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Reviewed in the United States on March 22, 2010. To read "The Inward Morning" is to witness the emergence of thought. Bugbee explores interwoven themes of an experiential philosophy, that finds its grounding in the concretization of thoughts that emerge from a reflective life.

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BUGBEE, Henry (1915-1999) Return to Symposium Page Best known for The Inward Morning: A Philosophical Exploration in Journal Form , Henry Bugbee was born 19 February 1915 , in New York City . He received a B.A. in philosophy from Princeton in 1936, submitting "In Demonstration of the Spirit" as an honors thesis in which we find lifelong ...

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When first published in 1958, The Inward Morning was ahead of its time. Boldly original, it blended East and West, nature and culture, the personal and the universal. The critical establishment, confounded, largely ignored the work. Readers, however, embraced Bugbee's lyrical philosophy of wilderness. Throughout the 1960s and 1970s this philosophical daybook enjoyed the status of an underground classic. With this paperback reissue, The Inward Morning will be brought to the attention of a new generation. Henry Bugbee is increasingly recognized as the only truly American existentialist and an original philosopher of wilderness who is an inspiration to a growing number of contemporary philosophers.

The philosophy of Henry Bugbee defies traditional academic categorization. Though inspired by Heidegger and American Transcendentalism, he was also admired by the famous analytic philosopher Willard van Orman Quine, who described him as the ultimate exemplar of the examined life. Bugbee's writings are remarkably different in form and register from anything written in twentieth-century American Philosophy. The beautifully written essays collected here show Bugbee's continuing commitment that "anyone who throws his entire personality into his work must to some extent adopt an aesthetic attitude and medium." Together, the book reintroduces a major thinker of nature, an environmental philosopher avant la lettre who has much to contribute to American and continental thought.

In this essential companion to the classic The Inward Morning, sixteen distinguished contemporary philosophers celebrate Henry Bugbee's remarkable philosophy. The essays trace his explorations of thought, emotion, and the need for a sense of place attuned to wilderness. Representing a range of traditions, the thinkers included here touch on an equally broad spectrum of inquiry, including existential philosophy, religion, and environmental studies. The essays progress from general introductions to considerations of more specific themes in Bugbee's philosophy to reflections on the man as teacher, mentor, and friend. Provocative in their own right, these contributions provide a commentary on The Inward Morning. This volume thus becomes a valuable tool for the careful reader seeking to fully appreciate the vivid text that has inspired it while at the same time offering insight into contemporary issues in the philosophy of nature.

Essays by an assortment of individuals who have taken different paths to become philosophers offer a look at the nature of individuals driven to search for the meaning of truth.

In this engaging book, Douglas Anderson begins with the assumption that philosophy—the Greek love of wisdom—is alive and well in American culture. At the same time, professional philosophy remains relatively invisible. Anderson traverses American life to find places in the wider culture where professional philosophy in the distinctively American tradition can strike up a conversation. How might American philosophers talk to us about our religious experience, or political engagement, or literature—or even, popular music? Anderson's second aim is to find places where philosophy happens in nonprofessional guises—cultural places such as country music, rock'n roll, and Beat literature. He not only enlarges the tradition of American philosophers such as John Dewey and William James by examining lesser-known figures such as Henry Bugbee and Thomas Davidson, but finds the theme and ideas of American philosophy in some unexpected places, such as the music of Hank Williams, Tammy Wynette, and Bruce Springsteen, and the writings of Jack Kerouac. The idea of "philosophy Americana" trades on the emergent genre of "music Americana," rooted in traditional themes and styles yet engaging our present experiences. The music is "popular" but not thoroughly driven by economic considerations, and Anderson seeks out an analogous role for philosophical practice, where philosophy and popular culture are co-adventurers in the life of ideas. Philosophy Americana takes seriously Emerson's quest for the extraordinary in the ordinary and James's belief that popular philosophy can still be philosophy.

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