

THE LAST PURITAN

A Memoir in the form of a Novel



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The Last Puritan George Santayana, 1953 **The Last Puritan, a Memoir in the Form of a Novel, by George Santayana** George Santayana, 1935 **The last Puritan, a memoir in the form of a novel, by George Santayana ... New York, C. Scribner's sons, 1952** George Santayana, *The Last Puritan* George Santayana, 1936 **The last Puritan, a memoir in the form of a novel, by George Santayana ... New York, C. Scribner's sons, 1953** George Santayana, *The Last Puritan* Jorge Agustín Nicolás Ruiz de Santayana y Borrás Santayana, 1960 *A Philosophical Novelist* Henry Tompkins Kirby-Smith, 1997 In the preface to the second edition of *The Last Puritan* George Santayana wrote that he saw this memoir in the form of a novel as an exemplification of his own spirit H T Kirby Smith uses Santayana's 1936 novel *The Last Puritan* as both an occasion and a means for bringing into focus the complex relations between Santayana's life his personality and his philosophy *Santayana the Philosopher* Daniel Moreno, 2015-03-06 Regarding Santayana it has been claimed that he lacks a system while contradicting himself in outrageous ways An attentive analysis of his complete oeuvre however reveals something else entirely It is not easy to classify a thinker as a Platonic materialist an ironic nihilist a spiritual atheist and a conservative without political commitment but if one respects his own language one discerns an astonishing little known Santayana whose philosophical leitmotif consists in 1 detecting the numerous false steps logical and moral supplied by the imagination when it confuses things with the names that designate them or the world with the feelings that it provokes in the human animal these errors assume diverse faces pantheism moralism egotism subjectivism transcendentalism Platonism Puritanism and utopianism 2 avoiding these illusions in such a way as to keep the spiritual door open as a form of life to be lived out in an honest fashion 3 recognizing the natural origin of these temptations and asking oneself what moves humans to succumb imperceptibly to these mistakes at times tragic at others comical and what precautions one can take to remain cognizant of the deceitful leaps that can hijack one's life and 4 proposing as an alternative the radical distinction between essence and existence which leads him to distinguish four realms of being the realm of essence the realm of matter the realm of truth and the realm of spirit Essence as logical identity matter as contingent existence truth as frozen history and spirit as the flames that part from contingency and approximate the eternal An attempt has been made in this book to expand on and clarify these questions **The Works of George Santayana** George Santayana, 2003 The fifth of eight books of the correspondence of George Santayana *The Later Works, 1925-1953* John Dewey, 1981 John Dewey's *Experience and Nature* has been considered the fullest expression of his mature philosophy since its eagerly awaited publication in 1925 Irwin Edman wrote at that time that with monumental care detail and completeness Professor Dewey has in this volume revealed the metaphysical heart that beats its unvarying alert tempo through all his writings whatever their explicit themes In his introduction to this volume Sidney Hook points out that Dewey's *Experience and Nature* is both the most suggestive and most difficult of his writings The meticulously edited text published

here as the first volume in the series *The Later Works of John Dewey 1925-1953* spans that entire period in Dewey's thought by including two important and previously unpublished documents from the book's history: Dewey's unfinished new introduction written between 1947 and 1949, edited by the late Joseph Ratner, and Dewey's unedited final draft of that introduction written the year before his death. In the intervening years, Dewey realized the impossibility of making his use of the word *experience* understood. He wrote in his 1951 draft for a new introduction: "Were I to write or rewrite *Experience and Nature* today, I would entitle the book *Culture and Nature*, and the treatment of specific subject matters would be correspondingly modified. I would abandon the term *experience* because of my growing realization that the historical obstacles which prevented understanding of my use of *experience* are for all practical purposes insurmountable. I would substitute the term *culture* because with its meanings as now firmly established, it can fully and freely carry my philosophy of *experience*."

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