

The Bechtel Room: A Guide to the Portraits



*Above: The Bechtel Room, Emerson Hall 107, showing some of the portraits hanging therein.
Photo © 2007 Veronica Bailey*

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About This Guide



At left: bust of W. V. O. Quine, Bechtel Room, Emerson Hall 107.

The long history of philosophy at Harvard University is reflected in the portraits of former faculty of the Department of Philosophy that hang in the Bechtel Room, Emerson Hall, Room 107. Currently, there are twenty-two portraits – in paintings and photographs – displayed there, along with one piece of sculpture. Each portrait is that of a faculty member who retired at full professor status.

The entries in this guide to the Bechtel Room's portraits recognize this rich history and legacy. Each entry lists the faculty member's name, dates, degrees and awards, teaching positions, chair(s) held (if any), and a brief biography. Since the richness and fullness of a person's life cannot be captured in a few short sentences, readers are provided with a short bibliography at the end of each entry, which they may consult to learn more about the faculty member in question. Readers should note that while every effort was made to ensure that complete and accurate information for each faculty member was obtained, completeness was not always possible, especially for those who have slipped into obscurity over the years.

At the end of the guide is a bibliography of histories of the Department and of philosophy in the United States. These resources are offered to flesh out the history of the Department, as well as to place this story within the broader context of American academic, intellectual, and cultural history. These lists make no claim to be collectively exhaustive or mutually exclusive. Rather, they serve to provide interested readers with a starting point for further study, should they wish to learn more about the history of philosophy at Harvard and in the United States.

Several words of thanks need to be offered. Firstly, I want to thank Professor Warren Goldfarb for his assistance and generosity in sharing his deep knowledge of the history of the Department during the preparation of this guide. Secondly, I want to thank Professors Charles Parsons, T.M. Scanlon, Israel Scheffler and Gisela Striker for their helpful comments on, suggestions for, and corrections to earlier versions of this guide. Thirdly, I want to thank Lauren Raece of the Office of the Secretary of the Faculty of Arts & Sciences for her help in locating Memorial Minutes for several of the faculty represented in the portraits. Finally, I want to thank Veronica Bailey for permission to use her photo for the cover of this guide.

*-- Jason Pannone, Librarian
Robbins Library, Department of Philosophy*

1. [George Herbert Palmer](#) (1842-1933).



Harvard A.B. 1864, A.M. 1867, LL.D. 1906. Andover Theological Seminary: 1870. Harvard: Assistant Professor of Philosophy, 1873-1883; Professor of Philosophy, 1883-1889; Alford Professor of Natural Religion, Moral Philosophy, and Civil Polity, 1889-1913; Professor Emeritus, 1913-1933; Overseer, 1913-1919; Chair of the Department, 1891-1894, 1898-1900. According to the *Columbia Encyclopedia* entry, Palmer was “the first Harvard professor to abandon the textbook and recitation method of teaching philosophy and to work out his own system of ideas in lectures.” Hocking (1935) notes that while Palmer was slight of stature and physically unimposing at first sight, his introductory courses on ethics often drew hundreds of students eager to hear his lectures. Hocking also writes that Palmer was instrumental in bringing William James, Josiah Royce, George Santayana, and Hugo Münsterberg into the Department of Philosophy. This group dominated the “Golden Age” of philosophy at Harvard in the late nineteenth and early twentieth century.

For more information:

Adams, G. P. & Montague, W. P. (Eds.). (1930/2002). George Herbert Palmer: Introduction. *Contemporary American Philosophy: Personal Statements*, Vol. 1. Routledge. 15-63.

Hocking, W. E. (1935). George Herbert Palmer. *Proceedings of the American Academy of Arts and Sciences*, 69(13): 533-535.

Palmer, G. H. (1930). *The Autobiography of a Philosopher*. Houghton Mifflin.

2. [Josiah Royce](#) (1855-1916).



University of California A.B. 1875; Johns Hopkins Ph.D. 1878, LL.D. 1902. University of California, Berkeley: Instructor of English, 1878-1882. Harvard: Visiting Assistant Professor of Philosophy, 1882-1885; Assistant Professor of Philosophy 1885-1892; Professor of the History of Philosophy, 1892-1914; Alford Professor of Natural Religion, Moral Philosophy, and Civil Polity, 1914-1916; Chair of the Department, 1894-1898. As Parker (2008) notes, Royce was “the leading American proponent of absolute idealism.” He wrote broadly on idealism, ethics, religion, race relations, economics, and politics. He was also instrumental in bringing the papers of C.S. Peirce to Harvard (see Houser [1992]). In recent years there has been a revival of interest in and appropriation of Royce’s work in philosophy and other fields (see Parker [2008]). **Important Works:** *Studies of Good and Evil* (1898); *The World and the Individual* (1899-1901); *Outlines of Psychology* (1903); *The Philosophy of Loyalty* (1908); *The Sources of Religious Insight* (1912).

For more information:

Addison, S. (n. d.). Josiah Royce. Retrieved 8 October 2009 from

<http://www.giffordlectures.org/Author.asp?AuthorID=147>.

Bennett, C. A. (1916). Notes. *The Philosophical Review*, 25(6): 843-846.

Houser, N. (1992). The Fortunes and Misfortunes of the Peirce Papers. In *Signs of Humanity*, vol. 3. M. Balat and J. Deledalle-Rhodes (Eds.); G. Deledalle (Gen. Ed.). Mouton de Gruyter. 1259-1268. Retrieved 24 September 2009 from

<http://www.cspeirce.com/menu/library/aboutcsp/houser/fortunes.htm>.

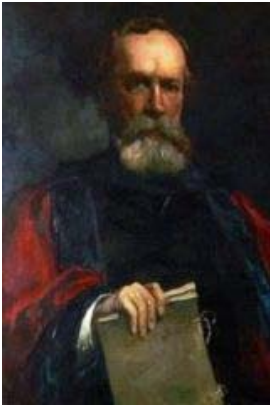
Josiah Royce. (1916). *Science*, New Series, 44(1144): 772-774.

Mead, G. H. (1917). Josiah Royce: A Personal Impression. *International Journal of Ethics*, 27(2): 168-170.

Parker, K. A. (2008). Josiah Royce. *The Stanford Encyclopedia of Philosophy*. E. N. Zalta (Ed.). Retrieved 15 September 2009 from <http://plato.stanford.edu/archives/fall2008/entries/royce>.

Starr, K.. (1973). “Because I am a Californian:” The Loyalties of Josiah Royce. In *Americans and the California Dream, 1850-1915*. Oxford University Press: 142-171.

3. [William James](#) (1842-1910).



Harvard M.D. 1869, LL.D. 1905; University of Padua Ph.D., Litt.D. 1893. Harvard: Assistant Professor of Physiology, 1876-1880; Assistant Professor of Philosophy, 1880-1885; Professor of Psychology, 1889-1897; Professor of Philosophy, 1885-1889, 1897-1907; Professor Emeritus 1907-1910. James' seminal work crosses the boundaries of psychology, philosophy, and physiology. He remains a pivotal figure in the development of psychology in the United States and in philosophy, with Pragmatism remaining influential to the present day. James was a colorful character in the Department, sometimes wearing polka-dot cravats at a time when only "Bohemians," radicals, and the avant-garde wore such flashy dress, and teaching his course in his parlor wearing only pants, suspenders, and an undershirt. (Watson [2004]). **Important Works:** *The Principles of Psychology* (1890); *The Will to Believe and Other Essays in Popular Philosophy* (1897); *The Varieties of Religious Experience* (1902); *Pragmatism* (1907); *A Pluralistic Universe* (1909); *The Meaning of Truth* (1909).

For more information:

Barzun, J. (2002). *A Stroll with William James*. University of Chicago Press.

Dewey, J. (1910). William James. *The Journal of Philosophy, Psychology and Scientific Methods*, 7(19): 505-508

Fisher, P. (2009). *House of Wits: An Intimate Portrait of the James Family*. Holt.

Garrison, G. R. & Madden, E. H. (1977). William James—Warts and All. *American Quarterly*, 29(2): 207-221.

Goodman, R. (2008). William James. *The Stanford Encyclopedia of Philosophy*. E. N. Zalta (Ed.). Retrieved 15 September 2009 from <http://plato.stanford.edu/archives/fall2008/entries/james>.

Putnam, R. A. (1997). *The Cambridge Companion to William James*. Cambridge University Press.

Richardson, R. D. (2007). *William James: In the Maelstrom of American Modernism*. Mariner Books.

Spurlock, R. S. (n. d.). William James. Retrieved 8 October 2009 from <http://www.giffordlectures.org/Author.asp?AuthorID=88>.

Watson, C. A. (2004). The Sartorial Self: William James's Philosophy of Dress. *History of Psychology*, 7(3): 211-224.

4. George Santayana (1863-1952).



Harvard A.B. 1886; A.M. and Ph.D. 1889. Harvard: Instructor, 1889-1898; Assistant Professor of Philosophy, 1898-1907; Professor of Philosophy, 1907-1912. Santayana was a philosopher, poet, literary and cultural critic, and a popular and well-respected professor during his years teaching in the Department. Among his students were Conrad Aiken, T. S. Eliot, Robert Frost, Wallace Stevens, Walter Lippmann, Max Eastman, Van Wyck Brooks, Samuel Eliot Morison, Harry Austryn Wolfson, Felix Frankfurter, Bronson Cutting, and James B. Conant (Saatkamp [2008]). Santayana's work is noted for its strong naturalist bent, at a time when naturalism was not a common stance taken in philosophy. It is also noted for exploring the relationships between literature, art, religion, and philosophy (Saatkamp [2008]). ***Important Works:*** *The Sense of Beauty: Being the Outlines of Aesthetic Theory* (1896); *The Life of Reason: Or, The Phases of Human Progress* (1905-1906); *The Realms of Being* (4 vols.) (1927-1940).

For more information:

Adams, G. P. & Montague, W. P. (Eds.). (1930/2007). George Santayana: Brief History of My Opinions. *Contemporary American Philosophy: Personal Statements*, Vol. 2. Dewey Press. 239-260.

Kimball, R. (2002). George Santayana. *New Criterion*, 20(6): 18-26.

Lewis, C. I. (1954). Santayana at Harvard. *The Journal of Philosophy*, 51(2): 29-31

McCormick, J. (2003). *George Santayana: A Biography*. Transaction Publishers.

Saatkamp, H. (2008). George Santayana. *The Stanford Encyclopedia of Philosophy*. E. N. Zalta (Ed.). Retrieved 15 September 2009 from <http://plato.stanford.edu/archives/fall2008/entries/santayana>.

Santayana, G. (1988). *Persons and Places*. The MIT Press.

5. [Alfred North Whitehead](#) (1861-1947).



Cambridge B.A. 1884; S.D. 1887; Fellow of the Royal Society 1903; Recipient of the Royal Society Sylvester Medal 1925; Recipient of the Order of Merit 1945. Trinity College: Fellow of Mathematics, 1884-1910. University College London: 1910-1914. Imperial College of Science and Technology: Professor of Applied Mathematics, 1914-1924. Harvard: Professor of Philosophy, 1924-1937. Whitehead is best known for his work in logic, philosophy of mathematics, philosophy of science, and metaphysics (especially in the development of “process philosophy”). Before teaching at Harvard, Whitehead taught at Trinity College, Cambridge, UK – where he collaborated with Bertrand Russell on the *Principia Mathematica* – University College London, and the Imperial College of Science and Technology. The prestigious Alfred North Whitehead Lectures, funded by a generous gift from Edwin D. T. Bechtel (Harvard A.B. 1903, A.M. 1904, J.D. 1908) and given annually in the Department by a distinguished philosopher, are named after him. ***Important Works:*** *Principia Mathematica* (3 vols.) (1910-1913); *Process and Reality* (1929).

For more information:

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Irving, A. D. (2008). Alfred North Whitehead. *The Stanford Encyclopedia of Philosophy*. E. N. Zalta (Ed.). Retrieved 15 September 2009, <http://plato.stanford.edu/archives/fall2008/entries/whitehead>.

Lowe, V. (1985). *Alfred North Whitehead: the Man and His Work*. Johns Hopkins University Press.

Obituary. (1947). Professor A. N. Whitehead. *The Times of London*. Retrieved 29 September 2009 from <http://www.gap-system.org/~history/Obits/Whitehead.html>.

Whitehead, A. N. (1941). Autobiographical Notes. Retrieved 29 September 2009 from http://www.gap-system.org/~history/Extras/Whitehead_Autobiography.html.

6. [James Houghton Woods](#) (1864-1935).



Harvard A.B. 1887. University of Strasbourg Ph.D. 1896. Harvard: Instructor in Philosophy, 1903-1908; Assistant Professor of Philosophy, 1908-1913; Professor of Philosophy, 1913-1933; Chair of the Department, 1915-18, 1920-27, and 1930-33. Woods was a scholar of Greek, Indian, and Asian philosophy. He traveled and studied extensively in Europe and Asia before coming to teach at Harvard, and continued to do so throughout his teaching career. He was also a central figure in the establishment of the professional studies of Asia at Harvard. He secured funding for temporary appointments of Asian scholars to teach at Harvard, and offered the necessary professional backing for the establishment of the Department of Far Eastern Languages, now the Department of East Asian Languages and Civilizations. One interesting fact about Woods' second term as chair: Miller (2005), 187, reports that Woods tried, unsuccessfully, to hire T. S. Eliot and Bertrand Russell as faculty of the Department.

For more information:

American Philosophical Association. (1935). Eastern Division. *Proceedings and Addresses of the American Philosophical Association*, 9: 173-177.

Department of East Asian Languages and Cultures, Harvard University. (n. d.). James Woods. Retrieved 1 March 2010 from http://harvardcalc.org/about/BP_Woods.htm.

Elisséeff, S. & Ware, J. R. (1936). Foreword. *Harvard Journal of Asiatic Studies*, 1(1): 1-5.

Kishimoto, H. (1936). Professor Woods and His Last Visit to Japan. *Harvard Journal of Asiatic Studies*, 1(1): 7-12.

Miller, J. E. (2005). *T. S. Eliot: The Making of an American Poet, 1888-1922*. The Pennsylvania State University Press.

7. [William Ernest Hocking](#) (1873-1966)



Iowa State College of Agriculture and Mechanic Arts. Harvard A.M. 1901, Ph.D. 1904. Yale: Professor of Philosophy 1908-1913. Harvard: Professor of Philosophy, 1914-1919; Alford Professor of Natural Religion, Moral Philosophy, and Civil Polity, 1919-1943. Hocking's early philosophical education was shaped by James, Royce, and Husserl. Over the course of his life, his philosophical stance developed into "a dialectical philosophy of experience, a 'wider empiricism,' which Gabriel Marcel characterizes as a philosophy of the concrete, moving through and beyond idealism and incorporating reflective insights which today are termed existential" (Hocking [1966-1967], 118).

A note by Roderick Firth, attached to this painting, states: "This is a self-portrait, done during the 1950's, showing the academic robe of the D.D. degree of the University of Glasgow. The closed hand in the painting stands for the will to power. The open hand suggests the goal of comprehensive understanding."

For more information:

Adams, G. P. & Montague, W. P. (Eds.). (1930/2002). W. E. Hocking: Some Second Principles. *Contemporary American Philosophy: Personal Statements*, Vol. 1. Routledge. 383-400.

Hancock, B. (n. d.). William Ernest Hocking. Retrieved 7 October 2009 from <http://www.giffordlectures.org/Author.asp?AuthorID=80>.

Hocking, R. B. O. (1966-1967). *Proceedings and Addresses of the American Philosophical Association*, 40: 118-119.

Robinson, D. S. (1967). William Ernest Hocking: August 10, 1873-June 12, 1966. *Philosophy and Phenomenological Research*, 27(3): 461-466.

Steinkraus, W. W. (1968). A Further Note on William Ernest Hocking. *Philosophy and Phenomenological Research*, 28(3): 442-443.

8. [Ralph Barton Perry](#) (1876-1957).



Princeton A.B. 1896; Harvard M.A. 1897, Ph.D. 1899. Named Chevalier of the Legion of Honor 1936. Williams College: 1899-1900. Smith College: 1899-1902. Harvard: Instructor of Philosophy, 1902-1905; Assistant Professor of Philosophy, 1905-1913; Professor of Philosophy, 1913-1946. Edgar Pierce Professor of Philosophy, 1930-1946. Chair of the Department, 1906-1914. Perry was a neo-realist philosopher best known as one of the leading exponents of neutral monism (Stubenberg [2008]). An early interest in becoming a Presbyterian minister was, in his words, “gradually transformed, without reaction or bitterness, into that of the teacher and scholar” during his graduate studies at Harvard (Adams & Montague [1930], 187). In addition to editing the complete works of his friend and mentor, William James, Perry’s *The Thought and Character of William James* won the Pulitzer Prize for biography in 1936 (Williams [1958-1959], 195).

For more information:

Adams, G. P. & Montague, W. P. (Eds.). (1930/2007). Ralph Barton Perry: Realism in Retrospect. *Contemporary American Philosophy: Personal Statements*, Vol. 2. Dewey Press. 187-212.

Bock, B. (n. d.). Ralph Barton Perry. Retrieved 8 October 2009 from <http://www.giffordlectures.org/Author.asp?AuthorID=137>.

Perry, R. B. (1891-1957). Ralph Barton Perry Papers, Harvard University Archives. Call number: Harvard Archives HUG4683.xx.

Stubenberg, L. (2008). Neutral Monism. *The Stanford Encyclopedia of Philosophy*. E. N. Zalta (Ed.). Retrieved 29 September 2009 from <http://plato.stanford.edu/archives/fall2008/entries/neutral-monism>.

Williams, D. (1958-1959). Ralph Barton Perry. *Proceedings and Addresses of the American Philosophical Association*, 32: 195-196.

9. [Henry Maurice Sheffer](#) (1883-1964).



Harvard A.B. 1905, A.M. 1907, Ph.D. 1908. Harvard: Assistant in the Department, 1908-1912. University of Washington, Cornell, University of Minnesota, University of Missouri, CCNY: 1912-1917. Harvard: Instructor, 1917-1927; Assistant Professor of Philosophy, 1927-1929; Associate Professor of Philosophy, 1929-1938; Professor of Philosophy, 1938-1952.

Sheffer was a logician and inventor of the so-called “Sheffer stroke,” the importance of which was quickly recognized by Russell and Whitehead, and mentioned in the 1925 edition of *Principia Mathematica* (see Quine [1964-1965] and Sorensen [2009] for more information.). Sheffer published relatively little during his lifetime. His influence, as Quine notes, comes mostly through lectures and remarks that he made to others. Of Sheffer’s teaching, Quine remarks: “Sheffer taught philosophy of science, philosophic method, British empiricism, and logic at Harvard. He was best known for his logic teaching and came to specialize in it, but his main concern in logic remained the philosophy of logic. While extolling rigor, he scorned empty formalism and celebrated meaning” (Quine [1964-1965]).

For more information:

Henle, P., Kallen, H. M., & Langer, S. K. (1951). *Structure, Method, and Meaning: Essays in Honor of Henry M. Sheffer*. The Liberal Arts Press.

Quine, W. V. O. (1964-1965). Henry Maurice Sheffer 1863-1964. *Proceedings and Addresses of the American Philosophical Association*, 38: 103-104.

Sheffer, H. M. (1905-1957). Henry M. Sheffer Papers, Harvard University Archives. Call Number: Harvard Archives Harvard Depository HUG4780.xx.

Sorensen, Roy. (2009). Nothingness. *The Stanford Encyclopedia of Philosophy*. E. N. Zalta (Ed.). Retrieved 15 September 2009 from <http://plato.stanford.edu/archives/spr2009/entries/nothingness>.

10. **Donald C. Williams** (1899-1983).



Occidental College B.A. 1923; Harvard A.M. 1924, Ph.D. 1928. University of California, Los Angeles, 1930-1939. Harvard: Instructor in Philosophy, 1929-1930; Professor of Philosophy, 1939-1962; Chair of the Department, 1947-1954. Williams, like Royce, was a native of California. His original interest was in literature, but a growing dissatisfaction with the practice of literary theory in his student years led him from the study of literature to that of philosophy. Firth, Nozick, & Quine (1983) write that Williams was a devoted teacher and chair during his twenty-eight years on the faculty of the Department. In terms of his philosophical outlook, Firth, Nozick, & Quine (1983), 246, state that Williams was a realist who rejected the subjectivism of idealism, phenomenology, and logical positivism, and that he drew on Aristotle and Scholastic philosophy in his work.

For more information:

Donald Cary Williams (1899-1983). (n. d.) Retrieved 15 September 2009 from <http://www.hist-analytic.org/WILLIAMS3.htm>.

Firth, R., Nozick, R., & Quine, W.V. (1983). Donald Cary Williams, 1899-1983. *Proceedings and Addresses of the American Philosophical Association*, 57(2): 245-248.

Williams, D. C. (1922-1977). Donald Cary Williams Papers, Harvard University Archives. Call Number: Harvard Depository HUGFP 53.xx.

11. [Raphael Demos](#) (1892-1968).



Harvard Ph.D. 1916. Harvard: Assistant Professor of Philosophy, 1916-1919; Professor of Philosophy, 1919-1962; Alford Professor of Natural Religion, Moral Philosophy and Civil Policy, 1945-1962. Vanderbilt University: Professor, 1962-1963, 1964-1967. McGill University: Professor, 1963-1964. Professor Demos was born in Anatolia towards the end of the Ottoman Empire. He was an authority on Plato, being the editor of the *Complete Works of Plato*, published in 1930, and the author of *The Philosophy of Plato* in 1939. During his student years at Harvard, Demos worked as a janitor to pay for his doctoral studies. The *Harvard Crimson* (1968) reports that Demos was a member of the Doty faculty committee that produced the report that became *General Education in a Free Society* (Conant [1945]). At the time of his death, Demos was living in Athens, as part of a program for undergraduates called “College Year in Athens,” which is still in existence today.

For more information:

Brower, R., Quine, W. V., Williams, D. C., & Firth, R. (1969). Memorial Minutes: Raphael Demos. *Harvard University Gazette*, 65(36).

College Year in Athens. (2009). Retrieved 7 October 2009 from <http://www.cyathens.org>.

Conant, J. B. (1945). *General Education in a Free Society*. Harvard University Press. Retrieved 29 September 2009 from <http://www.archive.org/details/generaleducation032440mbp>.

Demos, R. (1950-1969). Raphael Demos Papers, Harvard University Archives. Call Number: Harvard Depository HUG4321.xx.

Harvard Crimson. (1968). Professor Raphael Demos, 77, Dies. August 13, 1968. Retrieved 16 September 2009 from <http://www.thecrimson.com/article.aspx?ref=128243>.

Harvard Magazine. (1998). Harvard Portraits. *Harvard Magazine*: September-October 1998. Retrieved 7 October 2009 from <http://harvardmagazine.com/1998/cent/portrait.2.html>.

12. [Harry Austryn Wolfson](#) (1887-1974).



Harvard A.B. 1911, A.M. 1912, Ph.D. 1915. Harvard: Nathan Littauer Professor of Hebrew Literature and Philosophy, 1925-1958; Honorary Curator of Hebraica and Judaica in the Harvard College Library. Wolfson, as the Harvard Center for Jewish Studies (2005) writes, was the first full-time scholar of Judaica appointed in the United States, at a time when Jewish Studies were rare in American universities. Regarded as one of the foremost humanists of the twentieth century, Wolfson was noted for his groundbreaking studies of Philo of Alexandria, Benedict de Spinoza, and other Jewish thinkers, along with “his systematic integration of the study of Jewish, Islamic, and Christian philosophy.” Twersky’s (1974-1975) summary of the “three-fold cord” of Wolfson’s work is worth reading as a précis of his project, method, and pedagogy. **Important Works:** *The Philosophy of Spinoza: Unfolding the Latent Processes of His Reasoning*, 2 vols. (1934); *Philo: Foundations of Religious Philosophy in Judaism, Christianity, and Islam*, 2 vols. (1947); *The Philosophy of the Church Fathers: Faith, Trinity, Incarnation* (1956); *The Philosophy of the Kalam* (1976); and *Kalam Repercussions in Jewish Philosophy* (1979).

For more information:

Harry Austryn Wolfson. (2004). *Encyclopedia of World Biography*. Thomson Gale. Retrieved September 15, 2009 from Encyclopedia.com: <http://www.encyclopedia.com/doc/1G2-3404706938.html>.

Harvard University Center for Jewish Studies. (2005). Harry Austryn Wolfson: A Scholar Laureate. Retrieved 2 March 2010 from <http://www.fas.harvard.edu/~cjs/history/historyscroll.html#3>.

Twersky, I. (1974-1975). Harry Austryn Wolfson 1887-1974. *Proceedings and Addresses of the American Philosophical Association*, 48: 186-187.

Wolfson, H. A. (1915-1958). Harry Austryn Wolfson Papers, Harvard University Archives. Call Number Harvard Archives HUGB W645.xx.

13. Clarence Irving Lewis (1883-1964).



Harvard, A.B. 1905, Ph.D. 1910. Harvard: Assistant, 1910-1911. University of California, Berkeley: Associate Professor of Philosophy, 1911-1920. Harvard: Visiting Lecturer in Philosophy, 1920-21; Assistant Professor of Philosophy, 1921-1924; Associate Professor of Philosophy, 1924-1930; Professor of Philosophy 1930-1946; Edgar Peirce Professor of Philosophy, 1946-1953. Lewis' contributions to philosophy were mostly in the areas of epistemology and logic. As Hunter (2008) notes, Lewis also had a pivotal role in the rise of analytic philosophy in the United States. During his early teaching career at UC Berkeley, Lewis focused on logic. While at Harvard, his interests turned primarily to epistemology. After his retirement, he lectured and taught primarily at Stanford and several other universities. In addition to his own contributions to philosophy work, Lewis "taught some of the most eminent American philosophers of the last half of the twentieth century as graduate students, including W. V. Quine, Nelson Goodman, Roderick Chisholm, Roderick Firth, and Wilfrid Sellars" (Hunter [2008]). **Important Works:** *A Survey of Symbolic Logic* (1918); *Mind & the World Order* (1929); *An Analysis of Knowledge and Valuation* (1946).

For more information:

Adams, G. P. & Montague, W. P. (Eds.). (1930/2007). Clarence Irving Lewis: Logic and Pragmatism. *Contemporary American Philosophy: Personal Statements*, Vol. 2. Dewey Press. 31-54.

Hunter, B. (2008). Clarence Irving Lewis. *The Stanford Encyclopedia of Philosophy*. E. N. Zalta (Ed.). Retrieved 15 September 2009 from <http://plato.stanford.edu/archives/fall2008/entries/lewis-ci>.

Williams, D. (1965). Clarence Irving Lewis 1883-1964. *Philosophy and Phenomenological Research*, 26(2): 159-172.

14. [Burton Dreben](#) (1927-1999).



Harvard A.B. 1949, A.M. 1955. University of Chicago: Instructor, 1955-56. Harvard: Assistant Professor of Philosophy, 1956-61; Associate Professor of Philosophy, 1961-65; Professor of Philosophy, 1965-81; Edgar Pierce Professor of Philosophy, 1981-90; Boston University, 1990-1999. Dean of the Graduate School of Arts and Sciences, 1973-75; Special assistant to the Dean of the Faculty of Arts and Sciences with oversight over the academic tenure process; Chair of the Society of Fellows, 1976-90. Dreben's research and interests focused primarily on mathematical logic. His study of Jacques Hebrand's theorem culminated in *The Decision Problem: Solvable Classes of Quantificational Formulas*, co-authored with Warren Goldfarb and published in 1979. He also served for nine years as the editor of the *Journal of Symbolic Logic*. In addition to his scholarship and teaching, Dreben served at several important administrative posts at Harvard, as noted above. **Important Works:** *The Decision Problem: Solvable Classes of Quantificational Formulas* (with Warren Goldfarb) (1979).

For more information:

Floyd, J. & Shieh, S. (2001). *Future Pasts: The Analytic Tradition in Twentieth-Century Philosophy*. Oxford University Press. [See especially John Rawls' reminiscence of Dreben, pp. 417-430.]

Harvard Crimson. (1999). Philosophy Professor Dies at 71. Retrieved 30 September 2009 from <http://www.thecrimson.com/article.aspx?ref=97247>.

Isaacson, D. (1999). Obituary: Professor Burton Dreben. *The Independent* (UK). Retrieved 15 September 2009 from <http://www.independent.co.uk/arts-entertainment/obituary-professor-burton-dreben-1113739.html>.

Notices. (1999). *The Bulletin of Symbolic Logic*, 5(4): 573-580.

15. **Roderick Firth** (1917-1987).



Haverford College B.S. 1938; Harvard A.M. 1940, Ph.D., 1943. College of William & Mary: Graduate Assistant, 1939-1940; Professor (rank unknown) 1943-45. Swarthmore College: 1945-1953. Harvard: Associate Professor of Philosophy, 1953-1958; Professor of Philosophy, 1953-1987; Alford Professor of Natural Religion, Moral Philosophy and Civil Policy, 1962-1987; Chair of the Department, 1958-1963; Acting Chair, 1969.

Firth was a student of C. I. Lewis, who himself was a student of Josiah Royce, thus carrying on the lineage of modern philosophy at Harvard, as Dreben, Putnam, Quine, & Rawls (1990) note. Firth's work was mainly in epistemology. This work was influenced at first by Lewis, and then by J. L. Austin, after Austin's 1955 visit to Harvard. In addition to his scholarly work in epistemology, he taught a popular course called "Types of Ethical Reasoning," along with a course in Moral Reasoning.

For more information:

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Firth, R. (1998). *In Defense of Radical Empiricism: Essays and Lectures*. (J. Troyer, Ed.). Rowman & Littlefield.

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Obituary. (1987). Roderick Firth, Was Professor of Philosophy at Harvard, at 70. *Boston Globe*, 30 December 1987: 41.

Rawls, J. (1991). Roderick Firth: His Life and Work. *Philosophy and Phenomenological Research*, 51(1): 109-118. Retrieved 30 September 2010 from <http://www.jstor.org/stable/2107823>.

16. [John Rawls](#) (1920-2002).



Princeton B.A. 1943, Ph.D. 1950. Cornell and MIT: 1950-1962. Harvard: Professor of Philosophy, 1962-1991; John Cowles Professor of Philosophy, 1975-1979; James Bryant Conant University Professor, 1979-2002. Rawls is arguably the most important figure in late twentieth-century American political thought. His book, *A Theory of Justice*, published in 1971, has had a profound influence not only in philosophy and in America, but in other disciplines and countries as well. Korsgaard, Sen, Thompson & Scanlon (2005) report that Rawls drew many talented scholars into the area of moral and political philosophy, among whom were a number of women who are now leading members of the philosophical profession in their own right. ***Important Works:*** *A Theory of Justice* (1971); *Political Liberalism* (1993); *The Law of Peoples* (1999); *Justice as Fairness* (2001).

For more information:

Korsgaard, C., Sen, A., Thompson, D., & Scanlon, T.M. (2005). Memorial Minutes: John Rawls. Retrieved 27 March 2012 from http://isites.harvard.edu/fs/docs/icb.topic854852.files/Rawls_MM.pdf

Rawls, J. (1991). For the Record. *Harvard Review of Philosophy*, 1: 38-47. Retrieved 15 September 2009 from <http://www.hcs.harvard.edu/~hrp/issues/1991/Rawls.pdf>.

Wenar, L. (2008). John Rawls. *The Stanford Encyclopedia of Philosophy*. E. N. Zalta (Ed.). Retrieved 15 September 2009 from <http://plato.stanford.edu/archives/fall2008/entries/rawls>.

17. [Israel Scheffler](#) (1923-).



Brooklyn College B.A. 1945, M.A. 1948 (psychology); Jewish Theological Seminary of America M.H.L. 1949, D.H.L. (hon.) 1993; University of Pennsylvania Ph.D. 1952. Harvard Graduate School of Education: Assistant, Associate Professor, 1952-1961; Professor of Education, 1961-62; Professor of Education and Philosophy, 1962-64; Victor S. Thomas Professor of Education and Philosophy, 1964-1992; Professor Emeritus, 1992-present. Scheffler, who took his Ph.D. at the University of Pennsylvania under the direction of Nelson Goodman, has been a “key figure in philosophy of education in the United States, mainly by bringing to it the methods, techniques and outlooks common in general philosophy” (Siegel [1997], 1). His research focuses on philosophy of science, epistemology, philosophy of language, and philosophy of mind in the context of education and pedagogy. **Important Works:** *The Anatomy of Inquiry* (1963); *Conditions of Knowledge* (1965); *Reason and Teaching* (1973); *Four Pragmatists* (1974); *Beyond the Letter* (1979); *Science and Subjectivity* (1982); *Of Human Potential* (1985); *Inquiries* (1986); *In Praise of the Cognitive Emotions, and Other Essays in the Philosophy of Education* (1991); *Symbolic Worlds* (1997); *Worlds of Truth* (2009).

For more information:

Scheffler, I. (2004). *Gallery of Scholars: A Philosopher's Recollections*. Kluwer Academic Publishers.

Siegel, H. (1997). Editor's Introduction. *Studies in Philosophy and Education*, 16(1-2): 1-6.

Siegel, H. (2005). Israel Scheffler interviewed by Harvey Siegel. *Journal of Philosophy of Education*, 39(4): 647-659.

18. [Hilary Putnam](#) (1926-).



University of Pennsylvania B.A. 1948, UCLA Ph.D. 1951. Northwestern: 1952-1953. Princeton: 1953-1961. MIT: 1961-1965. Harvard: Professor of Philosophy, 1965-2000; Cogan University Professor Emeritus in the Department of Philosophy; Chair of the Department, 1978-1981. Putnam took his Ph.D. under the supervision of Hans Reichenbach. He is widely regarded as one of the great analytic philosophers of the latter half of the twentieth century. In recent years, he has turned increasingly towards classical Pragmatists like William James and John Dewey, as well as to Wittgenstein. His work has been primarily in the areas of philosophy of science, philosophy of mind, and philosophy of language, with contributions in the fields of mathematics and computer science. ***Important Works:*** *Philosophical Papers* (3 vols.) (1975 & 1983); *The Many Faces of Realism* (1987); *The Collapse of The Fact/Value Dichotomy and Other Essays* (2002); *Ethics Without Ontology* (2004); *Jewish Philosophy as a Guide to Life* (2008).

For more information:

Pragmatism Cybrary. (n. d.). Hilary Putnam Bibliography. Retrieved 2 March 2010 from

<http://www.pragmatism.org/research/putnam.htm>.

Putnam, H. (1992.) On Mind, Meaning, and Reality. *Harvard Review of Philosophy*, 2: 20-24. Retrieved 15 September 2009 from

<http://www.hcs.harvard.edu/~hrp/issues/1992/Putnam.pdf>.

Putnam, H. (1997). A Half Century of Philosophy, Viewed From Within. *Daedalus*, 126(1): 175-208.

Putnam Site. (2009). Retrieved 27 March 2012 from <http://putnam.altervista.org>.

19. [Robert Nozick](#) (1938-2002)



Columbia College A.B. 1959; Princeton M.A. 1963, Ph.D. 1963. Princeton and the Rockefeller University: Professor, 1963-1969. Harvard: Professor of Philosophy, 1969-2002; Arthur Kingsley Porter Professor of Philosophy, 1985-2002; Joseph Pellegrino University Professor, 1998-2002. Nozick is best known for his 1974 book, *Anarchy, State, and Utopia*, a critique of Rawls' *A Theory of Justice* and a defence of libertarianism that is still influential decades after its publication. Yet, as Gewertz (2002) and others point out, Nozick refused to be limited by this book, and his subsequent writings bore out this out, covering epistemology, metaphysics, ethics, and other philosophical topics. He is remembered his teaching style having “the same lively, unorthodox, heterogeneous pattern as his writing. With one exception, he never taught the same course twice” (Gewertz [2002]). It is of interest to note that Nozick’s early fame in philosophy rested on two articles: “Coercion” and “Newcomb’s Problem and Two Principles of Choice,” the latter article generating an enormous body of literature. **Important Works:** *Anarchy, State & Utopia* (1974); *Philosophical Explanations* (1981); *The Examined Life* (1989); *Socratic Puzzles* (1997); *Invariances* (2001).

For more information:

Gewertz, K. (2002). Philosopher Nozick Dies at 63. *Harvard Gazette* (17 January 2002). Retrieved 24 September 2009 from <http://www.news.harvard.edu/gazette/2002/01.17/99-nozick.html>.

Kelly, T. (2002). Robert Nozick 1938-2002. *Proceedings and Addresses of the American Philosophical Association*, 76(2): 133-135.

Putnam, H., Scanlon, T.M., Scarry, E., & Cavell, S. (2003). Memorial Minutes: Robert Nozick. Retrieved 27 March 2012 from http://sites.harvard.edu/fs/docs/icb.topic854852.files/Nozick_MM.pdf.

20. [W. V. O. Quine](#) (1908-2000).



Oberlin College B.A. 1930; Harvard M.A. 1931, Ph.D. 1932. Harvard: Instructor and Tutor in Philosophy, 1936-1941; Associate Professor of Philosophy, 1941-1948; Professor of Philosophy, 1948-1956; Edgar Pierce Professor of Philosophy, 1956-1978. It is difficult to summarize the life and work of W. V. O. Quine in a few sentences. He is one of the major figures in twentieth century philosophy, especially in the fields of logic and epistemology. Highly influenced by the logical positivism of the Vienna Circle, Quine would nonetheless challenge key points of this group in his work. **Important Works:** *Methods of Logic* (1950); *From a Logical Point of View* (1953); *Word & Object* (1960); *The Ways of Paradox and Other Essays* (1966); *Pursuit of Truth* (1990).

For more information:

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- Føllesdal, D. & Parsons, C. (2002). In Memoriam: Willard van Orman Quine, 1908-2000. *Bulletin of Symbolic Logic*, 8(1): 105-110.
- Goldfarb, W., Putnam, H., & Parsons, C. (2002). Memorial Minutes: Willard Van Orman Quine. Retrieved 27 March 2012 from http://isites.harvard.edu/fs/docs/icb.topic854852.files/Memorial_Minute_Quine.pdf.
- Quine, D. (2009). W. V. O. Quine Site. Retrieved 15 September 2009 from <http://www.wvquine.org>.
- Quine, W. V. O. (1987a). Autobiography of W. V. Quine. In *The Philosophy of W. V. Quine*. Open Court Press. The Library of Living Philosophers, Vol. XVIII: 3-46.
- Quine, W. V. O. (1987b). *The Time of My Life: An Autobiography*. The MIT Press.
- Quine, W. V. O. (1994). Perspectives on Logic, Science & Philosophy. *Harvard Review of Philosophy*, 4: 47-57. Retrieved 15 September 2009 from <http://www.hcs.harvard.edu/~hrp/issues/1994/Quine.pdf>.

21. [Nelson Goodman](#) (1906-1998).



Harvard B.S. 1928, Ph.D. 1941. University of Pennsylvania: 1946-64. Brandeis University: Harry Austryn Wolfson Professor, 1964-67. Harvard: Professor of Philosophy, 1968-1977. As Giovannelli (2009) notes, Goodman's personal and professional life was linked to art. Before earning his Ph.D. in philosophy in 1941, Goodman directed the Walker-Goodman Art Gallery in Boston from 1929 to 1941. During his life, he was a passionate collector of art. At Harvard, he established Project Zero, an interdisciplinary program for the study of education and the arts, along founding and directing the Summer Dance program. Goodman's philosophical work addresses logic, aesthetics, philosophy of language, and philosophy of education, and it is in these fields that his work continues to be studied. **Important Works:** *The Structure of Appearance* (1951/1977); *Fact, Fiction, & Forecast* (1955); *Languages of Art* (1968); *Problems and Projects* (1972); *Ways of Worldmaking* (1978); *Reconceptions in Philosophy and other Arts and Sciences* (with Catherine Z. Elgin, 1988); *Of Mind and Other Matters* (1994).

For more information:

Elgin, C., Scheffler, I., & Schwartz, R. (1999). Nelson Goodman 1906-1998. *Proceedings and Addresses of the American Philosophical Association*, 72(5): 206-208.

Giovannelli, A. (2009). Goodman's Aesthetics. *The Stanford Encyclopedia of Philosophy*. E. N. Zalta (Ed.) Retrieved 15 September 2009, <http://plato.stanford.edu/archives/spr2009/entries/goodman-aesthetics>.

Project Zero, Harvard Graduate School of Education. (2009). Nelson Goodman. Retrieved 16 September 2009 from <http://pzweb.harvard.edu/History/NG.htm>.

Schwartz, R. (1999). In Memoriam: Nelson Goodman (August 7 1906-November 25 1998). *Erkenntnis*, 50(1): 7-10.

Ullian, J. S. (1999). In Memoriam: Nelson Goodman, 1906-1998. *The Bulletin of Symbolic Logic*, 5(3): 392-394.

22. [Stanley Cavell](#) (1926-).



University of California, Berkeley A.B. 1947, Harvard Ph.D. 1961. University of California, Berkeley: 1956-1963. Harvard: Professor of Philosophy, 1963-1997; Walter M. Cabot Professor of Aesthetics and the General Theory of Value, Emeritus. Cavell originally studied music; indeed, music and a sensitivity to words and sound has carried across the course of his career, and is deeply woven into the fabric of much of his writing and teaching. Cavell's work crosses a number of boundaries, including, at times, analytic philosophy, Continental philosophy, Kierkegaard, Wittgenstein, and the American Transcendentalists in analyses of language, film, Shakespeare, literature, and epistemology. **Important Works:** *The Claim of Reason* (1979); *Disowning Knowledge* (1987); *This New Yet Unapproachable America* (1987); *The Senses of Walden* (1992); *Philosophical Passages* (1995); *Themes Out of School* (1998); *Must We Mean What We Say?* (2002); *Cities of Words* (2005).

For more information:

Cavell, S. (1996). *A Pitch of Philosophy: Autobiographical Exercises*. Harvard University Press.

Cavell, S. (1999). Reflections on a Life of Philosophy. *Harvard Review of Philosophy*, 7: 19-28. Retrieved 16 September 2009 from <http://www.hcs.harvard.edu/~hrp/issues/1999/Cavell.pdf>.

Cavell, S. (2010). *Little Did I Know: Excerpts from Memory*. Stanford University Press.

Kriessler, H. (2002). Conversations with History: Stanley Cavell. Institute of International Studies, UC Berkeley. Retrieved 30 September 2009 from <http://globetrotter.berkeley.edu/people2/Cavell/cavell-con0.html>.

For Further Reading

Several good sources exist for a reader to consult in order to learn about the history of the Department of Philosophy at Harvard through the end of the nineteenth century and into the first three decades of the twentieth century. These include:

- Joralemon, D. R. (1980). Too Many Philosophers. *American Heritage Magazine*, 31(6).
Retrieved from <http://www.americanheritage.com/content/too-many-philosophers>.
- Kaag, J. (2008). Women and Forgotten Movements in American Philosophy: The Work of Ella Lyman Cabot and Mary Parker Follett. *Transactions of the Charles S. Peirce Society*, 44(1), 134-157.
- Kuklick, B. (1977). *The Rise of American Philosophy: Cambridge, Massachusetts, 1860-1930*. Yale University Press.
- Menand, L. (2000). *The Metaphysical Club: A Story of Ideas in America*. New York: Farrar, Strauss and Giroux.
- Rand, B. (1929). Philosophical Instruction in Harvard University from 1636-1906. *Harvard Graduates Magazine*.
- Royce, J. (1897). Systematic Philosophy in America in the Years 1893, 1894, and 1895. *Archiv für Philosophie*.
- Todd, E. W. (1943). Philosophical Ideas at Harvard College, 1817-1837. *The New England Quarterly*, 16(1), 63-90.

Of these, Kuklick's book has an extensive bibliography that interested readers may wish to consult, should they desire a more in-depth study of this period of history.

A few broader histories of American philosophy during this time, to put the above sources in context, are:

- Baldwin, T. (Ed.). (2003). *The Cambridge History of Philosophy, 1870-1945*. Cambridge University Press.
- Campbell, J. (2006). *A Thoughtful Profession: The Early Years of the American Philosophical*

Association. Open Court Publishers.

Eldridge, M. (2007). When Philosophy Became What It Is Today. *Transactions of the Charles S. Peirce Society*, 43(2): 375-381.

Hall, G. S. (1879). Philosophy in the United States. *Mind*, 4(13): 89-105.

Joralemon, D.R. (2009). *To Live Strivingly*. Revised Edition. M.J. Albrink. (Ed.). Westover, West Virginia: Populore Publishing Company.

Kuklick, B. (2002). *A History of Philosophy in America, 1720-2000*. Oxford University Press.

Royce, J. (1897). Systematic Philosophy in America in the Years 1893, 1894, and 1895. *Archiv für Philosophie*.

Schneider, H. W. (1946). *A History of American Philosophy*. Columbia University Press.

Wilson, D. J. (1979). Professionalization and Organized Discussion in the American Philosophical Association, 1900-1922. *Journal of the History of Philosophy*, 17(1): 53-69.

The history of the Department of Philosophy in the latter seven decades of the twentieth century and the early decades of the twenty-first century remains to be written. Nonetheless, many sources give a broader context to the practice and study of philosophy during this historical period. Some of these are:

Brightman, E. S. (1947). Philosophy in the United States 1939-1945. *The Philosophical Review*, 56(4): 390-405.

Chisholm, R. [et al.] (1964). *Philosophy*. The Princeton Studies: Humanistic Scholarship in America. Prentice-Hall.

Cohen, T. (2002). Philosophy in America: Remarks on John McCumber's "Time in the Ditch: American Philosophy and the McCarthy Era." *Philosophical Studies*, 108(1/2): 183-193.

Floyd, J. (2009). Recent Themes in the History of Early Analytic Philosophy. *Journal of the History of Philosophy*, 47(2): 157-200.

Harding, S. (2002). American Philosophy as a Technototem. *Philosophical Studies*, 108(1/2): 203-211.

- Hollinger, D.A. (1997). The Disciplines and the Identity Debates, 1970-1995. *Daedalus*, 126(1): 333-351.
- Hollinger, D. A. (2002). Religion, Ethnicity, and Politics in American Philosophy: Reflections on McCumber's "Time in the Ditch." *Philosophical Studies*, 108(1/2): 173-181.
- Katznelson, I. (1997). From the Street to the Lecture Hall: The 1960s. *Daedalus*, 126(1): 311-332.
- Kuklick, B. (2002). *A History of Philosophy in America, 1720-2000*. Oxford University Press.
- McCumber, J. (2001). *Time in the Ditch: American Philosophy and the McCarthy Era*. Northwestern University Press.
- McCumber, J. (2002). Problems and Renewal in American Philosophy. *Philosophical Studies*, 108(1/2): 203-211.
- Nehamas, A. (1997). Trends in Recent American Philosophy. *Daedalus*, 126(1): 209-223.
- Reisch, G. (2005). *How the Cold War Transformed Philosophy of Science: To the Icy Slopes of Logic*. Cambridge University Press.
- Rescher, N. (1993). American Philosophy Today. *Review of Metaphysics*, 46(4): 717-745.
- Schorske, C. E. (1997). The New Rigorism in the Human Sciences, 1940-1960. *Daedalus*, 126(1): 289-309.
- White, M. (1995). *A Philosopher's Story*. Pennsylvania State University Press.
- Wolff, R. P. (2009-2010). *A Harvard Education: A Memoir of the Fifties*. Retrieved 9 April 2010 from <http://robertpaulwolff.blogspot.com>.

Finally, here are some good general histories and critiques of and guides to American philosophy and philosophers that readers may wish to consult. As noted in the "[About this Guide](#)" section, this list makes no claim to be exhaustive or exclusive. Readers looking for a more robust list of sources should consult, e.g., Anderson's (2009) extensive bibliography.

- Alcoff, L. M. (2003). *Singing in the Fire: Stories of Women in Philosophy*. Rowman & Littlefield.

- Anderson, D. (2009). Old Pragmatisms, New Histories. *Journal of the History of Philosophy*, 47(4): 489-521.
- Campbell, J. (2007). One Hundred Years of Pragmatism. *Transactions of the Charles S. Peirce Society*, 43(1): 1-15.
- Charles S. Peirce Society. (2009). Retrieved 8 October 2009 from [Uhttp://www.peircesociety.org/](http://www.peircesociety.org/).
- DeArmev, M. & Good, J. A. (Eds.) (2001). *The St. Louis Hegelians*. 3 Vols. Thoemmes Continuum.
- Ferguson, A. (1994). Twenty Years of Feminist Philosophy. *Hypatia*, 9(3): 197-215.
- Field, R. (2005). The St. Louis Hegelians. *Internet Encyclopedia of Philosophy*. Retrieved 5 October 2009 from <http://www.iep.utm.edu/hstlouis>.
- Floyd, J. & Shieh, S. (2001). *Future Pasts: The Analytic Tradition in Twentieth-Century Philosophy*. Oxford University Press.
- Goodman, R. (2009). Transcendentalism. *The Stanford Encyclopedia of Philosophy*. E. N. Zalta (Ed.). Retrieved 5 October 2009 from <http://plato.stanford.edu/archives/spr2009/entries/transcendentalism>.
- Haldane, J. (2002). American Philosophy: 'Scotch' or 'Teutonic'? *Philosophy*, 77(301): 311-329.
- Hollinger, D. A. (1980). The Problem of Pragmatism in American History. *Journal of American History*, 67(1): 88-107.
- Josiah Royce Society. (2009). Retrieved 15 September 2009 from <http://www.roycesociety.org>.
- Karnos, D. D. & Shoemaker, R. G. (1994). *Falling in Love with Wisdom: American Philosophers Talk About Their Calling*. Oxford University Press.
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- Marsoobian, A. T. & Ryder, J. (Eds.) (2004). *The Blackwell Guide to American Philosophy*. Wiley-Blackwell.

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- Mooney, E. F. (2003). Two Testimonies in American Philosophy: Stanley Cavell, Henry Bugbee. *Journal of Speculative Philosophy*, 17(2): 108-121.
- Outlaw, L. T. (1996). The “Future” of Philosophy in America. In *On Race and Philosophy*. Routledge. 183-204.
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- Rorty, R. (1980). Philosophy in America Today. In *Consequences of Pragmatism: Essays, 1972-1980*. University of Minnesota Press. 211-230.
- Soames, S. (2003). *Philosophical Analysis in the Twentieth Century*. 2 vols. Princeton University Press.
- Society for the Advancement of American Philosophy. (2009). Retrieved 9 October 2009 from <http://www.american-philosophy.org/index.htm>.
- Smith, J. E. (1978). *Purpose and Thought: The Meaning of Pragmatism*. Yale University Press.
- Smith, J. E. (1983). *The Spirit of American Philosophy*. SUNY Press.
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- William James Society. (2009). Retrieved 15 September 2009 from <http://www.wjsociety.org>.
- Wettstein, H. & French, P. A. (Eds.). (2004). *The American Philosophers*. Midwest Studies in Philosophy, Vol. XXVIII. Wiley-Blackwell.
- Yancy, G. (Ed.). (1998). *African-American Philosophers: 17 Conversations*. Routledge.

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James Houghton Woods:	William Abbot Cheever
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Hilary Putnam:	Not available
Robert Nozick:	Not available
W. V. O. Quine:	Not available
Nelson Goodman:	Not available
Stanley Cavell:	Not available