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History of Harley Street | HarleyStreet.com

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In early 20th-century Britain, interest in psychoanalysis was high, leading to the formation of the famous Tavistock Clinic in 1920. E. Graham Howe was one of the clinic ' s founders and the first to publish articles on psychotherapy. At the same time, he was attacked by the " scientific " psychiatry and psychoanalysis communities because he took concepts derived from spiritual practice and existential phenomenology and applied them to an understanding of psychotherapy. Howe ' s writings included more than a dozen books and countless articles on a broad range of subjects from schizophrenia to Asian spiritual practices. Through these works he exerted a profound influence on intellectuals such as R. D. Laing, Alan Watts, and Henry Miller, to name a few. Howe also wrote in a simple and clear style, making his work accessible to the general public. The Druid of Harley Street samples the best of his essays, offering timely insights for followers of Jung, Roberto Assagioli, and Mark Epstein; students of somatic therapies; and spiritual and meditation practitioners. The book also offers a fascinating glimpse of a great mind, the notable people in his life, and the heady times in which he lived.

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Incorporating the novels, pamphlets and letters of Henry Miller, *Killing the Buddha* argues for Miller's written work to be considered as a whole in relation to the theme of Zen Buddhism, specifically the concept of Satori (awakening). By reading Miller's literary output and letters as a spiritual journey to awakening, it is possible to chart his development as a writer, and offer insight into his repetitive use of biographical material. Reflecting upon the influence of Otto Rank and Henri Bergson on Miller's conceptualization of the role of the writer, and then by examining his complex rejection of Surrealism, it is possible to show Miller's burgeoning Zen Buddhism as a life-long quest for acceptance and authenticity explicitly explored within his work. With close readings of the 'Obelisk Trilogy' of the 1930s (*Tropic of Cancer*, *Tropic of Capricorn* and *Black Spring*) and *The Rosy Crucifixion Trilogy* (1949-1960), Miller's complex journey to Satori is shown as a continuous progression from his early notorious novels through to the essays and pamphlets of his later career.

This volume covers the production of Eliot's play *The Family Reunion*; the publication of *The Idea of a Christian Society*; and the joyous versifying of *Old Possum's Book of Practical Cats*. After exhausting himself through nights of fire-watching in the London wartime blackout, he travels the country, attends meetings of *The Moot*, delivers talks, and advises a fresh generation of writers including Cyril Connolly, Keith Douglas, Kathleen Raine and Vernon Watkins. Major correspondents include W. H. Auden, George Barker, William Empson, Geoffrey Faber, John Hayward, James Laughlin, Hope Mirrlees, Mervyn Peake, Ezra Pound, Michael Roberts, Stephen Spender, Tambimuttu, Allen Tate, Michael Tippett, Charles Williams and Virginia Woolf. *Four Quartets*, Eliot's culminating masterpiece, is discussed in detail.

Conflicting models of selfhood have become central to debates over modern medicine. Yet we still lack a clear historical account of how this psychological sensibility came to be established. *The Transformation of the Psyche in British Primary Care, 1880-1970* will remedy this situation by demonstrating that there is nothing inevitable about the current connection between health, identity and personal history. It traces the changing conception of the psyche in Britain over the last two centuries and it demonstrates how these changes were rooted in transformed patterns of medical care. The shifts from private medicine through to National Insurance and the National Health Service fostered different kinds of relationship between doctor and patient and different understandings of psychological distress. *The Transformation of the Psyche in British Primary Care, 1880-1970* examines these transformations and, in so doing, provides new critical insights into our modern sense of identity and changing notions of health that will be of great value to anyone interested in the modern history of British medicine.

Explores language and mysticism, Buddhism and Zen, Christianity, comparative religion, psychedelics, and psychology and psychotherapy. To commemorate the 2015 centenary of the birth of Alan Watts (1915–1973), Peter J. Columbus and Donadrian L. Rice have assembled a much-needed collection of Watts's scholarly essays and lectures. Compiled from professional journals, monographs, scholarly books, conferences, and symposia proceedings, the volume sheds valuable light on the developmental arc of Watts's thinking about language and mysticism, Buddhism and Zen, Christianity, comparative religion, psychedelics, and psychology and psychotherapy. This definitive collection challenges Watts's reputation as a popularizer or philosophical entertainer, revealing his concerns to be much more expansive and transdisciplinary than is suggested by the parochial Zen Buddhist label commonly affixed to his writings. The editors' authoritative introduction elucidates contemporary perspectives on Watts's life and work, and supports a bold rethinking of his contributions to psychology, philosophy, and religion. This excellent volume is important in establishing Watts as perhaps the most important Western thinker and writer on Eastern religions and philosophy, as well as comparative religions, of the twentieth century. John W. Traphagan, author of *Rethinking Autonomy: A Critique of Principlism in Biomedical Ethics*

Considers the contributions and contemporary significance of Alan Watts.

Vols. for 1871-76, 1913-14 include an extra number, *The Christmas bookseller*, separately paged and not included in the consecutive numbering of the regular series.