

On a Certain Blindness in Human Beings

William James

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

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

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

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

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

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

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

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

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Table of Contents A Certain Blindness

1. Understanding the eBook A Certain Blindness
 - The Rise of Digital Reading A Certain Blindness
 - Advantages of eBooks Over Traditional Books
2. Identifying A Certain Blindness
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an A Certain Blindness
 - User-Friendly Interface
4. Exploring eBook Recommendations from A Certain Blindness
 - Personalized Recommendations
 - A Certain Blindness User Reviews and Ratings
 - A Certain Blindness and Bestseller Lists
5. Accessing A Certain Blindness Free and Paid eBooks
 - A Certain Blindness Public Domain eBooks

- A Certain Blindness eBook Subscription Services
- A Certain Blindness Budget-Friendly Options
- 6. Navigating A Certain Blindness eBook Formats
 - ePub, PDF, MOBI, and More
 - A Certain Blindness Compatibility with Devices
 - A Certain Blindness Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of A Certain Blindness
 - Highlighting and Note-Taking A Certain Blindness
 - Interactive Elements A Certain Blindness
- 8. Staying Engaged with A Certain Blindness
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers A Certain Blindness
- 9. Balancing eBooks and Physical Books A Certain Blindness
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection A Certain Blindness
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine A Certain Blindness
 - Setting Reading Goals A Certain Blindness
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of A Certain Blindness
 - Fact-Checking eBook Content of A Certain Blindness
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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