on, 419–423; S's exchanges with Dakyns on, 420, 424–425; S's exchanges with Initial Society on, 488–489; Symonds on S's, 491–492; of S and EMS, 492; S, EMS on women's higher education and, 495–497; Prins on Victorian Maenads and, 501; and Galton's dower fund proposal, 503; S, ME on sexual purity and, 512–516
- Marshall, Alfred: account of S's paper to Grote Club, 142–143; attacks S as teacher, administrator, 361–362, 539; exchanges with EMS on educational potential of women, 493–495; S's influence on, 535; as founder of Cambridge School of economics, 538; and Oxbridge political economy, 539
- Marshall, Annie: and Myers, 287; death of, and effect on Myers and SPR, 300–301; supposed posthumous communications from, 696
- Marshall, Mary: husband Alfred quashes career of, 494; on S as teacher, 505

- Martineau, Harriet: and physical training for women, 498; teaches mesmerism to Houghton, 708
- Martineau, James: S versus, Donagan on, 7; S on lack of system in work of, 171; and Synthetic Society, 678
- Marx, Karl (Marxism), 270, 735; and cruelty of capitalism, 344; Rorty on idealism and, 367; S on orthodox political economy versus, 525; versus S on forms of socialism, 551
- Mary Ward House, 342
- Massey, C. C., 311, 316, 767
- materialism, 68; S on Hobbesian, 223; rise of, in Victorian age, 275; fear of, and founding of SPR, 279–280; S on Tennyson's confronting, 328–329; Green's critique of, 346–349; *see also* science/scientific method; Society for Psychical Research
- Matthews, Charles Skinner, on sodomy, 395
- Maurice, John Frederick Denison: as an Apostle, 29; and Athenaeum, 31; on truth and Socratic method, 45–46, 741; as crucial to understanding Apostles, 46; Hallam on, 46; Tennyson admires, 46; background of, 46–47; as father of Christian socialism, 47; champion of higher education for women, 47; connections to younger Apostles and S, 47; extraordinary influence of, 47–48; against Benthamism, 48; against system, 48; J. S. Mill on, 49; influence on S, 49; and dialogical method, 49–50; Chadwick on, 49; Schneewind on S and, 49, 155, 257, 740; as a Coleridgean, 49; as superior to Coleridge, 50; and education, 51; and ancients versus moderns, 53, 54; and spirit of Bacon, 54; and J. Hare, 53; and Victorian Platonic revival, 55; S on useful ingenuity of, 61; S invokes themes of, 62; on Renan, 77; and progress, 80; Hutton and, S on, 86–89; and return to Cambridge, 96–97; and S in reform of Cambridge, 98–99; reformism of, admired by J. S. Mill and S, 100; and subscription, 115–117; not S's ideal on subscription, 117; among Seniority, 126; influences S on higher education for women, 135; admires Clough's poetry, 742; and spirit of age, 138; and friendship, 144; studies Hinduism, Buddhism, 766–767; advises Noel on marriage, 420, 424–425; Lidgett as a disciple of, 474–475; and poeticizing life, 481; and women's higher education, 481; S's debt to on socialism, 530, 551, 553, 606; Pearson studies with, 649; *see also* "Apostles"; Cambridge University
- Maxwell, James Clerk, 732
- Mayer, J. B., 97; advises S about resignation, 117, 121
- Mazzini, Giuseppe, and story about mass hallucination, 306
- medicine/medical discourse: Symonds on Greek love and, 471–472, 473–474, 782–783; and Dr. Symonds, 394–395; R. Symonds on resistance to women's higher education and, 487
- merit, *see* desert; justice; laissez faire
- Merivale, Herman, on colonization, 634
- Merivale, Charles, S refers to on Apostles, 29–30
- metaethics: S's contested, 9; S's complex, 9; and S's struggle with Millianism, 145–147; and study of methods in ME, 148–151; Rawls on S's avoidance of, in ME, 149–150; and ME on basic moral notion, 153; S's in ME, as minimal, 176; S's in ME, as intuitionistic, 174–175, 177–179, 180–181; and ME on meaning of philosophical intuitionism, 183; Crisp on S's, 198–199; Brink's critique of S's, 199–204; and S's later epistemological work, 681–683; S on theism and, 686–688; *see also* epistemology; intuition/intuitionism; Plato/Platonism
- Metaphysical Society, 24, 62, 291, 329, 675–677; Synthetic Society as successor to, 678; A. W. Brown on Apostles and, 707–708
- metaphysics: Chapter 5 *passim*; ME as unconcerned with, 148–149, 155; Brink on S's confusion of epistemology and, 199–204; and S's intimate friendships, 336; and S's struggle with Hegelianism, 337–338, 342; S on Green's, 346–349; Schneewind on Bradley's, 350–351; James on Bradley on, 359–361; S to Noel on Locke, Kant and, 441, 442; S to Ward on science and, 679–680; *see also* idealism; philosophy; psychical research; theism
- methods of ethics: defined, 149–151, 176–177; S on Grote on, 238; *see also* egoism; ethical theory; intuition/intuitionism; utilitarianism
- Michelangelo, Symonds outs, 469
- Mill, James: Bryce on S and utilitarianism of, 14; S rejects empiricism, egoism, reductionism of, 153; S versus, on analytical method, 537, 558–561; and India, 607

Cambridge University Press

0521829674 - Henry Sidgwick: Eye of the Universe - An Intellectual Biography

Bart Schultz

Index

[More information](#)

830

Index

- Mill, John Stuart (Millianism), 1–2, 3, 22; Donagan on S and, 7; Rawls on S and utilitarian tradition, 8; issues of sex and gender and, 11–12, 296; Shanley on, 12; as distanced from Benthamism, 12–13; W. Donner on, 13; and H. Taylor, 13; S as follower of, 14; S's continuity with, 14; and naturalistic fallacy, 15; and psychical research, 16; and New Age, 17; on state of English universities, 21; dying words of, 22; S agrees with about Oxbridge, 22; feels the anxieties of modern liberalism, 27; elitism of, 27; S slow to appreciate feminism of, 30; S on his conversion to, 43–44; on Maurice, 49; on Coleridge versus Bentham, 50; on Maurice's superiority to Coleridge, 50; and Victorian Platonic revival, 55; and G. Grote, 55–56; S endorses educational views of, 46; S and Liberal Mediative party based on, 99; on reason and reform, 69; and progress, 80; on working class, 100; compared to M. Arnold, 101–102; and unity, 105–106; and James, on religion, 106–107; Ryan on significance of, 113; softens towards Oxbridge, 114; and subscription, 115; not S's ideal on resignation, 117; mental crisis of, 119; S's ambivalence toward, 122–123; S writes to about subscription, 123–124, 428; S's CS versus letter to, 129; on utilitarianism of CS, 134; influences S on higher education for women, 135; S makes contact with, 136; S on influence of, 740; S on population theory of, 740–741; Russell on, 729; S to Pearson about death of, 140; S's obituary of, 140–141; and trend of S's thought, 141; S includes works of in curriculum, 142–143; and Schneewind's interpretation of ME, 143; S's reservations about, 143–144; on friendship, 144; S's early adhesion to views of, and dualism, 145–147; and S and independence of moral theory, 155; naturalistic confusions of, 157; and S, on hedonism, 162–163; and S, on aesthetics, 165; influence of, on S, 175; overall comparison with S, 185–188; Korsgaard on intuition and, 187–188; and S's minimal antinaturalism, 188; gap in his argument (naturalistic fallacy), 190; and nontheistic solution to dualism, 221; S and J. Grote on, 223–224; S on his acceptance of, 245–246; S on J. F. Stephen on, 251–252; versus S on religion, 257; and S on moral democracy, Schneewind on, 258; S on inadequate treatment of egoism of, 259; versus Butler, S on, 260–261; and S's Aristotelianism/intuitionism, 261–262; in Schneewind's interpretation of S on esotericism, 267; S on optimism of, 270; Skorupski on S and, 753; to Venn on act utilitarianism, 762; and S on race, 317; Green's opposition, debt to, 342–344; Green on gap in argument of, 345; S, Green oppose psychological hedonism of, 353; urges reforming clergymen to stay in church, 361; in Oxford Greats, 368–369; and Symonds's view of ancient Greece, 377; Noel compared to, 413; and poeticizing life, 481; supports women's higher education as cultural advance, 481; feminism of, S versus, 482; S's projected article on, 487–488; S praises “Liberty,” “Subjection” of, 489–490; supports Newnham, 490; S defends feminism of against J. F. Stephen, 490; ideals of, in educational work of S, EMS, 496–497, 504; S's agreement with, on progress of civilization, 499; and agnosticism about hereditary gendering, 500; Crompton on translation of Phaedrus of, 779; Dicey quotes S on socialism of, 524; and S on socialist tide, 525, 530, 532; influence of, on S's PPE, EP, DEP, 533; as practical political economist, S and, 535; S's political economy and controversies surrounding, 536; S's debt to on socialism, 551, 606; and S's view of the poor, 553; S compared to as public intellectual, 554–555; S versus, on ethology and study of politics, 558; and S's analytical method, 558–561; on democracy, compared to S, EP, 580, 581, 582; S, EP on Hareian scheme of, 588; on evils of party, 593; and India, 607; debt to Maine, 613; S to Dakyns on population theory of, 631; and question of race, 647; on cultural vitality, 649; compared to S and Bryce on Pearson, 656; Collini compares to S, 790–791; S, theism and, 688; and S's nascent pluralism, 691; and S's Apostolic vision, 704; *see also* empiricism; feminism; liberalism; utilitarianism
- Milner, Alfred: and Green and ethic of social service, 343; as product of Jowett's Balliol, 520; and Boer War, 671; vision of social service, 797
- Milton, John, S on devil in *Paradise Lost* of, 690, 691
- Mind*, 715
- miracles/miraculous: significance of, for S, 78, 81; and S's unorthodoxy, 84; S on

- Maurice and Hutton on, 86–89; S on
 Lecky on, 90; S's view of, in relation to
 Christianity and psychological research, 91–92;
 and S's problem with Virgin Birth, 132;
 and S's psychical research, 277, 298, 319
- Mohini, 313
- Monk, Ray, 729
- Moor, Norman: and Symonds's sexual
 development, 407; Symonds's description
 of erotic encounter with, 408–409; visits
 Symonds, 427, 437, 439
- Moore, G. E., 3, 4, 5; *Principia Ethica* of
 worshipped by Bloomsbury, 5; *Principia
 Ethica* of set agenda for twentieth-century
 philosophy, 5; *Principia Ethica* of
 unoriginal, 5–6; S versus Donagan on, 7;
 as wrong about utilitarianism, 13; on S and
 naturalistic fallacy, 15; finds S dull, 25,
 507; mocks Victorians, 7; as an Apostle, 29;
 and religion of future, 144; on S's avoiding
 naturalistic fallacy, 153; Baldwin on, 158;
 Hurka on, 159–160, 746; in stock
 comparison to S, 160–161; Rashdall on ME
 and, 239; Hurka on S and, 243; S addresses
 perfection in, 171; and denial of
 agent-relative goodness, 195, 231; S and
 Platonism of, 199; on S's dualism,
 220–230; weakness of argument against
 egoism of, 231; Hurka on S, agent-relative
 goodness and, 233; versus S on intrinsic
 value, Hurka on, 748; Hurka on S and, on
 non-naturalism, 753; Rashdall on,
 759–760; critique of S anticipated by
 idealists, 338; gives “Elements of Ethics” at
 London School of Ethics and Social
 Philosophy, 342; Symonds's anticipation
 of, 436; S's influence on, 451; on lust,
 compared to S, ME, 516; B. Webb on
Principia and Bloomsbury, 516–517; S
 versus, on suicide, 519; Shaw on *Principia*
 compared to ME, 788; *see also* Bloomsbury;
 ethical theory; good/goodness
- moral faculty, S avoids study of, 148–151
- moral insanity, Dr. Symonds on, 394–395
- moral maturation, S's theory of, 228–229
- moral philosophy, *see* ethical theory;
 metaethics; philosophy
- moral rules: Chapter 4 passim, 61, 137; all
 imperfect, for S, 94; S finds Whewell's
 external and arbitrary, 145; in Whewellian
 ethics, 177–179; Mill on need for, 187; S
 on, esotericism and, 266–267, 793–794; S,
 ME on sexual purity and, 512–516; S, ME
 on suicide and, 517–519; S on, as necessary
 adaptations to social existence, 686–688
- moral schizophrenia: B. Williams on S and,
 168–169; Hurka on virtue ethics and,
 172–173; P. Singer versus Williams on,
 794; *see also* utilitarianism
- Moral Sciences Tripos, S and reform of,
 64–65
- moral sense: S avoids study of, 148–151;
 Mill's supposed emphasis on, versus S,
 145–147
- morality, *see* commonsense morality; ethical
 theory
- morality, international: S to Lytton on need
 for, 621–624; S on future of federation and,
 618–620; and international law, 624–626;
 Maitland to S on, 626; principles of strict
 (legal), 626; S's belief in, 627–628; S's
 qualifications to national principle and,
 629–630; and treatment of “uncivilized”
 peoples, 632–641; S on Spencer and, 673
- Moreau, P., ignorance of, 472
- Morley, John: and Home Rule controversy,
 565; Dakyns on Uranian imperialism and,
 673–674; as an old Millian, 674
- Morris, William: Symonds compares himself
 to, as poet, 383; versus S on forms of
 socialism, 551; S likes socialist poems of,
 603
- Moses, Symonds on, 403
- Moses, William Stainton, 298; and SPR, 277;
 and birth of S Group, Gauld on, 290–291
- motive, moral, *see* externalism/internalism
- Mount-Temple, Lord and Lady, and Myers,
 287, 290–291
- Mozley, J. R.: S to, about silence on religion,
 269; with S in Dresden, 396; on *Many
 Moods*, 448; and Dakyns, 782
- Musset, Alfred de, 416
- Myers, Arthur, 476, 717
- Myers, F. W. H.: as close friend of S's, 17,
 280–282, 410; as victim of S's chilly
 Socratic wit, 26; on S's character building,
 26; and S on psychical research, 93–94;
 Apostles disliked, 93–94; and Gurney's
 honeymoon, 94; and S in pursuit of truth,
 91; S to, about direction of civilization,
 249; on S as Socrates, 281; on S and
 science, 281–282; on S and skepticism,
 282; on S's love of truth, 282; background
 of, 282–287; Gauld on personality of,
 282–283; as friend of Arthur S, 283; and
 Symonds, 283; debt to classics of,
 283–284; rejected by Apostles, 284;
 on S as young man, 284; plagiarism
 controversy over, 284–285; and women's
 higher education, 285; Gauld on his

- Myers, F. W. H. (*cont.*)
 poetic sense of delight, 285; on genius, 285;
 poetic Platonism of, 285–286; final faith of,
 286; and J. Butler, 287; and
 Mount-Temples, 287; love of Annie
 Marshall, 287; marriage to Eveleen
 Tennant, 287; and key statement of theism,
 93–94, 287; and George Eliot, 287; on
 Gurney and theism, 287–288; on Gurney’s
 desultory study of classics, 288; and birth
 of S Group, Gauld on, 290–291; stimulated
 S’s interest in spiritualism, 297–298; his
 enthusiasm for seances, Gauld on,
 298–299; and death of Annie Marshall,
 300–301; and birth of SPR, 301–302; coins
 term “telepathy,” 302; W. James on, 305;
 and G. A. Smith, 308; and theosophy, 310,
 313; S quotes Goethe to, 318; racist letter to
 Acton about criteria for psychological research,
 316; versus S, on racism, 316–317; and
 work on phantasms, 319; on significance of
Phantasms and work of SPR for science and
 religion, 319–321; S influences role of, in
 production of *Phantasms*, 322–323;
 Gurney on ghosts and, 327; and
 differences within S Group, 327–328; on
 growing skepticism of S Group, 329; S to,
 about friendship, dangers of skepticism,
 333; S calls a genius of flirtation, 763–764;
 Symonds on, 764; metaphysical cast of
 mind, 336; and Jamesian psychology,
 365–367; on unconscious, Symonds on,
 368, 386; introduces Symonds to *Leaves of
 Grass*, 400, 431–432; and S’s sexual life,
 415; and criticism of Symonds’s poetry,
 469–470; and death of Gurney, 476; on
 G. B. Shaw, 579; and Pearson on genius,
 653; and Synthetic Society, 678; paper to
 Synthetic Society on limits of Christianity,
 685; and the SPR investigation of
 Palladino, 692–695; and Piper case,
 695–698; and the theorization of the
 subliminal self, 698–700; and S’s Apostolic
 vision, 704; S to, on impending operation,
 717–718; on S’s last philosophical meeting,
 718; and S’s life review, 719; and obituaries
 of S, 720; and S and posthumous letter
 test, 722–723; and cross-correspondence
 communications, 723–725; death of,
 801
- mysticism, *see* “Apostles”; Cosmic
 consciousness; psychological research
- Nagel, Thomas, and agent-relative reasons,
 232
- national character: S on, 537, 606–607; Bryce
 on, 642–646, 656; Macaulay versus Mill on,
 537; S and Bryce and, 647; S and Pearson
 on, 649–653; Balfour’s concept of race as,
 663 *see also* imperialism; race/racism
- nationalism: S’s critique of, 620–623,
 627–630; and “nation” versus “state,” S
 on, 794
- naturalism: S, Mill, Moore and, 188; and
 interpretation of S, 755; Skorupski on S,
 Mill and, 753; Hurka on S, Moore and,
 753; S and Jamesian, 369–370; S on
 reverence and, 679
- New Harmony, 525
- Newman, John Henry: and progress, 80, 105;
 Clough studies under, 118
- Newman, W. L., on Green, 341
- Newnham College, 2; S, EMS and
 beginnings of, 296–297; keeps EMS from
 initially joining SPR, 302; and orientalism,
 racism, 336; and threat of S’s ruin, 457;
 represents Millian ideals of S, EMS, 484;
 early history of S, EMS and, 484; versus
 Girtton, 482–483, 485; Cambridge
 University’s long conservative reaction
 against, 486–487; Mill supports, 490; S’s
 move to, 492–493; as Millian
 experiment, 496–497, 504; and Victorian
 Maenads, 501; student life at, 502–503; and
 Galton’s dower fund, 503; Soffer compares
 to Balliol, 505; garden party at,
 connections of, 507; and Balliol analogy,
 507–508; S’s support of, 606; and Balfour’s
 S Memorial Lecture, 656; students of, to
 EMS on S, 720–721; and S Memorial
 Lecture, 721; EMS continues work with,
 721; *see also* feminism; higher education for
 women; Sidgwick, Eleanor Mildred
- Newton, Sir Isaac: Cambridge’s emphasis on,
 65; Symonds on need for, in ethics, 445
- Nicholson, J. S., on Pigou’s debt to S, 540
- Nietzsche, F., 2, 3; and philology, 73, 76; and
 spirit of age, 138; S not as gleeful as, 210;
 Rashdall cites criticisms of, 230; compared
 to S, 243, 717; Pearson admires, 650
- Nightingale, F., and stereotypes of Victorian
 women, 501
- Noel, Roden: S writes to about Absolute, 67;
 orientalism of, 73, 76; as one of S’s most
 licentious friends, 76; and S, on Goethe,
 87–88; advises S on marriage, cultivating
 sympathy, 112; as close friend of S’s and
 champion of Greek love, 17, 410; as
 Apostle, 732; on conceits of Apostles, 112;
 S to, about Seeley, 80–81; S to, about

- Lecky, 90; calls Clough S's poet, 121; to S, about resignation, 126; resigns court position, 743–744; metaphysical cast of mind, 336; Symonds to S about poetry of, 383, 428; Symonds describes sexuality, poetry of, 411–412; Heath on, 413; case history of, 414; to S on asceticism, hypocrisy, 416; exchanges with S on marriage, 419–423; on marriage and egoism, 426; S to, on Green, personal identity, Locke, Kant, 441; S and Symonds debate poetry of, 445; Symonds to, on dedication of *Many Moods*, poetry, 447–448; on *Many Moods*, 448; exchanges with S on deepest problems, 449–450; Symonds to, on S's depression, 451; Symonds to, on optimism and extinction, 463; Symonds to, on his poetry, 469–470; on Whitman on equality, 479–480; S to, about Piper case, 698; dedicates *Essays on Poetry and Prose* to Symonds, 480; S criticizes his view of poet, 480; supports women's higher education, 481; death of, 504; and Symonds, Gower, 778; versus S on poetry, Swinburne, 783; and ME on sexual purity, 515; and duty of procreation, 516; S to, on his boredom with EP, 562; and S's politics, 597; *see also* "Apostles"; friendship; Greek love; poetry
- Novikoff, Madame de, 310
- Nozick, Robert, and experience machine objection to hedonism, 749
- Nussbaum, Martha, on Socrates versus Plato, 52–53
- O'Brian, William, Egremont on, 567
- Olcott, Col. Henry: and founding of Theosophical Society, 310–311; S on credibility of, 313
- "Old Mortality" Society: as Oxford analogue of Apostles, 341, 368–369, 520; Swinburne turns on, 370
- open question argument, 5, 15; S and, versus Bentham, 166
- Oppenheim, Janet: on S's Apostolic model for psychological research, 91; and Balfour versus S on religion, 293; on Balfour family, 293–296; on feminism and Balfour family, 296; on Blavatsky and theosophy, 311; on the theosophical reaction to Hodgson's work, 315; on EMS's feminism, 495; on EMS's background, independence, 497; on the SPR and Palladino, 692–693, 694–695; on the Piper case, 606; on Myers on subliminal self, 699
- optimism: Gore on S's, 253; Myers and cosmic, 286; loss of, in S group, 329; S on need for, 332; S on Great Either–Or, 333; challenge to S of Green's cosmic, 368; and James, Symonds, 370; Symonds's cosmic, 463; S's, and theism, 686–688; EMS on S's, 689; Maitland on S's, 689; and evidence for survival of death, Gault on, 700
- ordinary language philosophy, 4; *see also* philosophy; Wittgenstein, L.
- orientalism: S inspired by Renan, 70; S's linguistic studies and, 70–71; Said on Renan's, 72–73; of S and his circle, 73, 76; questionable value of S's studies in, 84–85; and SPR, 277, 336; and theosophy, Dixon on, 311–312; and psychical research, 316; S, J. S. Mill and, 317; S's sexuality and, 416; and Seecley's imperialism, 616–617; Viswanathan on Maine's, 618; in S's letter to Lytton, 621–624; Said's thesis, 645; and Bryce, 646; and Pearson, 649–653, 654–655; and S, DEP, 664–667; *see also* imperialism; race and racism
- Ormathwaite, Lord, S's review of, 667
- "ought," *see* basic moral notion
- Ovid, Myers on, 283
- Oxford Philosophical Society, 354
- Oxford University: criticized by J. S. Mill, 21; S shares Mill's view of, 22; and S's brothers, 31; S encouraged to attend, 39; Hellenism of, versus Cambridge, 56–57, 64–65; S criticizes, 65; S shapes Cambridge against, 96; J. S. Mill softens toward, 114; and reaction against Mill, S on, 140–141; philosophical context of, 338; Jowett, Green, and Balliol, 340–341; S on hypocrisy of, 361; Dowling on Old Morality, Pater, Symonds and, 368–369; fruition of Platonic revival at, 370–371; and politics surrounding Pater and Symonds, 372–373; and Tyrwhitt's attack on Symonds, 375; pressures Jowett to conform, 378; and Jowett's Balliol, 378–379; Symonds on Jowett teaching Plato at, 380–381; Symonds brings eroticized Hellenism to, 389; and Magdalen College's handling of Symonds, 393–394; S's opposition to previous exam and, 483–484; as ahead of Cambridge in granting degrees to women, 487; as rival to Cambridge in supplying imperial statesmen, 606–607; Bryce and, 641–642; and Ad Eundem Club, 707; *see also* academic reform; Cambridge University; Greek love

Cambridge University Press

0521829674 - Henry Sidgwick: Eye of the Universe - An Intellectual Biography

Bart Schultz

Index

[More information](#)

834

Index

- pagans/paganism, *see* Greek love; Pater, W.
- pain/pleasure, *see* good/goodness; hedonism
- Palgrave, F. T., and *Dictionary of Political Economy*, 536
- Palladino, Eusapia: and Myers, 93–94; investigated by SPR, 692–695
- Palmerston, Lord, 99
- parapsychology, *see* psychical research; Society for Psychical Research
- Pareto optimality, 174
- Parfit, Derek: *Reasons and Persons* of influenced by S, 9, 255; *Eye of Universe* engages, 9; silent on S and sexuality and race, 9–10; on S on good, Crisp on, 161; and S's intuitionism, 198; on S on personal identity and egoism, 216–218, 768–769; and esoteric morality, 266–267; on S on good, 748; on S and hedonistic egoism of the present, 756; *see also* identity, personal
- Parker, C. S., teaches Green at Oxford, 341
- Parmenides, Symonds on, 403
- party, dangers of political: S on, 562, 563; S, EP on, 593–596; S, EP on solutions to, 596–597
- Pater, Walter: as academic liberal, 44; as member of Old Mortality, 341; and Symonds, 368; Dowling on Old Mortality, Oxford and, 368–369; de Laura on Arnold versus, 371–372; *Studies in the History of the Renaissance* on Greek sensuousness, Winckelmann, 372; suffers professionally, 372–373; and Oxford professorship of poetry, 372–373; and public visibility of Greek love, 373; and Hardinge affair, Jowett, 380; compared to Symonds on repression, masculinism, 381; H. James on, 384; and S's sexuality, 416; *see also* aesthetics; Greek love; Oxford University
- paternalism: S on principle of laissez faire and, 525–530; S on orthodox political economy and, 530–532, 545–554; S, PPE on demoralizing effect of, 551–553; S on Spencer on, 660–661; and principle of nonpaternalism in EP, 571–580; *see also* individualism; laissez faire; state
- Paton, J. B., 474–475
- patriotism, *see* morality, international; nationalism; political theory
- Patterson, A. J., as S's friend, correspondent, 778
- Pattison, Mark, as contributor to *Essays and Reviews*, 44–45
- Paul, Saint: and motto for CS, 127; and Pater's Christianity, 378; versus Goethe, Plato, 424; and Symonds's mysticism, 453; Symonds on error of, 466
- Payne, J. B.: as friend of S's, 778; and Apostolic secrecy controversy, 705; and Savile Club, 707
- Pearson, Charles Henry, 19; S writes to about Mill's death, 140; racism of, 317, 649–653; S to, about Seeley's scheme for history and politics, 533; as ideologue of imperialism, 606; background, career of, 649; S's review of *National Life and Character* of, 649, 659–663; Harvie on Australia and, 653; on race and manual labor, 653–654; and Bryce, 654; S on friendship with, 654–655; S, Bryce on, 656; S, Bryce compared to, on segregation, 662; compared to Dicey, 664; S, DEP versus, 665; *see also* academic liberals; imperialism; race and racism
- Peirce, C. S., 324
- Percival, John, 474–475
- perfection/perfectionism: Noel on Goethe and, 76; versus sympathy, 76; S on Goethean, 87–88; of S's early Apostolic discussions, 95; Mill versus M. Arnold's, 101–102; S, MEA versus M. Arnold's, 102–112; addressed in S's paper to Grote Club, 142–143; versus hedonistic account of good in ME, 163–166; Irwin on S on, 171–172; Hurka on, 172–173; and S's reconciliation project, 244–245; S on Rashdall's, 240, 243; S versus Green on, 344–346, 351–353; Goethe on, 422–423; S, PPE on socialist intervention and, 547–551; *see also* Arnold, M.; Goethe, W.; Plato/Platonism
- personal identity, *see* death; identity, personal; psychology
- pessimism: S's, 329, 737; and Great Either-Or, 333; Symonds on S's, 451–452; S versus Symonds on, 461–462; and evidence for personal survival of death, Gauld on, 700; *see also* optimism; theism
- Petty family, 298
- philanthropy, *see* charity; laissez faire; poor relief
- Phillips, David, on S and indeterminacy of reason, 238
- philology: Blanshard on Renan and, 72; Said on Renan and, 72–73; S on comparative, 666–667; *see also* orientalism; race/racism
- philosophical intuitionism, *see* ethical theory; intuition/intuitionism
- Philosophical Radicals, *see* Bentham/Benthamism; Mill, J. S.

- philosophy: S's vision of, 24, 66–68, 291–293; study of, at Cambridge, 64; and M. Arnold's perfectionism, 102–112; as better than orientalist studies, 85; Apostles and capital "P," 95; L. Stephen on Cambridge dons and, 122; S's expectations for Mill's, 143–144; and limits of reason, 148; S and J. S. Mill on, 185–188; and epistemology, S on, 189–190; appeal to, in conclusion of ME, 208–209, 210–211; S on J. Grote and aims of, 238; S's as a comprehensive practical, 272; and S's intimate friends, 336–337; Green's vision of, and religion, 339; James versus Bradley on, 359–361; S on teaching of, 361–362; S, Green and role of professional, 367; Green and canon formation for, 367–368; S, pragmatism, and capital "P," 369–370; and Pater's aestheticism, 372; Wordsworth on Pater's, 372–373; versus poetry, Green versus S on, 769–770; Symonds dethroned, 475; S, PSR on, versus ethics and politics, 556–557; S on Plato, Descartes and, 564; and S's Socraticism, 605; S on impartiality of, 673; S on special characteristics of his, 681–683; S on primary aim of, 686–688; *see also* epistemology; ethical theory; metaphysics; reason/reasonableness
- Pinel, Phillipe, on "moral insanity," 394–395
- Piper, Leonora, baffles SPR researchers, 695–698, 701–702
- Plancus, 462
- Plato/Platonism, 22; quest for certainty of, 9; and utilitarianism, 11–12; and S's model of critical inquiry, 24; versus Socrates, 27; J. Hare's, 52; Maurices on, versus Socrates, 52; versus Socrates, Nussbaum on, 52–53; and elitism of Apostles, 53; Maurice and Hare on, 53; and Victorian Platonic revival, 55, 677, 706; as sexually loaded, 55; in Maurice and Hutton, 86–89; and Socrates, 57–60; and Sophists, 57–60; T. Maguire and, 57; Benthamites and, 736; S and Mauricean themes of, 62; J. S. Mill and S both part of revival of, 67–68; and S and constructive Socratic method, 69–70; and S's psychical research, 92; and Symonds, 106; M. Arnold idealizes, 108; and Great Books, 109; as part of S's reformism, 113–114; revival of, and Symonds, 136; epigraph to ME from, 137, 140; quest for certainty of, 140; Rashdall on S, Moore and, 160; S on debt to, circularity of, 170; S versus Moore and, 188; Crisp on S versus Moore and, 198–199; in Williams's interpretation of S, ME, 272; Myers on S's, 282; Myers on, 283–284; in Myers's work, 285–286; and S's metaphysically inclined friends, 337; and Jowett's Balliol, 341; S's allusion to in last lecture, 359; Dowling on Oxford Greats and, 368–369; and Victorian worldview, 370; and Symonds's development, 370; revival of comes to fruition with Pater, Symonds, 370–371; Tyrwhitt on Symonds on, 374–375; Jowett's as an alternative to orthodoxy, 378; Jowett's Millian interpretation of, 379–381; Symonds on sexuality in, 380–381; Symonds's conversion to, 388–389; in English education, 396; S to Noel on, 413; and S's sexuality, 416; versus Saint Paul, 424; and "A Problem in Greek Ethics," 431–433; and Greek love in Symonds's "Eudiades," 438; S on egoism of, 442; Symonds on Whitman and, 443–444; S on Greek love and, 446; and S and dreams, 475; Crompton on Mill, Greek love and, 779; S, ME on *Republic* on marriage, 513, 516; S on myths in, 564; *see also* Greek love; intuition/intuitionism; Socrates/Socratic method
- pleasure/pain, *see* good/goodness; hedonism
- Plutarch, 389
- Podmore, Frank: on S's talk, 22; on psychical research, 304; and work on phantoms, 319; on S's pursuit of truth, 331, 332; final letter to S, 720; suicide of, 801
- poetry: S's early love of, 34; Benthamite dismissal of, 10; Mill emphasizes, 12–13; and Apostolic soul, 45; Apostolic use of, 50, 53; as defining trait of Apostles, 733; and S's mind, 107; S on Clough's skeptical, 114; Maurice on Hare's teaching of, 52; and Myers's sense of delight, 285; S on Tennyson's "In Memoriam," 328–329; and S's friends, 336–337; Symonds on Tennyson's and metaphysics, 337; Green on philosophical significance of, 338–339; Pater on passion for, 372; Pater, Symonds, and Oxford professorship of poetry and, 372–373, 383–384; Symonds, Noel and, 383; and Symonds's Whitmania, 383; S versus Green on Tennyson's, 769–770; Symonds's erotic, 400–401; Symonds on Noel and, 411–412, 428; S on Noel and, 412–413; Symonds defends his, 437–439; Symonds, Whitman and, 444–445; S on the publication of Symonds's, 446–447;

poetry (*cont.*)

- Symonds to Noel on *Many Moods*, 447–448; S and “Rhaetica,” 455–458; Symonds complains about criticism from S, Myers, 469–470; and S’s political vision, 603–604; Symonds on return to Byronism in, 436; S versus Noel as poets, 480; *see also* Clough, A. H.; literature; Noel, R.; Symonds, J. A.; Tennyson, A.
- Polanyi, Karl, on English poor relief, utilitarianism, 578
- political economy: Chapter 7 *passim*; as S’s ballast, 96; J. S. Mill’s, and working class, 100; S’s, on Ricardo rent and art patronage, 100; utility theory of modern, and S’s hedonism, 174; S’s tentativeness concerning, 250; and S’s ethical theory, reformism, 271–272; S as president of economic section of British Association, 302, 530; S and, 511; S on Mill and orthodox, 524; and S, MEA on socialism and, 525–530; S on English versus French, 526; S’s “Scope and Method of Economic Science” and, 530–532; and economic downturn of 1870s and 1880s, 533–534; S on individualism of orthodox, 530–532, 545–554; S as completely versed in, 535; art of, versus science of, 536; versus economics, Marshall and, 539; S, PPE on demoralizing effect of, 551–553; and principle of nonpaternalism in EP, 571–580; S, EP on progress in, 587–588; S on Spencer on, 660–661; S’s expertise in taxation and, 789; *see also* laissez faire; politics; socialism
- Political Economy Club, 24
- political science: Chapter 7 *passim*; and political prophecy, 250; S’s tentativeness concerning, 250; S’s talent for history of political ideas, 327; S and, 511; Seeley on inductive, 533; versus aims of EP, 556–558; EMS on S and, 568–569; and analytical/historical methods, 569–570; EP on progress of, 587–588; Seeley and, 607–608, 610–612; and S’s DEP, 792; *see also* Bryce, J.; imperialism; politics; Seeley, J.; state
- politics: Chapter 7 *passim*; versus skepticism, S on, 99; and democracy in nineteenth century, 99; and political prophecy, S on, 250; and practical side of dualism, 247–248, 249; and S’s ethical theory/reformism, 271–272; S’s, and issues of gender, race, 336; Green’s, 342–344; ME on ethics versus, 520–521; ME on utilitarianism and, 521–522; ME and S’s complex view of justice and, 523–524; S to Pearson on teaching of, 533; PSR on philosophy versus, 556–557; and aims of EP, 557–558; EMS on S and, 568–569; and analytical/historical methods, 569–570; EP on fundamental standard in, 572–573; S’s vision of, 597, 603–604; W. Wilson on, 605; S, DEP on history, direction of, 664–667; S on right to labour and poor relief, 792; S on uncertainty of future and, 669; *see also* democracy; imperialism; race/racism; utilitarianism
- poor relief, *see* charity; Charity Organisation Society; socialism
- Poore, George, 713
- population, problems of: and total versus average utility, 15; S, ME raise issue of, 254–255; M. Singer on S on, 255–256; J. Ward on, 771–772; S on political economy and, 545–554; S, EP on utilitarian duty to colonize and, 630–632; S on relations with “uncivilized” peoples and, 632–634; *see also* imperialism; utilitarianism
- positive morality, in S’s utopia, 267; *see also* commonsense morality; public morality
- positivism, *see* Comte, A.; empiricism; epistemology
- Powell, Baden, contributes to *Essays and Reviews*, 44–45
- practical reason, *see* dualism of practical reason; reason/reasonableness
- pragmatism: Kloppenberg highlights S’s, 9, 761; author’s, 20; and S and James on Bradly, 359–361; and S and James, 369–370; S’s approximation to, 681–684, 689; *see also* Dewey, J.; epistemology; James, W.
- prayer: S on, 89, 458–459, 718; Lady Blanche Balfour on, 295; Iphigenia’s, S on, 318; S on naturalism and, 679; S to Ward on physics, metaphysics and, 679–680; S’s final, 719–720; *see also* Christianity; religion
- Pretor, Alfred: and Symonds, 387; and Vaughan affair, 389, 391–392
- Priapus, 375
- Prichard, H. A.: shared orientation with S, Moore, and Rashdall, 6; rejects egoism, 231
- Prichard, J. C., and Dr. Symonds, moral insanity, 394–395

- Prince, Morton, on Piper case and Hodgson, 695–696
- Pringle-Pattison, Seth, on S's conclusion to ME, 211, 212–213
- Prins, Yopie, on Newnham, Harrison, and Victorian Maenads, 501
- priority, logical, *see* egoism; epistemology; intuition/intuitionism; Hegel, Georg
- progress: S doubts, 69–70; Seeley cannot explain doctrinal, 80; and direction of civilization, 249, 270; Green's metaphysics and, 346–349; S on Mill's enthusiasm for, 489–490; of civilization, S on, 498; and historical method, 569–570; as common problem of S, Maine, and Seeley, 614; S on cosmopolitan ideal and, 629–630; Pearson doubts, 653–654; Balfour and T. Roosevelt on decadence versus, 658; *see also* dualism of practical reason; politics; Victorian worldview
- promises, in Whewellian ethics, 177–180; *see also* commonsense morality
- proportional representation, S, EP on, 588–589
- Prothero, George: on Seeley's method, 608; on Seeley's liberal imperialism, 608–609
- prudence: S, ME on rational principle of, versus benevolence, 195–196; and S's weak defense of egoism in ME, 216–220; and personal identity, Parfit on S on, 216–218; K. Baier on, 233–235; Crisp and, 236; and grounding of egoism, 237; Schneewind on S on, 237–238; Schneewind versus Shaver on S on, 238–243; and S's reconciliation project, 244–245; S, EP on analytical method and, 571–572; *see also* axioms; dualism of practical reason; egoism
- psychiatry, 386, 472; *see also* Greek love; psychological research; psychology
- psychical research: Chapter 5 *passim*; S on, as solution to dualism, 16; led S to depth psychology, 16; and sympathetic understanding, 40; S on significance of for religion, 89–94; Green sniffs at, 90; S's as modelled on Apostles, 91–94; O. Browning and, 91; Cowell and, 91; S on, and deepest problems, 91; linked to S's ethics and theology, 91; and psychological experiments, 95; S and Myers in, 93–94; and S's reformism, 113–114; and S's reserve, 117; ME and, 155; and S's reconciliation project, 244–245; and S's belief in power of egoism, 252–253; and Victorian era, 275; S's early interest in, 275–276; and growth of S Group, SPR, 276; and S's philosophical and theological concerns, 276–277; and S's Apostolic inquiry, 277; and contribution to depth psychology, 277; M. Gardner on, 277; Amazing Randi on, 277; and feminism, 277; S's positive results with, 278; and S's skepticism, 278, 279; Myers's early involvement with, 280–282; and the English mind, Myers on, 281–282; Gurney's contribution to, 290; S on Crookes, spiritualism and, 297; S's interest in spiritualism and, 297–298; Crookes and, 298; Gauld on tiresome pattern of, 298–299; S to Dakyns about failures of, 299; S's investigations of Slade and Eglinton, 299–300; and Myers's personal problems, 300–301; W. James on fraud and, 304–306; Gauld on Barratt's work in, 307–308; S on telepathy and, 308; and racism, 316–317; Myers on significance of, 319–321; Gauld on contribution of *Phantasms* to, 323–324; Peirce criticizes, 324; EMS as more talented than S, 323; and Apostolic inquiry, 330–332; EMS on complications of telepathy and personal survival, 308–309; S's confidence in shaken, 314; Myers's racism and canons of evidence for, 316; accomplishments of S Group in, 318; S group's production of “Phantasms of the Dead” and *Phantasms of the Living*, 319; S on significance of for religion, 321–322; S on risk of reputation in, 322–323; Gurney on democratic nature of research in, 323; S Group grows pessimistic about, 329; and S's life project, 335–336; and Symonds's trance states, 403–404, 769; and S's midlife crisis, 459–467; in 1890s, 464; and death of Gurney, 476; S on epistemology and, 688; and S in 1890s, 691; and Palladino, 692–695; and Piper case, 695–698; and Myers's work on the subliminal self, 698–700; and S's experiments with Cowell, 700–701; larger epistemological significance of, 703, 704–705; S to Myers on time wasted in, 719; and S, Myers, and posthumous letter test, 722–723; and cross-correspondence communications from Myers, Gurney, S, 723–725; Balfour on EMS and, 725; *see also* death; deepest problems; Society for Psychical Research

Cambridge University Press

0521829674 - Henry Sidgwick: Eye of the Universe - An Intellectual Biography

Bart Schultz

Index

[More information](#)

- psychology: and philosophy, S on, 16, 739; S's support of, 739; ME not concerned with, 148–149, 155; ME's account of moral maturation and, 228–229; and S's reconciliation project, 244–245; inconclusiveness of, for S, 270–271; contributions of psychical research to, 277; Gurney's contributions to, 290; and telepathy, 308–309; Congress of Experimental supports *Census*, 325; significance of Symonds for S's work in, 334; and S's life project, 335–336; and Kant, idealism, 363–365; S and Jamesian, 365–367; Symonds on ancient Greeks and, 376–378; and Symonds and emergence of medical discourse on homosexuality, 386; Ward on S's account of good and, 771–772; S on Locke and empirical, 441; Symonds on ignorance of, 471–472; S and Symonds make innovations in, 473–474; and S's work for women's higher education, 482, 523–524; EP on individualistic, 571–572; and Myers's work on the subliminal self, 698–700; S's work on depth psychological phenomena and, 701; *see also* Greek love; psychical research; Society for Psychical Research
- Ptolemy, 109
- publicity: Rawls/Kant on, 18, 263–264; Williams on S, ME and, 264–274; theosophy and, 317; psychical research and, 321–322; and Oxford Hellenism, Pater, 373; and Symonds's homoerotic poetry, 446–447, 455–458, 469–470; the Habermasian account of, 791–792; versus Apostolic secrecy, 795–796, 798; and S's handling of Symonds's posthumous reputation, 708–714; *see also* Greek love; utilitarianism
- public morality, 138; Williams on S, ME and, 264–274; in S's utopia, 269–270; S on stupidity of, 446–447; Collini on S and public moralists, 564–565, 790–791; S, EP on promotion of, 598–601; and S's handling of Symonds's posthumous reputation, 708–714; *see also* publicity; utilitarianism
- public reason: Rawls/Kant on, 18; S on, 127
- public sphere, growth of, 743; S fails to theorize completely, 602–603; Habermas on, 791–792
- Pufendorf, Samuel, 156
- Puller, Chomley, with Symonds on reading party, 391
- punishment: and issue of free will, S on, 154–155; and S on Kantian notion of desert, 259–260; of male love, Crompton on, 395–396
- purity, S, ME on, 512–516
- Pusey, E., 378–379
- queer theory, *see* Sedgwick, Eve
- race/racism: questions of, 9–10; and Victorian worldview and imperialism, 19; and Indian Mutiny, 30; as masked by philosophizing, 228, 272–273; in psychical research, 316; of S and Myers, 316–317; of S and Mill, 317; and S's epistemology, 336; of Tennyson, 648, 769; S, EP and, 573; and S, EP on exclusion from franchise, 584; S's politics and questions of, 606–607; S's comparative reticence about, 607; and Seeley's imperialism, 616–617; Viswanathan on Maine's, 618; in S's letter to Lytton, 621–624; in ME's account of the circle of sympathy, 628–629; and S's cosmopolitan ideal, 629–630; and S's account of relations with “uncivilized” peoples, 632–641; in Bryce's *American Commonwealth*, 642–646; Bryce's work as key to S's, 646–647; S to Bryce on, 647; and S's offensive slang, 647; and Twain's *Huckleberry Finn*, 647–648; and eugenics, 648–649; of Pearson's work, 649–653; Harvie on Pearson and, 653–654; S and Pearson and, 654–655; S, Bryce, Pearson and, 656; Balfour on future of civilization and, 656–658; T. Roosevelt's, 658; and Anglo-Saxon Confederation, 656; S on B. Kidd on, 661–662; Balfour's Lamarckian notion of, 663; Bryce's incoherent notion of, 663; Dicey to Bryce on, 663–664; S, DEP on, 664–667; S's insufficient skepticism and, 668; and Bryce on South Africa, 672–673; and working-class socialist movement, 795; of Whitman, 795; *see also* evolution/evolutionism; imperialism; politics
- Railton, Peter, on Moore's *Principia Ethica*, 5
- Raleigh, Walter, Harvie cites on contest of faith and reason, 565
- Rashdall, Hastings: shared orientation with Moore and Sidgwick, 6; on comparison between S and Moore, 160–161; on S, ME, and moral schizophrenia, 169–170; S on perfectionism of, 171; Hurka defends perfectionism of, 172–173; on S, Moore, and dualism, 230, 252; rejects egoism, 231; and meaning of ME, 239; S's critique of, on dualism, 240; S on promise of

- perfectionist program of, 243; anticipates criticisms of S, 338; on best parts of EP, 568; on S and irrationality, 677
- rationalism: and theology, 54, 464; and intellectual progress, 202–204; Donagan on Kant, Whewell and, 761
- Rawls, John (Rawlsianism): on significance of S in comparison to Mill and Bentham, 8; *Eye of Universe* engages, 9; silent on S and issues of sexuality and race, 9–10; takes too-narrow view of utilitarianism, 10; links S to Bentham's hedonism, 14; and publicity, 18; praises ME's approach, 149–150; and separateness of persons, 241; and ME and independence thesis, 155; and interpretation of S's philosophical intuitionism, 196–197, 198, 203; rejects egoism, 231; and post-positivist reception of ME, 254; misses S's reconciliator project, 255; and Schneewind's reading of ME, 256–259; and Kant on publicity, 263–264; misses S's social epistemology, 273–274; *see also* Kant, Immanuel; justice; publicity
- Rayleigh, John William Strutt (third Baron), 93; estate at Terling Place, 21; as S's brother-in-law, 31; and birth of S group, 290–291; connections to S, 291; and collaboration with EMS, 296–297, 497; and honorary degree from Cambridge, 507
- Rayleigh, Lady (Evelyn Balfour), 290–291; connections to S group, 291; family background of, 293–296
- Rayleigh, Robert John Strutt (fourth Baron), on S and Boer War, militarism, 670–671
- realism, *see* empiricism; epistemology; intuition/intuitionism
- reason/reasonableness: dualism of practical, 15; dualism of, S on M. Arnold on, 102–112; Plato on, 137; L. Stephen on S's, 137; S to Dakyns on limits of, 148; and methods of ethics, 149–151; Schneewind on role of in ME, 152; Hayward on S's Kantian, 153; and basic moral notion, 153; and right versus good, 156–161; determinateness of, 166–167, 232–233; and moral schizophrenia in ME, 168–170; and four conditions for self-evidence in ME, 190–192; S's ideal of practical in ME, 198; Crisp on S and, 198–199; S to Symonds on morality and, 205; S on plan of ME, debt to Butler and, 204–205; and precise statement of dualism, 205–207; Maitland on S's commitment to, 208; and conclusion of different editions of ME, 208–209, 210–211; S on Socrates as man of, 209–210; and personal identity, Parfit on S and, 216–218; Frankena on S and history of ethical, 221–222; in post-Christian era, 222; S on limiting dictation of, 224–227; Moore on, 229–230; Rashdall on, 230; Skorupski on agent-neutral/relative, 231–232; conflicts among agent-neutral, 232–233; Hurka on S, Moore and agent-relative, 233; K. Baier on S and permissive, 233–235; Crisp defends dualistic account of, 235–236; Schneewind on dualism and, 237–238; Phillips on dualism and, 238; S on Rashdall's perfectionism, dictation of, 243; S on dualism and limits of, 244–245; Rashdall on S and dualism of, 252; S wants results from, 252–253; Gore on S's belief in, 253; S on, and evolution of ME, 260–263; pain of service to, for S, 332; Green on ME on, 344–346; S's professed commitment to, 462; and feminist critique of S, 508; S's anxiety over, summary of, 510; PPE on myth of consumer sovereignty and, 553–554; and political argument, 569–570, 572–573; and political promotion of morality, 598–599; S on discussion societies and, 675–677; and S's "Unreasonable Action," 677; S on authority and, 680–681; S's later epistemological work on, 681–683; S on theism and, 684–685; S on practical deliberation and, 689, 690; S on work of ethical societies and, 691–692; *see also* epistemology; intuition/intuitionism; philosophy
- received opinion, *see* commonsense morality; ethical theory
- reconciliation project: S's belief in, 215–216, 243; varieties of, 221; Crisp and, 236; Schneewind versus Shaver on S and, 238–243; S's vision of, 244–245; significance of, for Williams's reading of ME, 269–270; S's pessimism about, 332, 333; and S's exchanges with Noel, 450–451; and S's midlife crisis exchanges with Symonds, 459–467; in S's politics, 598–601, 603–604; and S's anti-Machiavellianism in international politics, 627–628; and S's later writings on epistemology, theism, 684–685, 686–688 and S's concession to aesthetics, 690, 691; *see also* deepest problems of human life; dualism of practical reason; reason/reasonableness; theism

Cambridge University Press

0521829674 - Henry Sidgwick: Eye of the Universe - An Intellectual Biography

Bart Schultz

Index

[More information](#)

- reform/reformism, *see* academic liberals; academic reform; utilitarianism
- Reid, Thomas: influence of, on S, 175, 189; S on Hume and, 189; and conclusion of ME, 211–212
- relations: S on Green's metaphysics on, 354–356; Russell on idealism and internal, 356–359
- relativism, S opposes, 67, 137; *see also* epistemology; intuition/intuitionism
- religion: S agrees with Comte on need for, 59; and philosophy, 68; S on role of in human life, 82; S on views of Maurice and Hutton on, 86–89; and experiments in ethics and intuitive theism, 88; S on essence of, 102–112; S and Millian, 105–106; S on class and, 112; Clough on, 119–121; versus free inquiry, S, CS on, 127–134; Mill's versus Maurice's, 741; and morality, Chadwick on S on, 137; Mill on, 143–144; S on need for, to overcome dualism, 226–227; S's reluctance to openly attack, 247–248; and science and political prophecy, S on, 250; versus science, in founding of SPR, S on, 280; and Myers's final faith, 286; A. Balfour on, 293; Myers on, and SPR's work, 319–321; Myers on possible sources of, 315; S on impact of *Phantasms* and, 321–322; and Jamesian psychology, 365–367; of ancient Greece, Symonds on, 376–378; Symonds on, 384–385, 430–431, 453–454; S compared to Symonds on, 385–386, 459–467, 510; Symonds on theism, miracles, God and, 401; and Symonds's conversion experience, 430–431; Symonds to S on, 435–436, 453–454; and S's criticisms of Schaffle, Spencer, and Comte, 531–532; S, EP on political role of in promoting morality, 598–601; *see also* Christianity; psychological research; theism
- Renaissance: Dowling on Pater, Symonds and, 368–369; Symonds on his immersion in, 383–384
- Renan, Ernest: impact on S, 70; and Strauss, 71; background and work of, 71–73; Blanshard on, 72; Said on, 72–73; S as critical of, 77; Maurice on, 77; set S's challenge, 81; and *charme des origines*, 83; S's debt to, 85, 86; and history of philology, 738; supposed posthumous Myers reference to, 724–725
- revelation: 86, 691–692; Symonds and, 430–431
- revolution, fear of, 27, 99, 270, 533–534, 551, 735; *see also* politics; socialism
- Rhodes, Cecil, 378–379
- Rhodes, Elizabeth: as member of Initial Society, 61–62; S agrees with, about potential of women, 489, 498–499
- Ricardo, David, S compares to Jevons on value, 543–545
- Richet, Charles, 290, 307; and the SPR investigation of Palladino, 692–695
- Richter, Jean-Paul, Symonds compares Dakyns to, 397
- Richter, Melvin: on Green's faith, 48; on Green's background, character, 340; on Jowett's tutoring of Green, 340–341; on Green and Church of England, 774
- right/rightness: Chapter 4 *passim*, 137; objective versus subjective, Mill on, 186; and good, S on, 746; and maximal good, Schneewind on, 256–259; S, EP on politics and, 569–570, 572–573; and S's later epistemology, 681–684; S on theism and, 686–688; *see also* basic moral notion; ethical theory; good/goodness
- rights: and orthodox political economy, 525–530; natural, S versus Spencer on, 528–530
- Ritchie, David G., review of EP, 560–561
- Rochdale, 525
- Rohart, Madam, 301
- Romanticism: in Apostles, 50; and utilitarianism, 11–12; Mill's, versus psychological research, 16; S on Clough, Wordsworth and, 118, 120; and Mill and Wordsworth, 119; and Myers on poetry, genius, 285, 698–700; and Noel, 411–412; *see also* aesthetics; poetry
- Roosevelt, Theodore: to Balfour on race and future of civilization, 658; Balfour to, on Anglo-Saxon Confederation, 658–659
- Rorty, Richard, on British idealism, 367
- Rosebery, Lord (Archibald Philip Primrose, fifth earl of): knights Seeley, 608; supports Imperial Federation League, 618; and Wilde case, 709
- Rosicrucians, 310
- Ross, David, 6; shared orientation with S, Moore, and Rashdall, 6; versus S's minimal antinaturalism, 6; Hurka on, 172–173; rejects egoism, 231
- Rothblatt, Sheldon: on S's first decade at Cambridge University, 28–30; on effect of Apostles on S, 38; on Maurice's return to Cambridge, 96; on S as central to

- reformism of 1860s, 99; on Seeley's achievements, methods, 607–608
- Rousseau, Jean-Jacques, 22, 80; and publicity, 263
- royal commissions, S's work with, 674–675
- Royce, Josiah, Rorty on, 367
- Rugby, 28; S attends, 35; S makes lifelong friends at, 35; Arthur attends, 35; S lives near, 36; ideal of, challenged by Cambridge, 38; and Goulburn, 36, 38; and Evans brothers, 35; S declines position at, 70; low moral tone of, 733; S and Green friends from, 339; *see also* Arnold, T.; education; Greek love
- rules, *see* commonsense morality; moral rules
- Ruskin, John, and academic liberals, 343
- Russell, Bertrand, 3, 4; admits unfairness to S, 6; as indebted to *Methods*, 6; as wrong about utilitarianism, 13; finds S dull, 25, 507; differs from S on religion, 43; Sidgwickian attitude of, 728; mocks Victorians, 7; as Apostle, 29; and religion of future, 144; and meaning of ME, 239; compared to A. Gibbard, 753; on idealism, internal relations, 356–359; atheism of, 363; student papers for S, 772–773; tutored by J. Ward, 769; versus EMS, 497; and eugenics, 648–649; as friend of Dakyns family, 716; S's distance from, 717; debt to S, 800; *see also* analytical philosophy; Moore, G. E.
- Russell, Lord John, 99
- Rutson, Albert, with Symonds on reading party, 391
- Ryan, Alan: on anxieties of modern liberalism, 27; does not situate S, 731; on J. S. Mill versus M. Arnold, 101–102; and current relevance of Victorian debates, 113
- Said, Edward: adapting his approach to apply to philosophy, 20; on orientalism of Renan, 72–73, 738; and Theosophy, 311–312; on Bryce's account of race, character, 645; on Curzon, 797
- Salisbury, Lord (Robert Cecil, third marquess of Salisbury): Hobsbawm on, 99; attends Newnham garden party, S on character of, 507
- sanctions, internal and external: and ME on dualism of practical reason, 207; S, ME on limits of, in egoism, 223–224; limits of internal, and egoism, 224–227; and moral maturation, 228–229; S on internal, spiritual methods of avoiding strife, 603–604
- Savile Club, Lubenow on, 707
- Scanlon, T. M., and S's intuitionism, 198
- Schaffle, A., S on future of religion and, 531–532
- Scheffler, Samuel: and dualistic account of reason, 232; on Rawls on separateness of persons, 241; on agent-centered prerogatives, 758
- Schiller, F. C. S., on S's last philosophical lecture, 354
- Schneewind, Jerome B.: *Sidgwick's Ethics and Victorian Moral Philosophy*, brilliance of, 8; *Eye of Universe* engages, 9; on Maurice, 49; versus Donagan on S's CS, 133–135; on philology, 738; interpretation of ME, 143; on S's departures from classical utilitarianism, 147–148; calls attention to Maurice and Grote, 740; on changes across editions of ME, 152; and method of avoidance in ME, 155; on S on right and good, 159; on central thought of ME, 152; Crisp on, on S on good, 161; on S's confusion about nonhedonistic teleological principle, 163–164; on S on Martineau, 171; and ancients versus moderns, 171–172; on S's Kantianism, 175–176; on systematization and dependence arguments, 183–185; on S's intuitionism and innateness, 188; on S's minimal antinaturalism, 188; on S's typical form of argument for axioms, 197–198; on S's ideal of practical reason, 198; on S on separateness of persons, 216; on S, egoism, and common sense, 219; on S on prudence, 237–238; and Schultz, on S's egoism, 252–253; on reading ME in context, 255; Rawlsian reading of ME, 256–259, 272; and S's missing essence of Kantianism, 262–263; and problem of publicity, 267; on different editions of ME, 745, 747; on S on good, 748; on negative results of ME, 330; on Green's philosophy as religious, 339; on Bradley's Hegelianism, 350–351
- Schultz, Bart, 1; *Eye of Universe*, aim of, 3; *Eye of Universe* began life as, 9; *Eye of Universe*, hidden history of utilitarianism as a theme of, 13; pragmatist orientation of, 20; debt to Said, 731; and Shelley, 28; and Goethean reconstruction, 87–88; on S on egoism, 252–253; on Parfit, 768–769

Cambridge University Press

0521829674 - Henry Sidgwick: Eye of the Universe - An Intellectual Biography

Bart Schultz

Index

[More information](#)

842

Index

- science/scientific method, 24, 54, 68, 69–70; S, MEA on meaning of “culture” and, 23; S’s as guided by sympathy, 43–44; Cambridge and, 65, 67–68; S versus M. Arnold on, 102–112; and intuition, 137, 188; and S compared to EMS, 326–327; S on Tennyson and, 328–329; versus religion, 127–134; and S’s ideal, 137; and Frankfurt School, 743; and certainty, 190–192; and founding of SPR, EMS on, 279–280; S on SPR’s commitment to, 280; Myers on S, psychological research and English mind, 281–282; and Myers’s final faith, 286; A. Balfour opposes, 293; Myers on, 319–321; and democratic nature of psychological research, Gurney on, 323; and S’s strictures for psychological research, 302–304; and fraud, W. James on, 304–306; Myers on psychical research and, 316; S on importance of, 335–336; Green on limits of, 346–349; James on psychology and, 365–367; Symonds on ancient Greek worldview and, 376–378; S versus Green on Tennyson’s poetry and, 769–770; Symonds on, as deliverer, 445; S and Symonds appeal to authority of, 471; S, Symonds on psychology and, 473–474; and opposition to higher education for women, 487; S’s social epistemology, feminism and, 508; S on political economy, economics and, 530–532, 536; S, EP on consensus test in politics and, 587–588, 598–599; Pearson on future of, 659–663; S on Pearson and, 659–663; S to Ward on metaphysics and, 679–680; S on authority and, 680–681; and S’s notion of intimate inquiry, 704–705; and Symonds’s work on male love, 709; Brown to Carpenter on homogenic love and, 709–710; and the suppression of Symonds’s work on *Sexual Inversion*, 712–713; *see also* epistemology; psychical research
- secrecy: Rawls/Kant on morality and, 18, 263–264; Williams on S, ME and, 264–274; Theosophy and, 317; psychical research, *Phantasms* and, 321–322; and Oxford Hellenism, Pater, 373; and Symonds’s homoerotic poetry, 446–447, 455–458, 469–470; Apostolic, 705–706, 708; and S’s handling of Symonds’s posthumous reputation, 708–714
- Sedgwick, Adam (distant relative of S’s), 32
- Sedgwick, Eve: and epistemology of the closet, 18; on Symonds versus Carpenter, 481; *see also* Greek love
- Seeley, Sir John, 19; S, MEA on *Ecce Homo* of, 76–81; utilitarianism of his Jesus, 79–80; cannot explain progress, 80; S more challenged by Renan than, 81; rejected by Apostles, 738; S and utilitarianism of, 248; and Browning, history school, 411; S to Pearson on his scheme for history and politics, 533; and inductive political science, 533; as ideologue of imperialism, 606; as one of S’s “competent authorities,” 607; background of, Cambridge and, 607; Rothblatt on achievements, methods of, 607–608; Prothero on method of, 608; Prothero on liberal imperialism of, 608–609; S edits *Introduction to Political Science* of, 610–612; on British rule in India, empire, 614–616; on British Empire versus Roman, 616–617; Woodcock on contributions of to imperial ideology, 617; Ensor on impact of *Expansion of England* of, 617–618; Shannon on Stein and, 618; and S’s worries about Caesarism, 618; and racial identity, 623; Shannon on education and, 792; on the confusion of the English mind, 669; *see also* imperialism; orientalism; race/racism
- self-evidence, *see* epistemology; intuition/intuitionism
- self-interest, *see* dualism of practical reason; egoism; perfection/perfectionism
- self-realization, *see* perfection/perfectionism
- settlement movement, 2, 342–344; and issue of racism, 770–771; and S’s socialism, 606; *see also* Addams, J.; Green, T. H.; Ward, M.
- Shaftesbury, Lord (Anthony Ashley Cooper, third earl of): Frankena on S and, 221–222; and limits of internal sanctions, 227
- Shaiple, Edith, on EMS, 491
- Shairp, J. C., and Oxford Professorship of Poetry, 372–373, 383
- Shakespeare, William, 109; Symonds and “Venus and Adonis” of, 388; Dakyns on sonnets of, 440; S knows meaning of, lectures on, 440
- Shanley, Mary Lyndon, on Mill on friendship, 12
- Shannon, R.: on challenges to Liberal Party, 613–614; on education for imperial service, 792; on Seeley’s imperialism, 618
- Shaver, Rob: on S’s arguments in ME concerning good/goodness, 163; on S’s minimal antinaturalism in ME, 188; on Brink’s critique of S’s intuitionism,

- 202–204; on S's weak defense of egoism in ME, 213; reconstruction of S's intuitionism, 214; on S and separateness of persons, 216; critique of S's defense of egoism, 216–220; and S's constructive account of egoism, 222–226; critique of S, Hobbes, on egoism, 230–231; on Moore's argument against egoism, 231; fails to explain S's anxiety about civilization, 248–249; versus Schneewind on S and Butler, 257; on S on good, 748; and S's religious interests, 757
- Shaw, George Bernard, and S on socialism, 579
- Shaw, Norman, architecture of, 503
- Shaw, W., on Moore's *Principia* versus S, ME, 788
- Shelley, Percy Bysshe: and Greek love, 2, 13, 395; and S's metaphysics, 28; and Apostolic clerisy, 50; and Noel, 412; meaning of, for S, Noel, and Symonds, 413–414; Dakyns on publication of, 440; S knows meaning of, 440; Crompton compares to Bentham, 779; *see also* Byron, Lord; Greek love; Romanticism
- Shorting, C. G. H., and attempt to ruin Symonds, 393–394
- Sidgwick, Arthur: M as assembled by, with EMS, 4; as close to S, and champion of Greek love, 17, 410; becomes Oxford classicist, 31, 94; follows S to Rugby, 35; and Ad Eundem, 737; as Cambridge friend of Myers, 283; and Symonds circle, 283, 382; as an Apostle, 284; and Platonic revival, 286; and Symonds, Myers, 764; and Oxford, 368; meeting with Symonds in Dresden, 396; Symonds's attraction to, 397; on Symonds's depression, 405; and the censoring of Symonds's letters, 769; Symonds on recklessness of, 409–410; and S's sexual life, 415; reaction to "Eudiades," 437–439; wants S to travel in Greece, 467; and S's depression, 475; and duty of procreation, 516; and Home Rule controversy, 565; and Savile Club, 707; to Wilson on S's life review, 715; S advises to write, 716; and M's exposure of the Apostles, 717; *see also* Greek love; Symonds, J. A.
- Sidgwick, Eleanor Mildred (née Balfour): on S and biblical miracle tales, 84; as Henry's collaborator, 14; M as assembled by, with AS, 4; and psychological research, 93, 277; and original interests of SPR, 279–280; and other members of S Group, 280; and birth of S Group, 290–291; on Gurney's initial reluctance to join, 291; family background of, 293–296; mother prepared for independence, Oppenheim on, 296; and early educational interests, move to Cambridge, 296–297; S woos at seances, 299; on mathematics and afterlife, 299; on afterlife, 300–301; as not an original member of SPR, 302; and SPR's interest in telepathy, 306–307; doubts of, 329; S advises on tolerance, 331; on complications of telepathy for psychical research in other areas, 308–309; and *Phantasms*, 319; and *Census*, 325; as superior to S at science, 326–327; and patriarchalism of SPR, 336; and censoring of Symonds's letters, 769; and S's sexual life, 415; and S's depression, 475; grows bored with SPR, 467; and early support for Newnham, 484; and equality of women, 482; Banks on feminism of, 488; Tullberg on increasing role in Newnham of, 485; Ethel S describes mind of, 491; Symonds describes to B. Clough, 491–492; Trevelyn admires work on M of, 564; on relationship between EP and DEP, 568–569; Henry's courtship of, 492; S as supportive of, 492; and move to Newnham, 492–493; response to Marshall on potential of women, 493; as trained for independence, 497; feminism of, summarized, 502, 504–505; cautious reformism of, 504; compared to Jowett, 505, 506, 507–508; with S and women students, 506; connections of, as benefiting Newnham, 507; and feminist critique of, 508; as conversationalist, 787; edits *International Right and Wrong* with Bryce, endorses S's anti-Machiavellianism, 628; consults Bryce, Dicey on publication of DEP, 667–668; versus S on Boer War, 670–671; to Ward on S's life, optimism, 689; and the SPR's investigation of Palladino, 692–695; and the Piper case, 698, 701–702; and S's educational reformism, 706; with S on final visit to Oxford, 714; and M's exposure of Apostles, 716–717; and S's funeral, 719–720; on S and herself as "grey" people, 720–721; travels to Egypt after S's death, 721; work on M, exchanges with Brown, 721–722; and M's evasiveness, 722; and posthumous letters of S, Myers, 722–723; and cross-correspondence communications from S, Myers, Gurney, 723–725; *see also* feminism; Newnham College; psychical research

- Sidgwick, Ethel, on EMS, 491
- Sidgwick, Henry: ME as his greatest work, 1, 22; life priorities of, 1–3, 335–336; casuistical reflections of, 2, 727; concern with integrity of, 2; concern with hypocrisy of, 2; on deepest problems of human life, 1, 2, 3; genius for friendship of, 1; “Autobiographical Fragment” of, 3; as bookish remnant, 3; resignation crisis of, 2; as last representative of classical utilitarianism, 3; and Russell, 728; continuity with J. S. Mill, 14; feminism of, 14; death of, 21; burial at Terliung Place of, 21; A. Balfour on death of, 21–22; contested metaethics of, 9; complex metaethics of, 9; as in line with Mill’s utilitarianism, 14; Bryce on utilitarianism of, 14; Rawls on, 8, 14; serves cause of Greek love, 13; antipathy to Whewell, 14; Moore exonerates of naturalistic fallacy, 15; appropriates Kantian universalizability, 15; on total versus average utility, 15; dismissed by Bloomsbury, 4; and M, 4; a “Pope” of the Apostles, 5, 53, 54; Moore’s debt to GSM lectures, 5–6; Donagan on, 7; Broad on, 3; and model of critical inquiry, 24; and dualism of practical reason, 15; as having no confidence in egoism, 15–16; on fostering “spirit of justice,” 16; on socialism, 16; and psychological research, 16; and depth psychology, 16; and experiments in living, 16–17; and questions of sexual identity, 17; and Greek love and closest friends, 17; and epistemology of the closet, 18; and esoteric morality, 18; and hypocrisy, 18; and reputation for honesty, 18; and charge of Government House utilitarianism, 18; political theory and practice of ignored, 18; and imperialist colleagues of, 19; reception of as too limited, 19; Moore calls wicked, 19; life of as illuminating work of, 20; and Whitman’s formulæ, 20; and Habermasian account of public spheres, 730; talk as making him what he was, 22; and Millian struggle, 22; Podmore on talk of, 22; adult life spent at Cambridge, becomes Knightbridge Professor, 22; as philosopher–educator, 22; agrees with Mill’s critique of Oxbridge, 22; as not like Carlyle, 22; part of new school of academics, 22; on ultimate meaning of education, 23; adopts Socratic method, 23; A. Balfour on teaching of, 23; on meaning of culture, 23; continuity with J. S. Mill and Dewey, 23; and discussion group model, 24; academic reformism of, 24; as “pure white light,” 24; and love of discussion, 24; as talker, Maitland on, 24–25; as teacher, Sorley on, 25; found dull by Russell and Moore, 25; as talker, Bryce on, 25–26; Socratic wit of, 26; E. E. C. Jones on, 26; Balfour as victim of wit of, 26; as experiment in living, 26; and deepest problems, 26; on philosophy, 27; as tension-filled experiment, 27; and elitism, 27; and true metaphysic, 28; as shaped by Cambridge, 28–30; and Trinity College, 28; Benson as first mentor of, 28; resignation crisis of, years of storm and stress, 28; distinguishes himself at Rugby, 28; record of academic success of, 28; makes Fellow of Trinity College, 28; and Apostles, 29–30; first decade at Cambridge, 31; as slow to appreciate Mill’s feminism, 30; early life of, 31–34; ancestry of, 31, 32; and early ghost-seeing tendencies, 33; health of, 33; and tendency to depression, 33; impotence of, 33; early Apostolic tendencies of, 33; and Ural Mountains game, 34; as good with children, 34; poetic aspirations of, 34; attends school in Blackheath, 34; sent to Rugby, 35; meets Dakyns, 35; meets C. Bowen, 35; meets Green, 35; meets Kitchener, 35; meets Bernard, 35; meets Tawney, 35; studies with Evans brothers, 35; C. Bowen’s reminiscence of, 35; E. W. Benson as first mentor of, 36; moves into “Blue House” in Rugby, 36; difficult relations with Benson of, 36, 37–39; Cambridge changes, 38; problematic Rugby ideal of, 38; on E. W. Benson’s mentality, 38; goes to Trinity, 39; lifetime at Cambridge of, 37–39; 1857 illness of, 467; Maitland on sympathetic nature of, 39–40; on sympathy and psychological research, 40; friendship with Symonds of, 40; early Cambridge diaries and commonplace book of, 40–41; on dangers of hypochondria, 41; O. Browning on powers of concentration of, 42; Comtism of, 42; differs from Hume, 42; as skeptical of Benthamite harmony of interests, 42; Apostolic/Socratic quest of, 43, 57–60; falls away from Benson, 43; becomes academic liberal, 43; on his conversion to Mill and Comte, 43–44, 73–81; differs with Benson over *Essays and Reviews*, 45; and Apostolic vision, 45, 127; influence of Maurice on, 47, 49;

Cambridge University Press

0521829674 - Henry Sidgwick: Eye of the Universe - An Intellectual Biography

Bart Schultz

Index

[More information](#)

- aligns himself with G. Grote, 55–56, 57–60; years of storm and stress and sexual issues, 56; on Maguire's *Platonic Ethics*, 57; Green calls a positivist, 59; and Comte on need for religion, 59; critique of Zeller, 58; versus German classicists, 59; on Sophists, 57–60; as between Mill and Dewey, 731; and wine, 732; poems of, 733; and method of indirection, 734; and Mauricean elitism, 62; and academic reform, 62–66; on classics in education, 63–66; endorses Mill on education, 65; criticizes Oxford, 65; vision of philosophy, 66–68; loves Tennyson's "The Voyager," 67; to Noel on the "Absolute," 67; opposes relativism, 67; joins Platonic revival, 67–68; and reform of Moral Sciences Tripos, 64–65; agonizes over possible effects of his skepticism, 69, 76; linguistic studies of, 70–71; impact of Renan on, 70; and Noel's orientalism, 73, 76; on contrast between perfection and sympathy, 76; on Seeley's *Ecce Homo*, 76–81; on Strauss, 77; on challenge of miracles, 78; and quest for unity, 73–81; seeks freedom from Church of England, 81–82; belief in theism of, 81, 82; on role of religion, 82; on three theological orientations, 82–83; three-way tension of his turbulent years, 83; critique of orthodox Christianity, 84; on value of historical criticism, 84–85; on Mansel, 85–86; debt to Strauss and Renan, 86; on Maurice and Hutton, 86–89; on Goethe, 87–88; and experiments in ethics and intuitive theism, 88; on prayer, 89; and psychical research, 89–91, 94; and Myers and psychical research, 93–94; scriptural mottos of, 94, 121; on 1860 Apostolic succession, 94; 1860 diary of, 95; and worries about loving truth, 95–96; rule against excessive introspection, 96; positions at Cambridge, 96; and commitment to Grote Club/Apostles, 97–98; and various reform efforts, 98–99; and skepticism and politics, 99; on political economy, art patronage, 100; on education, 100–101; on reasons for joining Freemasons, 101; compared to M. Arnold, 102–112; and education with personal touch, 111; Symonds brings out best in, 112; to Noel about Seeley's Jesus, 80–81; to Dakyns about Seeley's Jesus, 79; to Dakyns about sympathy, 81; to Minnie about ghosts, 90; to Dakyns about spiritualism, 90; elements of his reformism, 113–114; on Clough's Socratic skepticism, 114; resignation crisis of, 115–127; ME as result of resignation crisis, 115; to Dakyns about hypocrisy, 117; Mayor advises about resignation, 117; and Crockett motto, 117; his resignation as not Millian, 117; his resignation as not Mauricean, 117; A. H. Clough's importance to him, 117–118; to B. Clough about poet's sympathy, 118; elective affinity with Clough, 119–121; resignation of, and Clough's example, 121; as ambivalent toward Mill, Comte, 122–123; to J. S. Mill about subscription, 123–124; on importance of subscription issue, 124; formal resignation of, 124; to mother about his resignation, 124, 126; to B. Clough about his resignation, 124–125; to Dakyns about his resignation, value of truth, 125–126; Cambridge as his salvation, 126; to sister about his pamphlet, CS, 127; Whewell's influence on, 133–134; Mill sees utilitarianism of CS, encourages, 134; Gladstone admired, 135; link between his resignation crisis and feminism, 135; and *Ad Eundem*, 737; to sister about pessimism, 737; tries to make Seeley an Apostle, 738; and father figures, 739; on psychology and philosophy, 739; on dualism of practical reason, 739; influence on Dickenson, 740; on Mill's significance, influence, 740; on Mill's *Representative Government*, population theory, 740–741; enthusiasm for semipopular press, 741; "Pursuit of Culture" on definition of "culture," 741; and Noel's resignation of court position, 743–744; and ideal of Right, 137; epigraph to ME, 137; Chadwick on his views, 138–139; nature of skepticism of, 139; to Dakyns about secret of life, 139; and quest for certainty, 140; on ME as failure, 140; to Pearson about Mill's death, importance, 140; obituary of Mill, 140–141; interest in utilitarianism, 141; to Dakyns about ME, dualism, 141–142; on Bain as honest utilitarian, 141; on Comte as paradoxical, 141; Schneewind's interpretation of ME of, 142–143, 147–148, 152; how different from Mill, 143–144; to Dakyns about friendship, secret of Universe, 145; and significance of friendship, 144; to Browning about death of Cowell, 145; and problems with Millianism, 145–147; to Dakyns on limits of practical reason, 148;

- Sidgwick, Henry (*cont.*)
 on meaning of “methods” of ethics, 148–151; his ME praised by Rawls, 149–150; changes across editions of ME, 151–152; Brink’s externalist interpretation of, 154; on free will versus determinism, 154–155; and independence of moral theory, 155; and construction of ethical theory, 156; and ME on “right” versus “good,” 156–161; Baldwin on naturalistic fallacy and, 158; Hurka compares to Moore, 159–160; and stock comparison to Moore, 160–161; on hedonistic interpretation of “good,” 162–163; on hedonism versus perfectionism, 163–166; on Bentham’s definition of “good,” 166; on determinate reason, 166–167; on indirect pursuit of happiness, 167–168; and moral schizophrenia, 168–169; debt to Plato and Aristotle, 170; on Martineau, 171; and modern utility theory, interpersonal comparisons, 174; on Whewell, Aristotle, and common sense, 174–175; studies Hegel, 175; Schneewind on Kantianism of, 175–176; intuitionism of, 176; versus Butler on dualism, 176; on Calderwood, 179–180; critique of Whewell on truth, 181–182; compared to Mill, 185–188; Schneewind on intuitionism of, versus innateness, 188; minimal antinaturalism of, 188; and four tests for avoiding error, 190–192; on ME as primarily Cartesian, 192–193; and list of self-evident principles, 193–196; resignation crisis reflected in his philosophical concerns, 227, 228; philosophy and politics, 228; closeness to Myers, 280–287; and Myers’s theism, 287; on Gurney, 287–288; and origins of Newnham, 296–297, 484; to mother about spiritualism, ME, 297; to mother about EMS, 299; and birth of SPR, 301–302; growing prestige in 1880s, 302; addresses SPR on avoiding frauds, 302–304; psychical research and obsession with hypocrisy, 304; James on, 306; and Mazzini story, 306; on G. A. Smith, 308; on evidence for telepathy, 308; on meeting with Theosophists, 310; calls Blavatsky a “Great Woman,” 313; to Bryce about Olcott and Theosophy, 313; suspicions about Blavatsky, 314; his confidence in psychical research shaken, 314; on Salovyoff’s *A Modern Priestess of Isis*, 315–316; racism of, compared to Myers’s, 316–317; and paranormal experiences with Cowell, 768; on personal identity, 768–769; to Myers on Goethe’s translation of *Iphigenia*, 318; work on *Phantasms*, 319; on religious significance of *Phantasms*, 321–322; on Myers, Gurney, and production of *Phantasms*, 322–323; on telepathy and personal knowledge, 326; as inferior to EMS in scientific ability, 326–327; his talent for history of ideas, 327; on Tennyson’s “In Memoriam,” 328–329; on Dakyns’s sympathetic character, 330; Podmore on love of truth of, 331; to EMS on tolerating people, 331; to Myers on friendship, dangers of skepticism, 333; and the great Either/Or, 333; metaphysical friends of, 336–337; and Kantian-Hegelian project, 337–338; and similarities to Green, Jowett, 337–338; Green as bridge to, 338–339; early friendship with Green, “Reminiscences” of, 339; versus Green on German philosophy, 342; exchanges with Bradley and Green, 342; and London School of Ethics and Social Philosophy, 342; Green on ME and, 344–346; on Green’s metaphysics, 346–349; on unoriginality of Bradley, 350; critique of Green on utilitarianism, 351–353, 361; Green as topic of his final lecture, 354–356; on idealist neglect of feeling, 359; to Dakyns on Green’s hypocrisy, 361; response to Marshall’s attack, 361–362; on Green’s work as reproducing old problems, 362–363; on Kant’s transcendental “I,” Kantian conception of the self, 363–365; and Symonds, 368; and Oxford, 368; supports Symonds for Oxford Professorship, 372–373; as part of Symonds circle, 382; Symonds on skepticism of, 383; as advisor to Symonds on casuistry, 383–384; as regular visitor to Davos, 385; elective affinities with Symonds, 385–386; and Symonds’s new casuistry, 392; and Byronic gloom, 396; meets Symonds in Dresden, 396; becomes intimate friends with Symonds, 401; Symonds to, on themism, deepest problems, 401; and Brown’s biography of Symonds, 403; to Symonds on their friendship, 405; comments on Russell’s student papers, 772–773; on utility of public’s believing Green, 773; and philosophy of language, 773; invited to Harvard, 774; debt to Symonds on view of culture, education, 407; evidence about sexual life of, 407; friends as champions of Greek love, 410;

supports O. Browning, 411; on Noel, 412–413; and Shelley as link to Noel, Symonds, 413–414; sexuality of, 415, 416–418; on “My Friends,” 415; Noel to, on asceticism, hypocrisy, 416; passionate exchanges with Dakyns, 416–418; to Dakyns about Meta Benfey, 416–418, 419; exchanges with Noel on marriage, 420, 424–425; M as downplaying his criticism of commonsense morality, 425; vision of sympathetic unity, 427; Symonds to, about Moor, Jowett, 427; and Symonds’s crisis in Cannes, 430; Symonds on his reaction to “A Problem in Greek Ethics,” 432–433; to Dakyns on Symonds’s crisis, 433–434; and death of Cowell, 434; and Symonds on happiness, 435; Symonds to, on skepticism, God, positivism, 435–436; Symonds discusses poetry with, 436; proposes Lelio as subject for Symonds, 437; Symonds on entrusting his homoerotic writings to, 437; Grosskurth on his reaction to “Eudiades,” 437–439; Symonds on resignation crisis of, 439–440; Dakyns to, on publication of Symonds’s poetry, 440; Symonds to, about his Clough essay, 441; to Noel on Green, Locke, Kant, Butler, and personal identity, 441; Symonds to, about Whitman, 444; Symonds to, on Dakyns, genesis of “Love and Death,” 444–445; Symonds to, on death of his poetic itch, black box, 445; to Symonds on publication of homoerotic verse, 446–447; to Dakyns on inspiration of Symonds, 447; to Noel on *Many Moods*, 448; Symonds describes as the sun, 448–449; exchanges with Noel on deepest problems, 449–450; robustness of, 451; Symonds on depression of, 451; Symonds to, on reception of ME, 451–452; interest in Symonds as a case, 455; reaction to potential scandal of “Rhaetica,” 455–456, 457–458; exchanges with Dakyns on what might have been, 456–457; exchanges with Symonds, Noel, and Dakyns and concern with deepest problems, 458; and Symonds and symmetrical people, 458–459; midlife crisis and journal exchanges with Symonds, 459–467; and changes across editions of ME, 464; and death of Janet Symonds, 464–466; as bored with SPR, 467; to Symonds on Goethe, 467; as bored with Cambridge, 467–468; works with Symonds on aesthetics, 468–469; Symonds’s complaints about his criticisms, 469–470; remains in Cambridge, with

SPR, 470; and Symonds on the new religion, 471; and scientific psychology, 473–474; later depression of, 474–476; as a reformer, Lidgett on, 474–475; worries about his effect on Myers, Symonds, 475–476; and death of Gurney, 476; work on General Board of Studies, 477–479; on Noel and poetry, 480; on social role of poetry, Whitman, 480–481; rivalry with Davies, 482–483; contributions to Royal Commission on Secondary Education, 483–484; and 1887 move for full membership for women in university, Tullberg on, 473–474, 485–487; and continuing conservatism of Cambridge, 486–487; unwritten works on Mill, feminism, 487–488; exchanges with Initial Society on equality of women, marriage, sympathy, 488–489, 498–499; praises Mill’s “On Liberty,” “Subjection of Women,” 489–490; to Browning on working with women, 490; defense of Millian feminism against J. F. Stephen, 490; critique of Courthope, 491; courtship of EMS, 491–492; supportive of EMS, 492; and death of Symonds, move to Newnham, 492–493; Tullberg on educational activities of, 492; his pride in his students, 493; and Marshall’s invidious comparison to Green, 493; evolution of his views on political equality for women, 498–499; his Millianism about progress of civilization, women, education, 499, 500; on M. Fawcett, 500; his feminism as indebted to Eliot, 500–501; feminism of, summarized, 502, 504–505; and student life at Newnham, 502–503; and architecture of Newnham, 503–504; and construction of Sidgwick Avenue, 504; cautious reformism of, 504; and Brown’s biography of Symonds, 504; M. Marshall on, as teacher, 505; cheered by talk with women students, 506, 507; impatience of, 779–780; book exchange with Symonds, 780; refuses to utter Apostles Creed, 781; on Noel’s poetry, 783; and Horace, 784; on teacher training as a university subject, 785–786; excessive talk of, and EMS, 787; significance of political and economic writings of, 511; three major works of in Maurician style, 511–512; and ME on marriage, sexual purity, 512–516; and ME compared to Moore’s *Principia* on lust, 516; and ME on suicide, 517–519; versus Moore on suicide, 519; compared to

Cambridge University Press

0521829674 - Henry Sidgwick: Eye of the Universe - An Intellectual Biography

Bart Schultz

Index

[More information](#)

848

Index

Sidgwick, Henry (*cont.*)

Green, Jowett, 520; against Benthamite laissez faire, 520; as Government House utilitarian, 520; worries about revitalizing civilization, 520; and ME versus Spencer's Absolute Ethics, 520; on utilitarianism and politics, 521–522; versus Mallot on economic redistribution, justice, 524; quoted by Dicey on Mill, socialism, 524; his MEA essays on socialism, limits of laissez faire, 525–530; on Spencer and natural right, 528–530; on “Scope and Method of Economic Science,” 530–532; on Bentham and declining marginal utility, 532; EP on ethical socialism, 532; and PPE, EP, and DEP as companion works, influenced by Mill, 533; to Pearson on Seeley's scheme for history and politics, 533; and work for Charity Organization Society, 534–535; as practical political economist, 535; argument of PPE, 535–555; his teaching as “concentrating fog,” 539; finishes PPE in Rome, 551; as close to socialist legacy of Mill, Maurice, 551; comparison of ME, EP, and PPE, 554; compared to Mill as a public intellectual, 554–555; PPE on bimetalism, 555; urges Symonds not to read PPE, 555; meets Balfour's Manchester Conservative Association, 556; PSR on ethics, politics, and philosophy, 556–557; on the aims of EP, comparison to PPE, ME, 557–558; and analytical method of EP, 558–561; long gestation of EP, DEP, 561–562; to Bryce on EP as too English, 561; sends proofs of EP to Bryce, Dicey, Maitland, 562; misgivings about Gladstone, Liberal Party, 563–564; on Platonic myths, 564; and Home Rule controversy, 565–568; EMS on his plans for the study of politics, 568–569; on democracy, 580–591; his vision of politics, political leadership, 597; to Browning on educating all classes, 601–602; to Foxwell on Hyndman, 603; to Dakyns on Islam, 605; to G. Young on China, 605; as practical educational reformer, 605–606; his socialism, 606; his debt to Maine and Seeley, 607; his early links to Seeley, academic reform, 609–610; advises publication of and writes introduction to Seeley's *Introduction to Political Science*, 610–612; compared to Maine, Seeley, 613, 614, 618; M, DEP, EP on his support for continuing federation 618–620; his

changing political context, support for Indian Civil Service, 620; letter to Lytton when preparing EP, 621–623; racism and imperialism of letter to Lytton, 623–624; imperialism most evident in EP, 624; as anti-Machiavellianism in foreign policy, 627–628; to Dakyns on Mill's population theory, 631; review of Cairnes on colonization, 631–632; racism of, 634–641; Bryce's work as key to racism of, 646–647; to Bryce on race, 647; offensive slang of, 647; versus Bryce on socialism, 648; support for Pearson, 649; review of *National Life and Character*, 649, 659–663; on his long friendship with Pearson, 654–655; on Pearson and sociology, 656; and Bryce, Pearson, compared to Mill, 656; racism of his home life, 659; compared to Bryce, Pearson, 662; DEP on concept of race, 664–667; on Ormathwaite, 667; and DEP, EMS, 667–668; complex nature of his political independence, 668; as expert on taxation schemes, 789; excessive subtlety of his scheme for university finance, 789; to Lady Welby on precision of thought, PPE, 790; on Maine's antidemocratic writing, 791; on “right to labour,” 792; to Patterson on sharing the disillusionment of idealists, 669; supreme faith in Western civilization, 670; opposition to Boer War, 670–672; on Spencer's partiality, 673; as public figure in 1890s, 674; work with royal commissions, 674–675; continuity of his life project, 675; work for ethical societies, PE, 675–677; his PE, essay on “Unreasonable Action,” 677; cannot resist Synthetic Society, 677, 678; friends with W. Ward, 678; to Balfour on Haldane's Hegelianism, 679; on naturalism and reverence, 679; later work on reason and authority, 680–681; on special characteristics of his philosophy, 681–683; to Ward on enduring disagreement, common sense, 683–684; later work on theism, PSR, 684–685; to Ward on sociology and theism, 685; to Myers about Tyrell, Synthetic Society, 685; “On the Nature of the Evidence for Theism,” 686–688; EMS to Ward on hopefulness of his life, 689; as proto-pragmatist, 689; to Creighton on moral judgment, 689; “Pursuit of Culture” on art and evil, 690; and psychical research in 1890s, 691; on the proper work of an ethical society, 691–692;

- and the Piper case, 698; and psychical research with Cowell, 700–701; belief in depth psychology, parapsychology, 701; on defensibility of “pious fraud,” 702–703; on his power of sympathy and light, 703; and Houghton, Apostolic secrecy, 705–706; and Houghton, *Essays on Liberal Education*, 706; and Cowell, Alpine Club, 706; and Savile Club, 707; and Ad Eundem Club, 707; and Metaphysical Society, 707–708; and aims of Synthetic Society, 708; and Apostolic secrecy, deception, 708; handling of Symonds’s posthumous reputation, 708–714; warns Brown against publishing *Drift*, 710; and suppression of Symonds’s work with Ellis, 712–713; his depression as microcosm, 713–714; M on final illness, unfinished work of, 714; visits Arthur S, reviews life, 715; final test of his life, 715; life review to Dakyns, 716; and M’s exposure of Apostles, 716–717; to Tyrell on prayer, 717; to Myers on his illness, 717–718; last Synthetic Society meeting, 718; on prayer, 718; recites Swinburne, 719; farewell to Myers, 719; funeral of, 719–720; monument of, 720; obituaries of, 720; Podmore’s final letter to, 720; to von Hugel on idealizing, 720; EMS on, 720–721; persona of, 726; Talbot on S and Synthetic Society, 797; coffin of, 800–801; *see also* deepest problems; dualism of practical reason; sympathy; utilitarianism
- Sidgwick, J. B., as family patriarch, 33
- Sidgwick, Mary (nee Crofts) 31, 32; and move to Rugby, 36; S to, about his resignation, 124, 126; S to, about spiritualism, finishing ME, 297; death of, 451; debilitating last years of, 518
- Sidgwick, Minnie: marries E. W. Benson, 31; tragedy of, 37; memoir of, 36; S writes to about his illness, 39; as key factor in explaining S’s reformist priorities, 733–734; as member of Initial Society, 61–62; S to, about psychical research, 90; S to, about pessimism, 737; and Initial Society, 61–62
- Sidgwick, Robert, on Sidgwick family genealogy, 32
- Sidgwick, Rev. William, 31–32, 34; on Rugby, 35, 733
- Sidgwick, William Carr, 32; becomes Oxford classicist, 31; with Henry as student at Blackheath, 34; and Ad Eundem, 368, 737; Sidgwickedness of, 782
- Singer, Marcus: on S’s grounding of egoism, 237; and meaning of ME, 239; on S and the population question, imperialism, 255–256
- Singer, Peter, 105, 166; *How Are We to Live?* as indebted to S, 255; *One World* of, on esoteric morality, 793–794; *One World* of, as responding to Williams on two-level moral theory, 794
- skepticism, 61; S agonizes over effects of, 69, 70; S’s with respect to Maurice and Hutton, 86–89; J. Grote’s form of, 97–98; versus politics, 99; S on Clough’s, 114; and S’s resignation crisis, 115–127; to Dakyns about, 117; of Victorian age, 127–134; nature of S’s, 139, 464; and conclusion of ME, 208–209, 210–211; Rashdall on S’s, 169–170; Myers on S’s, 282, 329; led to S’s psychical research, 279; Myers’s aversion to, 282; and S’s response to psychical research, 330; S to Myers on danger of, 333; S’s and Jamesian pragmatism, 369–370; J. Wordsworth on Pater’s, 372–373; Symonds on S’s, 383; Symonds to S on, 401, 435–436; Dakyns on S’s incomprehension of, 456–457; and S’s students in 1890s, 507; S’s, and esoteric morality, 510; S’s as insufficient, 668; and S’s later epistemological work, 681–683; and S’s worry about younger generation, 716; *see also* deepest problems of human life; epistemology; intuition/intuitionism
- Skorupski, John: on S, Mill, and Green and desiring good, 147; defends S on agent relative, egoistic reasons, 231–232; *Ethical Explorations* of, as indebted to S, 255; on S compared to J. S. Mill, 753; on philosophical utilitarianism, 754, 760–761; on Green’s metaphysics, 348, 365
- Slade, Henry, exposure of, 299–300
- Smith, Adam: contemplative utilitarianism of, 187; Frankena on S, ethical dualism and, 221–222; S’s view of civilization and, 632; *see also* laissez faire; socialism
- Smith, G. A., 308
- Smith, Henry, compared to S as talker, 505
- Smith, Robertson, 610
- social Darwinism, *see* Darwin/Darwinism; evolution/evolutionism; Spencer, H.
- socialism, J. S. Mill and H. Taylor on, 13; S can sound like Mill on, 16; Maurice and Christian, 47, 343; Christian socialism and Marxism, 100, 735; and the direction

- socialism (*cont.*)
 of civilization, S on, 249; S, ME on common sense on, 523–524; S, ME on desert and, 523–524; S on Mill and, 524; S, MEA on, 525–530; S, EP on ethical, 532; S, PPE on justifications for, 546–552; S to Symonds on future and, 563; S, EP on justifications for, 571–580; S's as akin to that of Mill, Maurice, 606; S versus Bryce on, 648; Pearson on future and, 649–653; S on Pearson on future and, 659–663; working-class, and racism, 795; *see also* individualism; laissez faire; political economy
- Society for Psychological Research (SPR), 16; S's work in as modeled on Apostles, 91–94; origins and growth of, 276; scientific contingent in, 277; Stainton Moses spiritualism and, 277; contributions to depth psychology of, 277; feminist controversies over, 277; EMS on founding of, and interest in personal survival of death, 279–280; S on its commitment to science, 280; Myers's early involvement with, 280–282; S on Gurney and, 287–288; and S's family and friends, 291; and religion, A. Balfour on, 293; Myers and death of Annie Marshall and, 300–301; birth of, Gauld on, 301–302; early priorities of, 302; EMS not originally a member of, 302; S's first presidential address to, 302–304; S's leadership of, 306; and early interest in telepathy, 306–307; Gauld on research of, 307–308; and G. A. Smith, 308; and difficulties of research on telepathy, 308–309; interest in Blavatsky, theosophy, 313; Myers on the exposure of theosophy and, 315; Myers on guidelines for research of, 316; Myers on significance of, 319–321; and impact of Gurney's death, 325; and production of *Census*, 325; S addresses on personal nature of evidence for telepathy, 326; and differences within S Group, 327–328; similarities to Apostles, 330–332; and elitism, racism, 336; S, EMS bored with, 467, 482; compared to Newnham with respect to medical establishment, 487; Lytton recruited for, 621; and Palladino case, 692–695; and Piper case, 695–698; EMS continues work with, 721; and cross-correspondence cases, 723–725; *see also* death; psychical research; psychology
- sociology: and S's reconciliation project, 244–245; and political prophecy, 250; as taking the place of priests in future, 321–322; S, EP versus, 558–561; and historical methods, 569–570; S, EP on assumption of individualism and, 571–572; S on Pearson and, 656, 659–663; S on theism and, 685; *see also* Comte, A.; science/scientific method; Spencer, H.
- Socrates/Socratic method, 3; as part of Apostolic ethic, 6–7, 62; Sidgwick adopts, 23; versus Plato, 27; Maurice on, 45–46, 55; and Apostles, 52; and J. Hare's, 52; Rothblatt on Maurice's, 52; versus Platonism, Nussbaum on, 52–53; strangeness of, 53; and Victorian Platonic revival, 55; on examined life, 54–55; S's as between Maurice's and Grote's, 57–60; and Sophists, S on, 57–60; Vlastos on, 60; and Benthamism, 736; example of ever before S's mind, 69, 605; as S's point of departure, 69–70, 138; and S's quest, 73–81; and S's psychical research, 89–92, 94; and Clough's poetry, S on, 114; and Clough's skepticism, 119–121; versus religion, 127–134; and S's skepticism, 139; S on Aristotle, ME and, 174–175; and S's faith, 198, 204; S invokes, on dualism, 209–210; and S's Aristotelianism, 261–262; and Williams's interpretation of S, 272; Myers compares S to, 281, 718; Myers on Gurney and, 287–288; Tyrwhitt on Symonds on, 374–375; Jowett's, 379; and Symonds's Whitmania, 471; and style of S's major works, 511–512; and Seeley's teaching, 610; S on sources of discussion societies and, 675–677; S's later epistemological writings invoke, 682, 683; as psychic, 698; *see also* "Apostles"; education; Plato/Platonism
- Soffer, Reba, compares EMS to Jowett, 505
- Solovyoff, V. S., S on *A Modern Priestess of Isis* of, 315–316
- Sophists, 57–60, 736
- Sorley, W. R.: on S as teacher, 25; on S's grounding of egoism, 237
- Spencer, Herbert: L. Strachey on, 5; versus S, A. Donagan on, 7; as not Mill's heir, for S, 140; S rejects "high priori" road of, 226–227; era of, 249; and direction of civilization, S on, 249, 270; S on Kantian roots of evolutionism of, 342; S on Absolute Ethics of, 520; S on speculativeness of, 522; S on natural right, laissez faire and, 528–530, 576; S on future of religion and, 531–532; debt to Maine of, 613; S on integration and, 619; S on prophecy and, 660–661; S on partiality of,

- 673; *see also* evolution/evolutionism; laissez faire; sociology
- Spinoza, B.: Frankena on S and, 221–222; Symonds on, 403
- spiritual expansion, *see* civilization; imperialism
- spiritualism, *see* psychological research; Society for Psychical Research
- Spivak, G., 793
- Stanley, Arthur: as an Apostle, 29; on subscription, 116
- Stanley, H. S., Kiernan on, 669
- state, the: Green's liberalism and, 342–344; S, PPE on role of, 545–554; S, EP on role of, 571–580; S, EP on organization of, 589–591; S, EP on promotion of morality by, 598–601; S, EP on freedom of press and, 602–603; S on meaning of, 794
- Stephen, James Fitzjames: as an Apostle, 29, 251; S on politics of, 251–252; S defends Mill's feminism against, 490
- Stephen, Leslie, 5; resignation of, 122; on typical Cambridge don's Christianity, 122; on ME and S's reasonableness, 137; S labels a mere *litterateur*, 141; on ME and dualism, 207–208; on Jowett on following Mill's advice, 378; and Home Rule controversy, 565; EMS consults on publication of DEP, 667–668
- Stephen, Virginia, *see* Woolf, Virginia
- Sterling, John: as friend of Maurice's, 49; on Cambridge, 51; as an Apostle, 29; and Athenaeum, 31
- Stevenson, Robert Louis: on Symonds as talker, 509; Symonds on, 509–510; writes *Treasure Island* at Am Hof, 788
- Stewart, Balfour, 307
- Stirner, Max, Rashdall on critics of, 230
- Stocking, George, on Maine on India, 618
- Stoics: sneered at by Aristotle, 108; and Western moral thought, 156; S on Grote, utilitarianism and, 223–224
- Story, Joseph, 593
- Strachey, Lytton, 3; on Victorians, 4; on G. E. Moore versus Aristotle, Christ, Spencer, and Bradley, 5; as wrong about utilitarianism, 13; mocks Victorians, 7; as Apostle, 29; and higher sodomy, 769; *see also* "Apostles"; Bloomsbury
- Strauss, D. F.: and biblical criticism, 71; S on, 77; S's debt to, 85, 86; translated by Eliot, 738; and history of philology, 738
- Stray, C. A., 733
- strife, *see* politics; war
- Strutt, Rt. Honorable Guy: on S's impotence, 779–780; on S's coffin, 800–801
- suicide: Gurney's possible, 290; S, ME on, and Symonds, 517–519; S versus Moore on, 519; Podmore's possible, 801
- Sully, James, S to, on petition against war, 671–672
- Summer, Wayne, on S's hedonism, 163–166
- Sverdlik, S., on S, Egoism, and common sense, 219
- Swinburne, Algernon: and S's aesthetic, 107; as member of Old Mortality, 341; and Oxford Hellenism, Whitmania, 370; on Symonds versus Jowett, 379–380; Symonds on Noel versus, as poets, 383; and S's sexuality, 416; Noel on S and, 423; Dakyns on publications of, 440; S knows meaning of, 440; Noel on S and, 783; Houghton as patron of, 706; S recites lines from, 719
- symmetrical persons, 89, 718; Podmore on S as, 331; S and Symonds as, 385–386, 458–459, 471
- Symonds, Catherine (née North): Symonds first meets, 396; marriage to Symonds, 398–399; suffers from Symonds's masculinism, 399; sick in Cannes, 429; her trust in S's wisdom, 433; S describes to Dakyns, 434; Symonds makes executor, 437; understands about Moor, 439; and S and Brown biography, 711; and S and Brown's suppression of Symonds's work on *Sexual Inversion*, 712–713
- Symonds, Janet, death of, and S's exchanges with Symonds, 464–466
- Symonds, John Addington: as close friend of S's and champion of Greek love, 17, 410, 412; significance of friendship with S, 17–18, 368; and invalidism, 40; as academic liberal, 44; and Greek worldview, 106; brings out S's best, 112; and S's Cloughian reserve, 117; on Clough as S's poet, 121; S develops friendship with, 136; to Dakyns about S, 136; and religion of the future, 144; S to, about death and personal survival, 220; and Arthur S., Myers, 283; and Hellenism at Oxford and Cambridge, 284; and Platonic revival, links to Myers, 286; S to, about *Phantasms*, 322–323; importance of, for understanding S, 334; on Myers, 764; to Dakyns, about S on spirits, 335; his metaphysical cast of mind, 336; on Tennyson and metaphysics, 337; and Oxford philosophical context, 338; Green teaches at Oxford, 338–339; as

Cambridge University Press

0521829674 - Henry Sidgwick: Eye of the Universe - An Intellectual Biography

Bart Schultz

Index

[More information](#)Symonds, John Addington (*cont.*)

member of Old Mortality, 341; Dowling on Old Mortality, Oxford and, 368–369; S supports for Oxford Professorship of Poetry, 372–373; and Tyrwhitt controversy, 373–376; versus Pater, 378; to Jowett about realities of Greek love, 380–381; compared to Pater on repression, masculinism, 381; significance of his circle of friendships, 382; significance of 382; to S about Noel's poetry, skepticism about "Verification of Belief," 383; on his moral indifferentism and the Oxford Professorship, 383–384; Brown on religion of, 384–385; on the Alps, 385; and life in Davos and Venice, 385; elective affinities with S, 385–386; childhood, ontological insecurity of, 387; experiences of, at Harrow, 387–388; youthful discovery of Plato on love, 388–389; cynicism arising from Vaughan affair, 389; love for Willie Dyer, 390; early influence of Conington on, 390–391; correspondence with Cory, 390–391; father involved in Vaughan affair, 391–392; on hypocrisy and loyalty to friends, 391–392; father forces to give up Dyer, Albert Brooke, 392–393; wins First at Oxford, 393; nearly ruined by Shorting, 393–394; wins Chancellor's Prize for study of Platonism in Renaissance, 394; pressured to marry by father, 394–395; and Byronic gloom, 396; European tour with Green, 396–397; begins friendship with Dakyns, 397–398; pretends to study law at Lincoln's Inn, 398; courtship and marriage to Catherine, failure of honeymoon, 398–399; indebted to Mill and Maurice on feminism, 399; and fantasies of Greek love, 400; and cathartic poetry, 400–401; becomes intimate friends with S, 401; to S on theism, deepest problems, 401; trance states of, 403–404; depressive fits of, 405; to Dakyns about S's visit, 405; on Hegel's *Aesthetik*, 776; his own "case history," 406–407; description of his erotic encounter with Moor, 408–409; to Dakyns about Arthur S's recklessness, Greek love, 409–410; jealous of Dakyns and Cecil Boyle, 410; supports O. Browning, 411; on Noel's sexuality, poetry, 411–412; and Noel's case history, 414; and S's bookish abstraction, 422; and Dakyns's love for Charlotte, 425–426; and S's vision of sympathetic unity, 427; to S about Moor, Jowett, 427; to S on Noel's poetry, 428; to S

on Goethean whole, 428; to S on his health problems, 428–429; to Charlotte on S's position, 429; to B. Clough on his crisis, 429–430; his *Memoirs* on crisis in Cannes, 430; his crisis as conversion experience, 430–431; and production of "A Problem in Greek Ethics," 431–433; and introduction to Whitman's *Leaves of Grass*, 431–432; to B. Clough on "A Problem in Greek Ethics," S and work, 432–433; Catherine on S and, 433; S to Dakyns on crisis of, 433–434; to S on happiness, 435; and Goethe's maxim, 435; to S on skepticism, God, positivism, 435–436; on Clough, Tennyson, and return to Byronism, 436; to Dakyns on his dipsychia, 436–437; on locking up his homoerotic poetry, 437; Grosskurth on S and "Eudiades," of, 437; and reactions to "Eudiades," 437–439; to Dakyns about S's resignation, 439–440; on S's review of Clough volume, 441; to Whitman on adhesiveness, 443; his vision of Platonism, Whitmania, 443–444; peccant pamphlets of, 444–445; to S on death of his poetic itch and his black box, 445; S to, on safe publication of homoerotic verse, 446–447; to Noel on the dedication of *Many Moods*, poetry, 447–448; on reaction of his friends to *Many Moods*, 448; to Dakyns on S as the sun, 448–449; to Noel on S's depression, 451; to S on S's depression, reception of ME, 451–452; his cosmic consciousness as case study for psychological research, 453–454; to Dakyns on vision of God, 454–455; to Green on pointlessness of religious philosophizing, 455; and use of drugs, 455; and S's reaction to "Rhaetica," 455–456, 457–458; exchanges with S during S's midlife crisis, 459–467; to S on death of Janet, 464–466; S agrees with on aesthetics, 467; to Dakyns about S's helping with *Essays Speculative and Suggestive*, 468–469; scientific phase of, 469; presses Whitman on Calamus, 469; visits Ulrichs, 469; outs Michelangelo, 469; begins work with Ellis, 469; befriends Carpenter, 469; criticizes Wilde, 469; complains to Noel, Brown about S and Myers criticizing his poetry, 469–470; to Carpenter on the new religion, 470–471; and S on the new religion, 471; on Labouchère amendment, 471–472; for sexual politics of, 471; to Ellis concerning their collaboration, 472; and S and scientific psychology, 473–474; S unlike,

- 474; and S's academic reformism, 478; Sedgwick on, 481; rejection of civilization of, 481; supports women's higher education, 481; scientific turn of, and feminism, 490; to B. Clough on EMS, S, and emotion, 491–492; S and death of, 492–493; and S's vision of gender, 499; death of, and S's work on Brown's biography, 504; and feminism of S, EMS, 504–505; and Noel, Gower, 778; on the term “homosexual” and related expressions, 782–783; and use of hashish, 784; Stevenson's depiction of, 509–510; concerns of as evident in ME, 512–516, 517–519; S uses his work on Renaissance art during Rome tour, 551; S urges not to read PPE, 555; S to, on direction of civilization, socialism versus Caesarism, 563; S to, on EP, pessimism, 567–568; on historical progress, 570; and S's politics, 597; Whitmania of, and vision of EP, 603–604; and Tennyson's racism, 648; influence on S on aesthetics, 690; fascinated by Myers on the subliminal self, 699; and S's Apostolic vision, 704; S's handling of posthumous reputation of, 708–714; EMS and S's correspondence with, 721–722; Brown to Carpenter on posthumous reputation of, 800
- Symonds, John Addington (senior): character, biography of, 386–387; on sending son to Harrow, 388; and Vaughan affair, 391–392; and Prichard, Pinel and “moral insanity,” 394–395; urges son to take European trip, 396; disapproves of Dakyns, ; urges son to marry, 398; rejects Dakyns as possible son-in-law, 425; S as very unlike, 437; death, religion of, 445–446
- Symonds, Margaret: on her mother's faith in S, 433
- Symonds, Richard: on academic liberals and *laissez faire*, 343; on increasing opposition of medical establishment to women's higher education, 487
- Symons, Arthur, 472, 784
- sympathy, 81; cultivation of as central to utilitarianism, 12–13; for post-Christian era, 14, 17; and Mill's struggle, 22; S's undergraduate illness and, 39; Maitland on S's, 39–40; and psychical research, 40; and S's conversion to Mill and Comte, 43–44; and education, 52; and better side of Apostles, 53; versus Greek perfection as all-important for S, 76; S versus M. Arnold on, 102–112; and Millian unity, 105–106; S and Symonds on, 112; S on Clough's singular, 118; and S's fear of egoism, 125; and religions of Mill, Maurice, 741; and friendship, philosophical significance of, for ME, 144; Noel advises S on cultivating, 112; and indirect pursuit of happiness, internal sanctions, 224–227; and utilitarian character development, 228–229; and Rawls's reading of S's utilitarianism, 254; S on need to cultivate for society of the future, 269; and the exemplary utilitarian reformer, 271–272; Annas on, 757–758; and imperialism, 318; and S's psychical research, 326; role of in both psychical research and Apostolic inquiry, 330–332, 703, 704–705; and S's life project, 335–336; and sex, gender, race, 336; and Victorian age, 370; S and Noel on cultivation of through marriage, 416–418, 419, 425–426; S's vision of, and Symonds, 427; S's failure of, with Symonds, 464–466; and scientific approach of S, Symonds, 474; S worries about limits of his, 475–476; S's view of as influenced by Whitman, 480–481; S wants, 492; and feminist critique of S, 508; and S's style in his three major works, 511–512; S, ME on marriage and, 516; and S's vision of utilitarian reformer, 597, 603–604; and expanding circle of S's utilitarianism, 628–629; and S on the argument for theism, 686–688; S on his power of, 703; and S's handling of Symonds's posthumous reputation, 710; *see also* altruism; benevolence; charity
- Synthetic Society, 24, 291; S's role in, 678; S and aims of, 708; S's last philosophical meeting and, 718
- systematization argument, Schneewind on ME and, 183–185
- Talbot, Dr. E. S.: and Synthetic Society, 678; on S's contributions to the Synthetic Society, 797
- Tanner, J. R., on Seeley's teaching, 610
- Tardieu, A., ignorance of, 472
- Tarnowsky, B., ignorance of, 472
- Tawney, C. H., 94, 95, 732; S meets at Rugby, 35
- Taylor, Harriet: and J. S. Mill on experiments in living, 13; and Mill on subjection of women, 296; feminism of, 482; and S, Mill on socialist tide, 525; *see also* feminism; Mill, J. S.; socialism

- teleology, *see* ethical theory; egoism; utilitarianism
- telepathy, *see* psychical research
- Temple, Frederick: contributes to *Essays and Reviews*, 45; Benson defends, 45
- Tennant, Eveleen, and Myers, 287
- Tennyson, Alfred Lord: as an Apostle, 29, 368–369; and Greek love in “In Memoriam,” 17, 39, 53, 395, 416; and Apostles, 53; admires Maurice, 46; S loves “The Voyager” of, 67; compared to Clough, S on, 119; S uses to describe his resignation, 126; as member of SPR, 276; S on “In Memoriam” of, 328–329; Symonds on metaphysics of, 337; racism of, 648, 769; S versus Green on, 769–770; Symonds on nightmare of, 436; Noel on virtue and, 450; S on representativeness of, 461; and liberal disillusionment, 614; S to Lytton on Boadicea of, 621; *see also* “Apostles”; deepest problems of human life; poetry
- Terling Place, 21, 291, 659, 719–720
- Thackeray, W. M.: as friend of S’s father, 32; Noel quotes, 416
- theism: meaning of, 82; and historical progress, 81; S’s commitment to, 83; Myers on, 93–94; experiments in ethics and intuitive, 88; S and Clough on, 119–121; Mill on, 143–144; ME and, 155; and possible solutions to dualism, 208–209, 210–212, 243; and inadequacy of mundane experience, 226–227; Crisp and, 236; and reconciliation project, 244–245; Broad on S’s use of, 213; versus alternative solutions to dualism, 221; and future society, 270–271; Myers’s key statement of, 93–94, 287; S on Tennyson and, 330; S and, 332; and S’s life project, 335–336; significance of S’s Apostolic friendships and, 336; Symonds to S on, 401, 459–467; S’s continuing concern with in 1890s, 684; S, PSR on, 684–685; S to Ward on sociology and, 685; S’s “On the Nature of the Evidence for Theism” on, 686–688
- Theocritus, 388, 389, 390
- Theognis, 389
- theology, *see* Christianity; religion; theism
- Theosophical Society: history of, 310–311; S on growth of, 315–316
- theosophy: and feminism, 277; S on investigation of, 310; Oppenheim on, 311; draws from Buddhism, Hinduism, 311, 694; Dixon on, 311–312; basic philosophy of and differences with spiritualism, 312–313; SPR’s early interest in, 313; investigated by Hodgson, 314–315; reaction to Hodgson’s investigations, 315; Myers on, 315, 329; S on, 315–316; Dixon on paradox of, 317; S as excited about, 333; *see also* Blavatsky, M.; psychical research; Society for Psychical Research
- Thirty-nine Articles of Church of England, *see* Church of England
- Thompson, Perronet, as friend of S’s father, 32
- Thornely, Thomas, on Maine on democracy, 613
- Tocqueville, Alexis de, 582
- Todd, Robert, on Oxford Hellenism versus Cambridge, 56–57, 64–65
- Tomlinson, George, as founder of Apostles, 29
- Tory Party: A. Balfour and Manchester association and, 556; and Home Rule controversy, 565–568; and S’s political independence, 597, 603; Balfour, imperialism and, 656
- Toynbee, Arnold, and settlement movement, influence of Green, 342–344
- Toynbee Hall, 342–344, 609
- Tractarian movement, 51; and Oxford education, 341; the Wards and, 678
- Traubel, Horace: Whitman to, on Symonds, 444; Symonds to, on Europe and liberalized sex law, 473
- Trevelyan, George Otto, 94, 732; advises EMS on M, 564; as ideologue of imperialism, 606; on a career in Indian Civil Service, 620; on Cowell’s Alpine Club, 706; Arther S to, on S’s life review, 716
- truth: Millian struggle toward, 22; Apostolic pursuit of, and S, 29–30, 45; S’s mode of inquiry and, 24; Maurice on, 45–46; S writes to Noel about, 67; and philosophy, 66–68; Coleridge on love of, 68; and progress, 69–70; Noel on Christ and, 75; S and Myers and, 91; S does not love enough, 95; about theology and moral philosophy, S worries over, 95–96; and Clough’s poetry, 119–121; to Dakyns about value of, 125–126; S, CS on free inquiry versus religion and, 127–134; Mill on utility and, 134, 428; and S’s ideal, 137; S, ME on perfectionism and, 163–166; S, ME on indirect pursuit of, 167–168; duty of veracity in Whewellian ethics, 177–180; S’s critique of Whewell on, 181–182; S,

- ME and four conditions for self-evidence and, 190–192; and epistemology of ME, 261–263; and Government House utilitarianism, 264–274; Myers on S's Platonic love of, 282; Podmore on S's commitment to, 331; and paradox of Theosophy, 317; S versus Green on, 351–353, 354–356; and S and teaching of philosophy, 361–362; Noel on, 421–422; S on the only way to, 466; S on poetry and, 480; S's Apostolic pursuit of, 509–510; S on Plato, Descartes and, 564; S on theism and coherence argument for, 686–688; *see also* "Apostles"; epistemology; reason
- Tullberg, Rita McWilliams: on S, EMS, and Newnham versus Davies, 482–483; on 1887 move for full university membership for women, 485; on S's pedagogical activities, 492; and EMS's exchanges with A. Marshall, 493–495
- Turgot, A. R. J., S's view of colonization and, 632
- Turner, Frank, on S, Bryce, and Athenian democracy, 56
- Twain, Mark, and racism, 647–648
- Taylor, E. S., DEP cites, 666
- Tyrell, Father: and Synthetic Society, 678; and Myers's paper to the Synthetic Society, 685; S to, on prayer, 717
- Tyrwhitt, Richard St. John: Dowling on *Hugh Heron* of, 373; critique of Symonds, 373–376; against Socratism, 379; S as nemesis of, 446; threat of, 457
- Ulrichs, K., 710; Symonds visits, 469
- ultimate end, *see* good/goodness
- ultimate good, *see* good/goodness
- unconscious: S and, 16, 308–309; Gurney on, 290; and telepathy, EMS, S on, 308–309; James and Myers on, 365–367; Myers on subliminal self and, 698–700; Symonds on Myers on, 699
- universalistic hedonism, *see* utilitarianism
- universalizability, *see* ethical theory; Hare, R. M.; justice; Kant/Kantism
- utilitarianism, 1, 3; S's different, 1–3; S as last of classical tradition, 3; too-narrow interpretations of, 10; caricatures of, 10; complex nature of, 10–11; and issues of sex and gender, 11–12; and differences between Bentham and J. S. Mill, 12–13; and cultivation of sympathy, 12–13; hidden history of, 13; S in line with Mill's, 14; Bryce on S's, 14; and dualism of practical reason, 15; and psychical research, 16; and S's Apostolic vision, 45; and epistemology of the closet, 18; and esoteric morality, 18; Government House, 18; and imperialism, 19; and religious orientation of S, 42; S's conversion to, 43–44; and Seeley's Jesus, 79–80; S's early belief in, 95; J. S. Mill's, versus M. Arnold's perfectionism, 101–102; S's, versus M. Arnold's perfectionism, 102–112; of CS, 133–135; S's as indebted to Kant, 136; and psychology, 739; and scientific method, 743; Russell on, 729; S's development of, 140; and need for intuitions, S to Dakyns on, 141–142; account of in S's paper to Grote Club, 142–143; S's early Millianism and, 145–147; S's departures from classical, Schneewind on, 147–148; as method of ethics, 149–151; Hayward on S's departures from classical, 153; S's revisions of, 153; as universalistic hedonism, 163–166; and animals, 166; S and Mill on resistance to, 167; and indirect pursuit of good, 167–168; as a method, 176–177; arguments for, 181–182; how common sense leads to, 182–183; Schneewind on S's systematization and dependence arguments for, 183–185; Mill on rules and, 187; S and Mill on commonsense morality and, 185–188; contemplative, of Hume and Smith, 187; axiomatic grounding of, 194; self-evident element in, Shaver on, 214; S on J. Grote on, 223–224; and stress on external sanctions, 223; and high-minded indirect strategies, 224–227; and character development, cultivation of sympathy, 228–229; Crisp on S as dualist, 235–236; and killing/letting die argument, Crisp on, 236; and Shaver's reading of S on egoism, 238–243; indirection of and difficulty of calculations in, 250; Rawls on importance of S for, 254; S raises most of the problems with, 254–255; M. Singer on S and population problem and, 255–256; and imperialism, 256; and need for intuition, 261–262; S as Government House utilitarian, 264–274, 606; S and Mill as act utilitarians, 268; and the exemplary reformer, politics, 271–272; Skorupski's philosophical, 754, 760–761; Mill to Venn on acts and, 762; Green on ME on, 344–346; S's critique of Green on, 351–353; S's critique of Bradley on, 349–351; indirect theological form of, 774;

Cambridge University Press

0521829674 - Henry Sidgwick: Eye of the Universe - An Intellectual Biography

Bart Schultz

Index

[More information](#)

856

Index

utilitarianism (*cont.*)

Government House and S's educational reformism, 507–508; S, ME on common sense on sexual purity versus, 512–516; S, ME on common sense on suicide versus, 517–519; S, ME on politics and, 521–522; S, ME on reformism and, 522–523; and S's approach in EP, 569–570; and S's political practice, 563–564; S, EP on, as more basic standard than individualistic one, 572–573; S, EP on reformism and, 597; and British involvement in India, 607; S, EP and international relations and, 624; and S on duty to spread civilization, 627; and S's anti-Machiavellian belief in international morality, 627–628; and racism in S, ME on circle of sympathy, 628–629; S on cosmopolitan ideal and, 629–630; S on duty to colonize and, 630–632; S on relations with “uncivilized” peoples and, 632–634; and Singer on esoteric morality, 793–794; and larger significance of S's esotericism, 704; *see also* ethical theory; metaethics; sympathy

utility, *see* happiness; utilitarianism; utility theory

utility theory: modern 166–167, 174, 254–255; S on orthodox political economy on, 530–532; and S on declining marginal utility, 532, 574; S and, 538, 540; S strikes at heart of, 553–554

utopianism and S's ideal utilitarian society, 228–229, 271–272, 521–522, 629–630; S's qualified vision of, 113–114, 269–270; and Symonds's Whitmania, 383, 443–444, 470–471

Vaughan, C. J., and Pretor affair, 389, 391–392

Venn, John: on J. Grote, 97; Mill to, on act utilitarianism, 762

Veracity, *see* truth; utilitarianism

Verrall, Margaret: and cross-correspondence cases involving S, Myers, Gurney, 723–725

Vickers, Randall, 387

Victoria, Queen, Empress of India, 617

Victorian worldview, 1, 2, 3, 138; imperialism of, 19; and liberal anxieties, 27; during S's first decade at Cambridge University, 31; and psychical research, 40, 275; Maurice and, 47–48; and Platonic revival, 54, 68; and belief in progress, 69–70, 80; and

democracy, 99; Mill and, 105–106; Ryan on continuing significance of, 113; S on hypocrisy of, 117; and Clough, 119–121; S on Mill and, 140–141; and conclusion to ME, 210–211; and religious subscription, 127–134; Tennyson expresses, 328–329, 461, 614; evangelicalism of, 295; and science, 327; and sympathy versus egoism, 370; and same-sex relations, 408; and economic depression, 533–534; and realities of imperialism, 617; racism of, 642–646; and eugenics, 648–649; and war, 675; and interiority, 704; *see also* imperialism; progress; religion

Virgil: Myers on, 283–284; Myers's debt to, 286; and S, Symonds, 780

virtue: Chapter 4 *passim*; and hedonistic account of good, 163–166; indirect pursuit of, 167–168; and perfectionism, Hurka on, 172–173; wages of dust, 209–210; and internal sanctions, 224–227; and Rashdall's perfectionism, 243; and S's utopia, 269–270; Myers on, 300–301; as only a species of good, S on, 746

Viswanathan, Gauri, on Maine on India, 618

vivisection, 166; Gurney on, 290

Vlastos, Gregory: on Socrates versus Plato, 52; on Socratic method, 60

Voltaire, 109

Walker, Margaret Urban, and feminist critique of S, 272–273

Wallace, Alfred Russel, 301, 303

war: S on avoiding both international and industrial, 603–604; S on party politics and industrial, 593–597; S to Browning on avoiding at all costs, 601–602; S on federation as the solution to, 619–620; S to Lytton on prevention of, 621–623; and S's critique of Machiavellianism in international relations, 627–628; and “spiritual expansion,” 632–634; S versus Bryce on U. S. and industrial, 648; S on Spencer and, 673; laws of, and first Hague Conference, 674; craze for, in 1890s, 675; Kiernan on, 675

Ward, G. S., as “Ideal” friend of Clough's, 118; background of, 678

Ward, Mrs. Humphrey, uses Green as model for Prof. Grey, 339–340

Ward, James: anticipates critiques of S, 338; background of, links to S, 769; objections

- to S's account of "good," 771–772; S's support for, 605
- Ward, Mary: and settlement movement, Green, 342–343, 520; and S's vision, 489
- Ward, Wilfrid: and Synthetic Society, 678; background, career of, 678; S to, on prayer, science, 679–680
- Warner, Henry Lee, and Savile Club, 707
- Waterhouse, A., architect of Girton, 503
- weakness of will: and S's interpretation of good, 748; S's "Unreasonable Action" on, 677
- wealth: S, PPE on problem of defining, 540–543; S on support of culture and, 547–551; S, EP on democracy and, 585–587, 591–593; *see also* laissez faire; political economy; socialism
- Webb, Beatrice, on Bloomsbury and Moore's *Principia*, 606
- Webb, Philip, architecture of, 503
- Wedgwood, Hensleigh, 301
- Weeks, Jeffrey, on S as pioneer of gay studies, 776
- Welby, Lady Victoria, and S's philosophy of language, 773; S to, on precision of thought and PPE, 790
- Wells, Spencer, and Dr. Symonds on the "marriage cure," 398
- welfare/well-being, *see* good/goodness; happiness; hedonism
- West, David, on Horace, 784
- Whewell, William: dogmatic intuitionism of, 9; S's antipathy to, 14; intuitionist epistemology of, as at odds with utilitarianism, 15; and progress, 80; influence on S, 133–134, 175, 189; S on dogmatism of, 142–143; in Schneewind's reading of ME, 143, 155, 257; and S's early Millianism, 145, 146; S's assimilation of perfectionism to system of, 164; S's critique of, on truth, 181–182, 189; Mill on unconscious utilitarianism of, 185; and S's intuitional morality, 198–199; and S's return to intuitionism, 261, 262; *see also* Cambridge University; epistemology; intuition, intuitionism
- Whitehead, Alfred North: on Myers and Eusapia Palladino, 93–94
- Whitman, Walt (Whitmania), and New Age, 17; Myers introduces Symonds to work of, 400, 764; and Greek love in *Leaves of Grass*, 17; and S's *formule de la vie*, 20; and Symonds's development, 370; Tyrwhitt on Symonds and, 375; Symonds versus Pater on, 381; Symonds's poetic vocation and, 383; and S's sexuality, 416; and Symonds's conversion experience, 431–432; Symonds to, on adhesiveness, 443; Symonds's vision of, 443–444; on Symonds's "Love and Death," 444; as symmetrical person, 459; Symonds presses on meaning of Calamus, 469; Symonds to Carpenter on, 470–471; Socrates versus, in Symonds, 471; limits of, 473; Noel on equality and, 479–480; versus Mr. Gradgrind, 553; and vision of S's EP, 603–604; racism of, 795; and S's religion if he were dying, 714; *see also* Greek love; poetry; Symonds, J. A.
- Whittinghame, 291; life at, 293–296
- Wickstead, Phillip, 539
- Wilde, Oscar: ruin of, 384, 471, 504; S helps Symonds avoid the fate of, 457; Symonds criticizes, 469; Balfour and, 709; martyr for later gay liberation movement, 713
- will, *see* free will; psychology
- Willett, Mrs. (Winifred Coombe-Tennant) (medium who supposedly communicated with S, Myers), 702, 723–725
- Williams, Bernard: charges S with Government House utilitarianism, 18, 264–274; on S and moral schizophrenia, 168–169, 228; on Parfit on self-effacing moral theory, 266–267; misses S's dualism, 269–270; P. Singer's critique of, 794
- Williams, Charles, 298
- Williams, Roland, as contributor to *Essays and Reviews*, 44–45
- willing game, 306–307
- Wilson, H. G., as contributor to *Essays and Reviews*, 44–45
- Wilson, J. M., Arthur S to, on S's life review, 715
- Wilson, Woodrow, on S's EP, historical method, 560, 605
- Winckelmann, Joachim: as inspiration for Pater and Symonds, 371; Pater on, 371–372
- Winstanley, D. A., his *Late Victorian Cambridge* on S, 135
- Wittgenstein, Ludwig, 3, 4
- Wood, C. E., 298
- Wood, Charlie (Lord Halifax), 390–391
- Woodcock, George, on Seely's contribution to imperialist thinking, 617

Cambridge University Press

0521829674 - Henry Sidgwick: Eye of the Universe - An Intellectual Biography

Bart Schultz

Index

[More information](#)

858

Index

-
- Woolf, Leonard: on the Bloomsberries and the Apostolic ethic, 6; Deacon on, 54
 Woolf, Virginia (nee Stephen): mocks Victorians, 7; on Apostles, 94; versus Eliot, 500; spoof of Newnham, 501
 Wordsworth, John: on Pater's paganism, 372–373; success of, 380
 Wordsworth, William: Green, Richter on, 48; Apostolic use of, 50; S calls Clough the true disciple of, 118; effect on Mill, 119; Clough as superior to, for S, 120; and Noel's poetry, 412, 413
 working men's colleges, 99, 100, 492, 555, 609
 Wright, Aldis, 97
 Young, George, S to, on China and future, 605
 Young, Kenneth: on S's impotence, Apostolic attitude, 779–780; on Balfour's Anglo-Saxon Confederation, 658–659
 Zeller, E.: as wrong about Plato, 58; Symonds's translation of, 432
 Zeus, Symonds on, 466