Introduction
Alan Harding

in The Countess of Huntingdon's Connexion: A Sect in Action in Eighteenth-Century England

There was no significant new study of the Countess of Huntingdon between the complex and confused Life and Times by A. C. H. Seymour (1839) until after the opening up of the Cheshunt College archive in the late 1960s. The archive contains a major part of the correspondence that Lady Huntingdon received in the last twenty-five years of her life, and shows in detail what day-to-day life was like in the Connexion during that period. Two major studies of Lady Huntingdon were published in the 1990s (by Welch and by Schlenther); the focus of the present work is different from theirs, in that it is concerned principally with the Connexion, rather than its founder. It considers the origins and development of the Connexion, its relations with other sections of the Evangelical Revival, and its impact on the broader religious life of late eighteenth-century England.

Responsibility for Justice
Iris Marion Young

When the noted political philosopher Iris Marion Young died in 2006, her death was mourned as the passing of “one of the most important political philosophers of the past quarter-century” (Cass Sunstein) and as an important and innovative thinker working at the conjunction of a number of important topics: global justice; democracy and difference; continental political theory; ethics and international affairs; and gender, race and public policy. This book discusses our responsibilities to address
“structural” injustices in which we among many are implicated (but for which we are not to blame), often by virtue of participating in a market, such as buying goods produced in sweatshops, or participating in booming housing markets that leave many homeless. The book argues that addressing these structural injustices requires a new model of responsibility, which it calls the “social connection” model. The book develops this idea by clarifying the nature of structural injustice; developing the notion of political responsibility for injustice and how it differs from older ideas of blame and guilt; and finally how we can then use this model to describe our responsibilities to others no matter who we are and where we live.

Extreme Capsule
Jeremy D. Schmahmann and Deepak N. Pandya

in Fiber Pathways of the Brain

Published in print: 2006 Published Online: May 2009
Item type: chapter

This chapter discusses the results of the investigation of the extreme capsule (EmC) of rhesus monkey brains. It shows that the EmC is the principal association pathway linking the middle superior temporal region with the caudal parts of the orbital cortex and the ventral-lateral prefrontal cortex. In addition to carrying these long association fiber connections, the fibers destined for the claustrum from the parietal, temporal, and frontal lobes also traverse the EmC.

What's left to do?
Penelope Maddy

in Second Philosophy: A Naturalistic Method

Published in print: 2007 Published Online: January 2009
Item type: chapter

Opponents of a ‘scientistic’ approach as austere as Second Philosophy often imagine that philosophy just becomes science, that there's nothing left for the philosopher to do. The book as a whole aims to demonstrate that this isn't true, that questions traditionally regarded a philosophical can be effectively addressed from a second-philosophical perspective. This chapter points out the heuristic value of training in the historical and contemporary practice of philosophy, and introduces the topic of
word-world connections to trace second-philosophical and un-second-philosophical themes in the current debate between correspondence and disquotational theories of truth.

Dreaming Connects. The Dreaming End of the Continuum Is Hyper-connective
Ernest Hartmann

in The Nature and Functions of Dreaming
Published in print: 2010 Published Online: January 2011
Item type: chapter

This chapter shows that dreaming is hyper-connective. At the dreaming end of the continuum connections are made more easily than in waking, and connections are made more broadly and loosely. Dreaming avoids tightly structured, over-learned material. Thus, we do not dream of the “three R’s”—reading, writing, and arithmetic. The connections are not random, but guided by the dreamer's emotions.

Joseph Barker
Timothy Larsen

in Crisis of Doubt: Honest Faith in Nineteenth-Century England
Published in print: 2006 Published Online: January 2007
Item type: chapter

Joseph Barker was a Methodist New Connexion minister, but his evolving religious journey led him to split the denomination. He moved to America and became a leading popular freethinker and anti-Bible lecturer. On his return to England, he was the co-editor with Charles Bradlaugh of the atheistic paper, the National Reformer. Concerns about morality were one factor in his reconversion.

Charles Wesley—His Final Years and Legacy
Gareth Lloyd

in Charles Wesley and the Struggle for Methodist Identity
Published in print: 2007 Published Online: May 2007
Item type: chapter
By the time of Charles Wesley's death in 1788 his public and Methodist profile outside London and Bristol was greatly diminished. His relationship with his brother had been strained since the beginning of the 1750s, while some important preachers expressed little sadness at his death. Charles Wesley's Church-Methodist viewpoint did not, however, die with him; many lay people and some preachers retained a dual loyalty to both Methodism and the Church of England and carried on the struggle into the 1790s and after. The legacy of Church Methodism was an inclusive 19th century Wesleyan denomination whose members were at liberty also to regard themselves as Anglicans if they wished. Also, as late as the 1880s, important features of Wesleyan Methodist polity and worship referred back to the movement's origins within the Church of England.

A Child is Crying (§§244–5)
Stephen Mulhall


Published in print: 2006 Published Online: January 2007
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780199208548.003.0003
Item type: chapter

This chapter analyzes how words refer to sensations through Wittgenstein's tale of the hurt child. The child, who hurts himself, cries; it is not he, but the adults around him, who make the connection between his cries and the domain of exclamations and sentences in the language of pain. There is no moment of recognition on his part that mediates between his pain and his crying, certainly none that involves an act of identifying or naming what he is feeling as pain. It is the adults who recognize his cries as cries of pain, and hence are in a position to replace them with primitive linguistic forms of pain behaviour, and so induct him into (this dimension of) life with language. In other words, the relevant linguistic connection between ‘pain’ and pain is set up for the individual learner by the society of which he is a part.

Pleasure Explanations
J. C. B. Gosling

in Pleasure and Desire: The Case of Hedonism Reviewed

Published in print: 1969 Published Online: October 2011
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780198243397.003.0009
Item type: chapter
This chapter discusses and establishes a connection between pleasure and human wanting, which is a more direct connection between ‘pleasure’ and one force of the word ‘want’. This relationship only holds with one out of many pleasure expectations, and is relied on by arguments for hedonism.

Brain, Body, and Self

Walter Glannon

in Bioethics and the Brain

This chapter describes different regions of the brain and how they regulate different bodily functions. It describes how the brain regulates cognitive, affective, and conative capacities at the level of the mind. Seeing how dysfunction in certain brain regions results in various psychopathologies can yield insight into the normal and abnormal neural correlates of normal and abnormal states of mind. The chapter also presents an account of mind as a set of capacities that emerge from functions in the brain and body. These capacities play a role in maintaining internal systemic balance and ensuring the survival of the organism. The biological basis of the mind is not located in one region of the brain but is distributed through many brain regions. It is shown that the biological basis of the mind is not limited to the brain but involves immune and endocrine systems as well. Thus, the mind has more than just a neurobiological underpinning. Interactions between and among the central nervous, immune, and endocrine systems influence, and can be influenced by, our mental states.

Doing Public Management the Fatalist Way?

Christopher Hood

in The Art of the State: Culture, Rhetoric, and Public Management

In the four chapters of Part II, public management ideas that loosely correspond to each of the four polar world views identified by cultural theory are discussed; here the cultural-theory framework is mixed with a historical perspective to survey recurring approaches to public
management that can be loosely characterized as hierarchist (Ch. 4), individualist (Ch. 5), egalitarian (Ch. 6), and fatalist (this chapter). Starts by asking whether there can be a fatalist approach to public management—cultural theorists have identified fatalism as a viable way of life, but it does not figure prominently in conventional accounts on the provision of public services; Banfield has stated that in fatalist societies (such as Montegrano) public management will be (only) narrowly bureaucratic and statist because only paid officials will be concerned with public affairs, and the citizenry at large will be cynical about the motives of public officials; in spite of this widespread belief, however, there are likely to be few effective checks on public officials in a fatalist society, and Banfield sees fatalism as a social pathology bound to produce social backwardness and stagnation. Cultural theory is ambiguous on whether fatalism can be a viable basis of organization in the sense that a Montegrano-type society could survive and reproduce itself over time, nor is it clear from the work of cultural theorists exactly what fatalists’ focus on karma amounts to. The last possibility—that fatalism might link to how-to-do-it ideas about organizational design, as distinct from a view of the world as ineluctably ruled by the fickle goddess of fortune—who has had little attention: from conventional cultural-theory accounts, it would seem the most appropriate role, for fatalist social science in public management would be like that of the chorus in classical Greek theatre—and the second section of the chapter examines such a perspective on public management, looking particularly at one influential strain of ‘new institutionalist’ literature, which portrays the functioning of organizations as a highly unpredictable process, involving eclectic decision-making unavoidably dependent on chance connections. It then moves on to build on the recipe for contrived randomness, and argues that a fatalist perspective can at least in some sense be taken beyond commentary and criticism into a positive prescription for conducting management and designing organizations to operate on the basis of chance.

Scale-Free Networks
Guido Caldarelli

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Item type: book

A variety of different social, natural and technological systems can be described by the same mathematical framework. This holds from the Internet to food webs and to boards of company directors. In all these situations, a graph of the elements of the system and their interconnections displays a universal feature. There are only a few elements with many connections and many elements with few
connections. This book reports the experimental evidence of these ‘Scale-free networks’ and provides students and researchers with a corpus of theoretical results and algorithms to analyse and understand these features. The content of this book and the exposition makes it a clear textbook for beginners and a reference book for experts.

The Innate Mind
Peter Carruthers, Stephen Laurence, and Stephen Stich (eds)

Published in print: 2005 Published Online: January 2007
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780195179675.001.0001
Item type: book

This is the first of three volumes on the subject of innateness. The extent to which the mind is innate is one of the central questions in the human sciences, with important implications for many surrounding debates. This book along with the following two volumes provide assess of nativist thought and a definitive reference point for future nativist inquiry. This book is concerned with the fundamental architecture of the mind, addressing such question as: what capacities, processes, representations, biases, and connections are innate? How do these innate elements feed into a story about the development of our mature cognitive capacities, and which of them are shared with other members of the animal kingdom? The book includes an introduction giving some of the background to debates about innateness and introducing each of the subsequent chapters, as well as a consolidated bibliography.

CONNECTION MATRICES
László Lovász

in Combinatorics, Complexity, and Chance: A Tribute to Dominic Welsh

Published in print: 2007 Published Online: September 2007
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780198571278.003.0012
Item type: chapter

This chapter introduces a matrix, the kth connection matrix, for a given graph parameter and integer k ≥ 0. The properties of these matrices are closely connected with properties of the parameter. For example, the rank of this matrix is considered the minimum number of real numbers that has to be communicated across a node-cut of size k in order to evaluate the invariant. It is shown that other properties of this matrix, like whether it is semidefinite, also turn out to have graph theoretic significance.
The fundamental law

JESPER LÜTZEN

in Mechanistic Images in Geometric Form: Heinrich Hertz's 'Principles of Mechanics'

In the usual Newtonian-Laplacian image, Isaac Newton's three laws of motion are often taken as the basic ones. Heinrich Hertz, on the other hand, formulated one and only one law of motion: that every free system persists in its state of rest or of uniform motion in a straightest path. Hertz's fundamental law can be formulated as follows: a free system moves with constant speed along a path that is as straight as it can be without breaking the connections of the system. Hertz's formulation of the fundamental law was surprisingly stable throughout his work on mechanics. It was the geometry of systems of points that allowed Hertz to limit the laws of motion to his one simple, elegant and intuitively appealing fundamental law. Hertz mentioned one other law that could have replaced his fundamental law on free systems, namely, the law of least acceleration.

Force-producing models

JESPER LÜTZEN

in Mechanistic Images in Geometric Form: Heinrich Hertz's 'Principles of Mechanics'

The correctness of Heinrich Hertz's image of mechanics is essentially reduced to one question: whether it is possible to construct hidden systems and connections to the tangible systems, such that the total system will obey the fundamental law, or said differently, such that the effect on the tangible system will mimic the forces empirically found in nature. Very few defenders of Hertz's approach to mechanics tried to support his image of mechanics by constructing concealed motions that would account for concrete forces. One serious attempt was made independently and more directly in 1916 by Franz Xaver Paulus, who treated conservative systems with monocyclic hidden masses. Paulus proposed force-producing models that may lend logical support to Hertz's
image, but it is also evident that very few physicists would embrace an image of nature based on such artificial mechanisms. It is also rather obvious that it was not such models Hertz had hoped for.

‘This Small Island’: Britain, Size and Empire
Linda Colley

in Proceedings of the British Academy, Volume 121, 2002 Lectures
Published in print: 2003 Published Online: January 2012
Item type: chapter

This lecture discusses the British Empire and how it has generally been imagined and presented in history books and atlases. It draws attention to the connections over the centuries between size, national self-image, power, and British Empire. The lecture was prompted by a conviction that British domestic historians must look more closely and imaginatively at imperial and global connections. One of the realizations presented in this lecture is that it was Britain's small size that prompted them to engage in overseas aggression and invasions.

The Explanatory Gap and Dualism Reconsidered
Steven Horst

in Beyond Reduction: Philosophy of Mind and Post-Reductionist Philosophy of Science
Published in print: 2007 Published Online: September 2007
Item type: chapter

This chapter examines the implications of post-reductionist philosophy of science for dualism and the status of the explanatory gaps. The primary argument for dualism is based on a Negative Explanation-to-Metaphysics Connection Principle (“Negative EMC”), to the effect that if A is not reducible to B, then B→A is not metaphysically necessary and A is not metaphysically supervenient upon B. But if other special sciences are not reducible to physics either, the dualist is faced with a dilemma. Either she must give up Negative EMC, and with it the principal argument for dualism, or she must draw similar conclusions with respect to other irreducible phenomena, the result being not a dualism but a pluralism of higher ordinality. Dualism can be reconciled with explanatory pluralism only by producing a reason to think that only the mind-body gap implies a failure of supervenience.
This book studies the organization of the white matter pathways of the brain. The book analyzes and synthesizes the corticocortical and corticosubcortical connections of the major areas of the cerebral cortex in the rhesus monkey. The result is a detailed understanding of the constituents of the cerebral white matter and the organization of the fiber tracts. The findings from the thirty-six cases studied are presented on a single template brain, facilitating comparison of the locations of the different fiber pathways. The summary diagrams provide a comprehensive atlas of the cerebral white matter. The text is enriched by close attention to functional aspects of anatomical observations. The clinical relevance of the pathways is addressed throughout the text and a chapter is devoted to human white matter diseases. The introductory account gives a detailed historical background. Translations of seminal original observations by early investigators are presented, and when these are considered in the light of the authors' new observations, many longstanding conflicts and debates are resolved.

Spinal Cord Dysfunction: Volume II: Intervention and Treatment
L. S. Illis (ed.)

This is the second in a series of books dealing with the enormous clinical problem of spinal-cord dysfunction. Volume I discussed assessment; this book focuses on intervention. There are three main approaches to the restoration of function after damage to the spinal cord: the prevention of secondary pathological events; the identification of impaired or absent functions in nerve cells and processes that survive the initial insult; and restoration of severed neuronal connections. This book addresses the first two of these approaches. It contains a discussion of the arguments about early decompression of the spinal cord following injury, therapy of acute spinal injury, and the effects of early treatment and local cooling on spinal-cord blood flow. The management of specific problems associated with spinal-cord dysfunction is addressed; these problems include cardiovascular abnormalities due to autonomic dysfunction, bladder control, pain, and sexual function. Current procedures of
rehabilitation (particularly the management of chronic problems and the treatment of complications) are summarized, and ideas on motor control and learning are discussed.