

Écrits sur Bergson

1890

Georges Lechalas. "Le Nombre et le temps dans leur rapport avec l'espace, à propos de *Les Données immédiates*." *Annales de Philosophie Chrétienne*, N.S. 23 (1890): 516-40. Print. Eng. trans. "Number and Time in Relation to Space, as Concerns *Time and Free Will*."

1893

Maurice Blondel. *L'action. Essai d'une critique de la vie et d'une science de la pratique*. Paris: Alcan, 1893, 495. (Bibliographie de Philosophie Contemporaine) Eng. trans. *Action*. This item is republished in 1950, Presses Universitaires de France.

1894

Jean Weber. "Une étude réaliste de l'acte et ses conséquences morales." *Revue de métaphysique et de morale*. 2.6, 1894, 331-62. Eng. trans. "A Realist Study of the Act and its Moral Consequences."

1897

Gustave Belot. "Un Nouveau Spiritualisme." *Revue Philosophique de la France et de l'Etranger*, 44.8 (August 1897): 183-99. The author sees a danger of materialism in *Matter and Memory*. Print. Eng. trans. "A New Spiritualism."

Victor Delbos. "Matière et mémoire, étude critique." *Revue de Métaphysique et de Morale*, 5 (1897): 353-89. Print. Eng. trans. "*Matter and Memory*, A Critical Study."

Frédéric Rauh. "La Conscience du devenir." *Revue de Métaphysique et de Morale*, 4 (1897): 659-81; 5 (1898): 38-60. Print. Eng. trans. "The Awareness of Becoming."

L. William Stern. "Die psychische Präsenzzeit." *Zeitschrift für Psychologie und Physiologie der Sinnesorgane* 13 (1897): 326-49. The author strongly criticizes the concept of the point-like present moment. Print. Eng. trans. "The Psychological Present."

1901

Émile Boutroux. "Letter to Xavier Léon. July 26, 1901" in *Lettere a Xavier Léon e ad altri*. Ed. R. Ragghianti. Napoli: Bibliopolis (1892): 70n. Print. In this letter, a portion of which is quoted here, Boutroux praises Bergson's talk on psychophysical parallelism delivered at the Société française de philosophie.

1902

- Sergei Alekseevitch Askoldov. "Filosofija i Zizn" in *Problemy Idealizma*. Ed. P. I. Novgorodstev. Moscow: Tri Kvadrata (1902): 196-215. Print. Eng. trans. "Philosophy and Life."
- Charles Péguy. "Letter to Henri Bergson. July 29, 1902" in *Feuillets Charles Péguy*, 30: 8; *Etudes bergsoniennes* 8:13; *Mélanges* p. 553. Print.
- James Sully. *Essay on Laughter*. London: Longmans, Green (1902): xvi, 441. Print. The author claims that Bergson's metaphysics prejudices his theory of laughter. Bergson sees laughter as attacking the mechanical but fails to see it as an appreciation of life. Moreover, laughter is not only socially corrective; it is socially indulgent.
- William James. "Letter to F. C. S. Schiller. November 27, 1902" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 497-98. Print. James notes that he has read articles by two Bergson disciples, LeRoy and Wilbois. He does not find them powerful philosophically but regards them as part of a philosophical movement which is important. James puzzles over just what Bergson *means*.
- William James. "Letter to Henri Bergson. December 14, 1902" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 605-06. Also in *The Letters of William James*. Vol. 2. Eds. William James, Jr., and Henry James. Boston: Atlantic Monthly (1920): 178-80. Also (in French translation) in Delattre-Lebreton. *Correspondance James* (1924): 233-35; *Revue des Deux Mondes*, Oct. 15, 1933: 791-72; *Mélanges*, pp. 566-68. Print. James responds here to his second reading of *Matière et mémoire*. James particularly agrees with Bergson's demolition of the "dualism of object and subject in perception." He sends Bergson a copy of *The Varieties of Religious Experience*.

1903

- Alberto Gómez Izquierdo. *Historia de la Filosofía del siglo XIX*. Zaragoza: C. Gasca (1903): xix, 600. Print. Eng. trans. *History of Twentieth Century Philosophy*.
- William James. "Letter to Henri Bergson. February 6, 1903" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 608. Also (in French translation) in *Revue des Deux Mondes*, Oct. 15, 1933: 795; *Mélanges*, p. 582. Print. James attempts here to set up a meeting with Bergson in Europe, in late March or early April.
- William James. "Letter to Henri Bergson. February 25, 1903" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 605-06. Also in *The Letters of William James*. Vol. 2. Eds. William James, Jr., and Henry James. Boston: Atlantic Monthly (1920): 183-85. Also (in French translation) in Delattre-Lebreton. *Correspondance James* (1924): 236-38; *Revue des Deux Mondes*, Oct. 15, 1933: 795-97; *Mélanges*, pp. 583-84. Print. Here James entertains the possibility of meeting Bergson in Paris in March. He raises questions concerning the function of memory in *Matière et mémoire* (*Matter and Memory*) and of intuition in the *Introduction à la métaphysique* (*An Introduction to Metaphysics*).

1904

Joseph Baruzi. *Le rêve d'un siècle*. Paris: Calmann-Lévy (1904): 326. Print. This study of creative ideas in Victor Hugo and Richard Wagner is dedicated to Henri Bergson. Eng. trans. *The Dream of a Century*.

1905

G.-H. Luquet. "Réflexion et introspection. Contribution à l'étude de la méthode en psychologie." *Revue Philosophique de la France et de l'Étranger*, 60.11 (November 1905): 583-91. Print. Eng. trans. "Reflection and Introspection: Contribution to the Study of Method in Psychology." It is an extract from the author's *Idées générales de psychologie* (1906).

William James. "Letter to Henri Bergson. May 13, 1905" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 613. Also (in French translation) in *Revue des Deux Mondes*, Oct. 15, 1933: 800; *Mélanges*, p. 655. Print. James here attempts to set up a meeting with Bergson in Paris.

William James. "Letter to Henri Bergson. May 18, 1905" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 613-14. Also (in French translation) in *Revue des Deux Mondes*, Oct. 15, 1933: 500-01; *Mélanges*, pp. 655-56. Print. James attempts again here to arrange a meeting with Bergson.

William James. "Letter to Henri Bergson. July 10, 1905" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 614-15. Also (in French translation) in *Revue des Deux Mondes*, Oct. 15, 1933: 501-02; *Mélanges*, p. 659. Print. James writes here concerning the French translation of *The Varieties of Religious Experience*, which he finds satisfactory.

C. A. Strong. "Letter to Henri Bergson. August 23, 1905" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 403-04. Print. Strong notes that he has written Henri Bergson concerning the panpsychism of G. Heymans (which had influenced William James) and their similarities with those which Bergson has developed in "Le Paralogisme psycho-physiologique."

Giuseppe Tarozzi. *La varietà infinita dei fatti e la libertà morale*. Palermo: Sandron (1905). Print. Eng. trans. *The Infinite Variety of Facts and Moral Freedom*.

1907

Guillaume-Léonce Duprat. "La Spatialité des faits psychiques" in *Revue Philosophique de la France et de l'Étranger*, 63.5 (1907): 492-501. Print. Eng. trans. "The Spatiality of Psychological Facts."

William James. "Letter to Henri Bergson. May 15, 1907" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 618. Also (in French translation) in *Revue des Deux Mondes*, Oct. 15, 1933: 804; *Mélanges*, p. 722. Print. This is a brief, enthusiastic thanks on receiving a copy of *L'Évolution créatrice*; he is sending Bergson a copy of *Pragmatism*.

William James. "Letter to Henri Bergson. June 13, 1907" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 618-21. Also in *The Letters of William James*. Vol. 2. Eds. William James, Jr., and Henry James. Boston: Atlantic Monthly (1920): 290-94. Also (in French translation) in Delattre-Lebreton. *Correspondance James* (1924): 293-97; *Revue des Deux Mondes*, Oct. 15, 1933: 804-08; *Mélanges*, pp. 724-26. Print. In this much-quoted letter, James congratulates Bergson for his *L'Evolution créatrice*: "O my Bergson, you are a magician, your book is a marvel . . ." (p. 618). He also confesses to difficulties in understanding Bergson's full meaning. He welcomes Bergson's attack on the intellect, and Bergson's defense of spontaneity and continuity, but is not convinced by his attack on the concept of "nothing."

C. A. Strong. "Letter to Henri Bergson. June 20, 1907" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 537. Print. Strong notes that he is reading Bergson's "extraordinary" *L'Evolution créatrice* and is inclined to accept its panpsychism but not its vitalism.

Xavier Léon. "Letter to E. Halévy. August 7, 1907" in *Lettere a Xavier Léon e ad altri*. Ed. R. Ragghianti. Napoli: Bibliopolis (1992): 84-85n. Print. In this letter Léon notes that he has received a letter from Georges Sorel. Sorel has been immersed for a month in Bergson's *L'Evolution créatrice*, which he finds "terribly difficult."

William James. "Letter to A. O. Lovejoy. September 15, 1907" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 480-82. Print. James concludes his letter: "P.S. Have you read Bergson's *Evolution créatrice*? I find it perfectly glorious, though terribly obscure and unfinished."

1908

Emile Boirac. *La psychologie inconnue. Introduction et contribution à l'étude expérimentale des sciences psychiques*. Paris: Alcan (1908): 346. Bibliothèque de philosophie contemporaine. Print. On pp. 40-41 the author uses Bergson's "filter" theory of perception, as developed in *Matière et mémoire (Matter and Memory)*, to explain the ordinary mind's imperviousness to psychic influence. Interestingly, he does not note the extensions of this notion in Bergson's essays on dreams and on psychical research.

Friedrich von Hügel. *The Mystical Element of Religion as Studied in Saint Catherine of Genoa and Her Friends*. 2 vols. London: Dent; New York: Dutton (1908): 466, 422. See also Friedrich von Hügel, 1928.

William James. "Letter to Henri Bergson. May 8, 1908" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 622. Also (in French translation) in *Revue des Deux Mondes*, Oct. 15, 1933: 809; *Ecrits et paroles*, 2: 260-61; *Mélanges*, p. 764. Print. James notes here that he will be giving a lecture on Bergson as one of the "Hibbert Lectures." (This lecture was later published in *A Pluralistic Universe* [1909].) He asks for data on Bergson's time/place of birth, etc.

William James. "Letter to Henri Bergson. May 12, 1908" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 624. Also (in French translation) in *Revue des Deux Mondes*, Oct. 15, 1933: 811-12; *Mélanges*, p. 767. Print. James

thanks Bergson for his account of his early intellectual crisis, and suggests a visit with Bergson in Paris.

William James. "Letter to Henri Bergson. July 19, 1908" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 625. Also (in French translation) in *Revue des Deux Mondes*, Oct. 15, 1933: 812; *Mélanges*, p. 775. Print. James here attempts once more to set up a meeting with Bergson. He encloses a copy of his recent talk on Bergson's philosophy.

William James. "Letter to Henri Bergson. July 28, 1908" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 627. Also in *The Letters of William James*. Vol. 2. Eds. William James, Jr., and Henry James. Boston: Atlantic Monthly (1920): 308-09. Also (in French translation) in *Revue des Deux Mondes*, Oct. 15, 1933: 814-15; *Mélanges*, pp. 777-778. Print. James here once again concedes that he will not be able to meet Bergson. He thanks Bergson for his kind remarks concerning his essay on Bergson's philosophy.

William James. "Letter to Henri Bergson. October 4, 1908" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 628. Also in *The Letters of William James*. Vol. 2. Eds. William James, Jr., and Henry James. Boston: Atlantic Monthly (1920): 315. Also (in French translation) in *Revue des Deux Mondes*, Oct. 15, 1933: 815; *Mélanges*, pp. 778-779. Print. In this letter James responds concerning his meeting with Bergson in London and ponders what Bergson will have to say about *Substanzbegriff*.

William James. "Letter to T. Flournoy. October 4, 1908" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 628. Print. James comments here upon his three-hour meeting with Bergson that morning.

Nicolaus Losskij. *Die Grundlegung des Intuitionismus. Eine propädeutische des Intuitionismus*. Trans. J. Strauch. Halle: M. Niemeyer (1908): iv, 350. Eng. trans. *The Intuitive Basis of Knowledge*.

1909

F. H. Bradley. "Letter to William James. May 14, 1909" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 638-40. Print. On p. 639 Bradley notes, vis à vis "the continuity of the given," that the previous winter he has read two of Bergson's books, *Données immédiates* and *L'Évolution créatrice* and was rather bored: "Connu is what I kept saying to myself."

Alphonse Chide. "Autour du Problème de la connaissance" in *Revue Philosophique de la France et de l'Étranger*, 67.12 (Dec. 1909): 581-604. Print. Eng. trans. "Concerning the Problem of Knowledge."

Clarisse Coignet. "Bergson – La Vie." *Bericht über den III Kongress für Philosophie zu Heidelberg. I. bis 5. September 1908*. Ed. Th. Elsenhaus. Heidelberg: Carl Winter's Universitätsbuchhandlung (1909): 358-64. Print. Eng. trans. "Bergson – Life."

Leonardo Coimbra. "O tempo científico." *Ilustração Popular*, 11 (10 Jan. 1909): 15-16. Print. Eng. trans. "Concerning Scientific Time."

Shadworth H. Hodgson. "Letter to William James. May 18, 1908" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 1. Boston: Little, Brown (1935): 651-52. Print. The author concurs with James's and Bergson's notion of the nature of the empirical element presupposed in thought.

William James. *A Pluralistic Universe: Hibbert Lectures at Manchester College on the Present Situation in Philosophy*. New York: Longmans, Green (1909): v, 405. Print. See "Bergson and his Critique of Intellectualism," pp. 225-73. See also Appendix C, "On the Notion of Reality as Changing," pp. 395-400 for comparisons of Bergson and C.S. Pierce.

William James. "Letter to James Ward. March 20, 1909" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 651. Print. James discusses Bergson's epistemology here with Ward: "To me it has been tremendously relieving . . ."

Georges Lechalas. *Étude sur l'espace et le temps*. 2nd Ed. Paris: Alcan, 1909, ii, 307. (Bibliothèque de philosophie contemporaine)

P. Mokievskii. "Filosofia Anri Bergson." *Russkoe bogatstvo*, 17.6 (1909): 152-68. Print. Eng. trans. "Henri Bergson's Philosophy."

J.-H. Rosny Aîné. *Le Pluralisme. Essai sur la discontinuité et l'hétérogénéité des phénomènes*. Paris: Félix Alcan, 1909, 272. An English translation of the title of this item is: *Pluralism*.

Cornelius Albert Steenbergen. *Henri Bergson's Intuitive Philosophie*. Jena: Diederichs (1909): 109. Print. This item is in English. It was published at the same time (1909) in a German edition.

A. Toporkov. "'Tvorčestvo i Mysl' Po povudu knigi A. Bergsona *Tvorčeskaja Evoljucija*." *Zolotoe*, Runo 5 (1909): 52-62. Print. Eng. trans. "'Creation and Thought': On the Subject of Bergson's *Creative Evolution*."

James Ward. "Letter to William James. April 12, 1909" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 651-52. Print. Ward concedes that what Bergson has said about freedom in the *Données immédiates* is of interest to him. Bergson's treatment of matter in *L'Évolution créatrice*, however, leaves him cold: "The start, then, is with matter, and *l'élan* is not absolutely creative!"

James Ward. "Letter to William James. June 15, 1909" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 655. Print. Ward complains here that Bergson, with his *élan vital*, strives to go beyond Kant, but is in the end mystical.

1910

Une Bergsonienne. "Au-delà du féminisme." *Revue des Idées*, 7 (Oct. 1910): 259-72. Print. Eng. trans. "Beyond Feminism."

Roger Allard. "Au Salon d'Automne de Paris." *L'Art libre* (Lyons), (Nov. 1910): 441-43. Print.

Jean-Marc Bernard. "Discours sur le symbolisme." *Les Guêpes*, (May 1910): 200-13. Print. This concerns the Action française and its displeasure over Bergson's influence on art.

- Thomas Stearnes Eliot. "Draft of a Paper on Bergson." MS. 1910-1911. Eliot Collection, Houghton Library, Harvard University. Print. For an analysis of this essay see M. A. R. Habib, 1993.
- S. L. Frank. "Pragmatizm, kak filosofskoe uchenie." *Russkaia Misl'*, 31.5 (1910): 90-120. Print. Eng. trans. "Pragmatism as Philosophical Doctrine."
- M. Hérubel. "L'Évolution créatrice." *L'Année biologique*, 15, 1910, 532-35.
- William James. "Letter to Henri Bergson. April 20, 1910" in Ralph Barton Perry. *The Thought and Character of William James*. Vol. 2. Boston: Little, Brown (1935): 633-34. Print. James here notes that he is coming to Paris from England.
- Richard Kroner. "Filosofija Tvorčeskoj evoljucii." *Logos*, 1 (1910): 86-117. Print. Eng. trans. "The Philosophy of Creative Evolution."
- Agostino Lanzillo. *Giorgio Sorel, con una lettere autobiografica*. Roma: Libreria editrice Romana (1910): 114. Uomini e tempi, 2. Print. Eng. trans. *Georges Sorel, With a Personal Letter*.
- Jean Philippe. "Revue (1910)." *Année biologique*, 15 (1910): XI-XIX. Print. On page XV the author, noting a review of *L'Évolution créatrice* in the 1910 *Année biologique*, states: "à la suite d'une critique des néo-darwiniens et des néo-lamarkiens, l'auteur propose, comme facteur universel, un *élan vital* qui n'est qu'une entité métaphysique et ne peut même pas être mis sur le même rang que les facteurs invoqués par les naturalistes." Philippe is assistant director (directeur adjoint) of the physiological psychology laboratory at the Sorbonne. He states that the *élan vital* is a mere metaphysical entity.
- Jean Philippe. "Review of *Les Images: Essai sur la mémoire et l'imagination* by E. Peillaube." *Année biologique*, 15 (1910): 498-99. Print. The reviewer notes Peillaube's rejection of associationist psychology, based on the arguments of William James and Henri Bergson: "L'associationisme est du pur mécanisme ; si l'on admet que nos états de conscience s'attirent, se fondent etc., on admet par là même qu'ils sont pénétrés d'une activité commune qui fait de chacun d'eux l'acte d'une personnalité" (p. 498). But the author continues to treat images as weakened perceptions.
- Jean Metzinger. "Notes sur la peinture." *Pan*, (Oct.-Nov. 1910): 649-52. Print. Eng. trans. "Notes on Painting."
- Pierre Rousselot. "Amour intellectuel et synthèse aperceptive." *Revue de Philosophie*, 16 (1910): 225-40. Print. Eng. trans. "Intellectual Love and Apperceptive Synthesis." The author seeks a rapprochement between scholasticism and the philosophies of Bergson and Blondel.
- Pierre Rousselot. "Métaphysique thomiste et critique de la connaissance." *Revue Néo-Scholastique de Philosophie*, 17.68 (1910): 476-509. Print. Eng. trans. "Thomistic Metaphysics and the Critique of Knowledge." The author seeks a rapprochement between scholasticism and the philosophies of Bergson and Blondel.
- Pierre Rousselot. "L'Être et l'esprit." *Revue de Philosophie*, 16.1 (1910): 561-74. Print. Eng. trans. "Being and Mind." This item continues the author's essay in an earlier number of this journal, 1910.
- Nathan Söderblom. *Religionsproblemet inom Katolicism och Protestantism*. Stockholm: Hugo Gebers Verlag (1910): 518. Print. Ch. 7 of this work (pp. 136-61) is titled (in rough translation)

“Philosophy of Action: Briefly Described, through Henri Bergson and Emile Boutroux. Or: a Chapter on Voluntarist Mysticism.” For a description of some main tenets of Bergson’s philosophy see pp. 154-58. For the influence of Léon Olle-Laprune on the young Bergson, see p. 140. For comparisons of Bergson’s philosophy with that of Vitalis Norström, see pp. 260-61, 409, 411.

Carlos Vaz Ferreyra. *Lógica viva*. Montevideo, Uruguay: Tip. de la Esquela N. de Artes y Officios (1910): 217. Print. Eng. trans. *Living Logic*.

1911

René Berthelot. *Un romantisme utilitaire. Étude sur le mouvement pragmatiste*. Vol. 1. *Le pragmatisme chez Nietzsche et chez Poincaré*. Paris: Alcan, 1911, 416. An English translation of the title of this item is: *A Utilitarian Romanticism. Study of the Pragmatist Movement*. Vol. 1. *Pragmatism in Nietzsche and in Poincaré*.

Theodore Flournoy. *Spiritism and Psychology*. Trans. Hereward Carrington. New York: Harper and Brothers (1911): 354. Print. The author notes, on pp. 272-73, a report of the Institut Général Psychologique (Paris, 1908) signed by D’Arsonval, Bailet, Branley, P. Curie, Mme. Curie, Bergson and others stating that the signatories have witnessed phenomena of levitation in the person of Eusapia Palladino – phenomena for which they are able to give no explanation.

Xavier Léon. “Letter to E. Halévy. October 5, 1911” in *Lettere a Xavier Léon e ad altri*. Ed. R. Raghianti. Napoli: Bibliopolis (1992): 97n. Print. In this letter, Léon reports conversations with Bergson. Bergson rewrote “L’intuition philosophique” (“Philosophical Intuition”) more than twenty times and was still not satisfied with it. He writes so little because he abhors vacuous generalizations and because he wishes to write with precision.

Jean Metzinger. “Cubisme et tradition.” *Paris-Journal*, 16 Aug. 1911. Print. Eng. trans. “Cubism and Tradition.”

Ralph Barton Perry. “Notes on the Philosophy of Henri Bergson.” *Journal of Philosophy*, 8.26 (21 Dec. 1911): 713-21. Print. The author pursues a thoroughgoing criticism of Bergson’s position, with special emphasis on his “irrationalism.”

Gaston Rageot. *Uchenye i filozofia*. B. S. Bychkovskago. St. Petersburg: Izd. T-va “Obschestvennaia pol’za,” (1911): 222. Biblioteka sovremennoi filosofii, 2. Print. Eng. trans. *Teaching and Philosophy*.

Etienne Rey. “M. Bergson et les Parisiennes.” *L’Opinion*, 25 Mar. 1911. Print. Eng. trans. “Mr. Bergson and Parisien Women.”

Bertrand Russell. “On the Relations of Universals and Particulars.” *Aristotelian Society Proceedings*, N.S. 12 (1911-12): 1-24. Print. It was this talk that Bergson, who was at the 1911 meeting of the Aristotelian Society, criticized Bertrand Russell for his “too material” treatment of Platonic forms.

1912

- Julien Benda. "Une méprise sur l'intuition bergsonienne." *Revue du Mois*, 7.5 (May 10, 1912): 575-80. Print. Eng. trans. "A Misunderstanding of Bergsonian Intuition."
- B. Biegeleisen. "Der Einfluss von H. Bergsons Philosophie auf die französische Literatur." *Sphinx*, May-June, 1912. An English translation of the title of this item is: "The Influence of Bergson's Philosophy on French Literature."
- Jean Bourdeau. *Philosophie affective. Nouveaux courants et nouveaux problèmes dans la philosophie contemporaine. Descartes, Schopenhauer, William James, M. Bergson, Th. Ribot, Alf. Fouillée, Tolstoï et Léopardi*. Paris: Alcan (1912): 180. Bibliothèque de philosophie contemporaine. Print. Eng. trans. *Affective Philosophy: New Currents and New Problems in Contemporary Philosophy*.
- Emile Boutroux. *William James*. Trans. Archibald and Barbara Henderson. New York: Longman's, Green (1912): vii, 126. Print. See pp. 83-86 for comparisons of James and Bergson.
- Angelo Crespi. "Lo spirit nella filosofia de Bergson: II. La metafisica bergsoniana." *La Cultura contemporanea*, 6.4-5, 1912. An English translation of the title of this item is: "The Spirit of Bergson's Philosophy: II. Bergson's Metaphysics."
- Lionel Dauriac. "Quelques Réflexions sur la philosophie de M. H. Bergson." *Année Philosophique*, 17 (1912): 55-72. Print. This is a penetrating study. The author compares Bergson with Kant and Ried.
- Adolphe Ferrière. *La Science et la foi. Avec une préface de M. Théodore Flournoy et les appréciations d'un jury composé de MM. Henri Bergson, Allesandro Ciapelli... (et) Giovanni Vidari*. Neuchâtel: Delachaux et Niestlé S.A. (1912): 67. Print. Eng. trans. *Science and Faith*. It contains appreciations by, among others, Henri Bergson.
- Jean Florence. "Réponse à J. Julien Benda." *La Phalange*, 20 Sept. 1912: 278-85. Print. Eng. trans. "A Reply to Julien Benda."
- James J. Fox. "An Attack on Bergson: A Defender of 'Science' Assails the French Philosopher and Waxes Contradictory in His Effort to Refute Him." *New York Times*, 9 June 1912: 354. Print. Rev. of *Modern Science and the Illusions of Professor Bergson* by H. S. R. Elliot.
- S. L. Frank. "O filosofskoi intuitsii." *Russkaia Misl'*, 33.3 (1912): 31-35. Print. Eng. trans. "On Philosophical Intuition."
- Jane Ellen Harrison. *Themis: A Study in the Social Origins of Greek Religion*. Cambridge: The University Press (1912): xxxii, 559. Print. See also Jane Ellen Harrison (1962) for annotation.
- E. Hermann. "The Relation of Bergson's Philosophy to Theological Thought." *Homiletic Review*, 64.5 (Nov. 1912): 344-48. Print. The author notes Bergson's agreement (in a personal letter to her) with her treatment of his concepts of matter, spirit, and religion in *Eucken and Bergson*: "I readily accept, as a whole, what you say about the relation between the spiritualism of my doctrine and religion" (p. 345). Bergson's philosophy calls for a revision of our concept of God.
- P. Iouchevitch. "K sovremennomu vozroždeniju metafisiki: Anri Bergson i ego filosofija antiintellektualizma" in *Mirovozzrenie i mirovozzrenija*. St. Petersburg (1912): 25-51, 164-94.

Print. Eng. trans. "Concerning the Contemporary Renaissance of Metaphysics: Bergson and His Philosophical Anti-intellectualism."

F. B. Jevons. *Motion and Change*. Newcastle upon Tyne: Andrew Reid (1912): 127-52. Print. This essay deals with the concepts of motion and the psychology of motion in Bergson. It is an excerpt from the minutes of proceedings of the North-East Coast Institution of Engineers and Shipbuilders, Vol. 27, 1911-1912.

Auguste Joly. "Le Futurisme et la Philosophie. II. Futurismo e la Filosofia." Print. This essay, presented in both French and Italian, was published by the Direction du Mouvement Futuriste, Corso Venezia, 61, Milan, Italy. It bears no date, but was taken from *La Belgique artistique et littéraire*, July, 1912. The author uses Bergsonian ideas to explore the nature of futurism. He cites Marinetti as the paradigm of futurism-in-action. Eng. trans. "Futurism and Philosophy."

Fiodor Koukliarskii. *Osuzhdennyj Mir: Filosofija čelovekoborčeskoj prirody*. St. Petersburg: Obschestvennaia polza (1912): 235. Print. See "Bergson i Personalism," 173-99.

Henri Le Fauconnier. "La sensibilité moderne et le tableau." *De Kunst*, 5 (Oct. 12, 1912): 22. Print. This item was published in the catalogue of the Moderne Kunstring in Amsterdam. Eng. trans. "Modern Sensibility and the Tableau."

Melanchthon Fennessy Libby. *The Continuity of Bergson's Thought*. Boulder: U of Colorado (1912): 147-202. *Colorado University Studies*, Ser. A, Vol. 9, No. 4. Print.

Walter T. Marvin. *A First Book in Metaphysics*. New York: Macmillan (1912): xiv, 271. Print. The author, a member of the school of American New Realists, proposes a "temporalism of the causal pluralist type," and cites Bergson's *Time and Free Will* and *Creative Evolution*. The author, however, finds the source of evolution in "chance" and "particularity," not the *élan vital*.

J. Middleton Murry. "Bergson and the Coal Strike." *T. P.'s Weekly*, 12 Mar. 1912: 357. Print. This is a celebration of the contemporary coal strike in Great Britain. The author urges that this strike is not merely an inconvenience, but marks the transition into a new era. In justifying this claim, he points to the thought of Georges Sorel, "The Apostle of Syndicalism," with its foundations in Bergson's intuitionism. He asserts: "We cannot harden the intimate life of a class, *the class*, of society into a formula; we need an individual artistic expression for them, an aesthetic symbol, and this symbol is the complete industrial war of producer against parasite, the general strike."

J. Middleton Murry. "Mr. Middleton Murry Replies to Critics." *T. P.'s Weekly*, 3 May 1912: 570. Print. Here the author replies to criticisms of his celebration of the contemporary British coal strike in the March 22, 1912, issue of *T. P.'s Weekly*. Mr. Rock Publicman has seen that in his article the author has not proposed a political viewpoint but merely described one. Mr. K. O. Samuel objects that Bergson's is a theory of continuity, not revolution. The author replies that Bergson's is a philosophy of discontinuity, of "evolution in spasms." F. S. Kitchin accuses the author of eulogizing Sorel's views, but the author states that he has no desire to do so. Mr. Thompson denies that Sorelian syndicalism is the logical outcome of Bergsonism; the author argues that it is. Murry also holds that "an intuitionist philosophy is absolutely untenable." Mr. de Tunzelman argues that to saddle Bergson's philosophy with Sorel's syndicalism is to reduce it to absurdity. The author agrees. If Bergson believes in the "social organism," Sorel's politics follows.

"Notes on the Philosophy of Bergson." *National Review*, 59 (Apr. 1912): 325-26. Print. This item might be by R. B. Perry.

- A. Ognev. "Anri Bergson *Materija i pamjat.*" *Russkaja Mysl'*, 33.7 (1912): 257-59. Print. Rev. of Russian translation of *Matter and Memory*.
- Bertrand Russell. "The Professor's Guide to *Laughter.*" *Cambridge Review*, 18 Jan. 1912: 193-94. Print. This is a review of Bergson's *Laughter*. Russell denies (since instances of laughter are everywhere diverse) that a theory of laughter is possible.
- Michal Sobeski. *Interludia: z pograniza sztuki i filozofii*. Krakow. Warszawa: G. Gebethner (1912): 219. Print. Eng. trans. *Interlude: From the Border of Art and Philosophy*.
- Jules Tannery. *Science et philosophie*. Préf. E. Borel. Paris: Alcan, 1912, xvi, 335. (Nouvelle Collection scientifique) An English translation of the title of this item is: *Science and Philosophy*.
- J. Arthur Thomson and Patrick Geddes. *Evolution*. London: Williams and Nordgate (1912): 256. Print. See also pp. 204-07 for an appreciative discussion of Bergson's vitalism, his attempt to interrelate philosophy and biology. See also pp. 208-09, 250.

1913

- S. Davidenkof. "En quoi consistent réellement les phénomènes de la cécité psychique ?" *L'Encéphale*, 8.2 (1913): 428-35. Print. The author describes Bergson's mind-body theory as ". . . très plausible pour le neurologue, sur le rôle prépondérant des phénomènes moteurs dans la compréhension d'un objet et dans la reconnaissance." (" . . . quite plausible for the neurologist, concerning the preponderant role of motor phenomena in the comprehension of an object and in recognition.") Eng. trans. "What Do Phenomena of Psychical Blindness Really Consist Of?"
- S. L. Frank. "Bergson. Vosprijatie izmencivosti; Psikho-fiziologiceskij 'paralogizm'." *Russkaia Misl'*, 34.2 (1913): 49-52. Print. Rev. of "The Perception of Change" and "The Psycho-Physiological Paralogism" by Henri Bergson.
- S. L. Frank. "Kriticheskoe obozrenie (Anri Bergson. Vosprijatie izmenchivosti. Psikho-fiziologicheskii paralogizm)." *Risskaia Misl'*, 34.2 (1913): 49-51. Print. Eng. trans. "Critical Review (Henri Bergson. The Perception of Change. The Psycho-Physical Paralogism)."
- Thomas John Gerrard. "Bergson, Newman and Aquinas." *Catholic World*, 96.576 (Mar. 1913): 748-62. Print. The author states: "Here Newman sheds light which reveals to us at once the confusion of Bergson's thought" (p. 749).
- John Gustavson. "Henri Bergsons filosofi." *Finsk tidskrift för vitterhet, vetenskap, konst och politik*, 74 (1913): 265-86. Print.
- S. Herbert. *The First Principles of Evolution*. London: Adam and Charles Black (1913): viii, 346. Print. In his last chapter the author, a follower of Herbert Spencer, examines Bergson's philosophy which has given us, he states, "for the first time a real philosophy of change" (p. 318).
- G. Dawes Hicks. "The Nature of Willing." *Proceedings of the Aristotelian Society*, 13, 1913, 27-65.
- R.F.A. Hoernlé. "The Analysis of Volition: Treated as a Study of Psychological Principles and Methods." *Proceedings of the Aristotelian Society*, 13, 1913, 156-89.

- John Landquist. *Essayer: ny samling*. Stockholm: Bonnier (1913): 420. Print. Eng. trans. *Essays: New Collection*.
- D. Lanna. "Il problema della realtà secondo un filosofia della contingenza." *Rivista di Filosofia Neoscolastica*, 5 (1913): 179ff. Print. Eng. trans. "The Problem of Reality According to a Philosophy of Contingency."
- N. O. Losski. "Bergson." *Birževye Vedomosti*, 23 Dec. 1913: 5. Print.
- Willy Löttge. "Religion und Dogma. Ein Jahrhundert innerer Entwicklung im Französischen Protestantismus." *Erganzungsheft zur Zeitschrift für Theologie und Kirche*, 1913: 110-12. Print. Eng. trans. "Religion and Dogma. A Century's Inner Development in French Protestantism."
- Siegfried Marz. "Die Philosophie Henri Bergsons." *Nord und Süd*, 145 (1913): 201-13. Print. Eng. trans. "Henri Bergson's Philosophy."
- A. F. Sanborn. "Sketch." *Book News*, 31 (Feb. 1913): 450-51. Print.
- Prabhu-Datta Sāstrī. *The Conception of Freedom in Hegel, Bergson and Indian Philosophy*. Calcutta: Albion Press (1913): 26. Print.
- Roland D. Sawyer. "A Note on Henri Bergson." *New Review*, 1.2 (11 Jan. 1913): 62. Print.
- Max Scheler. "Versuch einer Philosophie des Lebens." *Die Weissen Blätter*, 1, 1913-14, 203-33. An English translation of the title of this item is: "In Search of a Philosophy of Life." This item also appears in Scheler's *Gesammelte Werke*, III, 311-39.
- Paul Schrecker. "Die individual-psychologische Bedeutung der ersten Kindheitserinnerungen." *Zbl. Psychoanal. Psychother*, 14 (1913-1914): 121-30. Print. See H. L. Ansbacher (1973) and P. Schrecker (1973) for an English translation of this article and commentary. Eng. trans. "The Individual-Psychological Meaning of Early Childhood Memories." The author likens Bergson to the psychoanalyst Alfred Adler.
- Martin Schultze. "Das Problem der Wahrheitserkenntnis bei William James und Henri Bergson." Erlangen: Junge (1913): viii, 81. Print. This is the author's doctoral thesis at the U of Erlangen. Eng. trans. "The Problem of the Knowledge of Reality in William James and Henri Bergson."
- Merle St. Croix Wright. *Philosophical Discourses: A Selection from the Sermons Delivered at the Lenox Avenue Unitarian Church, New York*. New York: Unity Congregational Society, (1913): 25. Print. This item concerns Bergson and R. Eucken.
- Lizze Susan Stebbing. "The Notion of Truth in Bergson's Theory of Knowledge." *Proceedings of the Aristotelian Society*, 13, 1913, 224-56.
- Evelyn Underhill. *The Mystic Way: A Psychological Study in Christian Origins*. London-Toronto: Dent and Sons, 1913, 369.

1914

- Emmanuel Mestres et Giralt. *De philosophia bergsoniana*. Barcinone: Eugenii Subirana (1914): 40. Eng. trans. *Bergson's Philosophy*.
- Kannanur Nārāyana Aiyar. *Professor Bergson and the Hindu Vedanta*. Adyar, Madras: Vasantā Press (1914): 35. Print. This is reprinted from *The Theosophist*, 35 (Apr.-June 1914).
- René Benjamin. "La Farce de l'Université : La Prise de Berg-hop-son." *Fantasio*, 182 (1914): 481-82. Print. Eng. trans. "The Farce of the University: The Cost of Berg-hop-son."
- Edouard Berth. *Les Méfaits des Intellectuels*. Lettre-Préface par Georges Sorel. Paris: Marcel Rivière (1914): 333. Etudes sur le devenir social, XIII. Print. Hannah Arendt (1958) states that this work is permeated with Bergson's ideas, and constitutes part of a Bergsonian "school" that idealizes labor by equating it with "fabrication." P. Soulez (*Bergson politique* [1989]: 334-36) also finds Bergsonian ideas in Berth and other syndicalists. See also Sorel, pp. xv-xx; Berth, esp. pp. 301-03n.
- Umberto Boccioni. "Dinamismo plastico." *Il resto del Carlino*, 20 Jan. 1914. Print. This essay is reprinted in the author's *Pittura scultura Futuriste* (1914). Eng. trans. "Plastic Dynamism."
- Umberto Boccioni. *Pittura scultura Futuriste: Dinamismo plastico*. Milano: Edizioni futuriste di "Poesia" (1914): 469. Print. This is a statement of the fundamentals of Italian futurism based on Bergson's philosophy.
- L. Brink. Rev. of *The Meaning of God in Human Experience* by William Ernest Hocking. *The Psychoanalytic Review*, 1.4 (Oct. 1914): 472-79. Print. On p. 479 the reviewer contrasts Bergson's concept of the unconscious mind with Hocking's, holding that Bergson's is much truer to fact: "Not alone much simpler but more true to the fact is Bergson's picture of the unconscious, an undivided whole, the vast deposit of the conscious life admitted beyond the portals of consciousness only in so far as it is useful for our present purposes. As such a deposit, a product of our conscious life it is a product of our character, too, but is not that character itself, which has rather risen upon and beyond it."
- Herbert Wildon Carr. *The Philosophy of Change: A Study of the Fundamental Principles of the Philosophy of Bergson*. London: Macmillan (1914): 216. Print.
- Daniel-Lesuer (pseud.). "M. Bergson a promis de venir." *Gazette du bon ton*, 3 (Mar. 1914): 30. Print. The author notes that a fashionable couturier has produced a gown titled "M. Bergson has promised to come."
- Daniel-Lesuer (pseud.). "M. Bergson et les femmes." *Renaissance politique, littéraire et artistique*, 10 (17 Mar. 1914): 18-20. Print. Eng. trans. "Bergson and the Women."
- "Diopterophobia and so on." *The Sun*, 31 August 1914. Print. This is an editorial opposing Bergson's interpretation of the causes of the First World War.
- Albert Farges. *La Philosophie de M. Bergson*. 2d ed. Paris: Maison de la Bonne Press (1914): 490. Print. Eng. trans. *Bergson's Philosophy*.

- Agostino Gemelli. "Henri Bergson und die italien Neuscholastik." *Philosophisches Jahrbuch der Görres-Gesellschaft*, 27 (1914): 441-60. Print. Eng. trans. "Henri Bergson and the Italian Neoscholastics."
- I. Grossman. "M. A. Bakounine i Bergson." *Zavety*, 5 (1914): 47-62. Print. Eng. trans. "M.A. Bakunin and Bergson."
- John Hately. "Philosophy of Bergson." M. A. Thesis, U of Toronto, 1914. Print.
- Hermann Hesse. "Hektor Berlioz' Erinnerungen." *März*, 8.3 (1914): 109-10. Print. Eng. trans. "Hector Berlioz's Memories."
- Constantin Hilpert. "Die Unterscheidung der intuitiven Erkenntnis von Analyse bei Bergson." Inaugural-Dissertation zur Erlangung der Doktorwürde der Hohen Philosophischen Fakultät der Friedrich-Wilhelms-Universität zu Breslau. Berlin: A. Schlicke (1914): 98. Eng. trans. "Bergson's Distinction Between Intuitive Knowledge and Analysis."
- William Ernest Hocking. *The Significance of Bergson*. New Haven: Yale U Press (1914): 303-26. Print. This item is reprinted from the *Yale Review*. The Louisiana State U Library contains a copy of this item "with marking and marginal notes by Rupert Brooke."
- George Frederick Kingston. "The Philosophy of Henri Bergson, Its Value." M.A. Thesis, U of Toronto (1914).
- Albert Lafontaine. *La philosophie de Bergson*. Alençon: Imprimerie Alençonnaise (1914): 25. Print. This lecture was given in London before the College of Preceptors. Eng. trans. *Bergson's Philosophy*.
- L. Liachkevitch. Rev. of *Intuitivnaja Filosofija Bergsona* by N. O. Losski. *Zavety* (Apr. 1914): 49. Print. This item concerns N. O. Losski's *Bergson's Intuitive Philosophy*.
- Arthur Liebert. *Das Problem der Geltung*. Berlin: Reuther and Reichard (1914): vi, 262. Kantstudien Ergänzunghefte, 32. Print. Eng. trans. *The Problem of Value*. This work contains a section on Bergson.
- Fritz Mauthner. "Die Philosophie und der Krieg." *Berliner Tageblatt*, 43 (1914): 2d supp., side 1-2. Print. Eng. trans. "Philosophy and the War."
- Fritz Mauthner. "Wer ist Henri Bergson?" *Berliner Tageblatt*, 43 (1914). 2d supp., side 1-2. Print. Eng. trans. "Who is Henri Bergson?"
- Charles B. Mitchell. "Bergson and Practical Idealism." *New Review*, 2.4 (Apr. 1914): 224-27. Print.
- David Morrison. "The Treatment of History by Philosophers." *Proceedings of the Aristotelian Society*, 14, 1914, 291-321.
- Edgar A. Mowrer. "France To-Day: A Group of Thinkers." *The Egoist*, 1.1 (1 Jan. 1914): 6-8. Print. Rev. of *Le Matérialisme actuel* (Paris, 1913), which contains an essay by Bergson.
- Waihan Nomura. *Bergson to gendai shicho*. Tokyo: Daidokan, 1914: 63. Print.

Jean Piaget. "Bergson et Sabatier." *Revue chrétienne*, 61, série 4, 1914, 192-200. An English translation of the title of this item is: "Bergson and Sabatier." Print. The young Piaget here finds many similarities between Bergson and A. Sabatier.

Valentino Piccoli. "Bergson e Sorel." *Utopia*, 2.3-4 (15-28 Feb. 1914): 101-11. Print.

Charles Rappaport. "The Intuitive Philosophy of M. Bergson." *New Review*, 2.3 (Mar. 1914): 132-42. Print.

Georg Simmel. "Bergson und der deutsche 'Zyrcismus'." *Internationale Monatsschrift für Wissenschaft, Kunst und Technik*, 9.9, 1914, 197-99. An English translation of the title of this item is: "Bergson and German 'Cynicism'."

Paul Souday. *Les Livres du temps (2^e série)*. Paris: Emile-Paul Frères (1914): 524. Print. This item, a highly critical survey of French writers circa 1914, contains several references to Bergson and Bergsonism. In general the author is highly critical of Bergson's "antiintellectualism" (esp. pp. 263-66, 337, 398-99). The author notes the Bergsonian tendencies of the young André Gide (p. 194) and relates Bergson to Abel Hermant (p. 337), Léon Blum (p. 399), and Agathon (pp. 263-64).

J. A. Thomson. "Professor Henri Bergson's Biology." *Zoological Studies of the University of Aberdeen*, Ser. 8 (1914): 125-38. Print. For annotation see J. A. Thomson (1916).

Evelyn Underhill. *The Mystic Way: A Psychological Study in Christian Origins*. London: J. M. Dent; New York: E. P. Dutton (1914): 395. Print. This is a study of the place of mysticism in the emergence of Christianity. The author anticipates many of Bergson's concepts of mysticism in *The Two Sources of Morality and Religion*. See esp. Chs. 1 and 2.

Willhelm Wundt. *Über den wahrhaften Krieg. Rede, gehalten in der Alberthalle zu Leipzig am 10 September 1914*. Leipzig: Alfred Kröner Verlag, 1914, 40. An English translation of the title of this item is: *Concerning the True War. Lecture Given in Leipzig's Albert Hall, September 10, 1914*.

1915

Francis Bickley. "Another Bergson Book." Rev. of *Henri Bergson*, A. Ruhe and N. M. Paul. *Bookman*, 4.280 (Jan. 1915): 129. Print. This article contains a photograph of Bergson by Gerschel, Paris.

Vas Choroško. "Filosofija Bergsona s točki zrenija medika." *Russkaia Misl'*, 36 (1915): 93-118. Print. Eng. trans. "The Philosophy of Bergson from the Point of View of a Doctor."

Charles Dawbarn. *Makers of New France*. New York: Pott (1915): xxi, 246; London: Mills and Boon (1915): xv, 174. Print. Bergson is included here among sixteen other figures: generals, politicians, writers, etc.

Lynn Harold Hough. *The Quest for Wonder and Other Philosophical and Theological Studies*. New York: Abingdon Press (1915): 302. Print. This item contains an essay titled "Bergson, as Seen from a Preacher's Study."

Auguste Keufer. "Letter to Bergson. Jan. 25, 1915" in "Auguste Comte et M. Bergson." *Revue positiviste internationale*, 2 (15 Feb. 1915): 92-94. Also in *Mélanges*, pp. 1143-44. Print. The writer asks Bergson's opinion of Auguste Comte's philosophy and its influence on sociology.

Richard Koebner. "Referat über Max Scheler." Rev. of *Abhandlungen und Aufsätze* by Max Scheler (1915). *Literarische Centralblatt*, 66.47 (20 Nov. 1915): 1163-66; 48 (27 Nov. 1915): 1187-90. Print.

Dominique Parodi. "La Guerre et la conception allemande en morale." *Revue Pédagogique* (May 1915): 354-72. Print. For annotation see Dominique Parodi (1921). Eng. trans. "The War and the German Concept of Morality."

Francesco de Sarlo. "Il significato filosofico dell'evoluzione" in *Il pensiero moderne*. Palermo: Sandron (1915): viii, 411. Print. Eng. trans. "The Philosophical Significance of Evolution."

Ichiro Tokutami. *Beruguson*. Tokyo: Minyusha Taisho 4 (1915): 379. Print. Eng. trans. *Bergson*.

1916

H. Bonke. "Wörtliche Übereinstimmungen mit Schopenhauer bei Bergson." *Jahrbuch der Schopenhauer-Gesellschaft*, 5 (1916): 37-86. Print. Eng. trans. "Verbal Agreements with Schopenhauer by Bergson."

S. I. Gessen. "Novyi opyt intuitivoy filosofii." *Severnie Zapinski*, (Apr.-May 1916): 222-37. Print. Eng. trans. "A New Way in Intuitive Philosophy."

Lee J. Levinger. *The Philosophy of Henri Bergson and Judaism: With a Discussion by Louis L. Mann* (1916): 45 pp. Print. This item appears to be found only in the Princeton Theological Seminary Libraries, Special Collections, Luce no. 250, noncirculating.

Jean Ajalbert. *Comment glorifier les morts pour la patrie? Opinions MM. A. Bernard, R. Boylesve, H. Bergson...* Paris: G. Cres (1916): xvi, 111. Print. Eng. trans. "How to Glorify Those Who Have Died for Their Country? Opinions of... H. Bergson."

Manuel García Morente. *La filosofía de Henri Bergson: Con el discurso pronunciado por M. Bergson en la Residencia de Estudiantes el 10 de mayo de 1916*. Montevideo, Uruguay: C. García (1917): 150. Publicaciones de la Residencia de Estudiantes. Serie 2, v. 10. Print. Eng. trans. *The Philosophy of Henri Bergson: With the Talk Given by Mr. Bergson at the Students' Residence, May 10, 1916*. This talk was part of a diplomatic mission to Spain by Bergson, in an attempt to bring Spain into World War I.

Andrés González-Blanco. "La filosofía de Bergson." *Nuestra tiempo*, 16.2 (1916): 289-303. Print. Eng. trans. "The Philosophy of Bergson."

Wilhelm Hager. *Bergson als Neu-Romantiker: mit besonderer Berücksichtigung von M. Maeterlinck*. Munchen: A. Frohlich (1916): viii, 80. Print. Eng. trans. *Bergson as a Neo-Romantic: With Various Considerations Concerning M. Maeterlinck*.

P. S. Popov. "Bergson i ego kritiki" in *Georgiju Ivanoviču Celpanovu ot učasinikov ego seminarov v Kieve i Moskve (1891-1916): Stat'i po filosofii i psihologii*. Moscow (1916): 101-19. Print. Eng. trans. "Bergson and His Critics."

1917

H. Wildon Carr. "The Interaction of Body and Mind," *Proceedings of the Aristotelian Society*, 18 (1917-1918): 1-37. Print. This is the author's presidential address before the Aristotelian Society. Alfred North Whitehead notes that he took Carr's concept of solidarity, as used in this talk, which is an exposition of Bergson's mind-body theory. See pp. 26-35, "The Solidarity of the Two Natures."

Thomas Stearns Eliot. "Eeldrop and Appleplex." *The Little Review*, 4.1 (May 1917): 7-11; 5 (Sept. 1917): 16-19. Print.

Theodore Flournoy. *The Philosophy of William James*. Auth. trans. Edwin B. Holt and William James, Jr. London: Constable, 1917: 246. Print. On pages 198-206 the author compares the philosophies of William James and Henri Bergson, seeking to establish differences between them. Bergson has monistic metaphysical aspirations that are anathema to James. (For a similar view, see H. M. Kallen, 1914.)

Percy Heywood. *The Religious Significance and Value of the Philosophy of Henri Bergson*. Thesis. University of Manitoba, 1917: 38. Winnipeg, Manitoba. Print.

E. Lavissee . "Letter to Henri Bergson. January 1917." MAE papiers d'agent Bergson 207, chem. I. Print. In this second letter to Bergson, Lavissee notes that the United States possesses a terrible weapon that it may use against the allies: credit. (See P. Soulez, *Les Philosophes et la guerre de 14*, 1988: 66.)

E. Lavissee . "Letter to Henri Bergson." MAE papiers d'agent Bergson 207, chem. I. Philippe Soulez notes (in *Les Philsophes et la guerre de 14*. Saint-Denis: Presses Universitaires de Vincennes, 1988: 66) that Lavissee relates to Bergson the desire of A. Briand to confer a diplomatic mission on Bergson and to talk to him.

A. Seth Pringle-Pattison. *The Idea of God in Recent Philosophy. The Gifford Lectures Delivered in the University of Aberdeen in the Years 1912 and 1913*. New York: Oxford University Press, 1917: 425. Print. See Lecture 19, "Bergsonian Time and a Growing Universe," 366-85. The author, in the course of providing an accurate account of Bergson's protest against the spatialization of time, argues that Bergson falls into the very trap he has sought to avoid. Denying that the past can account for the present, he holds that the present can determine the future. Bergson thinks that the present is "... fatally and externally determining the future *beforehand*, in such a way as to deprive future actions, when they occur, of their proper reality..." (p. 375). The author also criticizes Bergson's "teleology" (pp. 378-79).

Ernest Seillère. *L'Avenir de la philosophie bergsonienne*. Paris: Félix Alcan, 1917: 52. Eng. trans. *The Future of the Bergsonian Philosophy*.

G. Semeria. "Natura e genesi della metafisica di Henri Bergson." *Revista di filosofia neoscolastica*, 9.1 (1917): 97-102. Print. The author argues that Bergson raised certain of Claude Bernard's ideas into a metaphysical schema. Eng. trans. "Nature and Genesis of Bergson's Metaphysics."

1918

- Dwight Goddard. *Love in Creation and Redemption: A Study in the Teachings of Jesus Compared with Modern Thought*. New York: Fleming H. Revell, 1918: 278. Print. This item contains a section on Bergson and the *élan vital*.
- Marcel L'Herbier. "Hermès et le silence." *Le Film*, 110-111 (29 Apr. 1918): 7-12. Print. This item concerns Bergson and motion pictures. It is translated in *French Film Theory and Criticism: A History/Anthology*, vol. 2. Ed. and trans. R. Abel. Princeton: Princeton University Press, 1988: 147-55. Print.
- Giovanni Papini. . . . *24 cervelli; saggi critici*. Milano: Studio editoriale lombardo, 1918: vii, 378. Print. Eng. trans. *Twenty-four Brains*.
- Jean Piaget. *Recherche*. Lausanne: Edition La Concorde, 1918: 210. Print. This is a novel, written by the founder-to-be of genetic epistemology. It describes the struggles of a young French-Swiss intellectual to resolve the antithesis of science and religion. In Part I, Chapters 6 and 7, the protagonist, Sebastian, debates with himself the merits of three philosophies: positivism, pragmatism, and Bergsonism, rejecting all three in favor of the creation of a new science of types, similar to that of Aristotle. Bergson's unresolved oppositions are unsatisfactory, while his intuition either reduces to inexpressible mysticism or an enlargement of the intelligence (in which case it loses its special character).
- Barakat Ullah. "Professor Henri Bergson's Philosophy of Change." *East and West*, 17 (1918): 225-36. Print.

1919

- Mary Duclaux. *Twentieth Century French Writers*. London: Collins, 1919: 258. Print. See pp. 253-56 for remarks on Bergson and Marcel Proust. Rpt. 1989.
- René Gillouin. *Idées et figures d'aujourd'hui*. Paris: Grasset, 1919: 267. Print. This contains an item titled "M. Henri Bergson, historien, politique et moraliste." Eng. trans. "Mr. Henri Bergson: Historian, Political Thinker and Moraliste."
- Poul Helms. *Fra Platon til Bergson*. Copenhagen: MP Madsens Boghandel, 1919: 276. Print. Eng. trans. *From Plato to Bergson*.
- Xavier Léon. "Letter to E. Halévy. March 3, 1919" in *Lettere a Xavier Léon e ad altri*. Ed. R. Ragghianti. Napoli: Bibliopolis, 1992: 114-155n. Print. Léon writes in this letter that he has just had a long conversation with Bergson concerning: 1. a plan to allow American students to take doctorates in France; 2. the teaching of philosophy at the Sorbonne; 3. Franco-American relations and their difficulties; 4 his need to write an intellectual autobiography.
- Antonio Aleixo Sant'Anna Rodriguez. *A dinâmica do pensamento*. Lisbon: Tipografia do Anuario Commercial, 1919. Eng. trans. *The Dynamics of Thought*. This is a thesis in psychology.
- Raphael Seligmann. "Individual und Ethos: Kurze Betrachtung über Bergson." *Probleme d. Judentums*. Wien: Löwit, 1919: 25-38. Print. Eng. trans. "Individual and Ethos: A Brief Observation Concerning Bergson."

J. Arthur Thompson. *Secrets of Animal Life*. New York: Henry Holt, 1919: 325. Print. On pp. 210-21 the author agrees with Bergson that intelligent and instinctive behavior are on different evolutionary "tracks." On p. 230, he uses Bergson's dynamic metaphor of a "current" to express the continuity of the genetic material. On pp. 257-58, he both critiques Bergson's treatment of evolutionary convergence and concedes the difficulty of dealing with this phenomenon. See pp. 289-91 for a similar discussion.

1920

Moselle Ashford. *Bergson's Concept of Consciousness*. Thesis. Clark U., 1920: 43. Worcester, MA. Print.

Jacques Boulenger. "Du côté de Marcel Proust." *Opinion*, 4 Dec. 1920: 631-34. Print. Eng. trans. "On Marcel Proust's Way." The author sees Proust's work as the best example of a Bergsonian aesthetic.

Armando Carlini. "Il Pensiero e la Vita." *Giornale critico della filosofia italiana*, 1 (1920): 377-93. Print. Eng. trans. "Thought and Life."

Ernst Robert Curtius. *Die Literarischen Wegbereiter des neuen Frankreich*. Potsdam: G. Kiepenheuer, 1920: 290. Print. Eng. trans. *Literary Pioneers of the New France*.

Louis De Raeymaeker. "Exposé et rapprochement du système de Ravaisson et des théories bergsoniennes." Diss., KU Leuven, 1920: 72. Print. Eng. trans. "Exposition and Reconciliation of the System of Ravaisson and the Theories of Bergson."

Fed. García Godoy. "Aspectos del bergsonismo." *Cuba contemporanea*, 24 (1920): 20-29. Print. Eng. trans. "Aspects of Bergsonism."

John Charlton Hardwick. *Religion and Science from Galileo to Bergson*. London: Society for Promoting Christian Knowledge; New York: Macmillan, 1920: ix, 148. Print.

Helmuth Peter Holler. *Bergson's Philosophy in the Light of Theomonism: An Appreciation and a Critique for Students of Modern Philosophy and of Theomonism*. Washington, DC: Oriental University Book Concern, 1920: 15. Oriental University Progressive Studies, No. 1. Print. This is an address delivered at the Society for Philosophical Inquiry, Washington, DC, 13 Apr. 1920.

R. F. Alfred Hoernlé. *Studies in Contemporary Metaphysics*. New York: Harcourt, Brace and Howe, 1920: 314. Print. See especially "A Note on Bergson and the Origin of Life," pp. 196-202. See also p. 292.

Mariano Ibérico y Rodríguez. "Bergson" in *Una Filosofía Estética*. Lima, Peru: San Martín y Cia., 1920: xxi, 178. Biblioteca del mercurio peruana. Print.

Alexandre Mercereau. *Les pensées choisies d'Alexandre Mercereau*. Pref. Carlos Larronde. Paris: Eugène Figuière, 1920: 209. *Penseurs contemporains*. Eng. trans. *Selections From the Thoughts of Alexandre Mercereau*. Print.

Henry Clay Sheldon. *Pantheistic Dilemmas and Other Essays in Philosophy and Religion*. New York and Cincinnati: The Methodist Book Concern, 1920: 358. Print. This item contains sections titled "Prominent Features in the Philosophy of Henri Bergson" and "The Notion of a Changing God."

Mustafa Sekip Tunç. *Bergson ve kudret-i ruhiyeye dair bir kaç konferansi*. Istanbul: Matba'a-i Amire, 1920: 203. Print.

1921

Marcel Boll. *Attardés et précurseurs, propos objectifs sur la métaphysique et la philosophie de ce temps et de ce pays*. Paris: E. Chiron, 1921: 283. Print. The Author deals with contemporary French philosophy, including especially Bergson and Emile Boutroux.

Leopoldo Castellani. "Henri Bergson frente a Kant y Santo Tomás." *Tribuna Católica*, 7.2 (1921): 190-204. Print. Eng. trans. "Henri Bergson Confronting Kant and Saint Thomas."

George Rostrevor Hamilton. *Bergson and Future Philosophy*. London: Macmillan, 1921: 152. Print.

Roman Ingarden. "Intuition und Intellect bei Henri Bergson. Darstellung und Versuch einer Kritik." Freiburg, philosophy dissertation, 1921: 98. Print. The author's dissertation was completed in 1918, but not officially accepted until 1921. Eng. trans. "Intuition and Intellect in Bergson. Presentation and Attempt at a Critique." This is an important essay on Bergson's epistemology by a prominent member of the phenomenological school.

Xavier Léon. "Letter to E. Halévy. June 13, 1921" in *Lettere a Xavier Léon e ad altri*, R. Ragghianti, ed. Napoli: Bibliopolis, 1992: 131n. Print. This letter concerns Bergson's high opinion of Alfred North Whitehead and of H. W. Carr.

Dominique Parodi. *Le Problème moral et la pensée contemporaine*. 2d ed. Rev. and aug. Paris: Félix Alcan, 1921: 301. Print. See "La Guerre et la conception allemande en morale," 247-67. On pp. 248-52 the author describes Bergson's interpretation of the First World War. German aggression stems not from scientist mechanism, he argues against Bergson, but from a mystical notion of history and war. French love of clarity and distinction and German insistence on complexity and profundity are destined to correct and complete each other. Eng. trans. *The Moral Problem and Contemporary Thought*.

Jean Piaget. "Essai sur quelques aspects du développement de la notion de partie chez l'enfant." *Journal de psychologie normale et pathologique*, 18 (1921): 449-80. Print. The author states: "Tachistoscopic experiments and the analyses of M. Bergson have shown that sentences are not read and understood in detail, but in one inspection. In this regard, the phenomena of the limitation of the field of attention are fundamental: it is in part thanks to them that we have been able to characterize the three stages of our classification."

Woodbridge Riley. *Le Génie américain. Penseurs et hommes d'action*. Trans. E. Lenoir. Pref. Henri Bergson. Paris: Félix Alcan, 1921: iv, 177. Bibliothèque de philosophie contemporaine. Print. Eng. trans. *The American Genius: Thinkers and Men of Action*.

Georges Sorel. *De l'utilité du pragmatisme*. Paris: M. Rivière, 1921: 471. Etudes sur le devenir social. Print. This work contains a critique of Bergson's *Creative Evolution*. Eng. trans. *On the Utility of Pragmatism*.

Albert Thibaudet. "Réflexions sur la littérature. Psychanalyse et critique." *Nouvelle Revue française*, 16.4 (Apr. 1921): 467-81. Print. Throughout the author compares Bergson's views with Freud's, arguing that "les théories de Freud s'éclairent singulièrement à la lumière de *Matière et Mémoire*." p. 469. He speculates whether, if Bergson had been allowed to teach at the Sorbonne, he would have had disciples as does Freud, and a journal for research inspired by his method.

Adriano Thilgher. *Voci del tempo. Profili di letterati e filosofi contemporanei*. 1st ser. Roma: Libreria di scienze e lettere, 1921: 223. Print. This item contains a brief essay on the aesthetics of Bergson. Eng. trans. *Voices of Time: Profiles of Contemporary Literature and Philosophy*.

1922

René Berthelot. *Un romantisme utilitaire. Étude sur le mouvement pragmatiste*. Vol. 3. *Le pragmatisme religieux chez William James et chez les catholiques modernistes*. Paris: Alcan, 1922, 428. Eng. trans. *A Utilitarian Romanticism. Study of the Pragmatist Movement*. Vol. 3. *Religious Pragmatism in William James and in Catholic Modernists*.

Ludwig Binswanger. *Einführung in die Probleme der allgemeinen Psychologie*. Berlin: Springer, 1922, viii, 383. In this introduction to general psychology the author (in relation to Bergson's follower Eugene Minkowski, a founder of phenomenological psychiatry) makes many statements concerning Bergson and psychology/psychiatry.

Albert Einstein on Bergson. "Gestern lass ich in Bergsons Buch über Relativität und Zeit. Merkwürdig dass ihm nur die Zeit aber nicht auch der Raum problematisch ist. Er scheint mir mehr sprachliches Geschick als psychologische Tiefer zu haben. Bei der Objektivierung des psychisch-Gegebenen macht er sich wenig Skrupel. Er scheint aber die Reaktivitäts-Theorie sachlich zu begreifen und setzt sich mit ihr nicht in Gegensatz. Die Philosophen tanzen beständig um den Gegensatz Psychisch-Real und Physikalisch-Real herum und unterscheiden sich nur durch Wetungen in dieser Beziehung. Entweder erscheint ersteres als "blosses Individualerlebnis" oder letzteres als "blosse Gedankenkonstruktion". Bergson gehört zur letzteren Gattung, objektiviert aber unvermerkt in *seiner* Weise." (No. 29-131 in the Einstein Control Index.) Eng. trans. "Yesterday I immersed myself in Bergson's book on relativity and time. Amazingly, he considers time, but not space, to be problematic. He seems to me to possess more linguistic facility than psychological depth. He does not hesitate to objectivize the psychologically-given. But he seems to really (*sachlich*) understand relativity theory and not to put himself in contradiction to it. The philosophers deal (*tanzen*) constantly here with the contrast between psychologically-real and physically-real and in this respect distinguish themselves only through what they value. Either the first appears as "mere individual experience" or the second as "mere thought-construction." Bergson's views are of the latter sort, he objectivizes *in his own way* without realizing it." Trans. Pete A. Y. Gunter. No. 29-131 in the Einstein Control Index (Collected papers of Albert Einstein). 10/9/1922. Print.

René Gillouin. *La tradition philosophique et la pensée française*. Paris: Félix Alcan, 1922: ii, 358. Print. See Ch. 12, "Bergson." Eng. trans. *The Philosophical Tradition and French Philosophy*.

Julius Goldstein. *Aus Dem Vermachtnis des Neunzehnten Jahrhunderts*. Berlin: C. A. Schwetschke, 1922: 104. Print. The author deals with F. Schiller, W. James, and Bergson. Eng. trans. *Out of the Legacy of the Nineteenth Century*.

- François Jean Desthieux. *L'Incrovable Einstein : ses théories scientifiques et leurs conséquences de Leibniz à Bergson, une métaphysique nouvelle*. Paris: Editions du Carnet-Critique, 1922: 52. Print. See Ch. 4, "Devant les Philosophes : de Leibniz à M. Bergson," pp. 30-44. The author, who concedes that he is neither a mathematician nor a physicist, notes the opposition of both Leibniz and Bergson to Newton, and professes amazement that Bergson should believe that Einstein has corroborated some of his own ideas. In general science is correct, while philosophers merely fabricate.
- Xavier Léon. "Letter to E. Halévy. November 24, 1922" in *Lettere a Xavier Léon e ad altri*, R. Raghianti, ed. Napoli: Bibliopolis, 1992: 138-39n. Print. In this letter, Léon reports the essentials of a long discussion with Bergson concerning an article in the *Revue de Métaphysique et de Morale* concerning Bergson's mind-body theory by E. Forti (1923). Forti's article contains grave misinterpretations of Bergson's position.
- Arthur Liebert. *Henri Bergson*. Stuttgart: Franck, 1922: 70-86. This is an extract from *Philosophiebüchlein*, vol. 1, 1922; Print.
- Jacques Maritain. *Antimoderne*. Paris: Edit. de la Revue des Jeunes, 1922: 247. Print. Eng. trans. *Antimodern*.
- George Simmel. *Zur Philosophie der Kunst, Philosophie und Kunstphilosophie*. Ed. Gertrud Simmel. Potsdam: G. Kiepenheuer, 1922: 173. Print. This item contains an essay, "Bergson," first published in 1914. Eng. trans. *On the Philosophy of Art: Philosophy and the Philosophy of Art*.
- A. Spaier. "Problèmes métaphysiques de la mémoire." *Revue Philosophique de la France et de l'Etranger*, 94 (July-Dec. 1922): 444-82. Print. Eng. trans. "Metaphysical Problems of Memory."
- Ernst Troeltsch. *Der Historismus und seine Probleme*. Tübingen: J. C. B. Mohr, 1922: 777. Print. This is vol. 3 of the author's collected works. He refers to Bergson on pp. vii-viii, 10, 528, 559-65, 630-32, 677. Bergson alone has responded to the great challenge of contemporary thought by providing a pure analysis of movement free from all prejudices of rationalism. Eng. trans. *Historicism and its Problems*.
- J. Wiegand. *Geschichte der deutschen Dichtung*. Köln: H. Schaffstein, 1922: 180. Print. Bergson and irrationalism are discussed here on pp. 431-32. See also p. 448. Eng. trans. *History of German Poetry*.

1923

- Chih-hsiu Ch`ien. *Po-ko-hsun yu Ou-ken*. Shanghai: Shang wu yin shu kuan, Min kuo 12 (1923): 102. Tung. fang wen k`u. ti 39 chung. Print. This item is a study of the views of Bergson and R. Eucken.
- Cristóbal de Losada y Puga. "Bergson y Einstein." *Mercurio peruano*, 6.10 (1923): 641-50. Print. Eng. trans. "Bergson and Einstein."
- Thomé H. Fang. "A Critical Exposition of the Bergsonian Philosophy of Life." Master's thesis, University of Wisconsin at Madison. 1923. Print. The author was to become a leading Chinese philosopher who used Bergson's ideas to build a bridge between Eastern and Western thought. For an account of the factors underlying the writing of this thesis, see Thomé H. Fang, 1981.

- Kurt Hildebrandt. "Medizin und Philosophy." *Monatsschrift für Psychiatrie und Neurologie*, 53.1, 1923, 39-52. An English translation of the title of this item is: "Medicine and Philosophy."
- Beatrice M. Hinkle. *The Re-creating of the Individual: A Study in Psychological Types and their Relations to Psychoanalysis*. London: Allen and Unwin, 1923: xiii, 465. Print. The author notes of C. G. Jung: "He saw in the term libido a concept of unknown nature, somewhat similar to Bergson's *élan vital*, a hypothetical energy of life, which is manifested not only in sexuality and the reproductive function but also in various physiological and psychological processes" (p. 23). The author was a translator and associate of Jung.
- Cyril Edward Mitchinson Joad. "The Problem of Free Will in the Light of Recent Developments in Philosophy." *Proceedings of the Aristotelian Society*, 23, 1923, 121-40.
- G. Lovtskii. "Vremia Einsteina i dlitel'nost Bergsona." *Sovremennye zapiski*, 14 (1923): 417-23. Print. Eng. trans. "Einsteinian Time and Bergsonian Length."
- Herman Platz. *Geistige Kämpfe im moderner Frankreich*. München: J. Kosel & F. Pustet, 1922: xix, 672. Print. The author describes Bergson as playing an important role in these struggles. Eng. trans. *Spiritual Struggles in Modern France*.
- J. Y. T. Greig. *The Psychology of Laughter and Comedy*. London: G. Allen & Unwin; New York: Dodd, Mead, 1923: 304. Print. The author refers to Bergson throughout and discusses Bergson's theory of laughter in an appendix.
- Enrico Leone. *Anti-Bergson*. Napoli: La luce del pensiero, 1923: 249. Print.
- William Nathanson. *Kultur un tzivilization*. Chicago: Farlag Neue Gesellschaft; New York: Hoypt Farkoyg, Maks. N. Mayzels Farlag, 1923: 46. Nay sotsyalizm. Print. This work contains reflections on Bergson and Spinoza. Eng. trans. *Culture and Civilization*.
- William Nathanson. *Spinoza un Bergson: a paralel*. Shikago: Farl Naye Gezelshaft, 1923: 46. Print. Eng. trans. *Spinoza and Bergson: A Parallel*.
- Gunnar Gabriel Oxensteirna. *De antithesen in de philosophie van Henri Bergson*. Haarlem: Kleijnberg, 1923: viii, 153. Print. Eng. trans. *Antitheses in Bergson's Philosophy*.
- Jean de Pierrefeu. *Plutarque a menti*. Paris: B. Grasset, 1923: 350. Print. The author asserts that French military leadership circa 1914 used Bergson's philosophy to protect itself from a rationalistic critique. Eng. trans. *Plutarch lied*. This work appeared in English in 1924.
- J. Rogues de Fursac and Eugene Minkowski. "Contribution à l'étude de la pensée et de l'attitude autistes (Le Rationalisme morbide)." *L'Encéphale*, 18.4 (1923): 217-28. Print. This is a Bergsonian analysis of a case of "morbid rationalism." The patient's neurosis stems, the authors contend, from an attempt at complete personal isolation from his personal and physical milieu. This project is based on two factors, *l'attitude antithétique* (an enforcement of strict antitheses: yes/no, good/evil) and *l'égoïsme actif* (making the self the "field" of one's actions). The patient's symptoms derive, the authors state, from failure to participate with his surroundings, and hence with himself. He is abstracted from himself to the point of illness. Eng. trans. "A Contribution to the Study of Autistic Thought and Attitude (Morbid Rationalism)."

1924

“Henri Bergson.” *Qui êtes-vous ?* Ed. G. Ruffly. Paris: Maison Ehret, 1924: 64. Print.

René Lalou. *Contemporary French Literature*. Trans. W. A. Bradley. New York: Alfred A. Knopf, 1924: 402. Print. For Bergson’s sometimes puzzling influence on C. Péguy, see pp. 200-07. See also “Intelligence and Intuition (pp. 340-44) for Bergson and G. Sorel, J. Benda, André Suárez. The author discusses M. Proust without reference to Bergson.

Zygmunt Mystakowski. *Intuicjonizm Bergsona*, Krakow, 1924. This was the author’s doctoral thesis, Warsaw, 1924. An English translation of the title of this item is: *Bergson’s Intuitionism*.

William Nathanson. “Spinoza and Bergson.” *Guardian*, 1 (1924): 47-48, 81-84, 117-22. Print.

Jean de Pierrefeu. *Plutarch Lied*. Trans. Jeffery E. Jeffery. New York: Alfred A. Knopf, 1924: viii, 307. Print. See Ch. III, “Joffre and Co., or, the Plot of a Bergsonian General Staff” and Ch. IV, “Plan No. 17 in Application, or, Bergson versus Lanrezac” (pp. 31-70).

Eleonore Rapp. *Die Marionette in der deutschen Dichtung vom Sturm und Drang bis zur Romantik*. Leipzig: Lehmann und Schlüppel, 1924: 63. Print. Eng. trans. *Marionettes in German Poetry from Sturm und Drang to the Romantics*.

Albert Edward Baker. *How to Understand Philosophy, from Socrates to Bergson*. London: Hodder and Stoughton, 1925: 189. Hodder and Stoughton’s People’s Library. Print.

1925

Ernst Robert Curtius. *Französischer Geist im Neuen Europa*. Stuttgart: Deutsche Verlags-Anstalt, 1925: 371. Print. This study of French culture includes studies of M. Proust, P. Valéry, V. Larbaud, and of Bergson. Eng. trans. *French Spirit in the New Europe*.

S. Edwards. *The Function of Laughter*. London: Kegan Paul, Trench, Trubner, 1926: 11 pp. Print. This item appeared originally in *Psyche*, 23 (Jan. 1926).

Vladimir Jankélévitch. “Les thèmes mystiques dans la pensée russe contemporaine” in *Mélanges publiés en l’honneur de Paul Boyer*. Paris: Institut d’études slaves, 1925: 331-61. Print. For annotation see the author, 1994. Eng. trans. “Mystical Themes in Contemporary Russian Thought.”

René Lalou. *Histoire de la littérature française contemporaine (1870 à nos jours)*. Ed. rev. and aug. Paris: G. Crès, 1925: xi, 779. For annotation see the author, 1924. Eng. trans. *History of Contemporary French Literature (1870 to our Time)*.

Constantin von Monakow. *The Emotions, Morality and the Brain*. Trans. G. Barnes and S. E. Jelliffe. New York: Nervous & Mental Disease Pub., 1925: 25. *Nervous and Mental Disease Monograph Series*, 39. Print.

Bernhard Fehr. “James Joyce’s *Ulysses*.” *Englisched Studien*, 60 (1925-1926): 180-205. Print. See pp. 192-93. The author urges Bergson’s influence on Joyce’s concepts of space and time.

Etienne Souriau. *Pensée vivante et perfection formelle*. Paris: Hachette, 1925: xvi, 308. Print. This essay marks the beginning of the reaction against Bergsonian aesthetics in France. It stresses the “formal” aspects of art over and against the “vital.”

Johannes Thyssen. “Henri Bergson und die deutsche-Philosophie der Gegenwart.” *Kölnische Zeitung*, 1925. Print. Eng. trans. “Henri Bergson and Contemporary German Philosophy.”

Johannes Volkelt. *Phänomenologie und Metaphysik der Zeit*. Munich: C. H. Beck, 1925: 200. Eng. trans. *Phenomenology and Metaphysics of Time*.

1926

V. F. Asmous. “Advocat filosofskoj intuicij.” *Pod Znamenem Marksizma*, 26.3 (1926): 53-84. Print. Republished by the author in 1984. Eng. trans. “An Advocat of Philosophical Intuition.”

Boniface Badrov. *La Notion de vie d'après Bergson*. Sarajevo: Stamparski Zavod, D.D., 1926: 85. Thesis, University of Fribourg. Print. Eng. trans. *The Notion of Life in Bergson*.

Henri Bermond. *La Poésie pure ; avec un débat sur la poésie, par Robert de Souza*. Paris: B. Grasset, 1926: 318. Print. The author cites Bergson as his authority (pp. 116-17, 296-301). Eng. trans. *Pure Poetry*.

Jacques Chevalier and Henri Bouyer. “De l’image à l’hallucination. Comment se perd le sens du réel.” *Journal de Psychologie Normale et Pathologique*, 23 (15 Apr. 1926): 439-55. Print. Eng. trans. “From Image to Hallucination: How the Sense of the Real is Lost.”

S. Edwards. *The Function of Laughter*. London: Kegan Paul, Trench, Trubner, 1926: 11 pp. Reprinted from *Psyche*, 23 (Jan. 1926).

Julian Huxley. *Essays of a Biologist*. London: Chatto & Windus, 1926: 311. Print. See American edition, 1929.

Eugène Bernard Leroy. *Les Visions du demi-sommeil*. Paris: Félix Alcan, 1926: xv, 131. Print. On pp. 57-59 the author cites Bergson’s theory of the weakening of “attention to life” to explain “hypnagogic visions.” Eng. trans. *Visions of Semi-Sleep*.

Wyndham Lewis. *The Art of Being Ruled*. London: Chatto & Windus, 1926: 450. Print. The author depicts Charles Péguy as the hopeless dupe of Bergson (pp. 391-93).

Alfred Loisy. *Religion et humanité*. Paris: E. Nourry, 1926: 206. Print. See pp. 186-88 for a criticism of passages in *Creative Evolution*. Bergson notes these “interesting” criticisms in a letter to Loisy, Apr. 27, 1926. Eng. trans. *Religion and Humanity*.

Charles Maurras and J.-P. Godme. *La bagarre de Fustel*. Paris: Librairie de France, 1926: 190. Print. This celebration of the history of the right-wing Action française. It contains a negative assessment of Henri Bergson. Eng. trans. *The Fight of Fustel*.

Jérôme and Jean Tharaud. *Notre cher Péguy*. Genève: La Palatine; Paris: Librairie Plon, 1926: 324. Print. This is a personal, chatty, sometimes very moving account of Charles Péguy’s *milieu* and personal life. It includes several interesting references to Péguy and Bergson: to Bergson’s

influence on Péguy, G. Sorel and J. Maritain, pp. 220-21; to Bergson, Péguy and Catholicism, pp. 320-26; to Péguy, J. Benda and G. Sorel, pp. 270-73. Eng. trans. *Our Dear Péguy*.

Gladys Rosaleen Turquet-Milnes. *From Pascal to Proust: Studies in the Genealogy of a Philosophy*. London: Cape Ltd., 1926: 192. Print.

Nicolas Ségur. *Le génie européen : J.-J. Rousseau, Taine, Bergson, Anatole France...* Paris: Bibliothèque Charpentier, 1926: 288. Print. Eng. trans. *The European Genius: J. J. Rousseau, Taine, Bergson, Anatole France...*

Jan Christian Smuts. *Holism and Evolution*. New York: Macmillan, 1926: 362. See pp. 92-102: "Where Bergson seems to me to have gone wrong is his impoverishment of the creative principle by reducing it to the bare empty form of Duration" (p. 95). See pp. 99-100 for a similar critique of *élan vital* as empty of specific content: mere form.

Eugène Minkowski. *La Notion de perte de contact vital avec la réalité et ses applications en psychopathologie*. Paris: Jouve, 1926: 76. Print. This work, the author's thesis, is dedicated to Bergson and E. Bleuler. Eng. trans. *The Notion of Loss of Contact with Reality and its Applications in Psychopathology*.

John S. Zybura, Ed. *Present-Day Thinkers and the New Scholasticism: An International Symposium*. Intro. J. Cavanaugh. St. Louis and London: B. Herder Book, 1926: 543. Print. This anthology contains various remarks on Bergson's philosophy (notably by W. E. Hocking, p. 10, and J. Maritain, p. 186). Most are negative.

1927

A. Baillot. *Influence de la philosophie de Schopenhauer en France (1860-1900)*. Paris: Librairie philosophique Vrin, 1927, viii, 358. Eng. trans. *The Influence of Schopenhauer's Philosophy in France*.

Julien Benda. *La Trahison des clercs*. Paris: B. Grasset, 1927: 306. Cahiers Verts, 6. Print. Eng. trans. *Treasonous Clerks*.

"Henri Bergson." *New International Encyclopedia*, 2nd ed., vol. 3 (1927): 168. Print.

André Ceillier. "Recherches sur l'automatisme psychique." *L'Encéphale*, 2.4 (1927): 272-97. Print. In this talk, presented at the Société de Psychiatrie de Paris, the author attacks mechanistic theories of mental illness, arguing that even in those cases in which illness is physiologically based, the "elaboration" of the illness is mental in nature. The author's position is very much like that of Bergson in *Matter and Memory*: mental illness involves the enfeebling of the will and of the capacity to focus attention effectively, with a consequent loss of personal unity, flexibility, creativity. Personality thus descends from mental health to mental "automatism." The author refers to Bergson on pp. 274, 275, 279, 283, 286, 291, 297. The author portrays himself as, in most respects, a follower of M. Séglas.

Adolphe Ferrière. *Le Progrès spirituel*. Geneva: Edition Forum, 1927: 364. Print. See Chs. 8 and 9, "The Liberation of the Spirit" and "The Elan Vital of God." Eng. trans. *Spiritual Progress*.

Katherine Gilbert. *Studies in Recent Aesthetic*. Chapel Hill: University of North Carolina Press, 1927: 178. Print. See "Bergson's Penal Theory of Comedy," pp. 62-88.

Friedrich von Hügel. *Selected Letters, 1896-1924*. Ed. Bernard Holland. London: J. M. Dent; Newton: E. P. Dutton, 1927: vii, 377. Print. In 1900 Hügel wrote to George Tyrrel, urging him to read Bergson's *Essai sur les données immédiates de la conscience (Time and Free Will)*: "His distinction has got bodily in my head and heart, and into my attempted presentation of St. Catharine" (p. 87). Bergson and Hügel met in April, 1907 (p. 148). See von Hügel, 1908.

Charles Mauron. "Concerning Intuition." Trans. T.S. Eliot. *The Criterion*, 6.3 (1927) 229-35. Print.

Daniel Mornet. *Histoire de la littérature et de la pensée françaises contemporaines (1870-1927)*. Paris: Bibliothèque Larousse, 1927: 263. Print. The author cites Bergson from his "critique of intelligence" (pp. 38-39), his treatment of the unconscious (p. 92), and his philosophical influence (pp. 107-08).

Alf Hyman. *Einstein-Bergson-Vaihinger: ein Abwägungsversuch*. Leipzig: Meiner, 1927: 26. Print. Eng. trans. *Einstein-Bergson-Vaihinger: A Balanced Study*.

Beatrice Watson. *Proust's Bergsonism*. Thesis. University of Chicago, 1927. Chicago. Print.

1928

Ramón Fernández. "Note sur l'esthétique de Proust." *La Nouvelle Revue française*, 15.179 (Aug. 1, 1928) 272-80. Print. The author asserts that Proust's aesthetic is, in its philosophical content, directly opposed to Bergson's. Rpt. R. Fernández, 1989.

Léon Fredericq. *Henri Bergson et l'intensité des sensations*. Liège, Belgium: H. Vaillant, Carmanne, 1928: 419-22. Print. This is an offprint from the *Archives Internationales de Physiologie*, 1928. Eng. trans. *Henri Bergson and the Intensity of Sensations*.

John Landquist. *Henri Bergson: en popular framställning av hans filosofi*. Stockholm: Albert Bonnier, 1928: 105. Bonniers små handböcker i vetenskapliga ämnen. Print. Eng. trans. *Henri Bergson: A Popular Presentation of His Philosophy*.

Jean Laporte. "La Métaphysique bergsonienne et l'expérience mystique." *Revue de France*, 8.24 (Dec. 15, 1928): 725-33. Print. Eng. trans. "The Bergsonian Metaphysics and Mystical Experience."

Edouard Le Roy. *Bergson*. Trans. Carlos Rahola. Barcelona: Labor, 1928: 204. Labor, 157, Sec. I, Ciencias filosóficas. Print.

Léon Pierre-Quint. *Marcel Proust, Sa Vie, Son Œuvre*. 2nd ed. Paris: Simon Kra, 1928: 386. Les documentaires. Print. Contains "Le Comique et le mystère chez Proust" and fragments of unpublished Proust correspondence.

Maurice Pradines. "Letter to Henri Bergson. March 16, 1928" in *Etudes philosophiques*, 4 (Oct.-Nov. 1993): 437. Print. This letter accompanies a copy of Pradines's *Problème de la sensation*. Pradines states that though this work contains criticisms of Bergson's views, he feels that he owes half of his philosophy to him. The quarrel between Bergsonian and non-Bergsonian viewpoints leaves a deep mark on this work.

Maurice Pradines. "Notes Appended to Bergson's Letter of March 24, 1928" in *Etudes philosophiques*, 4 (Oct.-Dec., 1993): 438. Print. Pradines remarks here that Bergson, though he understands that sensation is objective, believes that the human mind can enter sensation only by degrading and materializing itself. Pradines strongly denies this thesis.

Jean Prévost. "Le Bergsonisme." *Europe*, 18 (1928): 585-600. Eng. trans. "Bergsonism." Print.

Charles Richet. *Notre sixième sens*. Paris: Editions Montaigne, 1928: 253. Print. This study of "psi" phenomena is dedicated to Bergson. Eng. trans. *Our Sixth Sense*.

Charles Richet. *Our Sixth Sense*. Trans. Fred Rothwell. London: Rider, 1928: 227. Print. This study of "psi" phenomena is dedicated to Bergson.

Georges Sorel. *De l'utilité du pragmatisme*. 2nd ed. Paris: M. Rivière, 1928: 471. Etudes sur le devenir social. Print. This work contains a critique of Bergson's *Creative Evolution*. Eng. trans. *On the Utility of Pragmatism*.

William Morton Wheeler. *Emergent Evolution and the Development of Societies*. New York: W. W. Norton, 1928: vii, 80. Print. See pp. 40-41 for a critique of vitalism, including Bergson's.

1929

V. F. Asmus. "Estetika Bergsona." *Na literaturnum, Postu*, 4.2 (1929) 4-18. Print. Eng. trans. "Bergson's Aesthetics."

M. Dide. "Variations psychopathiques de l'intuition durée-étendue." *Journal de Psychologie Normale et pathologique*, 26 (1929): 410-24. Print. This is an analysis (prefaced by a reference to Bergson) of psychological problems involved in judging spatial extent, temporal extent and both spatial and temporal location. The fundamental basis of all such judgments, he argues, is the patient's difficulty in combining the abstract concepts of space-time successfully with the personal experience of duration-extensity. The author cites both psychiatric and neurophysiological factors. Eng. trans. "Psychopathological Variations of the Intuition Duration-Extensity."

Gerardo Diego. "La nueva arte poética española." *Síntesis*, 20, 1929, 183-208. An English translation of the title of this item is: "The New Poetic Art of Spain."

André Gide. *Travels in the Congo*. Trans. Dorothy Bussy. New York: Knopf, 1929: 375. Print. The author states: "I have just finished a small book by Cresson: *Position actuelle des problèmes philosophiques*. His exposition of Bergson's philosophy convinces me that I have long been a Bergsonian without knowing it. There are no doubt pages in my *Cahiers de André Walter* which might even be thought directly inspired by *L'Evolution creatrice*, if the dates allowed of it. I greatly mistrust a system that comes so pat in response to the tastes of the period and owes a great part of its success to flattering them" (p. 33).

Amanda Labarca Hubertson. "Vinos viejos." *Repertorio Americana*, 20 (June 1929): 270. Print. The author draws parallels between classicism and romanticism in literature and the philosophical schools of Bergson and Spengler, Windelband, Mach, and Vaihinger. Eng. trans. "Old Wines."

Mariano Ibérico. "El viaje del espíritu." *Humanidades*, 19.1 (1929): 76-91. Print. Bergson is discussed here on pp. 84-89. Print. Eng. trans. "The Voyage of the Spirit."

Édouard Le Roy. "Continu et discontinu dans la matière : le problème du morcelage." *Cahiers de la nouvelle journée*, 20, 1929, 135-65. Eng. trans. "Continuity and Discontinuity in Matter: The Problem of Division."

Gabriel Marcel. "Notes sur les limites du spiritualisme bergsonien." *Vie intellectuelle*, 1 (10 Nov. 1929). Print. Eng. trans. "Notes on the Spiritual Limits of Bergsonism."

P. J. de Castro-Nery. *Problema sceptico a entrada da gnoseologia: Bergson*. São Paul: Sp. Ed. Limitada, 1929: 487. Print. Eng. trans. *A Sceptical Problem in the Foundations of Knowing Wisdom: Bergson*.

Gabriel Marcel. "Notes et réflexions: Note sur les limites du spiritualisme bergsonien." *Vie intellectuelle*, 10 Nov. 1929: 267-70. Print. Eng. trans. "Notes and Reflections: Notes on the Limits of Bergson's Spiritualism."

Ramani Kanto-Sur. *An Experimental Investigation of Memory of School Children: With Special Reference to Bergson's Theory*. Thesis. University of Leeds, 1929: ii, 63, 23. Leeds, UK. Print.

Albert Thibaudet. "Henri Bergson." *Encyclopedia Britannica*, 14th ed., vol. 3 (1929): 435. Print.

1930

E. Carton de Wiart. "M. Maritain et le bergsonisme." *Vie Intellectuelle*, 9 (1930): 63-68. Print. Eng. trans. "Mr. Maritain and Bergsonism."

Josef Beneš. "O významu filosofie Bergsonovy." *Ceská mysl*, 26 (1930): 1-18, 108-20, 205-19. Print. Eng. trans. "Concerning the Significance of Bergson's Philosophy."

Androusos Chrestos. *Tolstoe, Nitse, Mpergson*. Athens: I.L. Aleuropoulos, 1930: 93. Print. Eng. trans. *Tolstoi, Nietzsche, Bergson*.

Henri Delacroix. *Le Langage et la pensée*. Paris: Félix Alcan, 1930: 624. Print. Bergson is discussed on p. 449. Eng. trans. *Language and Thought*.

George Gurvitch. "L'intuitionisme émotionnel de Max Scheler" in *Les Tendances actuelles de la philosophie allemande: E. Husserl, M. Scheler, E. Lask, N. Hartmann, Mr. Heidegger*. Pref. Léon Brunschvicg. Paris: J. Vrin, 1930: 234. Bibliothèque d'histoire de la philosophie. Print. This item was reprinted in 1949 by J. Vrin. Eng. trans. "The Emotional Intuitionism of Max Scheler."

Athanasse Iliev. *Le Bergsonisme. Une Philosophie prospective*. Sofia: L'Essor bulgare, 1930: 166. Print. Eng. trans. *Bergsonism: A Prospective Philosophy*.

J. R. Kelley. "The Bergsonian Intuition Critically Evaluated." Thesis. Catholic University of America, 1930. Washington, DC. Print.

- Emmanuel Levinas. *La théorie de l'intuition dans la phénoménologie de Husserl*. Paris: F. Alcan, 1930: 228. Bibliothèque de philosophie contemporaine. Print. Eng. trans. *The Theory of Intuition in Husserl's Phenomenology*.
- Jacques Maritain. "Jugements sur Bergson." *Vie Intellectuelle*, 2 (June 20, 1930): 542-88. Print. Eng. trans. "Judgments Concerning Bergson."
- Henri Massis (Agathon). *Évocations. Souvenirs 1905-1911*. Paris: Plon, 1930: 300. Print. On pp. 84-96 the author states that Bergson's lectures freed him from his early materialism. He notes the negative relations between Bergson and the Sorbonne. Eng. trans. *Evocations: Memories 1905-1911*.
- Raissa Messer. "Estetika Bergsona: shkola Voronskogo." *Literatura i iskusstvo*, 1.1 (1930): 43-53. Print. Eng. trans. "Bergsonian Aesthetics and the School of Voronsky." This item is in Russian.
- Dominique Parodi. *Du Positivisme à l'Idéalisme. Etudes critiques*. Paris: Librairie Philosophique J. Vrin, 1930: 253. Bibliothèque d'Histoire de la philosophie. Print. This collection contains an essay on Bergson's theory of laughter ("Le Rire d'après M. Bergson", pp. 144-59) first published in the *Revue de Métaphysique et de Morale*, 1901. It is a thoughtful critique of Bergson's theory of comedy. The author holds that Bergson needs to pay more attention to the physiology of laughter, to its relations with pleasure, and to the relativity of situations in which we laugh. He argues that Bergson's definition of the *form* of the object of laughter (mechanism imposed on the living) and laughter's function (social correction) should apply equally to each instance but do not. (An infant's laughter may have something to do with the contrast mechanism/life but surely has nothing to do with social correction.) Laughter may have come to play a social role, but surely in its origins it expresses a natural capacity in the individual. Eng. trans. *From Positivism to Idealism: Critical Studies*.
- Eugenio Rignano. *The Nature of Life*. London: Kegan Paul, Trench, Trubner, 1930: 224. Print. On p. 82 the author comments favorably on Bergson's critique of H. Spencer. On p. 128 he criticizes Bergson's vitalism.
- Newton Phelps Stallknecht. *Bergson's Idea of Creation*. Diss. Princeton University, 1930, Princeton, NJ. Print.
- Giuseppi Tarozzi. *L'esistenza e l'anima*. Bari: Laterza, 1930: 240. Biblioteca di cultura moderna. Print. Eng. trans. *The Existence of the Soul*.
- Yushi no tetsuri*. Tokyo: Shunjusa, 1930: 175. Sekai dai shiso zenshu, 1[036]. Print. This item deals with both Western and Eastern thinkers. It contains a section on Bergson.

1931

- F. Chaikes. "Bergson and his Place in the History of Philosophy." Thesis. McMaster University, 1931: 36. Hamilton, Ontario.
- Frederick C. Green. *French Novelists From the Revolution to Proust*. London: Dent; New York: Appleton, 1931: xiii, 354. Print. See. F. C. Green, 1989.

Edouard Krakowski. *Henri Bergson et le Renouveau de la pensée contemporaine*. Bordeaux: J. Bière, 1931. Print. Eng. trans. *Henri Bergson and the Renewal of Contemporary Thought*.

Ralph S. Lillie. "Types of Physical Determination and the Activities of Living Organisms." *Journal of Philosophy*, 28.21 (8 Oct. 1931): 561-73. Print.

1932

Heinrich Berl. "Begegnung mit jüdischen Zeitgenossen: Bergson, Husserl, Scheler, Buber, Gundolf, Mombert, Wasserman." *Menorah*, 10.7-8 (Aug. 1932): 319-35. Print. Eng. trans. "Interview with Famous Jews: Bergson, Husserl, Scheler, Buber, Gundolf, Mombert, Wasserman." On pp. 319-21 the author briefly reports an interview with Bergson. He remarks that the impression Bergson made on him was "one of the best in his life" (p. 320). He concludes that, though Bergson wished to be seen as Greek, he was essentially Hebraic (Rabbinic, Talmudic) in his caste of thought. He reports Bergson as saying that, like Spinoza, he is alone and goes his own way. His students, Berl reports him as stating sadly, have left him for a kind of purely humanistic philosophical anthropology. Berl states that Bergson is referring here to Max Scheler and Martin Heidegger! The interview ends with a discussion of Husserl, idealism, and phenomenology.

Annie Cecelia (Bulmer) Bill. *The Method of Creative Evolution*. New York and London: A. A. Beauchamp, 1932: 108. Print.

Leonardo Coimbra. "O último livro de Henri Bergson: *Les deux sources de la morale et de la religion*." *A Águia Órgão da Renascença Portuguesa*, No. 3, May-June, 1932, 113-135. Eng. trans. "On Bergson's Final Book: *The Two Sources of Morality and Religion*."

André Lalande. "Philosophy in France, 1932." *Philosophical Review*, 43.1, 193, 1-26. This concerns Bergson's *The Two Sources of Morality and Religion*.

Raoul Mourgue. "L'Œuvre et la personnalité du Professeur Constantin Von Monakow (1853-1930)." *L'Encéphale*, 26 (May 1931): 417-28. Print. Eng. trans. "The Work and Personality of Professor Constantin Von Monakow (1853-1930)." On pp. 423-24 the author notes the influence of Bergson's philosophy on his own psychological research—particularly as regards his conception of mind and body.

Fernand Ménégoz. *Le problème de la prière. Principe d'une révision de la méthode théologique*. 2nd ed. Rev. and aug. Paris: Félix Alcan, 1932: 540. Cahiers de la Revue d'histoire et de la philosophie religieuses, no. 28. Print. Eng. trans. *The Problem of Prayer. Principle of a Revision of Theological Method*. This edition contains reflections on Bergson's *The Two Sources of Morality and Religion*.

Marie Salomon. "Letter to Bergson. May 2, 1932" in *Bergson politique* by Philippe Soulez. Paris: Presses Universitaires de France, 1989: 298-99. Print. Eng. trans. *The Political Bergson*. The writer asks whether Bergson believes that humanity has to pass through Communism in order to become fully Christian. Yet Communism would perhaps destroy faith. Only one segment of this letter is presented by Prof. Soulez.

George Conrad Seek. "Theory of Knowledge in the Philosophies of Henri Bergson and S. Alexander." Thesis. Boston University, 1932: 60. Boston. Print.

1933

- Michel Argentine. *Le fakir voleur d'âme*. Paris: Edition de la Nouvelle Revue Critique, 1933: 194. Print. This item contains "literary evocations" of many writers, including Bergson. Eng. trans. *The Imposter, Thief of Soul*.
- Cleto Carbonara. *Morale e religione nella filosofia di H. Bergson*. Napoli-Città di Castello: F. Perrella, 1933: 69. Biblioteca di filosofia. Print. Eng. trans. *Morality and Religion in H. Bergson's Philosophy*.
- Ernst Cassirer. "Henri Bergson's Ethik und Religionsphilosophie." *Der Morgen*, Jahrg, 9, 1933, 20-29, 138-51. Eng. trans. "Henri Bergson's Ethical and Religious Philosophy."
- "*Les Deux Sources*. Discussion à l'Union pour la vérité." *Bulletin de l'Union pour la vérité*, 4.7-8 (1933). Print. Participants in this discussion include R. Le Senne, E. Brehier, D Parodi, J. Maritain, R.-E. Lacombe, G. Gurvitch. The discussion concludes with a letter from Henri Bergson. Eng. trans. "*The Two Sources: Discussion at the Union for Truth*." Source: Hjalmar Sundén. *La Théorie bergsonienne de la religion*. Paris, 1947: 4n.
- E. Dhorme. "Prêtres, devins et mages dans l'ancienne religion des hébreux." *Revue de l'histoire des religions*, 108 (1933): 113-43. Print. In this article the author cites, on pp. 132-34, Bergson's treatment of the "instinct of magic" as developed in *The Two Sources of Morality and Religion*. The author interprets a text from the Old Testament involving Elisha as an example of magic. Eng. trans. "Priests, Soothsayers and Wise Men in the Older Religion of the Hebrews."
- Eméric Fiser. *L'Esthétique de Marcel Proust*. Pref. Valéry Larbaud. Paris: Alexis Redier, 1933: 222. Print. The author argues that Proust's work, if not directly influenced by Bergson, was at least inspired by him. Eng. trans. *Marcel Proust's Aesthetic*.
- Maurice Hauriou. *Aux sources du droit. Le Pouvoir, l'ordre et la liberté. Supplément : Paul Archambault, René Aigrain, Marc Scherer. Les idées et les livres*. Paris: Bloud et Gay, 1933: 210. Cahiers de la Nouvelle Journée, 23. Print. This work contains a discussion of Bergson's concept of religion by P. Archambault, René Aigrain, and Marc Scherer. Eng. trans. *Sources of Law. Power, Order and Liberty. Supplement: Paul Archambault, René Aigrain, Marc Scherer: Ideas and Books*.
- Sverre Holm. "Henri Bergson and Zeno of Elea." *Overbibliotekar Wilhelm Munthe*. Oslo: Grondahl, 1933: 375-76. Print. Eng. trans. "Henri Bergson and Zeno of Elea."
- Georges Léotard. *En marge de Bergson*. Woluwe-Bruxelles: Les Editions L.H., 1933: 192. Print. Eng. trans. *In the Margin of Bergson*.
- Victor Monod. *Dieu dans l'univers ; essai sur l'action exercée sur la pensée chrétienne par les grands systèmes cosmologiques depuis Aristote jusqu'à nos jours*. Paris: Fishbacher, 1933: 358. Print. The author often distinguishes between "God sought in space" and God sought in time." He makes many references to Bergson's philosophy. Eng. trans. *God in the Universe*.
- Francesco Olgiati. "La 'simplex apprehensio' e l'intuition artistica." *Rivista di Filosofia Neoscolastica*, 25 (1933): 516-29. Print. Eng. trans. "'Simple Apprehension' and Artistic Intuition."

Paul Petit. *Le social est-il une source ?* Paris: Desclée de Brouwer, 1933: 23. Print. This item is taken from *Nouvelle Equipe*, Jan.-Mar. 1932. The author, a writer on sociology, is critical of the social as a source of religion. Eng. trans. *The Social: Is It a Source?*

François Picard. *Les Phénomènes sociaux chez les animaux*. Paris: Librairie Armand Colin, 1933: 201. Collection Armand Colin, Section de Biologie. Print. In his introduction the author takes issue with Bergson's contention that nature is "more preoccupied with the society than with the individual." The social animals are not always good at "architecture," he argues, while some solitary animals do very well at it. The author scorns Bergson's reflections concerning the problem of the unity of the organism versus its plurality, and the similar problem of "superorganisms": Is the bee really distinct from the hive or is the hive a single organism? Solitariness and sociability are simply two biological possibilities, states the author. There is Providence or there is nothing. Eng. trans. *Social Phenomena in Animals*.

Émile Rideau. "Le dieu de Bergson, essai de critique religieuse." Ph.D. Dissertation, Clermont-Ferrand, 1933. An English translation of the title of this item is: "Bergson's God: An Essay in Religious Critique."

Émile Rideau. "Les Rapports de la matière et de l'esprit dans le bergsonisme." Ph.D. Dissertation, Clermont-Ferrand, 1933. An English translation of the title of this item is: "The Relations Between Matter and Spirit in Bergson."

Henri Call Sprinkle. *Concerning the Philosophical Defensibility of a Limited Indeterminism: An Enquiry Based upon the Indeterministic Theories of James, Renouvier, Boutroux, Eddington, Bergson and Whitehead*. New Haven: Yale University Press, 1933: 63. Yale Studies in Religion, 5. Print.

T. Troward. *The Law and the Word*. New York: Robert M. McBride, 1933: xi, 208. Print. The publisher describes his book as "a simplified Bergsonian approach to Biblical ethics, morality and religion."

1934

Jean Baruzi. "Sur quelques rapports de la pensée mystique et de la pensée métaphysique." *Études philosophiques*, 8.4 (Dec. 1934): 301-16. Print. Eng. trans. "On Several Connections between Mystical Thought and of Metaphysical Thought."

Leonardo Coimbra. *A filosofia de Henri Bergson*. Porto (Portugal) 1934. An English translation of the title of this item is: *The Philosophy of Henri Bergson*. A new edition of this work has been published in 1994 (Lisbon).

J. J. Farrell. "The Bergsonian Doctrine of Soul." Thesis. Catholic University of America, 1934. Washington, DC. Print.

Àrpád Kiss. *Irodalmi Bergsonizmus (tanulmány)*. Irta: Kiss Àrpád. Balassagyarmat Felelős (Kiadó: Kiss À.), 1934: 85. Bibliography 79-84. Print. This Hungarian language work deals with Bergson and French literature.

Rolf Lagerborg. *Om sanningen i religionen och fromhetalivet: en uppgorelse*. Stockholm: Bokforlaget natur och Kultur, 1934: 274. Print. For an essay on Bergson's philosophy of religion, see pp. 131-51.

Wilfred Monod. *Le Problème du bien. Essai de théodicée et journal d'un pasteur*. Vol. 1. Paris: Librairie Félix Alcan, 1934: 1140. Print. See "29 juin 1911. Entretien avec le philosophe Bergson," pp. 225-28. This recounts a brief discussion between Monod and Bergson. Bergson is impressed by the position taken by Monod in his book *Aux croyants et aux athées*, in which he denies that God is omnipotent. This position, Bergson states, makes possible a kind of *rapprochement* between believers and nonbelievers. Bergson notes that in the previous year he has studied Mme Guyon, and that he had already studied the great mystics. He and Monod agree concerning the personalities of the mystics: They are free spirits, not slaves; they work *with* God. Bergson argues here for the soul's survival after death but not for the "eternity" of the soul. He speculates that the earth does not possess sufficient carbon for life to fully express itself and that on other planets things may have gone differently. (See. H. Sundén, 1947: 12). Eng. trans. *The Problem of the Good*.

António Sergio. "Cartas despretensiosa a un anti-intelectualisa bergsoniano." *Seara Nova*, 13, No. 375, 1934, 227-229; No. 376, 243-245; No. 377, 259-261; No. 378, 275-278; No. 380, 310-313; No. 381, 328-333; No. 382, 348-351. Eng. trans. "Unpretentious Letters to a Bergsonian Anti-Intellectual." The author is unremittingly critical.

Maurillo Texeira-Leite Penido. *Dieu dans le bergsonisme*. Paris: Desclée, de Brouwer, 1934: 261. Print. Questions disputées, sous la direction de Charles Journet et Jacques Maritain. Eng. trans. *God in Bergsonism*.

1935

Samuel Bach. "La conception bergsonienne de Dieu ou l'expérience de Dieu." *L'Archer*, 6th year, n. 1, 1935. Eng. trans. "Bergson's Concept of God or the Experience of God."

Jean Baruzi. *Problèmes d'histoire des religions*. Paris: Félix Alcan, 1935: 151. Nouvelle encyclopédie philosophique. Print. This study consists of three chapters: "Remarques sur l'état présent de l'histoire des religions" (First given as a lecture at the Collège de France, 6 Feb. 1934); "Le Problème de la forme et l'exégèse contemporaine. A propos de la 'Formgeschichte'"; and "Sur une hypothèse d'Asin Palacios." The author states in his introduction that he is concerned with methodology: "une introduction méthodologique à des recherches concernant l'Histoire des Religions." He refers to Bergson's discussion of method in *La Pensée et le mouvant* (1934). The problem, Bergson states, is not to proceed deductively, from prior ideas, in pursuing an investigation; we must learn first how to *pose* a question before we can find an answer to it. See especially pp. 50-52. Here the author, referring to Bergson, urges historians of religion to study "des nuances obscures et cachées qui ont constitué et constituent en ces religions mêmes ce qu'elles contiennent de vivant." We should look behind appearances, for what is living and vital in religion. Eng. trans. *Problems of the History of Religions*.

Hugo Bergmann. *Hoge ha-dor*. Tel-Aviv: Mizpah, 1935: 243. Print. An essay on Bergson appears here on pp. 166-78.

Maurice Duval. *Religion, superstition et criminalité. Essai philosophique sur la criminalité superstitieuse*. Paris: Félix Alcan, 1935: 380. Bibliographie de philosophie contemporaine. Print. Eng. trans. *Religion, Superstition and Criminality: Philosophical Essay on Superstitious Criminality*.

- L. I. German. "Anri Bergson kak filosof fashistskoi reaktzii." *Front nauki i tekhniki*, 1 (1935): 116-28. Print. Eng. trans. "Henri Bergson as a Reactionary Fascist Philosopher."
- L. I. German. "Intuitiva Filosofia Bergsona." *Literaturnyi kritik*, 5 (1935): 3-26. Print. This is an orthodox Marxist exposition and critique, first, of Bergson's theory of knowledge, then of his aesthetic theory. The author describes Bergson's philosophy as an *apologia* for a dying capitalist society and his theory of knowledge as an incoherent juxtaposition of merely subjective intuition and science-oriented pragmatism. Bergson's aesthetic theory, as developed in *An Introduction to Metaphysics* and *Laughter* is entirely misguided. In particular, Bergson fails to see that the function of art is to produce good conduct, while the basis of true art is knowledge of socioeconomic conditions. Eng. trans. "Bergson's Intuitive Philosophy."
- William James. "Syllabus of Philosophy 3" in Ralph Barton Perry, *The Thought and Character of William James*, 1935: 744-65. Vol. 2. Print. See p. 734: "You can't *confine* content. This is the Bergson-Dewey claim. It changes into content witnessed or experience of content."
- John Landquist. *Själens enhet. Tre föreläsningar*. Stockholm: Albert Bonniers, 1935: 150. Print. Eng. trans. *The Unity of Spirit: Three Preliminary Readings*.
- Men of Turmoil: Biographies by Leading Authorities of the Dominating Personalities of Today*. New York: Minton, Balch, 1935: iii, 367. Print. This item contains a brief biography of Bergson by Esmé Wingfield-Stratford.
- Régis Michaud. *Modern Thought and Literature in France*. New York: Funk and Wagnalls, 1935: 339. Print. The author stresses the influence of Bergson on twentieth-century French literature.
- Giuseppi Molina. "Scienza e filosofia nel pensiero H. Bergson" in *Annuario scolastico (del) Liceo-ginnasio Giovanni Plana in Alessandria. Cronaca quinquennale 1929-1934, a cura di Carlo Contessa, con dissertazioni e note di professori e di alunni*. Alessandria: G. Colombani, 1935: 316. Print. Eng. trans. "Science and Philosophy in the Thought of Bergson."
- Richard Müller-Freienfels. *The Evolution of Modern Psychology*. Trans. W. Béran Wolf. New Haven: Yale University Press, 1935: 513. Print. On pp. 89-92, the author cites Bergson as one of the "three great critics of the mosaic theory." The other two are William James and Wilhelm Wundt. On p. 263 the author cites Bergson as the most original theorist of "French psychomotor psychology and instinct psychology." Bergson made important contributions to "psychology in its psychomotor aspect" (p. 266). Bergson may be described as a psychologist because of his influence on psychology. Among the psychologists influenced by Bergson are G. Dwellshauvers, D. Roustan, C. Blondel and G. Finnbogason.
- Leonardo Patané. "L'individuo biologico in rapporto alla filosofia bergsoniana." *Logos*, 18 (Apr. 1935): 413-30. Print. Eng. trans. "The Biological Individual with Respect to Bergson's Philosophy."
- León Pierre-Quint. *Marcel Proust. Nouvelle édition augmentée de plusieurs études: Le comique et le mystère chez Proust ; une nouvelle lecture dix ans plus tard ; Proust et la jeunesse d'aujourd'hui*. Paris: Editions du sagittaire, 1935: 452. Les documentaires. Print. Eng. trans. *Marcel Proust. New Augmented Edition of Several Studies: The Comic and the Mysterious in Proust*.
- António Sérgio. "Em torno da teoria bergsoniana sobre o instinto e sobre as suas relações com inteligência." *Seara Nova*, 14, No. 434, 1935, 19-24; No. 437, 70-75. Eng. trans. "Concerning Bergson's Theory of Instinct and Its Relations to Intelligence."

Hjalmar Sundén. "Wilfred Monod om det godas problem." *Svensk teologisk kvartalskrift*, 11 (1935): 378-89. Print. Eng. trans. "Wilfred Monod and the Problem of God."

1936

A. Baillot. "Schopenhauer et la pensée française contemporaine." *Jahrbuch der Schopenhauer-gesellschaft*, 23 (1936): 183-203. Print. Eng. trans. "Schopenhauer and Contemporary French Philosophy."

E. Bréhier. "L'Intuition : Henri Bergson" in *Grand Memento encyclopédique Larousse publié sous la direction de Claude Augé*, 1936: 505-07. Vol. I. Print. Eng. trans. "Intuition: Henri Bergson."

Charles Eugene Conover. "The Source of Moral Obligation: An Essay Based Upon the Moral Philosophies of Aristotle and Henri Bergson." Thesis, Univ. of Cincinnati, 1936: 67. Cincinnati. Print.

Matthieu-Maxime Gorce. "Comment compléter le réalisme bergsonien." *Rivista di filosofia neoscolastica*, 28 (July 1936): 341-49. Print. Eng. trans. "How to Complete Bergsonian Realism."

N. Imbert. "Henri Bergson" in *Dictionnaire national des Contemporains*. Paris: Les Editions Lajeunesse, 1936: 66. Print.

Pierre Janet. "La psychologie de la croyance et le mysticisme." *Revue de métaphysique et de morale*, 43.3, 1936, 327-58; 48.4, 1936, 507-32, 44.2, 1937, 367-410. Eng. trans. "The Psychology of Belief and Mysticism."

Cornelia Le Boutillier. "Religious Values in the Philosophy of Emergent Evolution." Diss., Columbia University, 1936: 104. New York. Print.

Philipp Lersch. "Grundsätzliches zur Lebensphilosophie." *Blätter für deutsche Philosophie*, 10.1, 1936, 22-55. An English translation of the title of the item is: "Foundations of The Philosophy of Life."

C. J. McFadden. "Problem of Religion in "The Two Sources of Morality and Religion" by Henri Bergson." Thesis, Catholic University of America, 1936. Washington, DC. Print.

Jean Nogué. *Essai sur l'activité primitive du moi*. Paris: Félix Alcan, 1936: 232. Print. The author dedicates this work to Louis Lavelle. In general his concepts of duration, action, abstraction, space, memory and expression, as well as personal freedom, are closely similar to Bergson's. One is reminded throughout of Bergson's defense of individual freedom in *Time and Free Will* and *Matter and Memory*. The author refers to our basic grasp of duration as "analytical," however, and finds less distance between language and fundamental reality than Bergson does. Eng. trans. *Essay on the Primitive Activity of the Self*.

Benjamin Rand. *Modern Classical Philosophers: Selections Illustrating Modern Philosophy from Bruno to Bergson*. 2nd ed. Boston: Houghton Mifflin, 1936: xiv, 893. Print.

Lee Strickler Riley. "Intuition in the Philosophy of Henri Bergson." Thesis, Oberlin College, 1936: 104. Oberlin. Print.

Guy Coburn Robson and O. W. Richards. *The Variation of Animals in Nature*. London: Longmans Green, 1936: 425. Print. On pp. 343-47 the authors refer to Bergson's biology as a nonscientific alternative to Darwinism. The authors liken Bergson's evolutionary theory to orthogenesis and compare his writings to the similar views of J. C. Smuts and E. S. Russell.

Giuseppi Tarozzi. *La liberta umane e la critica del determinismo*. Bologna: Zanichelli, 1936: 420. Print. Eng. trans. *Human Liberty and the Critique of Determinism*.

Angel Vassallo. "Bergson y el problema de la metafísica" in *Nuevos prolegómenos a la metafísica*. Buenos Aires: Editorial Losada, 1936: 216. Biblioteca filosófica. Print. Eng. trans. "Bergson and the Problem of Metaphysics." A second edition of this work was published in 1945.

Olive Annie Wheeler. *Creative Education and the Future*. London: University of London Press, 1936: 365. Print. This is a successor to the author's *Bergson and Education* (1922). See pp. 24-25, 64-67, 82-85, 247-48 for discussions of Bergson.

1937

Enrique Butty. *La duración de Bergson y el tiempo de Einstein*. Buenos Aires: Talleres gráficos "Radio Revista," 1937: 162. Print. This item consists of lectures given in the Colegio Libre de Estudios Superiores in July and August, 1935. Eng. trans. *Bergson's Duration and Einstein's Time*.

Charles Sumner Crow. *Creative Education: Some Relations of Education and Civilization*. New York: Prentice-Hall, 1937: 456. Print. On pp. 28-29 the author cites Bergson's description of the way in which the invention impacts its inventor, increasing his potential freedom; on pp. 38-39 he cites Bergson's account of the way in which freedom can congeal into automatism; on pp. 105-06 he cites Bergson's treatment of the "marshalling of the past" toward a purpose; on pp. 184-85 he applies Bergson's concept of memory to problems of learning; on pp. 279-80 he notes Bergson's definition of man as *Homo faber*. This work is more the expression of a "climate of opinion" than of the influence of any one thinker.

Luís M. Ravagnan. "La impresión de 'ya visto'; Ensayo psicológico de H. Bergson." *Estudios*, 27.315 (1937): 27-76. Print. This is a translation of Bergson's "Le Souvenir du présent" (1908) with commentary. Eng. trans. "The Impression of 'Déjà vu': A Psychological Essay of H. Bergson."

Moszek Rubin. *La sympathie de Bergson dans la psychanalyse*. Bordeaux: E. Drouillard, 1938: 60. Print. This is the author's medical thesis at the University of Bordeaux, 1937. Eng. trans. *Bergsonian Sympathy in Psychoanalysis*.

George Santayana. "The Philosophy of M. Henri Bergson." *Winds of Doctrine*. Vol. VII. *The Works of George Santayana*. Triston edition. New York: Charles Scribner's Sons, 1937: 49-90. Print.

A. D. Sertillanges.. "Psychologická svoboda u sv. Tomáše e u Henri Bergsona." *Filosofická revue*, 9 (1937): 125-29. Print. Eng. trans. "Psychological Freedom in St. Thomas and Henri Bergson."

1938

Georges Canguilhem. "Activité technique et création." *Communication et discussions*, 2nd series, 1938, p. 86. (This is a publication of the Société toulousaine de philosophie.) An English translation of

the title of this item is: "Technical Activity and Creation." Here the author states that technology (and science generally) depends on an "elan of vital creativity." This view is similar to Bergson's, which has, he states, been poorly understood. (Canguilhem had been previously antibergsonian. Cf. Giuseppe Bianco, 2007.)

Jacques-Emile Blanche. *Portraits of a Lifetime*. Trans. W. Clement. Intro. Harley Granville-Barker. New York: Coward-McCann; London: J. M. Dent, 1938: xx, 316. Print. On pp. 244-45 the author describes painting a portrait of Bergson. He notes relations between Bergson and contemporary cubists and art theoreticians.

Harry Campbell Eatough. "A Comparison of the Philosophies of Bergson and Whitehead." Thesis. Brown U, 1938: iii, 57. Providence, RI: privately published, 1938. Print.

"Henri Bergson." *Index liborum prohibitorum*. In Civitate Vaticana: Typis Polyglottis Vaticanis, 1938: 46. Print. This is the Roman Catholic index of prohibited books. It includes many of Bergson's works.

Euryalo Cannabrava. *Descartes e Bergson*. São Paulo: Amigos o Livro, 1938: 208. Print. Eng. trans. *Descartes and Bergson*.

James K. Feibleman. "The Meaning of Comedy." *Journal of Philosophy*, 35.16 (1938): 421-32. Print.

Vladimir Jankélévitch. *L'Alternative*. Paris: Félix Alcan, 1938: 219. Print. This is a Bergsonian response to the unhappy dilemmas posed by existentialism. We are confronted, the author argues, with too much or too little possibility, too much or too little time; we develop one talent at the expense of others, our means are never sufficient for the realization of our ends. "Comme nous restons éloignés, en somme, de l'idéal bergsonien : agir en hommes de pensée, penser en hommes d'action !" (p. 12). Instead, we choose between speculative impotence and the brutality of fiat. This work consists of three chapters: "L'Alternative," "L'Economie," and "Métaphysique de l'ennui." Throughout, the author traces human failure to the inability to comprehend, and to live, "duration."

Jacques-M. Lacan. "Le Complexe d'Œdipe." *Encyclopédie Française*. Vol. 8. 1938: 840, 11-16. Print. The author refers to Bergson on p. 15 in a discussion of patriarchal cultures. Eng. trans. "The Œdipus Complex."

Jacques Lacan. "La famille." *Encyclopédie française*, 8, 1938, 40-55. An English translation of the title of this item is: "The Family."

Jacques Maritain. "L'expérience mystique naturelle et le vide." *Etudes carmélitaines*, 23.2 (1938): 116-39. Print. This essay is concerned primarily with certain forms of Oriental religious experience involving "emptiness." Maritain, in passing, uses an example taken from Bergson's lectures at the Collège de France to describe the nature of "human" love. A sleeping mother will respond to the slightest sound from her infant while, Bergson notes, sleeping through the discharge of a nearby cannon.

H. Massis. "La declinación del bergsonismo y el renacimiento filosófico." *Criterio* (Buenos Aires), 1.15 (1938). Eng. trans. "The Decline of Bergson and the Philosophical Renaissance."

Rudolf Metz. *A Hundred Years of British Philosophy*. Trans. J. W. Harvey, T. E. Jessop, and Henry Sturt. Ed. J. H. Muirhead. London: Allen & Unwin, 1938: 656-57. Print. The author describes the

philosophies of Samuel Alexander and C. Lloyd Morgan as “New, important, and specifically British” variations of Bergson’s *Creative Evolution*. (However, see D. Blitz, 1992.)

Bertrand Russell. *Power: A New Social Analysis*. London: George Allen & Unwin, 1938: 328. Print. In Chapter 12, “Power Philosophies,” the author states: “Bergson’s Creative Evolution is a power-philosophy, which has been developed fantastically in the last Act of Bernard Shaw’s *Back to Methuselah*. Bergson holds that the intellect is to be condemned as unduly passive and merely contemplative, and that we only see truly during vigorous action such as a cavalry charge. He believes that animals acquired eyes because it would be pleasant to see; their intellects would not have been able to think about seeing, since they were blind, but intuition was able to perform this miracle. All evolution, according to him, is due to desire, and there is no limit to what can be achieved if desire is sufficiently passionate. The groping attempts of biochemists to understand the mechanisms of life are futile, since life is not mechanical, and its development is always such as the intellect is inherently incapable of imagining in advance; it is only in action that life is understood. It follows that men should be passionate and irrational; fortunately for Bergson’s happiness, they are” (pp. 268-69). Surely Russell knew better. (Ed.)

Ivan Saraïlieff. *Pragmatizima*. Sofia: Pridvorna pechatnika, 1938. Print. This work contains a comparison of Bergson and C. S. Peirce. Eng. trans. *Pragmatism*.

A. D. Sertillanges. “Bůh a svět.” *Filosofická revue*, 10 (1938): 4-8. Print. Eng. trans. “God and the World.”

D. Casares Tomás. “Bergson.” *Criterio*, 1.39 (1938). Print.

Ángel Vasallo. “Bergson y el problema de la metafísica” in *Nuevos prolegómenos a la metafísica*. Buenos Aires: Editorial Losada, 1938: 216. Print. Eng. trans. “Bergson and the Problem of Metaphysics.”

1939

Milič Čapek. *Henri Bergson*. Prague: Nakladatelske drustvo Maje, 1939: 183. Print.

Milič Čapek. “Henri Bergson.” *Světová knihovna. Máje II-27*. Prague, 1939. Laureáti Nobelovy ceny 27. Print.

N. de Munnynck. “Notes on Intuition.” *Thomist*, 1.2 (July 1939): 143-68. Print. The author examines the concept of intuition, making brief reference to Bergsonian and phenomenological concepts of intuition.

Will Durant. *Van Socrates tot Bergson: hoofdfiguren uit de geschiedenis van het denken*. Trans. H. C. and H. J. Pos. Den Haag: Boucher, 1939: 5. Eng. trans. *The Story of Philosophy*.

Mary C. Henley. “Bergsonism in Jean-Christophe.” Thesis. Duke U, 1939: 109. Chapel Hill, NC: privately published, 1939. Print. This thesis explores Bergson’s influence on Jean-Christophe (Romain Rolland).

Giannes Invriotes. *He philosophia tou Bergson*. Thessalonike: Typ. Tryantaphylliou, 1939: Print. Eng. trans. *The Philosophy of Bergson*.

Gabriel Marcel. "Qu'est-ce que le bergsonisme ?" *Temps présent*, 30 June 1939: 5. Eng. trans. "What is Bergsonism?"

Maurice Pradines. "L'œuvre de Henri Delacroix." *Revue de Métaphysique et de Morale*, 46.1 (1939): 109-45. Print. The author notes that Delacroix's approach to the problem of mysticism was in certain respects carried on and enlarged by Bergson. On this point, which is certainly correct, see H. Gouhier, 1961. Eng. trans. "The Work of Henri Delacroix."

Sister Mary Consilia O'Brien. "The Antecedents of Being: An Analysis of the Concept de nihilo in the Philosophy of St. Thomas Aquinas, A Study in Thomistic Metaphysics." Thesis. Catholic U of America, 1939: 199. Washington, DC: Catholic University of America Press, Philosophical Studies, Vol. 46, 1939. Print.

Arnold J. Toynbee. *A Study History*. Vol. 5. New York: Oxford University Press, 1939, 633. Cf. J. Thornhill, *Thomist*, 25.2, 1962. Toynbee here accepts the distinction between a closed, barbaric society and an open, humane society.

1940

Marc Chapiro. *L'Illusion comique*. Paris: Félix Alcan, 1940: 160. Bibliothèque de philosophie contemporaine. Print. On pp. 61 *et seq.* the author reflects on whether Freud's study of laughter might have been influenced by Bergson's insights into the similarity of laughter and dreaming. Eng. trans. *The Comic Illusion*.

Rushton Coulborn. *The Individual and the Growth of Civilizations, an Answer to Arnold Toynbee and Henri Bergson*. New York (?): Phylon, 1940, 58. The author complains that Toynbee was too blinded by Bergson to see the true reasons for the decline of civilization.

Alejandro O. Deustua. *Los Sistemas de Morale*. Vol. 2. Callao (Peru): Empresa Editorial de "El Callao", 1940, 505. Eng. trans. *The Systems of Morality*.

Ennio Franci. "Appunti sul Pensiero di Bergson." *L'Osservatori Romano*, 1-2 Dec. 1940: 4. Print. Eng. trans. "Notes on the Thought of Bergson."

René Gillouin. *Bergson*. São Paulo: Cultura Moderna, 1940: 151. Print.

Henrick Josephus Pos and Helena C. Pos. *Bergson*. Baarn: Hollandia drukkerij, 1940: 192. Print.

Henrick Houwens Post. *Bergson, de philosophie der intuïtie*. Den Haag: Leopold, 1940: 95. Bibliotheek voor weten en denken, 5. Print. Eng. trans. *Bergson, the Philosophy of Intuition*.

Ángel Vasallo. "La esencia de lo moral según H. Bergson." *Universidad de la Habana publicación bimestral*, 5 (1940): 7-22. Print. Eng. trans. "The Essence of the Moral According to H. Bergson."

Ángel Vasallo. "Metafísica de la libertad." *Universidad Católica Boliviano*, Apr.-May 1940: 49-59. Print. Eng. trans. "Metaphysics of Liberty."

1941

- Mario Valdez Alzamora. *La filosofía de Bergson*. Medellín, Columbia: Universidad Pontificia Bolivariana, 1941. Print. Eng. trans. *The Philosophy of Bergson*.
- Jacques Chevalier. *La Vie morale et l'au-delà*. Paris: E. Flammarion, 1941: x, 130. Bibliothèque de philosophie contemporaine. Print. Eng. trans. *The Moral Life and the Beyond*.
- Jean de la Harpe. *Genèse et mesure du temps. Essai d'analyse génétique du temps métrique*. Notes by André Lalande and Léon Brunschvicg. Neuchâtel: Secretariat de l'Université, 1940: 180. Université de Neuchâtel. Faculté des Lettres. Recueil de travaux, 20, fasc. Print. On pp. 10ff the author argues that the analysis of duration must be based on Bergsonian ideas and on phenomenology. He also argues, as is noted by Jean Piaget (*Genèse de la notion de temps*), that the problem of the development of the notion of time in children must be ignored in principle. Eng. trans. *The Genesis and the Measure of Time: Genetic Analytical Essay on Metric Time*.
- Georges Davy. *Henri Bergson (1859-1941)*. Paris: A. Colin, 1941: 31. Print. This item is reprinted from *Revue Universitaire*, 1941: 4-5.
- C. Donne and M. Sumner. "Concerning Henri Bergson." *Commonweal*, 33.24 (4 Apr. 1941): 601. Print. This item concerns Bergson and his relations to Catholicism.
- Eméric Fiser. *La théorie du symbole littéraire et Marcel Proust*. Paris: J. Corti, 1941: 223. Print. On pp. 155-170, the author identifies Proust's "monde intérieur" with Bergson's "durée profonde." Eng. trans. *Theory of the Literary Symbol and Marcel Proust*.
- Karl Klimes. "Zur Frage des 'Lautwerdens der Gedanken'." *European Archives of Psychiatry and Clinical Neuroscience*, 114.2, 1941, 358-365. Eng. trans. "On the Question of 'The Becoming Known of Thought'." The author states: "... der Eigenleistung zu erkennen ist 3. In dem Lautwerden ist besonders der Bergsonische motorische Anteil des Wahrnehmungsaktes betroffen, wodurch das Fehlen des Gefühls..." Eng. trans. "The individual work of recognition 3. is in the becoming-known of thought found especially in the Bergsonian motor component of perception, in which the lack of feeling..."
- Diamantino Martins. "De la intuición filosófica a la intuición mística en Bergson." *Manresa*, 13 (1941): 70-76. Print. Eng. trans. "From Philosophical Intuition to Mystical Intuition in Bergson."
- Francisco Romero. "Temporalismo" in *Filosofía Contemporánea*. Buenos Aires: Losada, 1941: 211. Biblioteca Filosófica. Print. Eng. trans. "Temporalism."
- Flora Reheta Schreiber. "Bergson and Charlie Chaplin." *French Forum*, 7.2 (1941): 19-20. Print.
- Antonin Gilbert Sertillanges. *Le Christianisme et les philosophes*. Vol. 2 *L'âge moderne*. Paris: Augier, 1941: 591. Print. A second edition of this item was published in 1946 by Aubier. See "Le Réalisme d'Henri Bergson," 375-402. Eng. trans. *Christianity and the Philosophers*.
- Hjalmar Sundén. "Ett samtal med Henri Bergson." *Var lösen*, 32 (1941): 139-47. Print. Eng. trans. "A Conversation with Henri Bergson."

1942

- Ruth Nanda Anshen, ed. *Freedom, Its Meaning*. London: G. Allen & Unwin, 1942. Science of Culture Series, 1. Print. This item contains a passage from *The Two Sources of Morality and Religion* titled "Freedom and Obligation."
- Arthur C. Berndtson. "The Problem of Free Will in Recent Philosophy." Diss. U of Chicago, 1942. Chicago: privately published, 1942. Print. This dissertation discusses, along with other topics, Bergson's concepts of causation, space, time, and freedom. It was supervised by Charles Hartshorne.
- Georges Legrand. *Introduction au Bergsonisme ou l'univers de monsieur Bergson*. Liège: Phollien, 1942, 88. Eng. trans. *Introduction to Bergsonism or Bergson's Universe*.
- René Le Senne. *Traité de morale générale*. Paris: Presses Universitaires de France, 1942: vii, 757. Logos; introduction aux études philosophiques. Print. See "Bergson: Conformisme et spiritualité," p. 294 *et seq.* Eng. trans. "Bergson: Conformism and Spirituality."
- Carlo Mazzantini. *Filosofia perenne e personalità filosofiche*. Padova: Cedam, 1942: 334. Print. Bergson's philosophy of religion is discussed here on pp. 189-206. This essay was published originally in *Convivium* in 1932. Eng. trans. *Perennial Philosophy and Philosophical Personality*.
- Alois Naber. *Introduction à la métaphysique par Henri Bergson*. Rome: Universitas Gregoriana, 1942: 63. Print. Eng. trans. *Henri Bergson's Introduction to Metaphysics*.
- E. Noulet. "Bergson et Valéry." *Lettres française* (Buenos Aires), 3 (1942): 31-50. Print.
- Iyer V. Subrahmanya. "The Last Interview With Bergson." *Philosophy*, 17.68 (1942): 382-83. Print.

1943

- Sante Castellato. "Spinoza e Bergson: il continuo della coscienza e il continuo della realtà" in *Saggi di Metafisica e di morale*. Padua: CEDAM, Casa editrice dott. A. Milani, 1943: 67-81. Quaderni di sophia, 3. Print. Eng. trans. "Spinoza and Bergson: The Continuity of Consciousness and the Continuity of Reality."
- Diamantino Martins. *Bergson: la intuición como método en la metafísica*. Trans. José Hermida López. Madrid: Instituto de Filosofía "Louis Vives", 1943: 320. Ser. B. Instituto de Filosofía "Louis Vives", 3. Print. Eng. trans. *Bergson: Intuition as Method in Philosophy*.
- P. S. Naidu. "Biological and Philosophical Theories of Evolution." *Philosophical Quarterly* (India) 19.2 (Apr. 1943): 24-33. Print.
- Yvon Novy. "Ce que nous dit Jean-Paul Sartre de sa première pièce." *Comoedia*, 24 Apr. 1943: 740. Print. In the course of discussion his play *Flies* (*Les Mouches*), Sartre depicts Bergson as holding that freedom is only internal, and can never be expressed in outward acts. Eng. trans. "What Sartre Tells Us About His First Piece."
- Dr. Charles Odier. *Les deux sources consciente et inconsciente de la vie morale*. Neuchatel: Editions de la Baconniere, 1943. Second edition 1946, 276 pp. (Être et penser : quatrième et cinquième cahiers)

An English translation of the title of this item is: *The Two Sources, Conscious and Unconscious, of the Moral Life*.

Louis Alberto Sánchez. "Proyecciones de la intuición: Nuevos estudios sobre la filosofía bergsoniana por Enrique Molina." *Atenea*, 24.376 (1943):60. Print. Rev. of *Proyecciones de la intuición* by Enrique Molina. Eng. trans. "Projections of Intuition: New Studies of Bergson's Philosophy by Enrique Molina."

1944

Jean Gaulmier. *Péguy et nous*. Beyrouth: Imprimerie de la St. d'impression et d'édition, 1944: 61. Print. This item contains a letter from Bergson concerning Charles Péguy. Eng. trans. *Péguy and Us*.

Kenneth Henderson. *Thoughts for Today: The Leading Thoughts of Jowett of Ballid, Henri Bergson, Friedrich von Hugel*. Sydney: Clarendon, 1944, 106.

J. Héroux. "Liberté humaine dans Bergson." *Canada français*, 31 (Feb. 1944): 430-43. Print. Eng. trans. "Human Liberty in Bergson."

Alfonso Junco. *Egregios*. Mexico City: Editorial Jus, 1944: 314. Print. This item contains an essay on Bergson as a Roman Catholic convert ("Bergson convertito"). Eng. trans. *Illustrious*.

1945

Jean-Jacques Baumgartner. "Le témoignage de Bergson." *Moissons, L'hebdomadaire catholique lyonnais*, January 14, 1945. An English translation of the title of this item is: "The Bergsonian Evidence."

Peter A. Bertocci. "A Reinterpretation of Moral Obligation." *Philosophy and Phenomenological Research*, 6.2, 1945, 270-83.

Angel Iliev Bunkov. *Bergsonizmut v Bulgariia*. Sofia, Bulgaria [s.n.] 1945: 225. Print. Eng. trans. *Bergsonism in Bulgaria*.

Armando Carlini. *Avviamento allo studio della filosofia*. Catania: Battiato, 1945: 115. Print. This item contains a section on Bergson. Eng. trans. *Introduction to the Study of Philosophy*.

Léon Cotnareanu, ed. *Suites françaises par Henri Bergson et al.* 2 vols. New York: Brentano's, 1945. Print. This item consists of various articles published in *Figaro*, 1939-1940.

Pierre Dive. *Les Interprétations physiques de la théorie d'Einstein*. 2nd ed. rev. and aug. with facsimile of an autograph of Henri Bergson. Pref. Ernest Esclangon. Paris: Dunod, 1945: 79. Print. The author argues in favor of Bergson's interpretation of relativity physics. Eng. trans. *Physical Interpretations of Einstein's Theory*.

Risieri Frondizi. *El Punto de Partida del Filósofo*. Buenos Aires: Editorial Losada, 1945: 164. Biblioteca Filosófica. Print. The author states: "Tarea complicada y ociosa sería señalar la diversidad de filósofos en quienes se apoya este trabajo. Cabe tan sólo destacar la resonancia que dejaron en espíritu del autor las reiteradas lecturas de Bergson, Husserl y Whitehead, acaso los únicos pensadores contemporáneos que logran abrir nuevas sendas a la filosofía" (p. 9). ["It would be a

complicated and pointless task to indicate the diversity of philosophies on which this work rests. It is important only to point out the resonance that the repeated reading of Bergson, Husserl and Whitehead has left on the spirit of the author, as they are the only contemporary thinkers that opened new paths of philosophy.”] Eng. trans. *The Starting-point for Philosophizing*.

Juan R. Gironella. “Ensayo de filosofía religiosa.” *Revista de Filosofía*, 4.1 (Jan.-Mar. 1945): 197-203. Print. Eng. trans. “Essay on Religious Philosophy.”

René Le Senne. *Traité de caractérologie*. Paris: Presses Universitaires de France, 1945: 648. Logos; introduction aux études philosophiques. Print. The author’s “characterology” contains a section describing Bergson’s character (pp. 523ff).

Lévy-Bruhl. “Histoire et bergsonisme.” *Revue de Synthèse*, 19, nouv. sér. (1945): 141-49. Print. eng. trans. “History and Bergsonism.”

Marcel Marcotte. “Le problème des origines dans la philosophie de Bergson.” Diss. U of Montréal, 1945: 260. Montréal, Quebec: privately published, 1945. Print. Eng. trans. “The Problem of Origins in Bergson’s Philosophy.”

Enrique Molina. *Ciencia y intuición en el devenir social; discurso de incorporación como miembro honorario de la Facultad de Ciencias Jurídicas y Sociales de la Universidad de Concepción*. Santiago, Chile: Ed. Nascimento, 1945: 66. Print. Eng. trans. *Science and Intuition in the Social Process*.

Swami Prabhavananda. *Vedanta for the Western World*. Hollywood: Marcel Rodd, 1945. Print. This item contains an essay by the author titled “Buddha and Bergson,” pp. 288-93.

Antonin Gilbert Sertillanges. *L’Idée de création et ses retentissements en philosophie*. Paris: Aubier, Editions Montaigne, 1945: 229. Print. Eng. trans. *The Idea of Creation and Its Resonances in Philosophy*.

Leopoldo Zea. *El torno a una filosofía americana*. Mexico City: El Colegio de México, Centro de Estudios Sociales, 1945: 78. *Jornadas*, 52. Print. Eng. trans. *The Turn Toward an American Philosophy*.

1946

Otokar Balcar. “Zaklady Bergsonovy filosofické soustavy.” *Filosofická revue*, 14 (1946): 74-78, 112-18. Print. Eng. trans. “Foundations of Bergson’s Metaphysical System.”

Charles Du Bos. “Pages de journal (22 février 1922 et 30 janvier 1923).” *Revue de Paris*, 53.10 (Oct. 1946): 48-57. Print. On pp. 48-52, the author describes a conversation with Bergson on Feb. 21, 1922. Bergson stated opinions on the necessity of ordinary ethical rules, on his early development (including his gradual rejection of the views of Herbert Spencer), the composition of *Time and Free Will* (the original version was much more fully developed), Rousseau, duration.

José Ferrater Mora. “Introducción a Bergson.” *Los dos fuentes de la moral y de la religión*, by Henri Bergson. Buenos Aires: Sudamericana, 1946: 392. Print.

Pierre Francastel. "Bergson et Picasso." *Mélanges 1945*, vol. 4. *Etudes philosophiques*. Paris: Les Belles Lettres, 1946: 200-03. Print. Eng. trans. "Bergson and Picasso."

R. Garrigou-Lagrange. *God: His Existence and His Nature: A Thomistic Solution of Certain Agnostic Antinomies*. 5th ed., vol. 1. Trans. Dom Bede Roso. St. Louis, MO, and London: B. Herder Book, 1946: 392. Print. On pp. 99-100 the author criticizes E. LeRoy's "Bergsonian type of sensualism or nominalism" which stands in the way of his understanding the proofs of God's existence. On pp. 163-72 the author notes that Bergson's evolutionism has been refuted in advance *via* Aristotle's criticisms of Heraclitus. On pp. 37-39 the author shows that Bergson's philosophy leads to pantheism. In general the author provides typical Thomistic conceptions of Bergson's philosophy. See pp. 177, 180. Brief critical remarks on Bergson can also be found in vol. 2 of this work (1946, same publisher).

André George. "Le Temps, la vie, et la mort." *Vie Intellectuelle*, 43.1 (1946): 121-46. Print. The author contends that Bergson's notion of biological time is corroborated by research into physiological time by Pierre Lecomte du Noüy. Eng. trans. "Time, Life, and Death."

Mīr Hsnuddin. *Falsafah-yi Bargasān*. Haidarābād: Maktabah-yi Ibrāhīmīyah, 1946: iv, 96. Print. Eng. trans. *The Philosophy of Bergson*.

František Kopečný. "O Bergsonovi. Jazyk—myšlenky—skutečnost." *Filosofická revue*, 14 (1946): 149-52. Print. Eng. trans. "Concerning Bergson. Language. Thought. Reality."

Louis Lavelle. *L'Existence*. Ed. Jean Grenier. Paris: Gallimard, 1946. See "Le passé ou l'avenir spirituel" (pp. 103-25.). Print. Eng. trans. "The Past or the Spiritual Future."

Emilio Oribe. "Lucrecio" in *Encyclopedia de educación*. Montevideo, Uruguay (Jan. 1946): 3-93. Print.

Sebastiain Tauzan. *Bergson y São Tomas. Conflicto entre a intuição e a inteligência*. Pref. Trirao de Athaide. Rio de Janiero: Desclée de Brouwer, 1946. Print. See *Sapientia*, Jan.-Mar 1937.

Jean Wahl. "Essai sur le néant d'un problème (Sur les pages 37-84 de *L'Être et le Néant* de J. P. Sartre)." *Deucalion*, 1 (1946): 41-72. Print. This is a careful, thorough critique of Sartre's treatment of negation: a treatment which, the author insists, unsatisfactorily negates several important problems. The author argues at several points (pp. 43, 48, 50, 54, 61, 68-69, 71) Sartre's dependence on Bergson, the unfairness of some of his criticisms. The views of Bergson, Hegel, and Heidegger are presented throughout as "counterpoint" to Sartre's concept of negation. Eng. trans. "An Essay on the Negation of a Problem (On Pages 37-84 of *Being and Nothingness*)."

George Werner. "Bergson's Interpretation of Intuition Applied to the Conduct of Religious Living." Thesis. U of Chicago School of Divinity, 1946: 93. Print.

1947

Jacques Chevalier. *Bergson*. Trans. Emiliano Zazo. Brescia: Morcelliana, 1947: 144. Print.

Guido de Ruggiero. *Filosofía del Siglo XX*. Buenos Aires: 1947: 289. Print. Eng. trans. *Twentieth Century Philosophy*.

Juan David García Bacca. *Nueve Grandes Filósofos Contemporáneos y Sus Temas*. Vol. 1. *Bergson, Husserl, Unamuno*. Caracas: Imprenta Nacional, 1947. Print. Eng. trans. *Nine Great Contemporary Philosophers and Their Theories*.

Jean Sangeleer. "Du côté de chez Bergson : le bergsonisme et l'esthétique de Marcel Proust." Diss., Lic. Rom. filol. K. U. Leuven, faculté de philosophie et lettres, 1947-1948. Print. Eng. trans. "Bergson's Way: Bergsonism and Marcel Proust's Aesthetic."

_____. "Interview with J.-P. Sartre Concerning the Jewish Question." *La Revue juive* (Geneva), 10 Année, Nos. 6-7, juin-juillet 1947, 212-213. This interview took place in summer, 1939, but was not published until after the war. Sartre states: "My personal experience is that Jewish contributions to philosophy are contradictory. Perhaps the argument we're always hearing about the restless, critical, and uncreative Jew may apply to Brunschvicg, but not to Bergson or Spinoza." Quoted in Michel Contat and Michel Rybalka. *The Writings of Jean-Paul Sartre*. Vol. I. *A Bibliographical Life*. Trans. R.C. McCleary. Evanston, IL: Northwestern University Press, 1974, 174-176.

Hjalmar Sundén. *La Théorie bergsonienne de la religion*. Paris: Presses Universitaires de France, 1947: 319. Bibliothèque de philosophie contemporaine; histoire de la philosophie et philosophie générale. Print. The author pursues a critical but essentially affirmative study of Bergson's religious thought, with numerous helpful references to literature in anthropology, archeology, and the history of religion. He examines Bergson's influence on N. Söderblum and F. von Hügel, and the influence on Bergson by Plotinus, M. Scheler, A. Comte, E. Boutroux, C. Bernard, and D. Essertier. Interesting comparisons of Bergson with S. Freud and with C. G. Jung are also developed. Eng. trans. *Bergson's Theory of Religion*.

Fernando Vela. Abreviature de "La evolución creadora" de Henri Bergson. Buenos Aires: Revista de Occidente Argentina, 1947. Print. Eng. trans. Abridgement of Bergson's "Creative Evolution".

Ian Campbell Wees. "Le comique chez Molière étudié d'après les théories de Bergson." Thesis (Department of French), U of Manitoba, 1947: 105. Print. Eng. trans. "Comedy in Molière Studied via the Theories of Bergson."

Ramón Xirau. "Duración y existencia: tesis que presenta para obtener el grado de doctor en filosofía." México, D. F.: Universidad Autónoma de México, 1947: 115. Print. Eng. trans. "Duration and Existence: Thesis Presented to Obtain the Degree of Doctor of Philosophy."

Leopoldo Zea. *El turno a una filosofía americana*. Buenos Aires: Lib. El Ateneo, 1947: 80. Print. Eng. trans. *The Turn Toward an American Philosophy*.

1948

Otakor Balcar. *Prameni náboženství v pojetí Henri Bergsona a ve světle ethnologie: Kritická studie*. Kromeriz: K. Kryl, 1948: 283. Print. Eng. trans. *The Sources of Religion in Bergson's Thought and in the Light of Ethnology: Critical Studies*.

Raymond Bayer. "De la nature de l'humour." *Revue d'Esthétique*, 1.4 (1948): 329-48. Print. The author uses Bergson's distinction between laughter and comedy as a starting point, and employs Bergson's theory of the comic to analyze disguised morality. Eng. trans. "On the Nature of Humor."

- Herbert Wildon Carr. *Byonhwa chulhag*. Trans. Clarence C. Hahn. Kyoungsung (Seoul), Korea: Chosunmoonhwayeongoosa, 1948: 130. Print. Eng. trans. *The Philosophy of Change*.
- Max Eastman. *Enjoyment of Laughter*. New York: Simon & Schuster, 1948: xv, 608. Print. The author produces an original theory of laughter. He discusses Bergson's view of laughter's hostility and intellectual appeal, plus presumed contradictions in Bergson's theory.
- Etienne Gilson. "Discours à l'Académie française, 29 mars 1947." *Etudes Bergsoniennes*, 1 (1948): 180-83. Print. This speech, given on the occasion of the author's reception into the Académie française, praises three figures: L. Lévy-Bruhl, J. Bédier, and Henri Bergson. The author recounts Bergson's impact on his own thought. This item also contains passages from the author's "La Gloire de Bergson," *Tribune de Genève*, 29 May 1947. Print. Eng. trans. "Discourse at the French Academy March 29, 1947."
- Henri Gouhier. "Philosophie et religion dans la pensée de Bergson. Cours publique à la Sorbonne 1946-1947." *Les Etudes Bergsoniennes*, 1, 1948: 186-87. Print. This course, consisting of eleven lectures, follows the development of Bergson's thought. The author explains how mystical experience can have philosophical value even though it is not part of the philosopher's experience. Bergson is a philosopher of religion, not (like Kierkegaard and Pascal) a religious philosopher. Eng. trans. "Philosophy and Religion in Bergson's Thought. Public Course at the Sorbonne, 1946-1947."
- Adolphe Lazareff. *Vie et connaissance*. Trans. from Russian B. de Schloezer. Paris: Vrin, 1948: 135. Print. This item contains a chapter on Bergson. Eng. trans. *Life and Consciousness*.
- Jacques Maritain. *La philosophie bergsonienne. Études critiques*. 4th ed. Paris: P. Tequi, 1948: lxi, 383. Print. Eng. trans. *Bergson's Philosophy; Critical Studies*.
- Enrique Molina. *Dos filósofos contemporáneos: Guyau-Bergson*. 2nd ed. Rev. y aumentada. Santiago: Nascimento, 1948: 323. Print. Eng. trans. *Two Contemporary Philosophers: Guyau-Bergson*.
- François Meyer. *La Pensée de Bergson*. Paris: Bordas, 1948: 124. Pour connaître. Print. Eng. trans. *Bergson's Thought*.
- V. S. Narvane. "The Aesthetic Philosophy of Rabandranath and Bergson." *Philosophical Quarterly* (India), 21.4 (Oct. 1948): 141-54. Print.
- Walter Pagel. "J. B. van Helmont 'De tempore' and Biological Time." *Osiris*, 8 (1948): 246-417. Print. The author, on pp. 414-15, sketches similarities between van Helmont's philosophy of time, duration, and biology, and that of Bergson. The similarities are striking. (Ed.)
- Louis Weber-Silvain. *Begriff Intuition bei Descartes, Pascal und Bergson*. Lucerne, Switzerland: Büchdruckerei Schüpfheim, 1948: 67. Beilage zum Jahresbericht der kant. höhern Lehranstalten 1947/1948. Print. Eng. trans. *The Concept of Intuition in Descartes, Pascal and Bergson*.
- Andrée Tetry. *Les Outils chez les êtres vivants*. Préf. Lucien Cuénot. Paris: Gallimard, 1948, 312. Eng. trans. *Tools in Living Things*.

1949

- G. R. Grozev. "Bergsonizûm i dialekticheski materializûm," *Godishnik na Sofiïskiia Universitet* (istorkofilos. Fakult. Kn. 1), 46 (1949-1950): 83-232. Print. Bergson's psychology is viewed here as a "form of bourgeois subjective-idealist psychology," and his views of heredity and development are seen as "idealist and antiscientific." "The psychology of Pavlov is in decisive opposition to the Bergsonian introspectional, subjective conception of consciousness and the psyche, and understands as conscious activity highest nervous activity; that which is conditioned by the [influencing] action of the external world." Summary in Russian and French. I. D. London. *Psychological Abstracts*, 27.1.10 (Jan. 1953): 2. Eng. trans. "Bergsonianism and Dialectical Materialism."
- Jean Hyppolite. "Du bergsonisme à l'existentialisme." *Mercur de France*, 1031 (July 1949): 403-16. Print. The author states that the passage from Bergsonism to existentialism in French thought does much to explain the "historical situation" circa 1949. Existentialism emerges through a criticism (sometimes unjust) of the presumed weaknesses of Bergson's philosophy. The author proposes to: 1. discern the existential elements in Bergson, and 2. show how Bergson fails to meet certain contemporary exigencies. Eng. trans. "From Bergsonism to Existentialism."
- Henri Clouard. *Histoire de la Littérature française du symbolisme à nos jours*. Vol. 2. 1915-1940. Paris: A. Michel, 1949: 699. Print. The author refers to Bergson and his (in a broad sense) "literary" influence at many points. See his comparisons of Bergson and P. Valéry (pp. 32, 46), his references to Bergson and George Simenon (pp. 360-61). See also "L'Anti-bergsonien Benda," pp. 134-40, and "Epigones bergsoniennes," pp. 485-88. Eng. trans. *History of French Literature from Symbolism to Our Time*.
- E. Dupréel. "Le Problème sociologique du rire" in *Essais pluralistes*. Paris: Presses Universitaires de France, 1949: 27-69. Print. This is a classic criticism of Bergson's theory of laughter. Eng. trans. "The Sociological Problem of Laughter."
- Juan David García Bacca. "Sobre la música: lo que dijo Leibniz y lo que contradujo Bergson." *Cultura Universitaria* (Venezuela?), 11-12 (Jan.-Apr. 1949): 57-71. Print. Eng. trans. "Concerning Music: Leibniz' Statement and Bergson's Contradiction of It."
- Jean Guitton. *L'Existence temporelle*. Paris: Desclée de Brouwer, 1949: 190. Print. For annotation see the author, 1989. Eng. trans. *Temporal Existence*.
- Kamal El Hage. "Introduction et commentaire en arabe de *L'Essai sur les données immédiates de la conscience*." Thesis. Paris, dactyl. 1949. Print. Eng. trans. "Introduction and Commentary in Arabic on *Time and Free Will*."
- Charles S. Milligan. "The Relevance of Bergson's Philosophy." *Illif Review*, 6.1 (1949: 9-20. Print.
- Robert Mosse-Bastide, trans. "L'Idée de lieu chez Aristote." *Etudes Bergsoniennes*, 2 (1949): 29-104. Print. French translation of Bergson's Latin thesis, *Quid Aristoteles de Loco Senserit* (*Aristotle's Concept of Place*).
- R.-M. Mossé-Bastide. "Introduction to the Translation by Robert Mossé-Bastide of *Quid Aristoteles de loco senserit* by Henri Bergson." *Les Etudes Bergsoniennes*, 2, 1949: 9-25. Print. The author examines the three "principal themes" explored in Bergson's "Latin thesis": 1. A discussion of spatial realism in the light of Zeno's paradoxes. 2. A "partial agreement" with Kant's

transcendental idealism. 3. A meditation on Aristotelian dynamism. The author also explores the sources of Bergson's thought in Aristotle and his commentators and provides an outline of Bergson's basic contentions in his thesis.

Richard Walter Peltz. "On the Relationship Between Metaphysics and Aesthetics in the Philosophy of Bergson." Thesis. U of Chicago, 1949: 69. Print.

Marcel Proust. *Letters to a Friend*. Trans. Alexander and Elizabeth Henderson. Pref. Georges de Lauris. London: Falcon Press, 1949: 196. Print. See Proust's letter to Georges de Lauris, 1909: "I am glad you read some Bergson and liked it. It is as if we had been together on a mountaintop. I don't know *L'Evolution Créatrice* (and because of the great store I set on your opinion I will read it at once). But I have read a fair amount of Bergson, and the parabola of his thought being sufficiently describable after a single generation no matter what Creative Evolution may follow, I can not fail to understand what you mean when you speak of Bergson. I suppose I have told you in what high esteem I hold him and also – something less interesting, although it does reveal a moral aspect – that he has always been very good to me" (pp. 150-51). Georges de Lauris notes in the preface (p. 12) that the principal works that Marcel Proust read were those of Saint-Simon, Chateaubriand, Sainte-Beuve, Bergson, and Mâle.

Agnes Antonio Regan. "Philosophical Ideas Common to the Writings of Henri Bergson, T.E. Hulme, and T.S. Eliot." Thesis. Montana State U, 1949: 123. Print.

Betty Jean Mallett Smith. "The Philosophy of Herbert Wildon Carr." Thesis, Brown U, 1949. Print.

Jules Vuillemin. *L'Être et le travail : les conditions dialectiques de la psychologie et de la sociologie*. Paris: Presses Universitaires de France, 1949: 181. Bibliothèque de philosophie contemporaine. Psychologie et sociologie. Print. Hannah Arendt (1958, 350n) states that, though the author's logic here is Hegelian, his terminology is Bergsonian. She describes Vuillemin as one of a school of thinkers (including E. Berth, A. Tilger, and G. Sorel) who use Bergson's ideas to deal with the nature of work. Eng. trans. *Being and Work*.

Fritz Strich. *Deutsche Klassik und Romantik: Oder Vollendung und Unendlichkeit*. Bern: A. Francke, 1949: 374. Print. See pp. 321-22 for Bergson's ideas on comedy and tragedy. Eng. trans. *German Classic and Romantic: Or, Fullness and Endlessness*.

Simone Weil. *L'enracinement*. Paris: Gallimard, 1949, 381. Eng. trans. *Taking Root*. The author presents a radical critique of Bergson in the third part of this work.

1950

E. Aubouin. "Humour et transfert." *Revue d'Esthétique*, 3.3-4 (July-Dec. 1950): 369-87. Print. This article develops an incongruity theory of laughter. The author criticizes Bergson for confusing comedy with ridicule. Eng. trans. "Humor and Transfer."

S. Baumgarten. "Une Figure soi-disant comique : le snob." *Revue d'Esthétique*, 3.3-4 (July-Dec. 1950): 343-48. Print. The author examines "the snob" via several theories of the comic, including Bergson's. Eng. trans. "A So-called Comic Figure: The Snob."

- Raymond Bayer. "La farce et la pensée judiciaire." *Revue d'Esthétique*, 3.3-4 (July-Dec. 1950): 274-300. Print. The author argues that laughter is directed more at the social milieu than (Bergson's view) at the mechanical. Eng. trans. "Farce and Judicial Thought."
- Alexis Carrel. *Réflexions sur la conduite de la vie*. Paris: Plon, 1950: xix, 241. Print. For annotation see the author, 1952. Eng. trans. *Reflections on the Conduct of Life*.
- J. Chaix-Ruy. "L'Essence du rire." *Revue d'Esthétique*, 3.3-4 (July-Dec. 1950): 219-64. Print. The author uses Baudelaire, Vico, and Schopenhauer to show the limits of Bergson's theory of laughter. Eng. trans. "The Essence of Laughter."
- P. Ginastier. "L'Humour, expression sociologique." *Revue d'Esthétique*, 3.3-4 (July-Dec. 1950): 349-68. Print. The author argues that Bergson's viewpoint cannot account for a social theory of humor. Eng. trans. "Humor, Sociological Expression."
- H. Gouhier. "Condition du comique." *Revue d'Esthétique*, 3.3-4 (July-Dec. 1950): 301-09. Print. The author argues against Bergson that the "comic type" is not a generalized but an intensified abstraction. Eng. trans. "Condition of the Comic."
- Ch. Lalo. "Le Comique et le spirituel." *Revue d'Esthétique*, 3.3-4 (July-Dec. 1950): 310-27. Print. The author argues that Bergson fails to distinguish wit from the comic. Eng. trans. "The Comic and the Spiritual."
- Jean Leclercq. "Vers la société basée sur le travail." *Revue de Travail*, 51.3 (Mar. 1950). Print. The author states that only Bergson introduced the concept of *Homo faber* into the circulation of ideas. (See H. Arendt, 1958: 136n.)
- André Maurois. *Scrittori del nostro tempo*. Milano: Mondadori, 1950: 216. Biblioteca moderna Mondadori, 99. Print. This is an Italian translation of the author's *Etudes littéraires*, vol. 1. Eng. trans. *Writers of Our Time*.
- James C. O'Neill. "Philosophy and Criticism: Bergson and Thibaudet." *Modern Language Quarterly*, 11.4 (Dec. 1950): 492-97. Print. The author argues that Albert Thibaudet was a Bergsonian, Prof. L. Spitzer's opinions notwithstanding.
- Jacob Paludan. *Sogende sander: redegoreiser og debatter*. Copenhagen: S. Hasselbalch, 1950: 174. Print. The author reflects on Bergson's philosophy in several of his essays. See especially "Bergson og parapsykologien" (Eng. trans. "Bergson and Parapsychology").
- Michele Federico Sciacca. *Le problème de Dieu et de la religion dans la philosophie contemporaine*. Trans. J. Chaix-Ruy. Paris: Aubier, 1950: 287. Philosophie de l'Esprit. Print. This item contains an essay on Bergson's philosophy of religion. Eng. trans. *The Problem of God and of Religion in Contemporary Philosophy*.
- Eudoro do Sousa. "O pensamento eloquente e romantico de Leonardo Coimbra." in Leonardo Coimbra. Porto: Livraria Tavaris Martins, 1950, 117-126. Eng. trans. "On the Eloquent and Romantic Thought of Leonardo Coimbra."
- David Victoroff. "Le Rire et le rêve." *Revue d'Esthétique*, 3.2 (1950): 265-73. Print. The author suggests that Freud's *Wit and Its Relations to the Unconscious* may have been inspired in part by

Bergson's earlier reflections on the relations between laughter and dreams. See pp. 265-66n. Eng. trans. "Laughter and [the] Dream."

Alexander P. Wilson. "The Concept of Human Freedom in Bergson and James." Diss. U of Washington at Seattle, 1950. Print.

1951

John Achamma. "An Interpretation of Ghandi's Religious Philosophy in the Light of Bergson's *Two Sources of Morality and Religion*." Thesis. Indiana U, 1951: 491. Print.

Alfred H. Barr, Jr. *Matisse: His Art and His Public*. New York: Museum of Modern Art, 1951: 591. Print. See "The Portraits of Yvonne Landsberg, 1914," pp. 184-85. The author speculates: "Bergson's *Creative Evolution* . . . may well have provided a metaphysical background or atmosphere not only for Futurists and cubists but for Matisse, too, in this particular painting . . ." (p. 185).

Werner Barzel. "Henry Bergson und die katholische Kirche." *Stimmen der Zeit*, 1951-1952: 143-48. Print. Eng. trans. "Henry Bergson and the Catholic Church."

I. M. Bochenski. *La filosofía actual*. 2nd ed. Trans. Eugenio Imar. México: Fondo de Cultur Económica, 1951: 137. Print. Eng. trans. *Contemporary Philosophy*.

John Bowditch. "The Concept of *élan vital*: A Rationalization of Weakness" in E. M. Earle, ed. *Modern France: Problem of the Third and Fourth Republics*. Princeton: Princeton U Press, 1951: 32-43. Print. The author argues, speaking of the years 1910-1914, that when ". . . French labor leaders of those years, for instance, boasted of the *élan révolutionnaire* of their fellow workers or French military writers gloried in the *furia francesa* exhibited by their countrymen on hypothetical battlefields, they were, in effect, fabricating myths as a means of escape from the unpleasant task of coming to grips with the hard realities of their twentieth-century world" (p. 33). The author deals specifically with revolutionary syndicalism, which he describes as the official ideology of the French General Confederation of Labor (CGT) through the outbreak of World War I, and with that part of the French military establishment that gloried in the doctrine of "l'offensive à outrance" (pp. 34-35). The weaknesses of the French labor movement and the French military could not be made up for by a retreat into myth.

Guido de Ruggiero. "L'Ultimo Bergson" in *La filosofia contemporanea*. Bari: Laterza, 1951: 203-14. Print. Eng. trans. "The Final Bergson."

James K. Feibleman. *Ontology*. Baltimore: Johns Hopkins Press, 1951: xix, 507. Print. The author refers briefly to Bergson's metaphysics and theory of morality.

James Edward Griffiss. "Proust and Bergson, An Approach to the Problem of Poetry and Philosophy." Thesis. Johns Hopkins U, 1951: 98. Print.

Rowland Collinge Marshall. "The Possible and the Actual in the Philosophy of Bergson." Thesis. U of Western Ontario, 1951: 227. Print.

Rose-Marie Mossé-Bastide. "Pour faciliter aux élèves la lecture de *Matière et mémoire*." *Revue de l'Enseignement philosophique*, 1.4 (Oct.-Dec. 1951). Print.

André Ombredane. *L'Aphasie et l'élaboration de la pensée explicite*. Paris: Presses Universitaires de France, 1951: 440. Bibliothèque de philosophie contemporaine, psychologie et sociologie. Print. See especially Ch. 8, "Les Iconoclastes : Bergson et Pierre Marie," pp. 138-60. See pp. 203-08 for similarities between the Wurzburg School and Bergson's "schéma dynamique"; p. 246 for Bergson's influence on R. Mourgue and W. Van Woerkom; pp. 330-36 for a discussion of "schéma dynamique" and the disintegration of voluntary apprehension of verbal statements. The author uses Bergson's notion of language comprehension to explain the behavior of aphasics. Eng. trans. *Aphasia and the Elaboration of Implicit Thought*.

Jeanne Parain-Vial. "Aperçus sur les conséquences métaphysiques d'une phénoménologie de l'attente." *Etudes philosophiques*, 6.1 (Apr.-Sept. 1951): 182-92. Print. The author discusses the views of E. Minkowski. Eng. trans. "Insights into the Metaphysical Consequences of Waiting."

Alfred Schütz. "Choosing Among Projects of Action." *Philosophy and Phenomenological Research*, 12 (1951); 161-84. Print. This essay is found in Schütz' *Collected Papers*, vol. 1, 67-96.

G. N. M. Tyrrel. *Homo Faber: A Study in Man's Mental Evolution*. London: Methuen, 1951: 205. Print. This is a reflection on, and development of, Bergson's contention that man is best understood as *Homo faber* (man the maker, fabricator), not as *Homo sapiens* (man the "knower") (see pp. 51-59). Man's intelligence is adapted, via his evolutionary history, to geometry (see pp. 83-118) and to mechanical concepts. In order to understand the world and ourselves in depth, the, we must transcend our "adaptedness": we must cease carrying over into philosophical speculation the concepts and attitudes developed in species-specific, pragmatic behavior. In place of Bergson's *élan vital* the author urges a theory of "emergent evolution."

1952

Henri Brocher. *Les étapes de la pensée humaine*. Geneva: Labor et Fides, 1952: 147. 1st ed. F. Alcan, 1934. Print. The author finds the first origins of human thought in the "spontaneous activity of the human spirit," and argues that we must look to the modern era for the most satisfactory attempts to interpret that activity. He insists that Bergson's theory of the "genesis of the intelligence" furnishes us with a complete and clear account of this genesis (p. 11). On pp. 83-99 he analyzes Bergson's account of the development of mechanism. Bergson's critique has great value when applied to modern scientific thought. But Bergson failed to satisfactorily consider the "primitive mentality."

John Robert Bross. "The Role of Creativity in Metaphysics and Religion." Ph.D. Dissertation, Columbia University, 1951, 205. Dissertation Abstracts, 12.1, 1952, 75-76.

Alexis Carrel. *Reflections on Life*. Trans. Antonia White. Intro. Anne Carrel. New York: Hawthorn Books, 1952: 205. Print. This book, the author's last, finds the author in agreement with Bergson on any number of points: instinct and intelligence (pp. 49-51), education and intellect (p. 55), basic tendencies of life (p. 68), the place of mind in evolution (pp. 73-77), the nature of personality (p. 82), and others. One also finds in the author a strange admixture of physiologism and social Darwinism which are, if anything, antibergsonian. This is a translation of Carrel's *Reflections on the Conduct of Life* (195).

Jeanne Delhomme. "Note sur Bergson et la musique." *Revue Musicale*, 26.210 (Jan. 1952): 89-91. Print. Eng. trans. "Note on Bergson and Music."

Gilbert Maire. "Un Ami d'Henri Bergson : Joseph Desaynard." *Etudes bergsoniennes*, 3 (1952): 158-59. Print. This is a resumé of Maire's talk followed by a discussion. Eng. trans. "A Friend of Henri Bergson: Joseph Desaynard."

Gabriel Marcel. *Metaphysical Journal*. Trans. Bernard Wall. Chicago: Henry Regnery, 1952: xiii, 344. Gateway Edition, 6116. Print. For brief annotation see the author, 1927.

Carlo Mazzantini. "Il tempo como slancio vitale nell'intuizionismo di Bergson" in *Il tempo*. Como: Cavalleri, 1952: 43-54. Print. Eng. trans. "Time as Vital Impetus in the Intuitionism of Bergson."

Michele Federico Sciacca. *El problema de Dios y de la religión en la filosofía actual*. Trans. A. Pacious, rev. by A. Matons. Barcelona: Miracle, 1952: 301. Print. Eng. trans. *The Problem of God and of Religion in Contemporary Philosophy*.

Sanislas Sice. "Hommage à Bergson. Allocution du 6 mai 1949." *Les Etudes Bergsoniennes*, 3 (1952): 200-03. Print. This is a speech given during the dedication of a memorial plaque at Bergson's former home on the Boulevard Beauséjour, Paris. The speaker characterizes Bergson's thought as spiritual throughout.

1953

Lucien Collin. "Bergson. Un Homme de chrétienté." *Amérique Française*, 11.3 (May-June 1953): 35-37. Print. Eng. trans. "Bergson: A Man of Christianity."

Pierre Daninos. *Le tour du monde du rire*. Paris: Hachette, 1953: 288. Print. Eng. trans. *A World Tour of Laughter*.

Kosaku Matsuura. *Beruguson*. Tokyo: Kawadeshobo, 1953: 330. Sekai dai shiso zenshu, 1[16]. Print. Eng. trans. *Bergson*.

Kathleen Nott. "Mr. Hulme's Sloppy Dregs" in *The Emperor's Clothes*. Bloomington: Indiana U Press, 1953: 56-104. Print.

Aníbal Sánchez-Reulet. "A Philosophy and Its Consequence." *Américas*, 5.7 (July 1953): 36-37. Print.

Ellis Sándo. "Myth and Society: A Comparative and Critical Study of the Writings of Edward Burnett Taylor, Henri Bergson, and Henri and Henrietta Antonia Frankfort, Proposing to Demonstrate the Irrational Nature of the Bases of Political Order." Thesis. Louisiana State U, Department of Political Science, 1953: v, 141. Print.

David Victoroff. *Le rire et le risible. Introduction à la psycho-sociologie du rire*. Paris: Presses Universitaires de France, 1953: 193. Print. The author criticizes Bergson's theory of laughter at length, arguing that laughter is charged with emotion, that it not only punishes rigidity – it reprimands people for their lack of spontaneity. Eng. trans. *Laughter and the Laughable: Introduction to the Psychosociology of Laughter*.

1954

- Jeanne Ancelet-Hustache. *Un baptisé de désir: Henri Bergson (1859-1941)*. Brussels: Foyer Notre-Dame, 1954: 15. Eng. trans. *Baptised by Desire: Henri Bergson (1859-1941)*.
- Jeanne Ancelot-Hustache. "Deux âmes cherchaient la vérité: Jacques et Raïsa Maritain" in F. Lelotte, S.J., *Convertis du XXe siècle*. Vol. 1. Paris and Tournai: Casterman; Bruxelles: Foyer Notre-Dame, 1954: 151-66. Print. See "Les Cours d'Henri Bergson," pp. 157-59. Eng. trans. "Two Souls Seeking the Truth: Jacques and Raïsa Maritain."
- William Wallace Cayard. "The Concept of Freedom in Bergson, Hocking, and Berdyaev." Thesis. Oberlin College, 1954: vi, 118. Print.
- Errol Harris. *Nature, Mind and Modern Science*. London: Allen & Unwin, 1954: xvi, 455. Print. See especially 393-99, "Philosophies of Evolution." The author argues that in attempting to resolve the "Renaissance dualism" Bergson merely "annihilates" one of its terms. "How are we to conceive, for instance, of a life-force which is at once a force and yet not material, and which presses on against—nothing?" Also: if matter as we manipulate it (i.e., as bodies with sharp outlines) is unreal, how can we act on it? But if matter is the relaxed life force then "the material world must in reality be much as we conceive it in science and intellect need not be impugned as a source of illusion" (the author urges similar criticisms in his *The Reality of Time*, SUNY, 1988, pp. 47-48).
- Alfredo Roldán. "El movimiento, el tiempo, la duración." *Quito, Ecuador. Universidad Central Anales*, 82.337 (1954): 213-35. Print. Eng. trans. "Movement, Time, Duration."
- Antonio Sánchez Barbudo. "El pensamiento de 'Abel Marin' y 'Juan de Mairena' y su relación con la poesía de Antonio Machado." *Hispanic Review*, 22 (1954): 32-74, 109-65. Print. The author deals with the influence of Bergson on Machado. Eng. trans. "The Thought of 'Abel Martin' and 'Juan de Mairena' and Its Relation to the Poetry of Antonio Machado."
- David Victoroff. "Rire avec Gide." *Revue d'Esthétique*, 71. (1954): 85-93. Print. The author argues that Bergson's theory of laughter is limited through Bergson's too heavy reliance on Molière and Labiche. Eng. trans. "Laughter with Gide."
- Clifford A. Winter. *Exposition and Critical Analysis of Emergent Evolution*. Thesis. Butler U, 1954: iii, 67. Print. The author deals with biological evolution in terms of Bergson, C. L. Morgan, and S. Alexander.

1955

- Etienne Borne. "Sur les Philosophies de la vie et de l'action (Bergson et Blondel)." *Recherches et Débats*, 10 (1955): 133-65. Print. "On the Philosophies of Life and Action (Bergson and Blondel)."
- Hilary Ray Brown. "Bergson's Account of the Development of a Moral Obligation in a Closed Society: A Critical Appraisal." Thesis. U of Arizona, 1955: 74. Print.
- Omadaka Hisayuki. *Kagaku hyumon: Beruguson no tachiba tatte*. Tokyo: Kadokawashoten, 1955: 154. Kadokawa shinso. Print. Later republished in 1975, Tokyo: Tokyodaigakushuppankai. Eng. trans. *Bergson's Theory of Science*.

Fernand Lelotte. *Henri Bergson, Clara Sheridan, Gabriel Marcel, Sigrid Undset...* Tournai: Casterman, 1955: 246. Convertis du XXe siècle, 3. Print.

Raphael Seligmann. *Masot pilosofiyot*. Tel Aviv: Hotsaat agudat ha-sofrim ha-lvrim le-yad Devir, 1955: 235. Sifre nefesh. Print. This item contains an essay concerning Bergson on pp. 87-129.

Jerome Stolnitz. "Notes on Comedy and Tragedy." *Philosophy and Phenomenological Research*, 16.1 (1955): 45-60. Print. The author argues against Bergson that comedy contains emotion, but an emotion more limited and less exalted than the emotion of tragedy.

1956

André Gide. *Voyage au Congo*. 85th ed. Paris: Gallimard, 1956: 249. Print. See pp. 43-44 for Gide's attitude toward Bergson. For annotation see the 1929 Eng. trans., *Voyage to the Congo*.

Martial Guérout. *Berkeley. Quatre études sur la perception et sur Dieu*. Paris: Aubier-Montaigne, 1956. An English translation of the title of this item is: *Berkeley. Four Studies Concerning Perception and Concerning God*. Cf. esp. 108-16.

Jean Guilton. *La existencia temporal*. Buenos Aires: Ed. Sudamericana, 1956: 242. Bibliografía de Filosofía. Print. Eng. trans. *Temporal Existence*.

Maurice Merleau-Ponty. "L'Existence et la dialectique" in Maurice Merleau-Ponty, ed., *Les Philosophes célèbres*. Paris: Editions d'art Lucien Mazenod, 1956: 288-91. Print. The author relates the thought of Bergson and Husserl to the concept of intuition. Intuition and dialectic are not incompatible. (In *The Visible and the Invisible* (1968), however, he conflates Bergson's and Husserl's views as "the philosophy of intuition.") Eng. trans. "Existence and the Dialectique."

François Meyer. *Pour connaître la pensée de Bergson*. 3rd ed. Paris: Bordas, 1956: 116. Pour connaître. Print. Eng. trans. *Toward Understanding Bergson's Philosophy*.

Raymond L. Miller. "Some Implications for Religion of an Ontology of Emergence." Thesis. Butler U, 1956: iii, 98. Print. The author deals with Bergson, A. N. Whitehead, S. Alexander, C. L. Morgan.

Micheline Sauvage. "Temps proustien et temps populaire." *Esprit*, 24.235 (Feb. 1956): 230-38. Print. This is a highly critical review of "Bergson and Proust" by Floris Delattre. Eng. trans. "Proustian Time and Popular Time."

Michele Federico Sciacca. *La filosofía hoy*. 2nd ed. Trans. C. M. Rossi and J. J. R. Cuevas. Barcelona: Miracle, 1956: xii, 542. Print. Eng. trans. *Contemporary Philosophy*.

Hjalmar Sundén. "Ett samtal med Henri Bergson" in *Sjuttiotredje psalmen och andra essäer*. Stockholm: Svenska Kyrkans Diakonistyrelsos Bokförlag, 1956: 41-62. Print. Eng. trans. "A Conversation with Henri Bergson."

Claude Tresmontant. *Essai sur la pensée hébraïque*. 2nd ed. Paris: Editions du Cerf, 1956: 169. Print. Eng. trans. *An Essay on Jewish Thought*.

1957

- Martin Buber. *Pointing the Way: Collected Essays*. Trans. Maurice Friedman. New York: Harper & Brothers, 1957: 239. Print. See "Bergson's Concept of Intuition," pp. 81-86. This is the concluding section of an essay published in 1943 as an introduction to the Hebrew translation of Bergson. The author holds that Bergson's intuition abolishes the distinction between knower and known and alters the characteristics of the known rather than recognizing them. Bergson also fails to understand art, the artist, instinct, and life.
- Henri Bergson. *Mémoire et vie. Textes choisis par Gilles Deleuze*. 2nd ed. Paris: Presses Universitaires de France, 1957: 151. Les grands textes; bibliothèque classique de philosophie. Print. Eng. trans. *Memory and Life: Texts Chosen by Gilles Deleuze*.
- Armando Carlini. *Breve storia della filosofia*. Firenze: Sansoni, 1957: 214. Print. Eng. trans. *Brief History of Philosophy*.
- Ernst Cassirer. *The Philosophy of Symbolic Forms*. Vol. 3. *The Phenomenology of Knowledge*. Trans. Ralph Mannheim. Intro. Charles W. Hendel. New Haven: Yale U Press, 1957: 501. Print. On pp. 36-41 and 184-90, the author subjects Bergson's philosophy to a careful analysis and criticism. He asserts that it is the "lasting achievement of the Bergsonian metaphysic that it reversed the ontological relation assumed between being and time (p. 184). However, he concludes that Bergson's metaphysics and epistemology, good at releasing the mind from spatiality and fragmentation, is impotent at dealing with the active embodiment and persisting fulfillment of intuition. Once achieved, Bergsonian intuition lapses into a "strange romantic quietism" (p. 187). The true self for Bergson is not "the self that reaches and acts outward" (p. 185). (Long passages in *The Two Sources* and elsewhere provide a very different conclusion. [Ed.]
- Israel Knox. "Comedy and the Category of Exaggeration." *Journal of Philosophy*, 54.25 (1957): 801-12. Print. Bergson's theory of laughter does not explain either the full range of laughable incongruity or the liberation from tension that accompanies laughter.
- Gabriela Mistral. *Epistolaria. Cartas a Eugenio Labarca, 1915-1916*. Ed. and Intro. Raúl Silva Castro. Santiago: Ediciones de los Anales de la Universidad de Chile, 1957: 58. Print. This collection of letters contains an appendix on Bergson.
- Oddino Montiani. *Bergson e il suo umanismo integrale*. Padova: Cedam, 1957: 307. Print. Eng. trans. *Bergson and His Integral Humanism*.
- Maria Dolce Nogueira Garcez. *Do significado da contribuicao de Bergson para a psicologia à educaçao contemporanea; subsidios à historia da psicologia educacional*. São Paulo, Faculdade de filosofia, ciencias e letras, 1957: 242. Boletins da Faculdade de Filosofia, Ciências e Letras, Psicologia educacional, no. 4. Print. Eng. trans. *On the Significance of Bergson for Contemporary Psychology and Education*.
- A. Pasquali. "Renouvier et Bergson. Le problème de la liberté." Ph.D. Dissertation, Paris, 1957.
- John Passmore. *A Hundred Years of Philosophy*. New York: Macmillan, 1957: 523. Print. Interesting similarities between Bergson and William James (pp. 105-08); Bergson, Pragmatism and G. Sorel, (p. 121); "Perry took over from James this emphasis on the human organism, and united with it a theory of perception which Bergson had sketched in *Matter and Memory*. A mind's

“content,” Bergson had argued, consists of that part of its environment to which its attention is momentarily directed. Mind, Perry concluded, is “an interested response by an organism.” Our “consciousness of a table,” for example, consists simply in the fact that our nervous system is interested in the table. No entity, “consciousness,” is here involved, not even in the form of a “mental act” (pp. 263-64). The author relates Bergson and C. Lloyd Morgan (pp. 271-72), Bergson and S. Alexander (p. 273).

Cash Powell. “The Use of the Comic by William Faulkner: Analyzed with Some Reference to Henri Bergson.” Thesis. Miami U, 1957: 141. Print.

Aimé Ricour. “Morale et nature dans la philosophie morale de Bergson.” *Archives de philosophie*, 17.1, 1957. Eng. trans. “Morality and Nature in Bergson’s Moral Philosophy.”

M. D. Tsbsenko. “Kritika intuitivisma Anri Bergson” in *iz Istorii filosofii*. Moscow: Akademiia obshchestvannykh nauk, 1957. Print. Eng. trans. “Criticism of the Intuitionism of Bergson.”

Geoffrey Wagner. *Wyndham Lewis: A Portrait of the Artist as the Enemy*. New Haven: Yale U Press, 1957: xvi, 363. Print. On pp. 215-16 and 222-25 the author describes how Lewis’s theory of satire derives directly from Bergson’s *Laughter*.

Jean Wahl. *Tableau de la philosophie française*. Paris: Vrin, 1957, 231. An English translation of the title of this item is: *Tableau of French Philosophy*. Published originally Paris: Fontaine, 1946. The three authors most discussed here are Bergson, Comte, and Descartes.

1958

Alain. *Correspondance avec Elie Halévy*. Preface and notes by Jeanne Michel-Alexandre. Paris: Gallimard, 1958: 407. Print. See also pp. 406-07 for the author’s respect for Bergson, contempt for his French Catholic followers. See p. 407 for an appreciation of the profound impact of Bergson’s “Le Paralogisme psychophysique” on the Second International Congress at Geneva, 1904: “mémoire qui fit scandale.”

Hannah Arendt. *The Human Condition*. Chicago: University of Chicago Press, 1958: 333. Print. This is a study of labor, work, and action as fundamental forms of the human condition. The author views Bergson’s definition of man as *homo faber* – man the fabricator – as important to thinking on the subject of labor: “The school of Bergson, like its master, idealizes labor by equating it with work and fabrication” (p. 117n). Included in this “school” are George Sorel, Adriano Tilgher, and Edouard Berth. Jules Vuillemin’s *L’Être et le travail* (1949) still owes to Bergson its terminology, though its logic is Hegelian (p. 3035n).

S. Subhash Chandra. “The Reign of Time in Contemporary Thought.” *Philosophical Quarterly* (India), 35.1 (1958): 49-56. Print. The author refers briefly to time and duration in Bergson on pp. 49-50.

J. C. Davies. “Thibaudet and Bergson.” *A.U.M.L.A. Journal of the Australasian Universities Language and Literature Association*, 9 (Nov. 1958): 48-59. Print. The author explores the influence of Bergson on the literary critic A. Thibaudet, from his days as Bergson’s student through his mature work. Bergson’s influence was decisive.

1959

- Gaston Berger. "Table-ronde." *Nouvelles Littéraires*, 1677 (Oct. 22, 1959): 1, 5-6. Print.
- Claude Bernard. *Claude Bernard, extraits de son œuvre par E. Dhurot ; avec un exposé de sa philosophie emprunté à l'œuvre de Henri Bergson*. 4th ed. Paris: Presses Universitaires de France, 1959: 136. (Philosophes.) Print. This item consists of passages from the work of the French scientist Claude Bernard along with Bergson's essay on Bernard's work.
- Jean Brun. "Table-ronde." *Nouvelles Littéraires*, 1677 (Oct. 22, 1959): 1, 5-6. Print.
- Manuel Gonzalo Casas. "Bergson y el sentido de su influencia en América." *Humanitas* (Tucumán), 8.12 (1959): 95-108. Print. Eng. trans. "Bergson and the Meaning of His Influence on Latin America."
- M.-L. Deshayes. "Homo faber." *Les Humanités. Classes de lettres*, 1 (July 1959): 22-25. Print. Eng. trans. "Man, the Fabricator."
- Henri Gouhier. "Table-ronde." *Nouvelles Littéraires*, 1677 (Oct. 22, 1959): 1, 5-6. Print.
- Jules Isaac. *Expériences de ma vie*. Vol. 1. *Péguy*. Paris: Calmann-Lévy, 1959: 378. Print. The author vividly describes Bergson's lectures and the personal impression he left on his students on pp. 91-93. On pp. 363-65, he quotes a passage by Charles Péguy concerning Bergson, Christianity, and Judaism. (This passage, which stresses the "bond" between Judaism and Christianity, was later published in the *Revue de la pensée juive*, April 1910.)
- Dominique Janicaud. "Table-ronde." *Nouvelles Littéraires*, 1677 (Oct. 22, 1959): 1, 5-6. Print.
- Vladimir Jankélévitch. "Quelle est la valeur de la pensée bergsonienne ?" *Arts-Spectacles*, 27 May 1959. Print. This is the text of an interview with Jankélévitch by F. Reiss. It was republished by the author, *Premières et dernières pages*, 1994. Eng. trans. "What is the Value of Bergsonian Thought?"
- K. M. Kamil. *Nietzsche and Bergson in the Domain of Evolutionary and Moral Philosophies*. Rajshahi: International Print. Firm, 1959: xxii, 173. Print.
- Gabriel Marcel. "Table-ronde." *Nouvelles Littéraires*, 1677 (Oct. 22, 1959): 1, 5-6. Print.
- Henri Massis. "Bergson et nous." *Revue des Deux Mondes*, 13 (July 1, 1959): 46-66. Print. This is a discussion of Bergson's philosophy of religion, on the occasion of a discussion at the Sorbonne of Bergson's philosophy.
- William Nathanson. *Kulture kvain, filosofish literarishe esseyen*. Buenos Aires: Farlag Yidbu, 1959: 348. Print. An essay on Bergson appears here on pp. 19-38. Eng. trans. *Culture: Philosophical and Literary Essays*.
- Georges Poulet. *Studies in Human Time*. Trans. Elliott Coleman. New York: Harper, 1959: 363. Print.
- Donovan Hilton Rawcliffe. *Occult and Supernatural Phenomena*. New York: Dover, 1959: 551. Print. On pp. 85-86 the author deals with Bergson's "simulation inconsciente."

Henry Thomas and Dana Lee Thomas. *Living Biographies of Great Philosophers*. Garden City, NY: Garden City Books, 1959: 335. Print.

Shlomo Zemach. "A Theory of Laughter." *Journal of Aesthetics and Art Criticism*, 17.3 (Mar. 1959): 311-29. Print. The author uses Bergson to criticize Freud on pp. 320-21. See also pp. 312, 324.

1960

Hugo Dyserinck. "Die Briefe Henri Bergsons an Graf Hermann Keyserling." *Deutsche Vierteljahrsschrift für Literaturwissenschaft und Geistesgeschichte*, 34.2 (1960): 169-88. Print. These letters by Bergson to a German philosopher, Keyserling, are presented in the section of this bibliography devoted to writings by Bergson. A brief English-language annotation is provided for each.

Chí Thiãep Lê. *Triãt-hoc Bergson*. Saigon: Khai-Trí, 1960: 103. Print. This Vietnamese-language item is an historical and critical account of Bergson's philosophy.

Maurice Merleau-Ponty. *Signes*. Paris: Gallimard, 1960: 436. Print. See "Bergson se faisant," pp. 229-41 (Eng. trans. "Bergson in the Making."); "Einstein et la crise de la raison," pp. 242-49 (Eng. trans. "Einstein and the Crisis of Reason."). For annotation see this bibliography, 1964.

K. J. Popma. "Henri Bergson, Tijdmysteik." *Bezinning*, 1960: 61-66. Eng. trans. "Henri Bergson, Time Mystic."

Zeferino Rocha. "O misticismo na filosofia de Bergson." *Symposium*, 1.2-3, 1960, 105-20. "Concerning Mysticism in Bergson's Philosophy."

Carla Schultz-Hoffman. "Columi Orizzontali von Umberto Boccioni; zum Begriff der Bewegung im Futurismus." *Pantheon*, 38.2 (Apr.-June 1960): 173-86. Print. Eng. trans. "Horizontal Volumes by Umberto Boccioni; on the Concept of Movement in Futurism."

Arsenii Nikolaevich Tchanychev. *Filosofija Anri Bergsona*. Moscow: Izd-Moskovskogo Universiteta, 1960: 54 pp. Print. Pamphlet. Eng. trans. *The Philosophy of Henri Bergson*.

Claude Tresmontant. *A Study of Hebrew Thought*. Trans. Michael Frances Bigson. New York: Desdee, 1960: 178. Print. This item appeared originally in French in 1956.

1961

Milič Čapek. "The Elusive Nature of the Past" in *Experience, Existence and the Good: Essays in Honor of Paul Weiss*. Carbondale: Southern Illinois University Press, 1961: 126-42. Print. Republished in Milič Čapek, *The New Aspects of Time*. Boston: Kluwer, 1991: 27-42. Print. The author denies that any real process is composed of instants, or exists at an instant. He critiques representationalist and associationist theories of memory, arguing that memory – like history – if it is to be valid knowledge, presupposes that the past is "indestructible." The immortality of the past, however, must not be confused with static immutability.

Alberto Castillo Arráez. *El espiritualismo bergoniano: ensayo*. Caracas: Instituto pedagógico, Dirección de cultura, 1961: 191. Print. Venezuela, Instituto pedagógico nacional. Caracas. Colección filosófica. Eng. trans. *Bergson's Spiritualism: An Essay*.

- John Howell Glass. *Creation and Creativity: An Essay in Philosophical Theology*. Dissertation, Yale University, 1961: 472. Dissertation Abstracts International, 48.7 (1988): 1803A. UMI No. AAC 8721570. Print. This essay examines conflicting claims about the implications of creativity for Christian theology of Creation. Part I examines the meaning and implications of creativity in the thought of Bergson, Whitehead, and Wieman. A consensus among them about creativity is formulated, especially as it bears upon the doctrine of Creation. That bearing consists mainly of negative criticism of the creature as substantial and the Creator as absolute, together with certain methodological presuppositions of these views. Part I concludes with a statement of the critical questions that should be put to classical theology of Creation, if its adequacy to the claims of proponents of creativity is to be determined. The Conclusion states the most basic issues that the foregoing Chapters have joined. It concludes that classical theology of Creation, as formulated by Farrar, meets two decisive conditions. It can sustain itself in the face of criticism in the name of creativity, and it can appropriate the positive contentions of its negative critics.
- T. A. Goudge. *The Ascent of Life: A Philosophical Study of the Theory of Evolution*. Toronto: University of Toronto Press, 1961: 236. Print. On pp. 82-83, the author argues that Bergson, Driesch, and other vitalists who appeal to empirical considerations in support of their theories are not, in spite of appearances, acting as scientists. See also pp. 102-03.
- Garrett Hardin. *Nature and Man's Fate*. New York: New American Library, 1961: 320. Print. On p. 225 the author describes Bergson's *élan vital* as a "transparently primitive god" used to explain evolution. He has no use for Bergson's "ilk."
- Edward Hugh Henderson. "Experience, Reason, and Time: An Introduction to Process Philosophy Through the Philosophies of David Howe, William James, and Henri Bergson." Honors paper, Southwestern University at Memphis, 1961: 71. Print.
- Alexandre Koyré. "Remarques sur les paradoxes de Zénon." *Etudes d'histoire de la pensée philosophique*. Paris: A. Colin, 1961: 329. Print. Koyré states that Bergson is to be commended for his renewal of Aristotle's view that number is a "limit concept" derived from physical matter. These remarks were originally published in German in 1922. Eng. trans. "Remarks on Zeno's Paradoxes."
- David Hector Monro. *Argument of Laughter*. (1951; rpt. Notre Dame). South Bend: University of Notre Dame Press, 1961: 264. Print. The author develops Bergson's theory of laughter throughout and in a section devoted to his theory. He particularly stresses Bergson's view of laughter as a social corrective.
- Hisayuki Omodaka, ed. *Beruguson kenkyii*. Kyoto: Keishoboto, 1961: 378. Print. This item, which contains essays by Tokuo Sakata, Hisayuki Omodaka, and Furansu Tetsugaku Kenkyukai, contains a bibliography on pp. 274-78. Eng. trans. *Bergson Studies*.
- Georges Sorel. "The Decomposition of Marxism" in Irving Horowitz, *Radicalism and the Revolt Against Reason*. Trans. Irving Horowitz. New York: Humanities Press, 1961: 201-54. Print. See p. 253n where Sorel, citing Bergson's *Creative Evolution*, criticizes the illusion of the utopians that the character of the future can be deduced from knowledge of the present.

1962

- G. Bouthoul. *Le phénomène guerre : méthodes de la polémologie, morphologie des guerres, leurs infrastructures (technique, démographie, économique)*. Paris: Payot, 1962: 288. Petite bibliothèque Payot, 29. Print. See pp. 24 et seq. In his *Bergson Politique* (1989), p. 275, P. Soulez notes that an entire school of “polémologie” has adopted certain Bergsonian principles as starting-points in its investigations. This is one example of the work of this school. Eng. trans. *The Phenomenon of War*.
- David Genrikhovich Elkin. *Восприятие времени*. Moscow: Academiya Pedag. Nauk, 1962: 309. Print. Eng. trans. *The Perception of Time*.
- Etienne Gilson. *El filósofo y la teología*. Trans. G. Torrente Ballester. Madrid: Guadarrama, 1962: 288. Cristianismo y Hombre Actual, 32. Print. Eng. trans. *The Philosopher and Theology*.
- Jane Ellen Harrison. *Themis: A Study of the Social Origins of Greek Religion*. 2nd ed. Rpt. Cleveland, OH: World Pub. Co., 1962: 559. Meridian Books, M145. Print. The first edition of this book was published in 1911, the second in 1927. In her introduction to the first edition (included here), the author notes that the two great influences on her thinking are Bergson and Emile Durkheim. From Bergson she derives the idea that “. . . Dionysos, with every other mystery-god, was an instinctive attempt to express what Professor Bergson calls *durée*, that life which is one, indivisible, and yet ceaselessly changing” (p. xii). The Olympians, by contrast, are a work of “analysis, of reflections and intelligence” (p. xii). From Durkheim she derives the idea that it is group and not individual consciousness that gives rise to the mystery gods.
- Vladimir Jankélévitch. “Bergson and Judaism.” Trans. Edouard Roditi. *Menorah Journal*, 49.1-2 (Autumn-Winter, 1962): 34-58. Print.
- Vladimir Jankélévitch. *Henri Bergson*. Trans. Francisco Gonzales Aramburu. Xalapa, México, 1962: 379. Biblioteca de la Facultad de Filosofía, Letras, y Ciencias, Universidad Veracruzana. Print.
- Richard Macksey. “Proust, Bergson and Other Philosophers.” in *Proust: A Collection of General Essays*. Ed. René Girard. Englewood Cliffs, NJ: Prentice-Hall, 1962, 182.
- Jean Nabert. *Éléments pour une éthique*. Paris: Presses Universitaires de France, 1943; Reedited With Preface, Paul Ricœur, Paris: Aubier-Montaigne, 1962, 1992. An English translation of the title of this item is: *Elements for an Ethic*. Nabert here criticizes Bergson’s treatment of evil. Cf. F. Worms, “Terrible réalité ou ‘faux problème’”, 2008, *Bergson et la religion*, p. 382.

1963

- Margaret McCurdy Abadie. “William Faulkner: Dynamism, Romanticism, Bergsonism, and ‘The Bear.’” 1963, 122 pp. Print. This item is in the Tulane University Libraries. It is apparently an M. A. thesis.
- William P. Alston and George Nakhnikian. *Readings in Twentieth-Century Philosophy*. London: The Free Press of Glencoe, 1963: 788. Print. See “Henri Bergson, 1859-1941,” pp. 47-85. This selection contains an introduction by W. P. Alston, the text of *An Introduction to Metaphysics*, and a selected bibliography.

Anne-Lisa Amadou. "Henri Bergsons estetik." *Minervas kvartalsskrift*, 1963: 1-9. Print. Eng. trans. "Henri Bergson's Aesthetics."

Reiner Francis Beerling and B. Delfgaauw, eds. *Filosofische geschriften: Rudolf Eucken, Henri Bergson, Bertrand Russell*. Heidelberg: Hasself, 1963: 394. Pantheon der winnaars van de Nobelprijs voor literatuur, 33. Print. See B. Delfgaaw, "Henri Bergson: inleiding over auteur en werk." Eng. trans. "Henri Bergson: Introduction to the Author and his Work."

Antônio Cameiro Leão. *A filosofia no século XIX: Pragmatismo, Bergson, Croce*. Rio de Janeiro, 1963: 60. Eng. trans. *Philosophy in the 19th Century: Pragmatism, Bergson, Croce*.

Daniel Fuchs. *The Comic Spirit of Wallace Stevens*. Durham, NC: Duke University Press, 1963: viii, 201. Print. To some extent the author relies on Bergson's categories of the comic to explore Stevens's concept of comedy.

Vernon Hall. *A Short History of Literary Criticism*. New York: New York University Press, 1963, xii, 184. The author successively describes main figures in and affecting literary criticism including: "Bergson (1839-1941)."

Komatsu Kiyoshi, ed. *Gendai furansu no shiso*. Tokyo: Kawadeshoboshinsa, 1963: 415. Print. This item deals with several figures including Alain, A. Malraux, H. Bergson. Eng. trans. *Contemporary French Thinkers*.

Wyndham Lewis. "Letter to Theodore Weiss, April 19, 1949" in W. K. Ross, ed. *The Letters of Wyndham Lewis*. Norfolk, CN: New Directions, 1963: 488-90. Print. Here Lewis recalls his attendance at Bergson's lectures and acceptance of Bergson's philosophy, followed by his later radical rejection of it.

Karl Popper. *The Open Society and its Enemies*. Vol. 1. *The Spell of Plato*, Vol. 2, *The High Tide of Prophecy*. Princeton, NJ: Princeton University Press, 1963, 351 and 420.

Elizabeth Shepley Sergeant. *Willa Cather: A Memoir*. Lincoln: University of Nebraska Press, 1963: iii, 312. Print. See pp. 265-66. This item was originally published in Philadelphia by Lippincott, 1953.

Regina Wolf. "Der Einfluss Bergsons auf Péguy." Dissertation, Univ. Graz, 1963: 114. Eng. trans. "Bergson's Influence on Péguy."

1964

Antoon Burgers. "De perceptie bij Bergson en Merleau-Ponty." Dissertation. KU Leuven, Hoger instituut wijsbegeerte, 1964: vii, 303. Print. Eng. trans. *Perception in Bergson and Merleau-Ponty*.

André Cresson. *Bergson, sa vie, son œuvre. Avec un exposé de sa philosophie par André Cresson*. Paris: Presses Universitaires de France, 1964: 159. Philosophes. Print. Eng. trans. *Bergson: His Life and Work*.

René Uribe Ferrer. *La crisis del arte contemporáneo: ensayos*. Medellín, Colombia: Universidad Pontificia Bolivariana, 1964: 63. Print. This item contains a section on the influence of St. Teresa on Bergson. Eng. trans. *The Crisis of Contemporary Art: Essays*.

Ramon Guthrie and George E. Diller, eds. *Prose and Poetry of Modern France*. New York: Scribners, 1964: xxvii, 491. Print.

Maurice Merleau-Ponty. "Einstein and the Crisis of Reason" in *Signs*. Trans. with Intro. Richard C. McCleary. Evanston: Northwestern University Press, 1964: 192-97. Print. In this essay the author opposes Bergson's attitude toward and interpretation of relativity physics to that of Einstein. Einstein was a "classical" thinker who assumed that the world is rational. He found no way to justify his rationalism, however, and could not explain why his equations should or did correspond perfectly with the universe. This contradiction, the author urges, actually puts reason in jeopardy. Bergson's position, by contrast, offered Einstein a way of reconciling his seemingly paradoxical physical theory with the ordinary experience of men. For Bergson, as his argument in *Duration and Simultaneity* shows, ". . . rationality and the universal are founded anew, not on the divine right of dogmatic science, but upon the prescientific evidence that there is one single world . . ." (p. 196). Bergson believed he had provided a basis for Einstein's theory of multiple times in his concept of duration.

Maurice Merleau-Ponty. *Le Visible et l'invisible*. C. Lefort, ed. Paris: Gallimard, 1964: 360. Print. For a brief annotation of this work, see the English translation, 1968. Eng. trans. *The Visible and the Invisible*.

Giuseppi Prezzolini. *Uomini 22 e cita 3*. Firenze: Vallecchi, 1964: 313. Print. This item (originally published in 1920) contains essays titled "Spunti e sistema: Il Bergson" and "Spunti e sistema: Il Bergson in Francia." Eng. trans. "Sources and System: Bergson" and "Sources and System: Bergson in France."

André Robert. *Juarès et l'unité de l'être*. Paris: Seghers, 1964: 191. Philosophie de tous les temps, 9. Print. This study of the French political leader Juarès contains a discussion of Jaurès and Bergson. Eng. trans. *Juarès and the Unity of Being*.

Michele Federico Sciacca. *Il problema di Dio e della religione nella filosofia attuale*. 4th ed. Milano: Marzorati, 1964: 391. Opere, 21. Print. Eng. trans. *The Problem of God and Religion in Contemporary Philosophy*.

Hans Titze. *Kausalbegriff in Philosophie und Physik*. Meisenheim am Glan: A. Hain, 1964: 216. Print. See pp. 18-21 for an appreciation of Bergson's concept of duration. Eng. trans. *The Concept of Causality in Philosophy and Physics*.

René Uribe Ferrer. *La crisis del arte contemporáneo: ensayos*. Medellín: Universidad Pontificia de Bolivariana, 1964: 63. Print. This item contains an essay on the influence of St. Teresa on Henri Bergson: "Influencia de Santa Teresa en Henri Bergson."

1965

Anne-Lisa Amadou. *Dikteren og hans verk: En studie i Marcel Prousts estetikk*. Oslo: Erichsen, 1965: 200. Print. Eng. trans. *The Writer and His Work: A Study of Marcel Proust's Aesthetic*.

Maria Teresa Antonneli. *La filosofia di H. Bergson*. Domodossola: "La Cartotecnica," 1965. Print. Eng. trans. *The Philosophy of Henri Bergson*.

- Robert Buttel. "Wallace Stevens, Bergson, Pater." in *The Art of the Mind: Essays on the Poetry of Wallace Stevens*. Eds. H. Pearce and J.H. Miller. Baltimore: Johns Hopkins Press, 1965, 287.
- Milič Čapek. *El Impacto Filosófico de la Física Contemporánea*. Madrid: Editorial Tecnos, 1965: 411. Colección Estructura y Función. Print. Eng. trans. *The Philosophical Impact of Contemporary Physics*.
- Giordano B. Cavagna. *La dottrina della conoscenza in Enrico Bergson*. Napoli: Istituto editoriale del Mezzogiorno, 1965: 317. Print. Eng. trans. *Henri Bergson's Doctrine of Consciousness*.
- Alister Clavering Hardy. *The Living Stream: A Restatement of Evolution Theory and Its Relation to the Spirit of Man*. London: Collins, 1965: 292. Print. In *Lord Gifford and His Lectures* (Edinburgh: Scottish Academic Press, 1986), Stanley L. Jaki cites this work as ". . . a rehabilitation of Bergson's *élan vital* with the help of Teilhard de Chardin's spiritualization of Darwin" (p. 32).
- Clara Dan. "Determinism si creatie in filozofia lui Bergson." *Revista de filozofie*, 12.12, 1965, 1587-1603. This is a Romanian language journal, published in Bucharest. Eng. trans. "Determinism and Creativity in Bergson's Philosophy."
- Gerhard Funke. "Lebensmetaphysik bei Henri Bergson und Genealogie des Bewusstseins." in *Hostia*, 1965-66, 273-63. An English translation of the title of this item is: "Metaphysics of Life in Henri Bergson and the Genealogy of Consciousness."
- Henry Hécaen and René Angelergues. *Pathologie du langage, l'aphasie*. Paris: Librairie Larousse, 1965: 200. Langue et langage. Print. See especially "L'Antiassociationnisme ou l'aphasie comme trouble intellectuel" (pp. 44-50). The author states on p. 44 "... parce que Bergson avait publié en 1896 *Matière et mémoire*, certains n'hésitent pas à situer P. Marie comme le disciple neurologue du philosophe" ("... because Bergson published *Matter and Memory* in 1896, some have not hesitated to make him a neurologist-disciple of the philosopher.") Eng. trans. *Pathology of Language: Aphasia*.
- Robert A. McDermott. "Prophetic Mysticism in Bergson's Philosophy of Religion." Thesis. Emory U, 1965: iv, 69. Print.
- Jean Piaget. *Sagesse et illusions de philosophie*. Paris: Presses Universitaires de France, 1965: 288. Print. A second edition or printing of this work, of 309 pages, also appeared in 1965. For annotation, see the author, 1971. Eng. trans. *The Wisdom and the Illusions of Philosophy*.
- David Joe Ragan. "Edmund Husserl's Phenomenological Theory of 'Lived Time' and its Advantages over Henri Bergson's Theory of Duration." Thesis. Tulane U, 1965. Print.
- Antonin Gilbert Sertillanges. *L'univers et l'âme*. Pref. M. F. Moos. Paris: Editions ouvrières, 1965: 95. Print. The author deals with Bergson, P. Teilhard de Chardin, and the nature of evolution. Eng. trans. *The Universe and the Soul*.

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- James Oliver Bennett. "Henri Bergson and Pierre Teilhard de Chardin: A Comparative Study." Honors thesis. Austin College, 1966: viii, 92. Print.

- Claus-Michael Brandt. "Der Aphasiebegriff Henri Bergsons im Zeitalter positivistischer Kortexlokalisationslehre." Inaugural dissertation. Munich, 1966: ill., 239. Print. Eng. trans. "Henri Bergson's Concept of Aphasia in the era of Positivistic Cortex Localization Theory."
- Milič Čapek. "Time and eternity in Royce and Bergson." *Revue internationale de philosophie*, 79-80.1-2 (1966): 22-45. Print. Royce's ultimate failure to "take time seriously," in spite of strenuous attempts to do so, are discussed here in terms of Royce's specific response to Bergson's temporalism (see J. Royce, 1910).
- Maurice de Gandillac. "Scission et connaissance d'après l'art poétique de Claudel." *Revue de Métaphysique et de Morale*, 71 (1966): 412-25. Print. Also (rev.) in *Entretiens sur Paul Claudel*. Eds., George Cattaui and Jacques Madaule. Paris, The Hague: Mouton, 1968: 115-30. Print. The author makes many comparisons of Claudel's concept of perception with that of Bergson. Eng. trans. "Schism and Consciousness in the Poetic Art of Claudel."
- Mortimer Guiney. *La Poésie de Pierre Reverdy*. Genève: Georg, 1966: 264. Print. The author places Reverdy in a broad cultural and political context, suggesting links between Reverdy and Camus, Jung, and Bergson.
- Alister Clavering Hardy. *The Divine Flame: An Essay Towards a Natural History of Religion*. London: Collins, 1966: 254. Print. In *Lord Gifford and His Lectures* (Edinburgh: Scottish Academic Press, 1986), Stanley L. Jaki cites this work as ". . . a rehabilitation of Bergson's *élan vital* with the help of Teilhard de Chardin's spiritualization of Darwin" (p. 32).
- H. Stuart Hughes. *The Obstructed Path: French Social Thought in the Years of Desperation, 1930-1960*. New York: Harper & Row, 1966: 304. Print. On pp. 10-12 the author examines the decline of Bergson's philosophy in France, with special emphasis on the effect of the First World War. He notes Bergson's influence on French historians and students of society, who rejected Max Weber's ideal-type method and sought an "immersion in the flux of reality" instead. (On this latter point see also pp. 24, 295.) On pp. 72-75 he briefly explores the relations between Bergson and Jacques Maritain; on pp. 84-85 he notes Gabriel Marcel's Bergsonian "inspiration"; on pp. 148-49, 150, he examines Charles de Gaulle's Bergsonism. See also pp. 194-95 for M. Merleau-Ponty's Bergsonian sympathies, p. 251 for P. Teilhard de Chardin and Bergson's (strong) influence, pp. 265-66 for Bergson and C. Levi-Strauss.
- Jean-Jacques Latour. "La Nature dans la pensée de Whitehead" in *Idée du monde et philosophie de la nature*. Eds., Régis Jolivet, Maurice Nédoncelle, Stanislas Breton, Jean Châtillon, Dominique Dubarle, and Jean-Jacques Latour. Paris: Desclée de Brouwer, 1966: 147-207. Print. This is a careful, clear, very well-thought-out commentary on Alfred North Whitehead's *The Concept of Nature* (1920). The author makes numerous comparisons of Bergson and Whitehead. See especially "Whitehead, Bergson et Einstein," pp. 147-52; "Science, philosophie, métaphysique de la nature," pp. 157-59; and "Nature, Durée, Événements," pp. 174-79. The author finds Bergson and Whitehead in agreement on the primacy of quality over quantity (pp. 151-52), the primacy of perception (pp. 158-59), the creative evolution of nature (p. 176), the passage of nature (p. 176n), the unreality of instants (p. 178), and the interrelation of the concrete and the abstract (pp. 181-82). They disagree concerning the primacy of (Heraclitean) flux over Parmenidean permanence (p. 154), the distinction between philosophy and science (pp. 157-58), and the terms "duration" and "time" (p. 175n). The author nowhere makes an explicit comparison of Bergson's and Whitehead's views on relativity theory.

Robert Holland McFadden. "Bergson's Critique of Positivism: Implications for Historical Understanding." Thesis. Duke U, 1966: 122. Print.

Theresa Clare Morkovsky. "Freedom in Henri Bergson's Metaphysics." Dissertation. St. Louis U, 1966: 436. St. Louis: DAI 27.09 (1966): 3084A. Print.

Jean Piaget. "Autobiographie." *Cahiers Vilfredo Pareto*, No. 10, 1966, 129-59.

George J. Seidel. *The Crisis of Creativity*. Notre Dame: Notre Dame U Press, 1966: 182. Print. The author explores the character of creativity, especially in its historical aspects in Aristotle, Bacon, Descartes, Kant, Freud, Hume, and Bergson, then discusses the influence of modern technology on man as a decisionmaker. See pp. 113, 140-45. The author regards Bergson as the father of most modern theories of creativity.

Mary Lyons Temple. "Proust and Bergson: The Relation of Relatives." *Papers on Proust by Seven Hollins College Students*. Hollins, VA: Hollins College, 1966: 55-56. Print.

Lawrance Thompson. *Robert Frost: The Early Years*. New York: Holt, 1966: xxvi, 641. Print. On pp. 381-82, 579-81, the author describes Frost's enthusiasm for Bergson's *Creative Evolution*.

K'ang Wu. *Po-ko-sen che hsueh*. T'ai-pei shi: T'ai-wan Shang mu yin shu kuan, Min Kuo 55, 1966: 274. Series title: Che hsueh ts'ung shu. Print. See "Pen shu tso che chu shu chien piao," pp. 272-74.

Nathan Zach. *Zeman ve-ritmus etsel Bergson uva-shirah ha-modernit*. Tel Aviv: Alef, 1966: 73. Print. Eng. trans. *Time and Rhythm in the Writing of Bergson and in Modern Poetry*.

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Carlo Antoni. *Il tempo e le idee*. Ed., Michele Biscione. Napoli: Edizione Scientifiche Italiane, 1967: vii, 581. L'Acropoli, nuova ser. 4. Print. Eng. trans. *Time and Idea*.

Maurice Cranston. *Freedom*. 3rd ed. London: Longman's, 1967: 131. Print. The author briefly states and then criticizes Bergson's theory of freedom on pp. 98-100. He denies that "creative act" and "free act" are equivalent.

Theodosius Dobshansky. "Creative Evolution." *Diogenes*, 58, 1967, 62-74.

Raymond Duchamp-Villon. "Kinds of Awareness of Artistic Creation" in *Raymond Duchamp-Villon, 1876-1918*. Eds., George H. Hamilton and William Agee. New York: Walker, 1967: 120-25. Print. This is a translation of Duchamp-Villon's essay of 1916, "Variations de la connaissance pendant le travail d'art." For a discussion of Duchamp-Villon's Bergsonism, see M. Antliff, 1996.

Leon Dujovne. "Henri Bergson y Martin Buber" in *Conferencias: Instituto de Intercambio Cultural Argentino Israeli*. Argentina: Instituto de Intercambio Cultural Argentino Israeli, 1967: ill, 223. Eng. trans. "Henri Bergson and Martin Buber."

Henri Gouhier. *Bergson e il Cristo des Evangiles*. Trans. Sergio Marzorati. Milan: Ed. Instituto di Propaganda Libreria, 1967: 200. Studi e opinioni. Print. Eng. trans. *Bergson and the Christ of the Gospels*.

Daniel Vernon Gribben. "The Influence of Henri Bergson on the Early Novels of William Faulkner." Thesis. Tulane U, 1967: ii, 26. Print.

Frank Kermode. *The Sense of an Ending: Studies in the Theory of Fiction*. New York: Oxford U Press, 1967: xi, 187. Bryn Mawr College, Mary Flexner Lectures, 1965. Print. The author conjoins form and duration on p. 57; Wyndham Lewis and Bergson on pp. 109-11. For his concept of rhythm see p. 118; Wyndham Lewis and Bergsonian bohemianism, p. 122; uses of duration and the spatialization of time, pp. 176-79.

Arthur Koestler. *The Act of Creation*. New York: Dell, 1967: 751. Print. The author develops an original theory of laughter, criticizing Bergson's theory for its difficulties in dealing with incongruity, various comic types, and the tragic.

Guy LaFrance. "Bergson et la philosophie scientifique." *Proceedings of the VIIth Inter-American Congress of Philosophy*, 2 (1967): 348-54. Print. Eng. trans. "Bergson and Scientific Philosophy."

Irving J. Lee. *The Language of Wisdom and Folly: Background Readings in Semantics*. New York: Harper, 1949; San Francisco: International Society for General Semantics, 1967: xxii, 361. Print. See Henri Bergson, "The Mobile World," pp. 15-16, reprinted from pp. 157-58 of *Creative Evolution*. Bergson speculates here on the nature of human, as opposed to insect, language. Human language is extensible to many sorts of things. Insect language is not.

Roberto Murillo Zamora. "La notion de causalité dans la philosophie de Bergson." Diss. U de Strasbourg, 1967. Print. Eng. trans. "The Notion of Causality in the Philosophy of Bergson."

Alberto Osorio Osorio. "Etude sur la pensée religieuse de Bergson et d'Unamuno." 2 vols. Diss. U Bordeaux, 1967: 167, 382. Print. Eng. trans. "A Study of the Religious Thought of Bergson and Unamuno."

Emile Rideau. "Péguy et Teilhard de Chardin." *Amitié Charles Péguy*, 133 (1967) 3-24. Print. The author finds many themes in common between Péguy and Teilhard, including their Bergsonism.

Hans A. Schmitt. *Charles Péguy: The Decline of an Idealist*. Baton Rouge: Louisiana State U Press, 1967: 211. Print. The author refers several times to Bergson and Péguy, noting that, for example, in the years 1900-1905, though Péguy was to change his mind often, "Bergson alone remained the fixed star in his ideological firmament" (p. 103).

David Thoreau Wiecks. "Funny Things." *Journal of Aesthetics and Art Criticism*, 25.4 (1967): 437-47. Print. The author develops a social theory of Laughter and compares it to Bergson's theory.

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Philippe R. Amidou. "Memory and Duration in Bergson: A Study in Terminology in *Matter and memory* and *An Introduction to Metaphysics*" Diss. St. Louis U, 1968. Print.

Madeleine Barthélemy-Madaule. "Lire Bergson." *Les études bergsoniennes*, 8 (1968): 83-120. Print. This item is a critical response to Deleuze's "La conception de la différence in Bergson." Eng. trans. "Reading Bergson."

- Jack Burnham. *Beyond Modern Sculpture*. New York: George Braziller, 1968: 402. Print. See pp. 56-68, "Bergson: the Poetics of Vitalism." The author traces the influence on Bergson's thinking on the theoreticians of early twentieth-century sculpture, Herbert Read and Henri Focillon. See also pp. 68-70, 76, 77.
- Edward Caird. *Contemporary Religious Thinkers: From Idealistic Metaphysics to Existential Theologians*. Ed. J. Macquarrie. London: SCM Press, 1968: xii, 292. Forum Books. Print. Bergson is briefly treated here, along with many other persons.
- Georges Canguilhem. *Études d'histoire et de philosophie des sciences*. Paris: Vrin, 1968, 335-64. Cf. "Problèmes et controverses." An English translation of the title of this item is: "Problems and Controversies."
- Georges Canguilhem. "Le concept et la vie" in Georges Canguilhem, *Études d'histoire et de philosophie des sciences*. Paris: Vrin, 1968: 335-64. Print. This essay contains numerous significant insights into Bergson's treatment of biology. The author distinguishes Bergson's biology from those of Kant and Hegel. He notes Bergson's reformulation of his concept of general ideas in *The Creative Mind*. (See pp. 348-53.). He criticizes Bergson (pp. 362-63) for failing to pay sufficient attention to topology and statistics as alternative ways of viewing life. This is a fascinating re-reading and critique of Bergson's philosophy of biology in the light of the new molecular biology.
- Gilles Deleuze. *Le Bergsonisme*. 2nd ed. Paris: Presses Universitaires de France, 1968: 124. Initiation philosophique, 76. Print.
- Gilles Deleuze. *Différence et répétition*. Paris: Presses Universitaires de France, 1968: 416. Bibliothèque de philosophie contemporaine. Print. Eng. trans. *Difference and Repetition*.
- Charley Guyot. *De Rousseau à Marcel Proust*. Pref. Arnold Reymond. Neuchâtel: Editions Ides et Calendes, 1968: 235. Print. This item contains an essay by C. Guyot titled "Péguy et Bergson." Eng. trans. *From Rousseau to Marcel Proust; "Péguy and Bergson."*
- Thomas Hanna. "The Compass Points of the Comic and Pathetic." *British Journal of Aesthetics*, 8.3 (1968): 284-94. Print. The author argues that Bergson proposes an incongruity theory of the comic, which Bergson does not adequately distinguish from the pathetic.
- Walter Kerr. *Tragedy and Comedy*. New York: Simon & Schuster, 1968: 350. Print. See pp. 175-76, 243-45.
- John Maquarrie. *Contemporary Religious Thinkers From Idealist Metaphysicians to Existential Theologians*. New York: Harper & Row, 1968: xii, 285. Print.
- Maurice Merleau-Ponty. *The Visible and the Invisible*. Trans. Alphonso Lingis. Ed. Claude Lefort. Evanston, Illinois: Northwestern University Press, 1968, lvi, 282. (Northwestern University Studies in Phenomenology and Existential Philosophy) Cf. especially "Interrogation and Intuition." 105-29.
- Morio Nakajima. *Beruguson to gendai*. Tokyo: Chuo Koronsha, 1968: 209. Print. Eng. trans. *Bergson and Contemporary Thought*.

- Charles Oulmont. *Bergson : en écoutant et en lisant. Souvenirs personnels*. Paris: Istra, 1968: 40. Charles Oulmont, *Œuvres complètes*, 6. Print. Eng. trans. *Bergson: Listening to Him and Reading His Work: Personal Reminiscences*.
- Georges Politzer. *La Fin d'une parade philosophique. Le Bergsonisme*. Paris: Pauvert, 1968: 191. Print. Eng. trans. *The End of a Philosophical Parade: Bergsonism*.
- Kjell Strömberg. "La 'petite histoire' de l'attribution du prix Nobel à Henri Bergson" in *L'Évolution créatrice* by Henri Bergson. Paris: Presses de Compagnonnage, 1968: 9-14. Print. Eng. trans. "The 'Short History' of the Award of the Nobel Prize to Henri Bergson."
- Sadao Tajima. *Kozoshugi to beshōhō*. Chiuoda, Tokyo: Serika Shobō, 1968, 428. An English translation of the title of this item is: *Structuralism and Dialectics*.
- Jean Theau. *La Critique bergsonienne du concept*. Paris: Presses Universitaires de France; Toulouse: Private, 1968: 621. Print. Eng. trans. *The Bergsonian Critique of the Concept*.
- Alexander Stephen Toth. "Joyce-Bergson Correspondence in the Theory and Time Structure of *Dubliners*, A Portrait, and *Ulysses*." Diss. U of Southern California, 1968: ii, 164. San Diego: UMI 69-13090, 1968. Print.
- Rik Van den Panhuizen. "Ex via mystica: kritik en waardering voor het 'godsbewijs' van Bergson." Diss. K. U. Leuven, 1968: ix, 268. Print. Eng. trans. "From the Mystic Way: A Critical Evaluation of Bergson's 'Proof of God'."
- Homer Lee Walker. "Bergson's *Laughter* and Faulkner's *Soldier's Pay*, *The Hamlet* and *As I Lay Dying*." M.A. thesis, U of Redlands, 1968: 95. Print.

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- Carlo Antoni. "Bergson" in *Vite di pensatori*. Torino: Edizioni RAI Radiotelevisione Italiana, 1969: 5-10. Print.
- Henri Bergson, Albert Einstein, and Henri Piéron. "Remarks Concerning Relativity Theory" in *Bergson and the Evolution of Physics*. Ed. and trans. Pete A. Y. Gunter. Knoxville: U of Tennessee Press, 1969: 123-35. Print.
- Ángel Benito y Durán. "San Agustín y Bergson. La conciencia psicológica, punto de partida de metafísicas divergentes." *Augustinas*, 14 (Jan.-June, 1969): 95-134. Print. Eng. trans. "St. Augustine and Bergson. Psychological Awareness as a Beginning Point for Divergent Metaphysics."
- D. E. Berlyne. "Laughter, Humor, and Play" in *The Handbook of Social Psychology*. Vol. 3. *The Individual in a Social Context*. Eds. Gardner Lindzey and Elliot Aronson. London: Addison-Wesley, 1969: 795-852. Print. The author cites Bergson's theory of laughter, along with those of T. Hobbes and A. Bain, as a "superiority" theory. He asks (p. 800) whether plays on words and departures from customary sequences of events do not exhibit a flexibility which belies Bergson's description of the 'laughable' as an encrustation of the mechanical on the living. On p. 812 he states Bergson's contention that the humorist is a disguised moralist and notes the use of humor in teaching and ego-defense.

- Arthur Berndtson. *Art, Expression, and Beauty*. New York: Holt, Rinehart & Winston, 1969: 305. Print. The author relies heavily on Bergson's metaphysics of creativity in his analysis of the artist as creator.
- W. Berteval. "Bergson and Einstein" in *Bergson and the Evolution of Physics*. Ed. and trans. Pete A. Y. Gunter. Knoxville: U of Tennessee Press, 1969: 214-27. Print.
- Robert Blanché. "The Psychology of Duration and the Physics of Fields" in *Bergson and the Evolution of Physics*. Ed. and trans. Pete A. Y. Gunter. Knoxville: U of Tennessee Press, 1969: 105-20. Print.
- J. F. Busch. "Einstein and Bergson, Convergence and Divergence of Their Ideas" in *Bergson and the Evolution of Physics*. Ed. and trans. Pete A. Y. Gunter. Knoxville: U of Tennessee Press, 1969: 208-14. Print.
- Milič Čapek. "Bergson's Theory of Matter and Modern Physics" in *Bergson and the Evolution of Physics*. Ed. and trans. Pete A. Y. Gunter. Knoxville: U of Tennessee Press, 1969: 297-30. Print.
- Vere C. Chappell. "Time and Zeno's Arrow" in *Bergson and the Evolution of Physics*. Ed. and trans. Pete A. Y. Gunter. Knoxville: U of Tennessee Press, 1969: 253-74. Print.
- Olivier Costa de Beauregard. "Certain Aspects of the Irreversibility of Time in Classical and Quantum Physics" in *Bergson and the Evolution of Physics*. Ed. and trans. Pete A. Y. Gunter. Knoxville: U of Tennessee Press, 1969: 77-105. Print.
- Olivier Costa de Beauregard. "The Principle of Relativity and the Spatialization of Time" in *Bergson and the Evolution of Physics*. Ed. and trans. Pete A. Y. Gunter. Knoxville: U of Tennessee Press, 1969: 227-50. Print.
- Louis de Broglie. "The Concepts of Contemporary Physics and Bergson's Ideas on Time and Motion" in *Bergson and the Evolution of Physics*. Ed. and trans. Pete A. Y. Gunter. Knoxville: U of Tennessee Press, 1969: 45-62. Print.
- Louis de Broglie. "Introduction to 'The Concept of Time in Modern Physics and Bergson's Pure Duration'" in *Bergson and the Evolution of Physics*. Ed. and trans. Pete A. Y. Gunter. Knoxville: U of Tennessee Press, 1969: 62-63. Print.
- Bernard M. I. Delfgaauw. *Twentieth-Century Philosophy*. Trans. N. D. Smith. Albany, NY: Magi Books, 1969: 174. Print. See "The Philosophy of Evolution," pp. 93-102.
- Theodosius Dobzhansky. "On Cartesian and Darwinian Aspects of Biology." in *Philosophy, Science, and Method*. Eds. S. Morgenbresser *et al.* New York: Saint Martin's Press, 1969, 165-78.
- Manuel Gonzalo Casas. "Bergson y el sentido de su influencia en Latinoamérica." *Humanitas* (Tucumán, Argentina), 7.12 (1969): 95-108. Print. Eng. trans. "Bergson and the Meaning of His Influence in Latin America."
- Henri Gouhier. *Les Méditations métaphysiques de Jean-Jacques Rousseau*. Paris: Vrin, 1969: 282. Print. The author cites similarities between the person of Jesus in Bergson and Rousseau on pp. 40, 205, 225; he shows parallels between Bergson's and Rousseau's treatment of intellectual effort on p. 181. Eng. trans. *The Metaphysical Meditations of Jean-Jacques Rousseau*.

- Jean Goulet. "La réaction anti-spencérienne chez Bergson." Diss. U of Ottawa, 1969. Print. Eng. trans. "Bergson's Anti-Spencerian Reaction."
- Robert Charles Grogin. *The French Intellectuals' Reactions to Henri Bergson, 1900-1914*. Diss. New York U, 1969: vii, 277. *DAI* 30.06 (1969): 2459A. Print. The author states: "This dissertation examines what the French intellectuals were saying about Bergson, and his philosophy, particularly after 1900, and attempts to determine why, given the cultural setting of France in those years, they responded as they did."
- André Metz. "Einstein's Time and Philosophy" in *Bergson and the Evolution of Physics*. Ed. and trans. Pete A. Y. Gunter. Knoxville: U of Tennessee Press, 1969: 135-65. Print.
- André Metz. "Reply to Bergson" in *Bergson and the Evolution of Physics*. Ed. and trans. Pete A. Y. Gunter. Knoxville: U of Tennessee Press, 1969: 187-89. Print. For annotation, see the author ("Un Dernier Mot . . ."), 1924.
- María Cándida de Costa Reis Montiero Pacheco. "A dimensão temporal definidora duma antropologia em S. Gregório de Nissa e Bergson." *Actas de Assembleia Internacional de Estudos Filosóficos*. Braga, Portugal: Faculdade de filosofia, 1969: 153-64. Print. Eng. trans. "Concerning the Temporal Dimension Defined via Anthropology in St. Gregory of Nissa and Bergson."
- William Osler. *Biblioteca Osleriana*. Montréal and London: McGill-Queen's U Press, 1969: 792. Print. Osler notes attending Bergson's "introductory" lecture on G. Berkeley's *Sirus* Dec. 12, 1908. Bergson considered *Sirus* to be "remarkable" because of its interweaving of philosophical discourse and reflections on the virtues of "tarwater." Bergson lamented that the French edition of *Sirus*, published in Amsterdam, was "quite unobtainable." (Osler had purchased a copy of it, in Paris, a month earlier.)
- Erik Oger. "De sociale wijsbegeerte van Henri Bergson." Diss. K. U. Leuven, 1969. Faculteit economische en sociale wetenschappen. 2 vol. Print. Eng. trans. "The Social Sciences in Henri Bergson."
- Jean-Claude Pariente. "Bergson et Wittgenstein." *Revue Internationale de Philosophie*, 23.88-89 (1969): 183-204. Print. "L'Auteur trouve chez Bergson une division des propositions en trois catégories ; il la compare à celle de Wittgenstein (propositions signifiantes, vides de sens et non-sens). Afin de préciser la portée de cette convergence, il montre que Bergson et Wittgenstein ont tous les deux confronté langage et spatialité ; mais, tandis que Bergson identifie espace logique et espace des choses, Wittgenstein les dissocie. Ainsi s'expliquent les différences relevées dans l'étendue que Bergson et Wittgenstein assignent au champ du dicible." *Philosopher's Index*, 4.2 (summer, 1970): 423. See the author, 1973, for an elaboration of these points.
- Günther Pflug. "Inner Time and the Relativity of Motion" in *Bergson and the Evolution of Physics*. Ed. and trans. Pete A. Y. Gunter. Knoxville: U of Tennessee Press, 1969: 190-208. Print.
- Michele Ranchetti. *The Catholic Modernists: A Study of the Religious Reform Movement, 1864-1907*. Trans. Isabel Quigley. Oxford: Oxford U Press, 1969: 230. Print. See Ch. 2, "LeRoy and Pragmatism."
- Mitsuyoshi Saigusa. "Henri Bergson and Buddhist Thought." *Philosophical Studies of Japan*, 9 (1969): 79-102. Print.

Satosi Watanabé. "The Concept of Time in Modern Physics and Bergson's Pure Duration" in *Bergson and the Evolution of Physics*. Ed. and trans. Pete A. Y. Gunter. Knoxville: U of Tennessee Press, 1969: 62-76. Print.

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Samuel Alexander. *Philosophical and Literary Pieces*. Rpt. Westport, CT: Greenwood Press, 1970: xiii, 380. Print. See also "Molière and Life," pp. 164-87. The author criticizes Bergson's view of the comic character, holding that while Bergson's view holds for certain of Molière's characters, it does not fit others.

Bergson en Espagne. Les conférences des 2 et 6 mai 1916. L'Âme humaine, la personnalité. Ed. Juan Miguel Palacios. Trans. Michel Gauthier. Also includes E. Moutsopoulos, "La Critique du platonisme chez Bergson." B. Halda, "Bergson et Du Bos." G. Maire, "Rencontre de Bergson." Bibliography by A. K. Marietti. Paris: Presses Universitaires de France, 1970: 228. Les études bergsoniennes, 9. Print. Eng. trans. *Bergson in Spain: The Lectures of May 2 and 6, 1916: The Human Spirit; Personality*.

Arthur Berndtson. "The Meaning of Power." *Philosophy and Phenomenological Research*, 31 (Sept. 1970): 73-84. Print. The author, in developing an original concept of "power," discusses Bergson's leanings toward this term.

Stella Booth. "Temporal Dimensions of Existence." *Philosophical Journal*, 7.1 (1970): 48-62. Print. On pp. 53-54 the author suggests an influence of Plotinus on Bergson's concepts of life and duration.

S. Chandra. "Intuition et instinct chez Schopenhauer et Bergson." Ph.D. diss. Paris, 1970. Print. Eng. trans. "Intuition and Instinct in Schopenhauer and Bergson."

M. T. Christensen. "L'Humour Gidien dans *Les Caves du Vatican*." *Theoria* (South Africa), 34 (1970): 57-76. Print.

Philippe F. Devaux. *Philosophie générale et logique*. Ed. Paul Gochet. Liège: Les Presses Universitaires de Liège, 1970: 180. Print. This is a summary of the author's *De Thales à Bergson*. Eng. trans. *General Philosophy and Logic*.

James K. Feibleman. *In Praise of Comedy*. New York: Horizon Press, 1970: 284. Print. The author attempts to demonstrate the ways in which Bergson's metaphysics leads him astray in his theory of the comic.

R. K. Garg. "A Critical Estimate of the Bergsonian Philosophy." *Prabuddha Bharata*, 75.8 (Aug. 1970): 386-92. Print.

T. A. Goudge. "Henri Bergson Louis." *Dictionary of Scientific Biography*. Vol. 2. New York: Scribner's, 1970: 8-12. Print. The author states that Bergson did accept one aspect of Lamarckianism, the "power of varying by use or disuse" of certain bodily organs, and the transmission of such acquired variations to descendants. He cites no passage supporting this claim, however.

Geoffrey H. Hartman. *Beyond Formalism: Literary Essays, 1958-1970*. New Haven: Yale U Press, 1970: 396. Print. On p. 7 the author claims that Bergson views art as an "instinctive defense against

social disintegration”; on p. 77 he states that Bergson, Proust, and Freud have advertized “human possessiveness and male arbitrariness”; on p. 302 he emphasizes Bergson’s treatment of myth.

Hans Robert Jauss. *Zeit und Erinnerung in Marcel Prousts “A la Recherche du Temps perdu” in Ein Beitrag zur Theorie des Romans*. Rpt. Heidelberg: Carl Winter Universitätsverlag, 1970: 206. Print. This study, published in 1955, is a refutation of Kurt Jäckel’s study of Bergson (1934). The author flatly denies that Bergson’s concept of duration influenced Proust, for whom time is a dimension. (Later ed. Frankfurt am Main: Suhrkamp, 1986: 365.) Eng. trans. *Time and Reminiscence in Marcel Proust’s “Search for Lost Time.”*

Georgio Manzano. *Primera mirada y crítica de la idea de nada en Bergson*. México: Pontificia Universitas Gregoriano, 1970: 70. Print. University thesis. Pont. Università Gregoriana (Rome) No. 2200. Eng. trans. *First Glance at and Criticism of the Idea of Nothing in Bergson*.

Alberto L. Merani. *De Bergson a Henri Wallon: de la filosofía del espíritu a la psicología dialectica*. Caracas: Instituto de Psicología, Universidad Centrad de Venezuela, 1970: 80. Serie Ensayos. Print. Eng. trans. *From Bergson to Henri Wallon: From the Philosophy of the Mind to Dialectical Psychology*.

Jean Milet. *Gabriel Tarde et la philosophie de l’histoire*. Paris: Vrin, 1970: 410. Bibliothèque d’histoire de la philosophie. Print. Chapter 3 of this work contains insights into the relations between Bergson and Tarde. Eng. trans. *Gabriel Tarde and the Philosophy of History*.

Dragoljub Dragan Nedeljkovic. *Romain Rolland et Stefan Zweig. Affinités et influences littéraires et spirituelles, 1910-1942*. Paris: Klincksieck, 1970: 389. Bibliothèque française et romane: Série C, Etudes littéraires, 21. Print. This is the author’s dissertation, written at Strasbourg. Eng. trans. *Romain Rolland and Stefan Zweig. Literary and Spiritual Affinities and Influences, 1910-1942*.

Jean-Claude Pariente. “Bergson et Wittgenstein” in *Wittgenstein et le problème d’une philosophie de la science*. Aix-en-Provence: CNRS, 1970: 37-57. Actes du Colloque international d’Aix-en-Provence, July 1969. Print. Eng. trans. “Bergson and Witgenstein.”

Georges Politzer. *Freud e Bergson*. Ed. and trans. Pierre Naville. Firenze: La nuova Italia, 1970: xxxi, 288. Dimensioni, 10. Print. This is a Marxist celebration of Freud and critique of Bergson. Eng. trans. *Freud and Bergson*.

Arturo Schwarz, ed. *Dada Italiano*. Milan: G. Mazzotta Editore, 1970. Print. In 1.1 *Bleu*, 1 (July 1920), René Dunan lists T. Tzara as head of the Dada movement and Bergson, along with numerous other figures, as “recent adherents.” Eng. trans. *Italian Dada*.

Maida Jean de Stein. “A Study of ‘la durée’ in Bergson.” M.A. thesis, McMaster U, 1970: iii, 111. Print.

Lawrance Thompson. *Robert Frost: The Years of Triumph*. New York: Holt, 1970: 743. Print. On pp. 300-04, 324-25, 623-26 the author describes Frost’s enthusiasm for Bergson’s *Creative Evolution*.

Symchah Bunem Urbakh. *Mishnato shel Enri Bergson*. Pref. E. Amado Lévy-Valensi. Ramat Gan, Israel: Bar Uryan, 1970: 178. Print. Eng. trans. *Bergson’s Philosophical Doctrine: Volume One, Bergson’s System Concerning the “Elan Vital”*.

Michael Wyschogrod. "Memory in the History of Philosophy" in *Phenomenology of Memory: The Third Lexington Conference on Pure and Applied Phenomenology*. Eds. Erwin W. Strauss and Richard M. Griffith. Pittsburg: Duquesne U Press; Louvain: Editions E. Klauwelaerts, 1970: 3-19. Print. The author concludes his study of memory in Plato, Aristotle, and Augustine with a brief analysis (pp. 14-19) of *Matter and Memory*. The author notes the "relatively experimental temper" of this book (p. 17), cites Bergson's advance on Aristotle's concept of memory (p. 18). He concludes that for Bergson memory ". . . is not a faculty that transports into the consciousness of the present an image of the past, but is a constituent dimension of temporal consciousness itself without which consciousness as we know it would be impossible" (p. 19).

José Xavier Zubiri Apalategui. *Cinco lecciones de filosofía*. 2nd. ed. Madrid: Moneda y Crédito, 1970: 283. Print. Eng. trans. *Five Lectures in Philosophy*.

1971

Andrés Alonzo Gonzales. "La vía racional y la vía intuitiva: un estudio sobre la existencia de Dios en A. N. Whitehead, H. Bergson y Santo Tomás," 1971: 176. Print. Partial publication of the author's doctoral dissertation at the U of Fribourg (Switzerland) appearing as articles in the review *Studium*, 16-17. Eng. trans. "The Rational Way and the Intuitive Way: A Study of the Existence of God in A. N. Whitehead, H. Bergson, and Saint Thomas."

Martin Buber. *Pointing the Way*. Rpt. 1957. Freeport, NY: Books for Libraries Press, 1971: x, 239. Print. See "Bergson's Concept of Intuition," pp. 81-86. See item, 1957, for annotation.

S. Subhash Chandra. "The Bergsonian Intuition." *Prabudha Bharata*, 76.3 (Mar. 1971): 107-12. Print.

Bonnie Ruth Arons Clancy. "Thought at an Impasse: A Case Study of Philosophical Mysticism." Ph.D. diss. U of Michigan, 1971: 169. Print.

M. Glowński and J. Slawiński, eds. *Studia o Leśmianie*. Warsaw: PIW, 1971: 425. Print. In this group of essays, Bloński analyzes Bergson's influence on Boleslaw Leśmian's poetic program and rejects interpretations which link Leśmian with Husserlian trends. Source: *Year's Work in Modern Language Studies*, 1971: 810. Print. Eng. trans. *Study of Leśmianie*.

Jean Guitton. "The Life and Works of Henri Bergson." Trans. Annie Jackson in Nobel Prize Library. Published Under the Sponsorship of the Nobel Foundation and the Swedish Academy. Miguel Ángel Asturias. Jacinto Benavente. Henri Bergson. New York: Alexis Gregory; Del Mar, CA: CRM Pub., n.d., 372-76. Copyright 1971, New York: Helvetica Press, Inc. Print.

Oron J. Hale. *The Great Illusion*. New York: Harper & Row, 1971: xv, 361. The Rise of Modern Europe, 17. Print. On pp. 88-91, 95 the author describes Bergson's philosophy, situating it as one component of an anti-intellectual revolt in France, 1910-1914.

VaLinda Hathcox. "The Tradition of Anti-Rationalism in Modern French Political Philosophy: A Comparative Epistemological Study of Blaise Pascal, Henri Bergson, and Albert Camus." Master's thesis, East Texas State U, 1971: v, 107. Thesis no. 1432. Print.

Mark Heirman. "Intuitie en intelligentie: de Kenkritische polariteitbij Bergson en Trotignon." Ph.D. diss. K. U. Leuven (Hoger instituut voor wijsbegeerte), 1971: xvii, 135. Print. Eng. trans. "Intuition and Intelligence: The Epistemological-Critical Polarity in Bergson and Trotignon."

- Franco Lombardi. "After Hegel" in *New Studies in Hegel's Philosophy*. Ed. Warren E. Steinkraus. New York: Holt, Rinehart & Winston, 1971: 221-52. Print. There are several references here to Bergson, especially to the similarities between Bergson's thought and that of the Italian Hegelian, Benedetto Croce. See pp. 226, 232, 234, 243-44.
- George Mikes. *Laughing Matter: Toward a Personal Philosophy of Wit and Humor*. New York: The Library Press, 1971: 133. Print. The author pursues an extensive and appreciative discussion of Bergson's account of laughter, with emphasis on its function as a social corrective. Published in Britain as *Humor in Memoriam*, 1968.
- Daniel H. Miller. "Henri Bergson, Gabriel Marcel, Albert Camus: The Nature of Individuality in the Modern World." M.A. thesis, Department of History, U of Kansas, 1971: iii, 142. Print.
- Jean Millet. *Bergson et le calcul infinitésimal*. Thèse complémentaire (doctorat d'État), U de Paris IV, 1971. Print. The author argues that Bergson's studies of the infinitesimal calculus had a crucial influence on his theory of knowledge and metaphysics. Eng. trans. *Bergson and the Infinitesimal Calculus*.
- Jeffrey J. Nichols. "A Study of the Application of Henri Bergson's Time-Concept in the Dramatic Writings of Gertrude Stein." M.A. thesis (speech), U of Maine, 1971: 77. Print.
- Jean Piaget. *Insights and Illusions of Philosophy*. Trans. with Intro. Wolfe Mays. New York: World Pub. Co. Meridian Books, 1971: 232. Print. In this work the author attacks the view (common in European intellectual circles) that there is a philosophical psychology different from and superior to scientific psychology. Among his two chief targets are Bergson and Edmund Husserl. For Piaget's early immersion in, and reaction against, Bergsonism see pp. 5-7, 8-9, 23, 101. For a thoroughgoing critique of Bergson's philosophy see pp. 88-102. For an appreciative criticism of memory, action, and the self, see pp. 150-55. For a criticism of Bergson's critique of relativity physics see pp. 171-77. For Bergson's influence on Léon Brunshvicg, see p. 101. A full commentary on Piaget's critiques cannot be attempted within the limits of an annotation. This is a rich collection of provocative but questionable criticisms of Bergson's philosophy.
- Anthony Edward Pilkington. "A Study of Bergson in Relation to Péguy, Valéry, Proust and Benda." Doctoral diss., Oxford U, 1971: viii, 536. Print.
- B. Pinkerneil. "Ewigkeitsstufe contra schöpferisches Werden. Zum Thomas Mann-Bergson." *Thomas Mann und die Tradition*. Ed. Heinz Peter Putz. Frankfurt am Main: Athenäum Verlag, 1971: 250-80.; Print. Eng. trans. "Against Creative Becoming: Concerning Thomas Mann and Bergson."
- Ayyagari Lakshmana Rao. *Metaphysical Psychology of Henri Bergson: A Critical Study*. Waltair: Andhra U, 1971: 203. Andhra U Series, No. 93. Print.
- Jürgen Schmidt-Radefeldt. "Die Aporien Zenons bei Paul Valéry." *Romanische Forschungen*, 83 (1971): 52-69. Print. Eng. trans. "Paul Valéry on Zeno's Paradoxes."
- Kjell Strömberg. "The 1927 Prize." Trans. Dale McAdoo in *Nobel Prize Library. Published Under the Sponsorship of the Nobel Foundation and the Swedish Academy*. Miguel Ángel Asturias. Jacinto Benavente. Henri Bergson. New York: Alexis Gregory; Del Mar, CA: CRM Publishing, n.d. , 377-78. Copyright 1971, New York: Helvetica Press, Inc. Print.

Paul Veyne. *Comment on écrit l'histoire : essai d'épistémologie*. Paris: Editions du Seuil, 1971: 438. Points. Print. Eng. trans. *How One Writes History: Epistemological Essay*.

André-Jean Weierich. "The Relationship of Teilhard de Chardin's Law of Complexity/Consciousness to the Mechanism/Vitalism Debate in Biology." Doctoral diss., Oregon State U, 1971: 252. Print.

Rosanne Weil-Malherbe. "Le temps chronologique est une réalité physiologique." *French Review*, 44.3 (Feb. 1971): 508-12. Print. The author insists, against Bergson, that our subjective notion of time rests on a physiological basis, and hence does not differ from physiological time. Eng. trans. "Chronological Time Is a Physiological Reality."

1972

James K. Feibleman. *The Quiet Rebellion: The Making and Meaning of the Arts*. New York: Horizon Press, 1972: 240. Print. The author alludes often to Bergson, and is obviously influenced by Bergson's views on life, art, the knowability of the world. See "An Open Letter to Max Beerbohm," pp. 97-106, where the author chides Beerbohm for his cursory dismissal of Bergson's theory of laughter.

Antonio Freire. "O pensamento de deus de Nikos Kazantzakis." *Revista portuguesa de filosofia*, 26.1 (1972): 92-109. Print. Eng. trans. "Nikos Kazantzakis' Reflections on the Concept of God."

Hans Furstenberg. *Dialektik der XXIten Jahrhunderts; Ein Diskurs. Der neue Weg des Denkens von der Atomphysik bis zu den Wissenschaften vom Menschen*. Dusseldorf: Econ-Verlag, 1972: 127. Print. Subjects dealt with in this work include Max Planck, Henri Bergson, dialectic, modern logic, and science and philosophy. Eng. trans. *Dialectic of the 20th Century: A Discourse. The New Way of Thought from Atomic Physics to the Sciences of Man*.

Eugen Hettinger. *Sous le signe de la Balance. Pensées et poèmes de Henri Bergson*. Geneva, Paris: Weber, 1972: ill., 23. Les signes du zodiac, 7. Print. Eng. trans. *Under the Sign of Balance: Thoughts and Poems of Henri Bergson*.

Klaus Honnef. *Konzept Kunst*. Basle, Switzerland: Kunstmuseum, Mar. 18 – Apr. 23, 1972: 66. Print. This is a catalog of a museum exhibit. In its introduction K. Honnef defines conceptual art as more mystical than rationalistic, hence allied to "intuition" and Bergson. Eng. trans. *Conceptual Art*.

Ellie Howe. *Magicians of the Golden Dawn: A Documentary History of a Magical Order*. London: Routledge & Kegan Paul, 1972: xxvii, 306. Print. The author notes (p. 64) the enrollment of Bergson's sister Mina in 1882 in the Slade School of Fine Art in London and her membership in the Golden Dawn (1889). References to Mina appear throughout. See p. 179 for an etching by her and pp. 200-01 for an account of her stage performances in Paris.

Muhammed Aziz Habbabi. *Min al-hur'ly'at ilá al-tabarrur*. Cairo: Dar al-Ma'arif, 1972: 238. Maktabat al-dirasat al-falsafiyah. Print. This item deals with personalism, liberty, and Bergson. Eng. trans. *Liberty or Liberation*.

Nicolas Karazafiris. "Vie religieuse et vie mystique d'après Bergson." Thèse (doctorat de 3^e cycle), U de Strasbourg II, 1972: 271. Print. Eng. trans. "Religious Life and Mystical Life in Bergson."

- Gérard Lebrun. *La patience du concept. Essai sur le discours hégélien*. Paris: Gallimard, 1972: 421. Bibliothèque de philosophie. Print. On pp. 237-43. the author compares Bergson's and Hegel's treatment of Zeno's paradoxes. His viewpoint is adamantly Hegelian. Eng. trans. *The Patience of the Concept: An Essay on Hegelian Discourse*.
- Gilbert Maire. "La Philosophie d'Edouard Le Roy." *Les Etudes Philosophiques*, 27.2 (1972): 201-20. Print. Eng. trans. "The Philosophy of Edouard Le Roy."
- John-Francis Phipps. *A Living Philosophy*. London: Mysticism Committee of the Churches' Fellowship for Psychical and Spiritual Studies, 1972: 30. Print.
- Jean Simard. "Le thème de l'effort dans la philosophie d'Henri Bergson." M.A. thesis, U of Ottawa, 1972. Print. Eng. trans. "The Theme of Effort in the Philosophy of Henri Bergson."
- Assane Sylla. "Déterminisme et finalité chez Bergson." Thèse (doctorat de 3^e cycle), U of Poitiers, 1972: 122. Print. Eng. trans. "Determinism and Finality in Bergson."
- Stefaan van der Kelen. "Henri Bergson's ontwerp tot de metafysica van de duur." Ph.D. diss. K. U. Leuven, 1972: 141. Print. Eng. trans. "Henri Bergson's Project of a metaphysics of Duration."
- Jacques Viard. "Proust et les *Cahiers de la Quinzaine*." *Amitié Charles Péguy*, 180, 1972: 20-37. Print. The author notes that Proust subscribed to Péguy's *Cahiers de la Quinzaine* from 1908 through the last series in 1914. (It is hard to believe that he could have done so and not run across many of Bergson's ideas there. [Ed.]).
- Douglas E. Webb. "Friedrich Nietzsche and Henri Bergson: A Comparison of Their Moral Philosophies." M.A. thesis, Virginia Polytechnic Institution and State U, 1972: iv, 77. Print.
- Truls Winther. *Tausheten og ordet. Charles Baudelaire og Richard Wagner – Henri Bremond og Paul Claudel – Henri Bergson – Benedetto Croce*. Oslo: Gyldendal Norsk Forlag, 1972: 100. Print.

1973

- David Howard Bennett. "Laughter in Nietzsche and Bergson." M.A. thesis, U of Oklahoma, 1973: iv, 57. Print.
- Duilio Biancucci. *Henri Bergson en los umbrales de la moral*. Buenos Aires: Editorial Guadalupe, 1973: 153. Hombres y sus ideas, 008. Print. Eng. trans. *Henri Bergson on the Boundaries of Morality*.
- J. Biéder. "Bergson et les rêves." *Annales Médico-Psychologiques*, 131.1 (1973): 125-31. Print. The author examines Bergson's theory of the nature and function of dreams, confronting it in part with Freud's dream theory, particularly as urged against Bergson by Georges Politzer (1928). He notes that Politzer's strictures hold equally against Freud and Bergson and that, because of his emphasis on action, Bergson is less "abstract" than Freud. A brief discussion follows this essay. Eng. trans. "Bergson and Dreams."
- Clarence Brown. *Mandelstam*. Cambridge: Cambridge U Press, 1973: viii, 320. Print. See pp. 154-57; 197 for reflections on Osip Mandelstam's appropriation of Bergson's ideas.

- Robert S. Brumbaugh and Nathaniel M. Lawrence. *Philosophical Themes in Modern Education*. Boston: Houghton Mifflin, 1973: 294. Print. For an account of the manner in which Bergson's philosophy influenced Jean Piaget's theory of knowledge, see pp. 212-15, 220, 235. The authors treat Bergson as having "inverted" Kant's theory of knowledge by treating perception as a prelude to action, not to pure knowledge. This emphasis was retained by Piaget throughout his career.
- Milič Čapek. "Leibniz in *Matter and Memory*" in *The Philosophy of Leibniz and the Modern World*. Ed. Ivor Leclerc. Nashville: Vanderbilt U Press, 1973: 78-113. Print.
- Lucio Colletti. "From Bergson to Luckács." *Marxism and Hegel*. Trans. L. Garner. London: New Left Books, 1973: 157-98. Print. The author argues that Lucács became fascinated with Bergson (and with Georg Simmel) and used Bergsonian language to criticize Taylorist principles of fixing and organizing time. This book was republished in 1979 (London: Verso).
- Michel Cressole. *Deleuze*. Paris: «Psychothèque» Editions Universitaires, 1973: 121. Print. See esp. "Bergson," pp. 19-22. The author asserts that in Bergson Deleuze found a thinker who, like himself, insists that problems are not solved until they are first posed correctly. Deleuze was to utilize Bergson's "functionalism," his "differentiating" method, his "temporalism," his two types of multiplicity. See also p. 111.
- André-A. Devaux. "Amitiés et animosités entre Bergson et Péguy. Malentendu survenu lors de la publication de *L'Evolution créatrice* et rapprochement entre eux au moment de *Les Deux Sources de la morale et de la religion*." *Revue d'Histoire littéraire de la France*, 73.2-3 (Mar.-June 1973): 281-89. *Périodex*, vol. 2: B-69. Print. Péguy, like many of Bergson's early admirers, felt that in *Creative Evolution* Bergson had given in to the temptations of philosophical system and abandoned the search for true human existence. In his *Note conjointe* (1914), however, Péguy comes to Bergson's defense. This essay contains interesting analyses of Péguy's attitude toward Judaism.
- Jean Goulet. "Le Caractère positivo-négatif de la métaphysique." *Science et esprit*, 25.3 (Oct.-Dec. 1973): 431-37. Print. Eng. trans. "The Positive-Negative Character of Metaphysics."
- Nikos Kazantzakis. *Report to Greece*. Trans. P.A. Bien. London: Faber and Faber, Ltd., 1973, 512. This autobiography describes the author's study with Bergson and its influence.
- Arthur Koestler. *The Roots of Coincidence: An Excursion into Parapsychology*. New York: Vintage, 1973: 159. Print. On pp. 131 *et seq.* the author notes that Bergson's "filter theory," according to which the senses, the brain and ordinary thought exclude wide ranges of reality, has "been taken up by various writers on extra-sensory perception." The author then cites works by James S. Hayes and Sir Cyril Burt. He then describes neo-Darwinism as a conceptual "filter."
- Inezil Penna Marinho. *Aristoteles, Descartes e Bergson: diferenças no estudo das relações corpo e alma*. São Paulo: Departamento de Educação Física e Desportos, Ministerio da Educação e Cultura, 1973: 50. Reprinted from *Caderno cultural*, no. 1. Print. Eng. trans. *Aristotle, Descartes and Bergson: Differences in Their Treatment of the Relations Between Body and Soul*.
- Toni Louise McMillen. "Bergsonian Concepts of Time in Willa Cather's *The Professor's House*." Master's thesis, Texas A&M U-Commerce, 1973: vi, 77. Thesis no. 2699. Print.
- Nancy L. Metz. "Lived Space: A Critical Introduction to Eugene Minkowski's Lived Time." Ph.D. diss. Northwestern U, 1973: 120. Print. The author argues that Bergson's sharp dualism between the

self and the world prevents him from dealing with the absolutely fundamental reality of lived space, a reality dealt with effectively by Eugene Minkowski.

- David L. Miller. *George Herbert Mead: Self, Language, and the World*. Austin: U of Texas Press, 1973: 280. Print. The author notes on p. 252 items sent to him by Irene Tufts Mead, including a three-page manuscript, "Bergson's Theory of Perception." The author also notes class notes of a course given by Mead on Bergson (p. 252). These materials are in the U of Chicago archives.
- Nakato Mitsuo. "Le rôle de la notion de valeur dans le bergsonisme." Ph.D. diss. Paris, 1973. Print. This work was later published in Japanese in 1977 at the University Presses of Tokyo. Eng. trans. "The Role of the Notion of Value in Bergsonism."
- Poranee Natadecha. "A Translation into Thai of Henri Bergson's 'Introduction à la Métaphysique'." M.A. thesis, U of Ohio, 1973: 62. Print.
- Ingeborg Breines Nilson. "Henri Bergson : philosophie d'art, philosophie de vie ?" M.A. thesis, U of Oslo, 1973: 70. Print. Eng. trans. "Bergson: Philosophy of Art, Philosophy of Life?"
- Jean-Claude Pariente. *Le Langage et l'individuel*. Paris: Armand Colin, 1973: 224. Philosophies pour l'âge de la science. Print. See especially Chapter I, "Hésitations bergsoniennes," pp. 11-29, which develops insights first expressed in the author's "Bergson et Wittgenstein," 1969. The author is primarily concerned with the problem of using language to describe "individuals." This cannot be achieved by describing individuals in their materiality, but requires instead "une caractéristique formelle" (a formal concept of the individual). The author uses Bergson's treatment of language as a springboard for his investigation. Bergson and Wittgenstein both hold that: (1) All meaningful propositions are images of reality. (2) All efforts to depict states of affairs which are not objects of images are meaningless. (3) All propositions with universal validity are devoid of meaning. Bergson hesitates before the notion of individuality, refusing to define it *via* its materiality (i.e., its specific attributes), but characterizing it as indefinable hence ineffable. Bergson could, through his "fluid concepts," have established a formal concept of individuality, but failed to do so. See also pp. 31-36, 224-27. Eng. trans. *Language and the Individual*.
- Arild Pedersen. "De fem synsvinkler på friheten: via en ekskursjon opp gjennom kjernen av Henri Bergson's filosofi." M.A. thesis, U. of Oslo, 1973: xix, 371. Print. Eng. trans. "The Five Perspectives of Freedom: Via an Excursion Through the Core of Henri Bergson's Philosophy."
- Boguslaw Schaffer. *Bergsoniana: für Flöte*. Berlin: Ahn & Simrock, 1973: 18 pp. Print. This is a musical score. Eng. trans. *Bergsoniana: For Flute*.
- Wladyslaw Tatariewicz. *Twentieth Century Philosophy (1900-1950)*. Trans. Chester A. Kisiel. Belmont, CA: Wadsworth Pub., 1973: 260. Print. The author deals with Bergson's philosophy on pp. 30-42 and throughout. He portrays Bergson as developing both pragmatic and vitalistic theses. Speaking of the revolt of early twentieth-century philosophy against previous philosophical positions, the author states: "The deciding blow, not only in France but in all of Western Europe, was struck by Bergson. One must stress this even if one does not value Bergson's metaphysics" (p. 13).
- Jaime Valencia-García. *L'imagination chez Bergson*. Louvain: Université Catholique de Louvain, 1973. Eng. trans. *Imagination in Bergson*.

1974

- Madeleine Barthélémy-Madaule. *La ideología del azar y de la necesidad*. Intro. Juan Senén. Barcelona: Barral, 1974: 251. Print. This is a sharp criticism of the reductionism of Jacques Monod. Eng. trans. *The Ideology of Chance and Necessity*.
- Jean-Paul Bonnes. "Actualité de Bergson." *Monde Moderne*, 8 (winter 1974-1975): 203-06. Print. Eng. trans. "The Actuality of Bergson."
- Panthea Reid Broughteon. *William Faulkner: The Abstract and the Actual*. Baton Rouge: Louisiana State U Press, 1974: 222. Print. Of the many philosophers cited in this work, Bergson (who is cited throughout) is the only one which, the author states, has actually influenced Faulkner (p. xiiin).
- Fred Fisher. "The Furrowed Brow: An Indictment of the Serious in Music." *Music and Man*, 1 (1974): 149-59. Print. The author, who defends humor in music, critiques Bergson's claim that all laughter is critical.
- Fred Fisher. "Musical Humor: A Future as Well as a Past." *Journal of Aesthetics and Art Criticism*, 32.3 (1974): 375-83. Print. The author utilizes Bergson's idea that emotion is laughter's foe.
- Dante German. "Preliminary Reflections on the Open Society: Bergson, Popper, Voegelin" in *The Open Society in Theory and Practice*. Eds. D. Germino and K. von Beyme. The Hague: Nijhoff, 1974: 1-25. Print.
- Muhammad 'Aziz Habbabi. *Liberté ou libération ? A partir des libertés bergsoniennes*. 2nd ed. Alger: Société nationale d'édition et de diffusion, 1974: 254. Etudes et documents. Print. Eng. trans. *Liberty or Liberation? Starting from the Bergsonian Liberties*.
- Deborah Jones. *The Reactions of Bergson and Piaget to the Theory of Special Relativity*. James Bryant Conant Prizes, Harvard U, 1974. Print. This item is in the Harvard U archives, and is not available to outsiders.
- John Kohis. "Bergson's Method of Intuition and the Phenomenological Reduction." M.A. thesis, Gonzaga U, 1974: 124. Print.
- Tadeusz Kowzan. "Spójnoso czasu i przestrzeni w nowyeh formach muzycznych i plastyznych." *Rosnik Historii Stuki*, 10 (1974): 56-71. Print. An enlarged version of this essay was published in English in *Diogenes* (Montréal), 73, spring 1971 and in French in *Diogène* (Paris) 73, Jan.-Mar. 1971. The author examines the way in which time came to be included in works of art among post-Impressionist artists. Eng. trans. *The Interdependence of Time and Space in New Musical and Plastic Forms*.
- Lawrence D. Le Brun. "The Relationship of Bergson's Method to His Doctrine of Images in *Matter and Memory*." M.A. thesis. Gonzaga U, 1974: 61. Print.
- Duke Madenfort. "The Aesthetic as Immediately Sensuous: An Historical Perspective." *Studies in Art Education*, 16.1 (1974-1975): 5-17. Print. Bergson, along with several other philosophers (Kierkegaard, Dewey, S. Langer), is discussed here as an important figure in the history of the account of the aesthetic as the immediately sensuous.

- Pietro V. Mini. *Philosophy and Economics: The Origins and Development of Economic Theory*. Gainesville: U Press of Florida, 1974: 305. Print. The author finds that the basic source of modern (mathematical) economics lies in the philosophy of René Descartes. It is Descartes' thought which isolates economists from exploration of the "real world" and causes their extreme faith in mathematical models. The author utilizes Bergson's ideas to criticize classical-Cartesian economics for its *a priori* rationalism, its ignoring of existential time, and its reliance on mechanistic time. The author finds a place for "intuition" in economics. See pp. 60-61, 95-96, 106, 112, 117-18, 119, 120-21, 205, 218-19, 246-47, 264, 267.
- Dawn Margerie Helen Moreau. "The Human Experience of Time in the Philosophies of Henri Bergson and Maurice Merleau-Ponty." M.A. thesis, U of Miami, 1974: viii, 83. Print.
- Brian Petrie. "Boccioni and Bergson." *Burlington Magazine*, 116 (Mar. 1974): 140-47. Print. This is a detailed analysis of Bergson's impact on the Italian futurist Umberto Boccioni.
- Jean Proulx. "De l'homo faber à l'homo sapiens." *Critère*, 11 (Dec. 1974): 188-213. Print. Eng. trans. "From Man the Fabricator to Man the Knower."
- Ugo Spirito. *L'idealismo italiano e i suoi critici*. Roma: Bulzoni, 1974: 233. Print. Eng. trans. *Italian Idealism and Its Critics*.
- Ichiro Takubo. *Tetsugaku to kyōiku*. Kumamoto: Kumamoto Shōka Tankidaigatu Tetsugaku Kenkyūshitsu, 1973, vi, 418. The author deals with the philosophy of education in Kant, Kierkegaard, and Bergson.
- Pierre Teilhard de Chardin. *Lettres intimes à Auguste Valensin, Bruno de Solages, Henri de Lubac, 1919-1955*. Ed. and intro. Henri de Lubac. Paris: Aubier Montaigne, 1974: 512. Print. On p. 86 one learns that A. Valensin corresponded with Bergson in 1923, stating his criticisms of *Duration and Simultaneity*. On pp. 165-66 one learns of Bergson's opinion of the biologist Louis Vialleton (who "exaggerates"). See also pp. 173, 217, 271 for insights into Bergson's personal life and acquaintances. On p. 280 the editor reproduces a hitherto unpublished letter from Bergson to A. Valensin (May 14, 1934) responding positively to his books *Balthazar* and *Maurice Blondel*.
- Claude Troisfontaines, ed. *Journées d'études, 9-10 novembre 1974: Blondel, Bergson-Maritain-Loisy*. Louvain: Institut Supérieur de Philosophie, 1977: 112. Centre d'Archives Maurice Blondel. Print.
- Raymond Van Over, ed. *The Psychology of Freedom*. Greenwich, CT: Fawcett Pub., 1974: 416. Print. This item contains essays on free will and determinism by innumerable authors, including Bergson.

1975

- José Camón Aznar. *Cinco pensadores ante el espíritu: Fichte, Bergson, Unamuno, T. de Chardin, Heidegger*. Madrid: La editorial Católica, 1975: xi, 333. Biblioteca de autores cristianos, 37. Print. Eng. trans. *Five Thinkers Before the Spirit: Fichte, Bergson, Unamuno, T. de Chardin, Heidegger*.
- Jean-François Battail. *Le mouvement des idées en Suède à l'âge du bergsonisme*. Thesis (doctorat d'État), U de Paris IV, 1975: 816. Print. Eng. trans. *The Movement of Ideas in Sweden in the Age of Bergsonism*.

- George Beck. "Movement and Reality: Bergson and Cubism." *The Structuralist*, 15-16 (1975-1976): 109-16. Print.
- Umberto Boccioni. *Dynamisme plastique. Peinture et sculpture futuristes*. Ed. and trans. Giovanni Lista. Lausanne: L'Age d'Homme, 1975: 157. Coll. Avant-gardes. Print. This is a translation of Boccioni's *Pittura [e] scultura futurista [Futurist Painting and Sculpture]*, 1914. Eng. trans. *Plastic Dynamism: Futurist Painting and Sculpture*.
- S. Subhash Chandra. "Bergson's Philosophy of Nature." *Aryan Path*, 46.3 (Mar. 1975): 121-26. Print.
- Ithell Colquhoun. *Sword of Wisdom: MacGregor Mathers and 'The Golden Dawn'*. London: Spearman, 1975: 307. Print. This item contains information on Bergson's sister, Moira Bergson MacGregor.
- Manuel Criado de Val. "La estilística bergsoniana y la teoría del acento, de Vossler." *Yelmo*, 26 (Dec. 1975-Jan. 1976): 5-7. Print. Eng. trans. "Bergsonian Stylistics and Vossler's Theory of Accent."
- Roger Dadoun. *Cent fleurs pour Wilhelm Reich*. Paris: Payot, 1975: 412. Print. Eng. trans. *A Hundred Flowers for Wilhelm Reich*.
- Ivor Davies. "Western European Art Forms Influenced by Nietzsche and Bergson, Particularly Italian Futurism and French Orphism." *Art International*, 19.3 (Mar. 1975): 49-55. Print. The author's abstract states: "The late 19c writings of Nietzsche and Bergson are analyzed for their influences on such later artistic movements as Italian Futurism, French Orphism, and Russian Futurism. Concepts of simultaneity, movement, and light, presented by the earlier philosophers, are found restated in the manifestos and writings of Umberto Boccioni, Marinetti and Robert Delaunay." *Bibliography of the History of Art*.
- Charlotte Douglas. "The New Russian Art and Italina Futurism." *Art Journal*, 34.3 (1975): 229-39. Print. The author studies the early Russian avant-garde from 1908 to 1915, arguing that though Italian futurism influences the evolution of Russian modernism, these were superimposed on a prior interest in depicting psychological states and in the philosophy of Bergson.
- Robert C. Grogin. "Henri Bergson and the University Community, 1900-1914." *Historical Reflections*, 2 (1975): 209-22. Print. This is a study of reactions to Bergson, both critical and affirmative, by the French professoriate, especially that of the Sorbonne. Bergson was to have a difficult time distancing himself from the aura of anti-intellectualism associated with his philosophy.
- George Heard Hamilton. "The Philosophical Implications of Impressionist Landscape Painting." *Houston Museum of Fine Arts Bulletin*, 6.1 (spring 1975): 2-17. Print. The author cites Bergson's concept of time, but finds the major source of the depiction of temporality by late impressionists in the positivism of A. Comte.
- Hong-Kyu Park. "Künwönjök chayüü inyöme kwanhan yöngu." *Ch'ölhak yongu*, 10 (1975): 41-57. Print. In Korean. Eng. trans. "Study of the Idea of Fundamental Liberty in Bergson."
- Charles Penglaou. "Quantité et qualité. Des concepts scientifiques aux modulations du crédit." *Revue d'Economie Politique*, 85.3 (May 1975): 430-46. Print. "Réflexion sur les concepts de quantité et de qualité utilisés dans les approches scientifiques. Distinction entre la notion métaphysique de quantité développée dans la philosophie cartésienne et la notion métaphysique de la philosophie de Bergson. L'application de ces concepts dans la science économique et la difficulté de les

distinguer dans l'appréciation des incidences des mesures et des politiques monétaires couramment utilisées en économie." [Reflection on the concepts of quantity and quality used in scientific approaches. Distinction between the metaphysical notion of quantity developed in Cartesian philosophy and the metaphysical notion of philosophy of Bergson. Application of these concepts in economic science and the difficulty of distinguishing them in the valuation of incidences of measurements and of monetary policies currently used in economics.] *Périodex*, vol. 4, A87.

A. Appan Ramanujam. "Bergson's Philosophy of Laughter." *Journal of Annamalai University* (H. Part A), 29 (1975): 39-49. Print.

Joel de Rosnay. *Le Macroscopie. Vers un vision globale*. Paris: Editions du Seuil, 1975: 295. Print. In breaking the vicious circle of perpetual repetition in which Greek thought enclosed itself and in "opposing" the order of biological evolution, thermodynamics indirectly made possible a "philosophy of becoming and of process" represented by Teilhard and Bergson (pp. 137-38). During a brief account of the history of the concept of time, he notes Bergson's and Teilhard's notion of an irreversible temporality in evolution, opposed to that of matter (pp. 205-06). Bergson, however, introduces "a second dissymmetry" between creative duration and the time of "reproduction" (i.e., repetition). The author accepts this distinction as fundamental to an understanding of biological evolution, arguing against both mechanism (Monod) and finalism (Teilhard). We must, he argues, escape our inveterate "chronocentrism" (i.e., our fixation on linear time). To maintain the organization of an open system is to retard the velocity of increase of entropy; to create information, organization, machinery is to find the means to "canalize" energy. Life and matter are like two processes of the same velocity, each the inverse of the other (p. 221). (A very Bergsonian approach to evolution and human history.) Eng. trans. *The Macroscopie: Toward a Global Vision*.

Leo Sandon, Jr. "H. Richard Niebuhr's Principles of Historiography." *Foundations*, 18.1 (1975): 61-74. Print. H. Richard Niebuhr's historiographic principles were those of H. Troeltsch, but modified by Bergson. He accepted Bergson's distinction between the closed and the open society, seeing institutional religion as static and the true church as a movement.

Nicolino Sarales. *Domanda sull'uomo: La Ricerca del sensu della vita in Simone Weil, Henri Bergson, Luigi Pirandello, Giacomo Leopardi. Leumann* (Tornino): Elle dici, 1975: 93. Collana itinerari, 1. Print. Eng. trans. *The Question Concerning Man: Investigations of the Meaning of Life in Simone Weil, Henri Bergson, Luigi Pirandello, Giacomo Leopardi*.

Sue Watson. "T.S. Eliot's *Four Quartets*: A Bergsonian Background." M.A. thesis. Mississippi College, 1975: iii, 139. Print.

1976

Nihad Abou-Seif. "Réflexion sur le concept bergsonien d'existence." Thesis (doctorat de 3^e cycle). U of Montpellier III, 1976. Print. eng. trans. "Reflections on Bergson's Concept of Existence."

Silvano Arieti. *Creativity: The Magic Synthesis*. New York: Basic Books, 1976: 448. Print. On pp. 91-92 the author notes the popularity of "anticonceptual" philosophers in the nineteenth and twentieth centuries. He cites Bergson as one who "advocated abandoning conceptual thinking" and reverting to "intuitional forms of knowledge." According to the author this means our *endoceptual* and *paleologic* levels of cognition. But even these do not, the author protests,

exclude the conceptual. See pp. 54-55, 66-67 for definitions of endocept and paleologic. Both are primitive modes of thought, according to the author.

Lucia Beier. "The Time-Machine: A Bergsonian Approach to 'The Large Glass'." *Gazette des Beaux-Arts*, 6th ser., 88.1294 (Nov. 1976): 194-200. Print. The author finds numerous similarities between the ideas of Bergson and those of Marcel Duchamp—a harsh critic of Bergson.

Milič Čapek, ed. *The Concepts of Space and Time: Their Structure and Their Development*. Dordrecht-Holland and Boston U.S.A., 1976: 570. Boston Studies in the Philosophy of Science, vol. 22. Print. See the author's introduction pp. xvii-lvii both for remarks concerning Bergson and, more generally, concerning the tendency in the history of Western thought toward the spatialization of time.

Gregory H. Carruthers. "Bergson's Concept of Matter." M.A. thesis, Gonzaga U, 1976: vi, 67. Print.

Jacques Chabannes. *Les Enfants de la Troisième République. De Bergson à Mistinguett*. Paris: Editions France-Empire, 1976: 327. Print. A brief biographical sketch of Bergson appears here on pp. 26-28. It is clear, accurate. Eng. trans. *Children of the Third Republic: From Bergson to Mistinguett*.

Myrna Morgan Chudleigh. "Bergson's Critique of the Intellect and Its Implications for the Theory of Political Obligation." M.A. thesis, political science. 1976.

Gérard Genette. *Figures I*. Paris: Seuil, 1976: 265. Points. Littérature, 74. Print. This item contains an essay titled "Montaigne bergsonien." Eng. trans. "Bergsonian Montaigne."

Beverly Pauline Giblon. "Time in Impressionism. Bergson and Proust: A Comparative Study of French Impressionism Concentrating on Monet's Series with Bergson and Proust." M.A. thesis, York U (Canada), 1976: x, 180. Print.

Jesús González Bedoya. *Teoría del hombre de Bergson: fundamentación gnoscología de su dimensión moral*. Madrid: Facultad de Filosofía y Letras, Universidad Complutense, 1976: 32. Print. Eng. trans. *Bergson's Theory of Man: The Gnoseological Foundations of His Moral Dimension*.

John A. Gunn. *Bergson and His Philosophy*. Rpt. New York: Gordon Press Publications, 1976. Print.

Cornelius Johannes Gysbertus Kilian. "Wysgerige dialektiek by Bergson, Lavelle en Merleau-Ponty." Ph.D. diss., U of Pretoria, 1976: vii, 290. Print. Eng. trans. "Philosophical Dialectic in Bergson, Lavelle and Merleau-Ponty."

Kebede Messai. *Création et fabrication : essai sur Bergson*. Thesis (doctorat de 3^e cycle), U of Grenoble II, 1976: 385. Print. Eng. trans. *Creation and Fabrication: Essay on Bergson*.

Magelline Nadeau. "La critique bergsonienne du néant." M.A. thesis, U Laval, 1976: viii, 124. Print. Eng. trans. "Bergson's Critique of Nothingness."

Georgi Plekhanov. "Henri Bergson" in *Selected Philosophical Works*. Vol. 5. Moscow: Progress Pub., 1976: 294-98. Print. This is an analysis of *Creative Evolution*. The author holds that Bergson comes in this work very close to the doctrines of historical materialism (Marxism). All that is necessary is to apply Bergson's notions to the development of social thought, which Bergson in part does through his appreciation of the role of technology. Bergson, however, clearly does not know Marxism, or understand the "changing succession of relations of production" in human

history. Bergson jettisons his profoundest insights because of his commitment to idealism. Any attraction French syndicalists might feel toward Bergson, therefore, is absurd.

Bertrand Russell. *La filosofia di Bergson*. Intro. Bruno Widmar. Rome: Newton Compton editori, 1976: 87. Paperbacks saggi, 104. Print. Eng. trans. *The Philosophy of Bergson*.

1977

Franklin L. Baumer. *Modern European Thought: Continuity and Change in Ideas, 1600-1950*. New York: Macmillan Pub.; London: Collier Macmillan Pub., 1977: 541. Print. The author examines the trend from being (Descartes) to becoming (Bergson) in modern European thought. He conflates becoming with conceptual relativism. On pp. 370-78 he notes Bergson's part in the *fin de siècle* revolt against positivism; on pp. 378-89 he describes Bergson as an "irrationalist" and as taking part in the contemporary revolt against reason: he deals with G. Sorel's Bergsonism on pp. 392, 398-99; with Bergson's and Proust's decisive influence on an entire generation of despairing French writers (including Samuel Beckett); with Bergson (an anti-intellectual) as the chief enemy of French Thomism on pp. 450-51.

Wendy Leigh Cross. "Bergson and Oleska: The Effect of Language on Perception." M.A. thesis, U of Virginia, 1977: 47. Print. The reference here is to Illrii Karlovich Oleska (1899-1960).

Gilles Deleuze, ed. *Memoria y vida; textos escogidos por Gilles Deleuze*. Trans. Mauro Armiño. Madrid: Alianza, 1977: 164. El libro de bolsillo. Sección: Humanidades. Print. This is a collection of articles and passages from Bergson's writings. Rpt. Barcelona: Altaya, 1995. Eng. trans. *Memory and Life: Texts Chosen by Gilles Deleuze*.

Lorenz Dittman, ed. *Über das Verhältnis von Zeitstruktur und Farbgestaltung in Werken der Malerei*. Wasmuth: Tübingen, 1977: 109. Festschrift Wolfgang Braunfels. Print. Eng. trans. *On the Relationship of Temporal Structure and Coloring in Painting*.

Anne Freemantle. "Raissa Maritain" in *Woman's Way to God*. New York: St. Martin's Press, 1977: 200-10. Print. The author describes Bergson's influence not only on philosophers but on students and high society. She also portrays his effect on Jacques and Raissa Maritain's conversion and his own [presumed] conversion to Catholicism – which out of loyalty to Judaism he never publicly proclaimed.

Bryan Douglas Hopkins. "The Modern Ascent of the Soul: Spiritual Progress in the Novels of Joyce, Beckett and Nabokov." Ph.D. diss., The U of Texas at Austin, 1977: 383. *DAI* 59.A-1: 165. Print. The author, in dealing with V. Nabokov, analyzes Nabokov's use of gnosticism and the philosophy of Bergson in constructing a new set of beliefs about the nature of the world and the afterlife.

William James. *A Pluralistic Universe*. Cambridge: Harvard U Press, 1977: 488. Print. This text contains many notes and other references to Bergson not contained in the original edition (1909). See especially notes, pp. 191-94.

Deborah Jones. *Relativity: The Cultural History of a Scientific Revolution: Popular Reactions to Relativity Theory in Great Britain and America, 1905-1930*. A.B. honors thesis, Harvard U, 1977. Philip Washburn Prize, Harvard U, 1977.

- Abraham Kaplan. *In Pursuit of Wisdom: The Scope of Philosophy*. Beverly Hills: Glencoe Press, 1977: xiv, 650. Print. The author provides a general overview of philosophy, discussing many concepts in relation to Bergson.
- Rudolf Kayser. *The Saints of Qumrán: Stories and Essays on Jewish Themes*. Ed. Harry Zohn. Rutherford: Fairleigh Dickinson U Press, 1977: ill, 188. Print. This item contains an essay titled "Intuition and Knowledge: On the Bergson Centennial, October 18, 1959."
- Murray Krieger and L. S. Dembo, eds. *Structuralism and Its Alternatives*. Madison: U of Wisconsin Press, 1977: 168. Print.
- Shiv K. Kumar. *Virginia Woolf and Bergson's Durée*. Rpt. Folcroft, PA: Folcroft Library editions, 1977: 17. Research Bulletin; Arts. Print. This is a reprint of the 1957 edition.
- Phoba Mvika. "Bergson et la théologie morale." Thesis. Amiens, 1976: Lille: Atelier reproduction des thèses, U de Lille III. Paris: diffusion H. Champion, 1977: ix, 512. Print. Eng. trans. *Bergson and Moral Theology*.
- Mitsuo Nakata. *Berukson tetsgaku, jitsukai Mitsuo cho*. Tokyo: Tokyo Daigaku Shuppankai, 1977, xxvi, 664. An English translation of the title of this item is: *Bergson's Philosophy*.
- Edmond Orban. "Canada-Québec: pour un processus accéléré de créativité." *Journal of Canadian Studies*, 12.3 (1977): 39-43. Print. The author urges Canadians, in dealing with their sectional and ethnic differences, to achieve a true "creative evolution": a rethinking of possibilities to achieve workable solutions. Eng. trans. *Canada-Québec: For an Accelerated Process of Creativity*."
- Robert Evans Ornstein. *Psychology of Consciousness*. 2nd. ed. New York: Harcourt Brace Jovanovich, 1977: 255. Print. 1st ed. 1972. the author discusses Bergson and "duration" on pp. 104-06. On p. 130 he relates Bergson's *élan vital* to the Japanese discipline of *aikido*.
- Charles Péguy. *Cartesio e Bergson*. Ed. and trans. Angelo Prontera and M. Petrone. Lecce: Milela, 1977: 287. Print. This is a translation of Péguy's *Note conjoint* (1914). Eng. trans. *Descartes and Bergson*.
- Angelo Prontera. "Péguy: per un Cristianesimo Vigile et Contestatore." *Università degli Studi di Lecce, Bollettino Storia della Filosofia*, 5 (1977): 63-77. Print. For references concerning Bergson and Péguy see pp. 73, 75-77. Eng. trans. "Péguy: On a Christianity Watchful and Protesting."
- George D. Romanos. "Bergson interprete der Lucrezio." *Revista di Cultura Classica e medioevale*, 19 (1977): 683-92. Print. Eng. trans. "Bergson as an Interpreter of Lucretius."
- George D. Romanos. "On the 'Immediacy' of Art." *Journal of Aesthetics and Art Criticism*, 36.1 (fall 1977): 73-80. Print. The author examines the aesthetic views of Bergson, D. W. Prall, and John Dewey.
- Giorgio Scrimieri. *Raccolta di studi e ricerche*. Vol. 1. Bari: Ed. Levante, 1977: 267. Università degli studi di Bari, Facoltà di Magistero. Istituto di Filosofia e Storia della Filosofia. Print. Eng. trans. *Collection of Studies and Research*.
- Michel Serres. *Hermes IV. La distribution*. Paris: Editions de Minuit, 1977: 291. Print. See "Boltzmann et Bergson." The author argues that both the success and the "hesitations" of Bergsonism attest to

the reality of an emerging revolution in late nineteenth-early twentieth century science. He treats the debate over thermodynamics as the wellspring of this revolution and considers Bergson's metaphysics to be in fact a *physics*: the physics of W. Ostwald and the "energetists", of thermodynamic irreversibility and "negentropy." He states: "Or tout cela est la nouvelle mécanique : Bergson est mécaniste" (p. 132). Eng. trans. *Hermes IV. The Distribution*.

Philippe Soulez. "L'école de Francfort." *L'Homme et la société*, Nos. 45-46, Juillet-Août-Septembre et Octobre-Novembre-Décembre 1977, 253-56. The author reviews Martin Jay, *L'imagination dialectique. Histoire de l'école de Francfort, 1929-1950*. Paris: Payot, 1977. He notes that Bergson was one of the sponsors of the Frankfurt School in its brief stay in Paris, and that Max Horkheimer, second director of the *Institut für Sozialforschung*, opened the institute to the "problematics" of Freud and of *Lebensphilosophie*, including Bergson. Cf. Philippe Soulez "Présentation d'un article inédit en français de Max Horkheimer..." *L'homme et la société*, Nos. 69-70, 1983, 3-8. An English translation of the title of this item is: "The Frankfurt School."

C. Troisfontaines. *Blondel, Bergson, Maritain, Loisy*. Louvain: Institut Supérieur de Philosophie, 1977: 113. Print.

1978

Jacob B. Agus. *Jewish Identity in an Age of Ideologies*. New York: F. Ungar, 1978: xi, 463. Print. See "If God Be the *Elan Vital*," pp. 249-51. On p. 262 the author sees Teilhard as following Bergson.

James C. Austin and Daniel Royot. *American Humor in France: Two Centuries of French Criticism of the Comic Spirit in American Literature*. Ames: Iowa State U Press, 1978: 177. Print.

Mary Brisson. "La présence de Bergson dans l'œuvre d'Antonio Machado." Thesis (doctorat de 3^e cycle), U of Paris I, 1978: 261. Print. Eng. trans. "Bergson's Presence in the Works of Antonio Machado."

Gregory Freiden. "The Whisper of History and the Noise of Time in the Writings of Osip Mandel'shtam." *Russian Review*, 37.4 (1978): 421-37. Print.

Jean Guitton. "Le temps et l'éternité chez Plotin et Saint Augustin" in *Œuvres complètes*. Vol. 4. Philosophie. Paris: Desclée de Brouwer, 1978: 21-463. Bibliothèque européenne. Print. Eng. trans. "Time and Eternity in Plotinus and St. Augustine."

Lawrence W. Howe. "Defense of Bergson's Theory of Time." M.A. thesis. U of Florida, 1978: iii, 78. Print. The author critiques the ideas of Donald Day Williams and J. J. C. Smart in relation to Bergson.

International Research Group 1900. *La perspective critique française*. Ottawa: [distributed by Groupe de Recherches International "1900"], 1978-1982. Littératures de langues européennes au tournant du siècle. Lectures d'aujourd'hui. Série A. Print. See, in Cahier 5-6, "L'affaire Dreyfus revisitée, Bergson." Eng. trans. "The Dreyfus Affair Revisited: Bergson."

Emmanuelle Le Landais. "Les quatre visages de Dieu chez Bergson." Thesis (doctorat de 3^e cycle). U of Paris I, 1978: 261. Print. Eng. trans. "The Four Faces of God in Bergson."

- Arshi Pippa. "Montale et le déterminisme physique." *Letteratura e scienza nella storia della cultura italiana: Atti del IX congresso dell' Associazione internazionale per gli Studi di Lingua e Letterature Italiana, 1976*. Palermo: Manfredi, 1978: 839-46. Print. The author traces the influence of Bergson and E. Boutroux on E. Montale's *Le occasioni* and *La bufera e altro*. Eng. trans. "Montale and Physical Determinism."
- A. Ritter. *Zeitgestaltung in der Erzählkunst. Herausgegeben von Alexander Ritter*. Darmstadt: Wissenschaftliche Buchgesellschaft, 1978: 384. Print. Eng. trans. *Time Gestalts in Narrative Art Presented by Alexander Ritter*.
- Luis Espíritu Santo. "Bergson : conscience du passé ; Coimbra : conscience de l'avenir." M.A. thesis. Central Connecticut State College, 1978: vi, 112. Print. Eng. trans. "Bergson: Awareness of the Past; Coimbra: Awareness of the Future."
- Karen Araevich Svas'i. *Ėsteticheskîa suchnost' intuitivnoï filosofi A Bergsona*. К. А. Свасьян. Ереван Изд-во. АН Армянской ССР, 1978: 118. Print. Eng. trans. *The Aesthetic Essence of Bergson's Intuitive Philosophy*.
- Bart Verschaffel. "Begrip en werkelijkheid in het denken van Henri Bergson: een peilen van de samenhang van de grondcategorieën." Ph.D. diss. K. U. Leuven, 1978: xvii, 155. Print. Eng. trans. "Concept and Reality in the Thought of Henri Bergson: An Evaluation of the Coherence of the Fundamental Categories."
- Nicholas J. Yonker. *God, Man, and the Planetary Age: Preference for a Theistic Humanism*. Corvallis: Oregon State U Press, 1978: 156. Print.

1979

- Kouassi Akpoue. "Bergson et Gabriel Marcel. Profil d'une rencontre." Thesis (doctorat de 3^e cycle). U de Poitiers, 1979: 264 pp. Print. Eng. trans. "Bergson and Gabriel Marcel: Profile of an Encounter."
- Henri Atlan. *Entre le cristal et la fumée. Essai sur l'organisation du vivant*. Paris: Editions du Seuil, 1979: 288. Print. In a section titled "L'Écclésiaste et le temps créateur. Idéalisme et matérialisme" ("Ecclesiastes and Creative Time. Idealism and Materialism"), pp. 174-81, the author points out that the new concept of living things as self-organizing, though it is more organic, essentially unconscious, capable of discovering and assimilating novelty, is not an idealism like those of Bergson, Schelling, and Schopenhauer, who oppose "life" to "matter" (or, analogously, "instinct" to "intelligence"). The new biochemical and biophysical ideas, with their concept of "organization through chance" (« hasard organisationnel ») may be presumed to be idealistic in nature, just as, from another viewpoint, they may be taken to be materialistic. The truth is, they are neither. We must rethink our basic concepts in the light of new concepts. Eng. trans. *Between Crystal and Smoke: Essay on the Organization of the Living*.
- Henri Bonnet. *Le progrès spirituel dans A la recherche du temps perdu de Proust*. 2nd ed. enlarged. Paris: Nizet, 1979: 472. Print. This item contains an essay, "Bergson et Proust." Eng. trans. *The Spiritual Progress in 'Search for Lost Time' of Proust*.
- André Brincourt. *Les écrivains du XX^e siècle. Un musée imaginaire de la littérature mondiale*. Paris: Editions Retz, 1979: 735. Print. Eng. trans. *Twentieth-Century Writers. An Imaginary Museum of World Literature*.

- Ivor Davies. "New Reflections on the Large Glass; The Most Logical Sources for Marcel Duchamp's Irrational Work." *Art History*, 11.1(Mar. 1979): 85-94. Print. The author deals with Bergson's influence on Duchamp via his *Laughter*, which informs Duchamp's treatment of the irony and humor inspired by the machine.
- Jiri Hermach. "A propos de la perception pure selon Bergson." Thesis (doctorat de 3^e cycle). U of Paris I, 1979. Print. En Eng. trans. "Concerning Bergson's Concept of Pure Perception."
- Claude Laferrière. "La thématique du néant chez Bergson." M.A. thesis. U of Montréal, 1979. Print. Eng. trans. "The Thematic of Nothingness in Bergson."
- Guy G. Laurent. "Le feeling chez Henri Bergson." M.A. thesis. U of Montréal, 1979. Print. Eng. trans. "Feeling in Henri Bergson."
- Theodore I. Malinin. *Surgery and Life: The Extraordinary Career of Alexis Carrel*. New York: Harcourt, Brace, Jovanovich, 1979: 242. Print. On p. 41 the author notes Carrel's participation in New York's Century Club, whose members included F. R. Coudert, Frederick Woodbridge, Judge Benjamin Cardozo, Charles Butler, Walter Price. Henri Bergson and Emile Boutroux participated in this club when in New York.
- C. P. R. Marie. "Vers une didactique du rêve de Bergson à Bachelard. Essai de critique essentialiste." Thesis. U of Hull, 1979. Print. Eng. trans. "Toward a Didactic of the Dream from Bergson to Bachelard."
- Virginia Spate. *Orphism: The Evolution of Non-figurative Painting in Paris 1910-1914*. Oxford: Clarendon Press, 1979: 409. Oxford Studies in the History of Art and Architecture. Though the author purports to deal with the emergence of "Orphism," 1910-1914, in fact she deals with the general emergence of antirepresentationalist art in France during these years. Bergson seems to have been the chief – though not the only – philosophical influence on this metamorphosis. Futurism, Unanimism, Simultanism, Cubism, Orphism: virtually all the "isms" emerging at this time in some manner or other felt Bergson's influence. For Bergson's influence on Frank Kupka, see pp. 26-27, 87, 103, 113, 123-24; on Fernand Léger, pp. 33, 244-45, 249, 270; on R. Delaunay, pp. 33, 43-44, 185, 189, 200, 225; on M. Duchamp, pp. 33, 330, 338. Bergson's influence on Kupka was direct.
- Daniel J. Thattackera. "Bergson, Teilhard, and Whitman." *Indian Scholar*, 1.2 (July 1979): 23-30. Print.
- Claude Tresmontant. *La crise moderniste*. Paris: Seuil, 1979: 350. Print. Eng. trans. *The Modernist Crisis*.
- Giampaolo Venturi. *H. Bergson: un itinerario*. Bologna: Giorgio Barghigiani, 1979: 23. Print. This is a talk given at the "Tincani" circle of Bologna on the 120th anniversary of Bergson's birth. Eng. trans. *H. Bergson: An Itinerary*.

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- Gaston Bachelard. *La Intuición del instante*. Trans. F. Borbea. Epil. I. Lescure. Buenos Aires: Siglo Veinte, 1980: 173. Print. Eng. trans. *The Intuition of the Instant*.

- Michel Barlow. *El pensamiento de Bergson*. Trans. María Martínez Peñalozal. México: Fondo de Cultura Económica, 1980: 149. Breviarios del Fondo de Cultura Económica, 202. Print.
- Francis Baumli. "Ceremony and Ritual." *Contemporary Philosophy*, 3 (fall 1980): 11-13. Print. The author's discussion relies heavily on Bergson's notions of politeness, propriety, and society.
- Al Boboc. *Filosofia contemporană. Orientări si tendinte in filosofia nemarxistă din secolul XX*. Bukarest: Didaktische und Pedagogische Verlag, 1980: 228. Print. Bergson is treated here as a neoromantic "philosopher of life" along with Nietzsche, Dilthey, Simmel, Spengler, Spranger, Klages and Ortega. Eng. trans. *Contemporary Philosophy*.
- Ernst Boesiger. "Evolutionary Biology in France at the Time of the Evolutionary Synthesis" in *The Evolutionary Synthesis*. Eds. E. Mayr and W. B. Provine. Cambridge: Harvard U Press, 1980: 209-21. Print. The author notes the immense influence of Bergson on French biologists in the period between the two world wars. Boesiger's view of this influence is unremittingly critical.
- Sergio Cotta. "Meaning of Politics in Works of Hegel and Bergson." *Cahiers Vilfredo Pareto*, 18.52 (1980): 193-206. Print.
- S. Delord-Kacirek. *L'énergétisme jungien 1912-1928*. Thesis. U dof Paris VII, 1980. Print. Maurice Dayan asserts of the author: "L'auteur souligne, entre autres choses, l'intérêt porté par Jung, en particulier dans les années 1912-1914, à l'œuvre de Bergson. Elle a longuement étudié, par ailleurs, le texte de *Wandlungen* dans ses deux versions en ce qui concerne l'analyse de la libido ; ainsi que l'influence des idées de Wundt sur l'énergétisme de Jung" ["The author underlines, among other things, the interest taken by Jung, in particular in the years 1912-1914, in the work of Bergson. It studied at length, in addition, with the text of *Wandlungen* in its two versions in which it is concerned with analysis of the libido; as well as the influence of the ideas of Wundt on the energetism of Jung"] in M. Dayan. *Les Relations au réel dans la psychose*. Paris: Presses Universitaires de France, 1985: 136n. Eng. trans. *Jungian Energetism and Relations with Reality in Psychosis*.
- André Devaux. "La rencontre entre Péguy et Bergson." *Atti del Convegno Internazionale Péguy vivant*. Eds. J. Bastaire, A. Prontera, G. A. Rogerone. Lecce: Millela, 1980: 561-66. Print. Eng. trans. "The Encounter between Péguy and Bergson."
- Charlotte Cummings Douglas. *Swans of Other Worlds: Kazemir Malevich and the Origins of Abstraction in Russia*. Diss. U Michigan, 1980. Ann Arbor: UMI Research Press, 1980: xii, 174. Print. For a discussion of Bergson's influence on suprematism, see Ch. 4, "Malevich, Bergson, and the Italian Futurists: 1914-1915," pp. 49-62. For Bergson's influence on Nikolai Kulbin, see p. 17.
- Jeanne Delhomme. "Savoir rire ? Synchronie et diachronie [Bergson]" in *Textes pour Emmanuel Levinas*. Ed. Maurice Blanchot. Paris: J.-H. Place, 1980: 151-165. Print. Eng. trans. "Knowing How to Laugh? Synchronism and Diachromism [Bergson]."
- Emeric Fiser. *Le symbole littéraire. Essai sur la signification du symbole chez Wagner, Baudelaire, Mallarmé, Bergson et Marcel Proust*. Rpt. 1941. New York: AMS Press, 1980: 223. Print. Eng. trans. *The Literary Symbol: Essay on the Significance of Symbol in Wagner, Baudelaire, Mallarmé, Bergson and Marcel Proust*.
- Luigi Gentile. *Intorno a Bergson*. Rome: Libreria editrice della pontificia università lateranense, 1980: 244. Biblioteca di Aquinas, 5. Print. Eng. trans. *About Bergson*.

- Eliot B. Gosse, Jr. *The Transformation Process in Joyce's Ulysses*. Totonto: U of Totonto Press, 1980: xix, 228. Print. The author's prologue (pp. xi-xix) examines the influence of Bergson's *L'évolution créatrice* on the writing of Joyce's *Ulysses*. He concludes: "Bergson's emphasis on change as the locus of reality, his insistence on inner and outer process as more vital than fixed forms, and his putting of will 'into the impulsion it prolongs' all suggest 'that reality is a perpetual growth, a creation pursued without end' (p. 261). Whether optimistically affirmed by Bruno, or more guardedly advocated by Freud, this insistence became the thoroughly worked-through premise of Joyce's later fiction" (p. xix). See also pp. 20-23, 61-62, 80-81, and elsewhere.
- Henri Gouhier. "Le bergsonisme dans l'histoire de la philosophie française" in *Etudes sur l'histoire des idées en France depuis le XVII^e siècle*. Paris: Vrin, 1980: 94-95. Print. Eng. trans. "Bergsonism in the History of French Philosophy."
- Francis Jeanson. *Sartre and the Problem of Morality*. Trans. with Intro. Robert V. Stone. Bloomington: Indiana U Press, 1980: 279 pp. Print. This book was written originally in 1947, with the exception of a postscript (1965). See especially "Bergson's View of Images," pp. 45-47 and following. The author severely criticizes Bergson's concepts of image and intellectual effort. See also pp. 149-50.
- Jin-sung Kim. "Désintéressement et attention à la vie dans la philosophie de Bergson." Thesis (doctorat de 3^e cycle). U of Montpellier III, 1980: 350. Print. Eng. trans. "Disinterest and Attention to Life in Bergson's Philosophy."
- Leonard P. Liggio. "Bergson's Political Doctrines." *Literature of Liberty*, 3.2 (1980): 75-91. Print.
- Susana Rossi. "La filosofia religiosa de Bergson: dos interpretaciones." *Convivium*, 19.6 (1980): 38-53. Print. Eng. trans. "Bergson's Religious Philosophy: Two Interpretations."
- Jack K. Roth. *The Cult of Violence: Sorel and the Sorelians*. Berkeley: U California Press, 1980: 359. Print. The author makes more than twenty references both to Bergson's influence on George Sorel's syndicalist political philosophy and to the personal relations between these two figures. References to Bergson in the correspondence of Sorel and Benedetto Croce are noted. Throughout, Sorel utilized Bergson's pragmatic theory of knowledge and his concept of intuition.
- Lane Roth. "Bergsonian Comedy and the Human Machines in *Star Wars*" in *Dialog®* file, 1: ERIC. The Dialog Corp., 1980. Print. While analyzing humor is difficult, Henri Bergson's concept of comedy (a person acting like a machine) outlined in the classic essay, "Le Rire," in 1900, is probably too narrow a definition. Science fiction film, a genre which has evolved since the publication of Bergson's essay, has also speculated about man society, often to comment on and to ameliorate the human condition. The archetypal antinomy of artifact vs. nature, for Bergson the locus of comedy, is for most science fiction the focus of "angst." Nevertheless, the characters C-3PO and R2-D2 in George Lucas's *Star Wars* demonstrate Bergsonian comic principles primarily through reversal – a machine acting like a person – and sometimes through double reversal – a machine acting like a person acting like a machine.
- Isaak Lvovich Savranski. "Bergson i Proust" in *Marksistko-Leninskaja v bor'be za progressivnoe iskusstvo*. Ed. M. A. Savranski. Moscow: Nauka, 1980: 210-36. Print. Eng. trans. "Bergson and Proust."

Ben-Ami Scharfstein. *The Philosophers: Their Lives and the Nature of Their Thought*. New York: Oxford U Press, 1980: 486 pp. Print. On pp. 63-64 the author notes that Wittgenstein and Bergson, both unusually sensitive to music, commented on the "importance of what may be called the musicality of language." Thus Wittgenstein asserted "sometimes a sentence can be understood only when one reads it in the correct tempo. My sentences should all be read *slowly*" (p. 64). "Bergson's respect for the musicality of language was so great that he insisted that the full understanding of a philosopher was impossible without sensitivity to the philosopher's rhythms" (p. 64). On p. 83 the author lists Bergson among the poetic philosophers. On p. 103 the author notes the influence of Plotinus on Bergson and A. N. Whitehead. On pp. 103-04 the author notes the similarities of Bergson's and A. Schopenhauer's cosmogonies. On pp. 352-53 the author again notes the relations between Bergson's philosophy and music. See also p. 259.

L. Schram-Pighi. "Présence culturelle française dans le *Leonardo: Rivista d'Idée (1903-1907)*." *Actes du VIII^e Congrès de l'Association Internationale de Littérature Comparée, I: Trois grandes mutations littéraires: Renaissance, Lumières, début du vingtième siècle*. Stuttgart: Biebert, 1980: 607-14. Print. Eng. trans. "French Cultural Presence in *Leonardo: Rivista de ideas (1903-1907)*."

Henryk Skolimowski. "Evolutionary Illuminations." *Alternative Futures*, 3.4 (1980): 3-34. Print.

N. A. Tel'nova. *Sootnoshenie sotsial'nogo i individual'nogo v eticheskoi kontsepsii A. Bergsona: kriticheskii analiz*. Thesis, Moscow State U (Mosk. gos. un-t), 1980: 20 pp. Microfiche Moskva: INION AN SSSR, 1989. Print. Available from Center for Research Libraries, Chicago. Eng. trans. *The Correlation of the Social and the Individual in the Ethical Conception of H. Bergson: A Critical Analysis*.

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Kossi-Sylvain Adade. "La notion d'intelligence dans la philosophie de Bergson." Thesis (doctorat de 3^e cycle). U Aix-Marseille I, 1981: 224. Print. Eng. trans. "The Notion of Intelligence in Bergson's Philosophy."

María del Carmen Azula García. "La experiencia en Bergson." Ph.D diss. Madrid: U Complutense, 1981: xv, 397. Print. Eng. trans. "Experience in Bergson."

Francis Baumli. "Ceremony and Ritual" in *Philosophy of the Humanistic Society*. Ed. Alfred E. Koenig. Lanham, MD: U Press of America, 1981: 182-84. Print.

Arthur Berndtson. *Power, Form, and Mind*. Lewisburg: Bucknell U Press, 1981: 296. Print. This work develops an original theory of the metaphysics of power. It contains extensive discussion of Bergson's notions of God, vitalism, space, and time.

Johan Fredrik Bjelke. *Den europeiske filosofi: from Thomas Aquinas til Henri Bergson*. Oslo: Universitetsforl, 1981: 207. Print. Eng. trans. *European Philosophy: From Thomas Aquinas to Henri Bergson*.

Jo Ann Weiner Bomze. "Thematic and Structural Design of William Faulkner's *Collected Stories*." Ph.D. diss. U Pennsylvania, 1981: 281. *DAI*, 42.11A: 4825. Print.

- J. Bor. "Metafisica en ervaring" in *Metafysika. De geschiedenis van een begrip*. Eds. C. A. van Peursen and Errit J. Petersma. Meppel: Boom, 1981: 161. Print. Eng. trans. "Metaphysics and Experience."
- Émile Bréhier. *Histoire de la philosophie* Vol. 3, *XIX^e-XX^e siècles*. 2nd ed. Paris: Presses Universitaires de France, 1981, 1059. (Quadriga) This history of 19th and 20th century philosophy contains essays titled "Herbert Spencer et l'évolutionisme" and "Henri Bergson."
- James M. Curtis. "McLuhan: The Aesthete as Historian," *Journal of Communication*, 31.3 (1981): 144-52. Print. The author argues that Hegel and Bergson shaped McLuhan's concept of history, as expressed in *Understanding Media*.
- Julio Terán Dutari. *Conocimiento y tradición metafísica: estudios sobre Bergson, Heidegger, Husserl, Hegel, Kant, Tomás de Aquino*. Quito, Ecuador: U Católica, 1981: vi, 332. Print. Eng. trans. *Knowledge and Metaphysical Tradition: Studies on Bergson, Heidegger, Husserl, Hegel, Kant, Thomas Aquinas*.
- Patricia Phagen Estes. "The Principles of Time and Movement in Marcel Duchamp's Painting: Chronophotographic, Futurist, and Bergsonian Parallels (1911-1912)." M.A. thesis. U Cincinnati, 1981: 111. Print.
- Thomé H. Fang. *Chinese Philosophy: Its Spirit and Development*. Taipei: The Linking Pub. Co., 1981: 568. Print. On p. 527 an account is given of the author's encounter with Bertrand Russell. Russell's harsh treatment of Bergson led the author to do a master's thesis on Bergson. See the author, 1923.
- Pelayo H. Fernández. "La teoría de la novella realista de Ortega y la teoría de lo cómico de Bergson." *Cuadernos del Sur*, 14 (1981): 173-82. Print. Eng. trans. "The Theory of the Realist Novel in Ortega and the Theory of the Comic in Bergson."
- Ludwig Frossman. *The Metaphysical Conceptions of Henry Bergson*. Albuquerque, NM: American Institute for Psychological Research, 1981: 117. Print. This is a reprint, which retails for \$145.00, paperback.
- Tracy Lee Gladstone. "A World of Over-Beliefs: The Status and Function of Myth in Twentieth-Century Social and Political Thought." Ph.D. diss. Purdue U, 1981: 217. *DAI* 42.05A: 2279. Print. The author studies the use of myth as a form of political and social thought in Bergson, Freud, and Georges Sorel. "To use myth as a method of social philosophy is to invite conscious manipulation of political and social conditions."
- Anita Corinne Henry. "Golo's Lamp: Explorations in *A la recherche du temps perdu* and Five Philosophers." Ph.D. diss. U Indiana, 1981: 268. *DAI* 41.12A: 5097. Print. The author finds no influence of any kind by Bergson on Proust, who was a follower of Hegel and Schopenhauer.
- Jin-sung Kim. "Berugusonggwa pihamnijuüi." *Ch'olhak*, 15 (1981): 131-53. Print. Eng. trans. "Bergson and Irrationalism."
- Thomas Kush. *Wyndham Lewis' Pictorial Integer*. Ann Arbor: UMI Research Press, 1981: 172. Print. See "Bergson and *Creative Evolution*," pp. 24-29, and "Evolution in Lewis' Art," pp. 29-35 for a depiction of Lewis's debt to Bergson.

- Alice Goldfarb Marquis. *Marcel Duchamp. Eros, c'est la vie*. Troy: Whitson, 1981: 475. Print. This is a biography that traces Duchamp's sources from Leonardo da Vinci to Henri Bergson. Eng. trans. *Marcel Duchamp: Eros is Life*.
- Ferdinand Lucien Mueller. *La psicología contemporánea*. Mexico City: FCE, 1981: 238. Colección popular, 67. Print. This item discusses "La psicología introspectiva de Bergson." Eng. trans. *Contemporary Psychology*. "Bergson's Introspective psychology."
- Cástor Navarte. *Problemas de método y teoría*. Santiago: Departamento de Estudios Humanísticos, Facultad de Ciencias Físicas y Matemáticas, U de Chile, 1981: 205. Ediciones del Departamento de Estudios Humanísticos, Facultad de Ciencias Físicas y Matemáticas, U de Chile, 11. Print. This item contains an essay on reason and life in Bergson's thought. Eng. trans. *Problems of Method and Theory*.
- Ebénézer Njoh-Mouelle. "L'humanité de l'avenir selon le bergsonisme." Thesis (doctorat de 3^e cycle). U de Paris I (Panthéon-Sorbonne), 1981: 603. Lille: A.N.R.T. U de Lille III, 1981. Print. Available in microfiche. Eng. trans. "Bergson's Conception of the Humanity of the Future."
- Joseph F. Rychlak. *Introduction to Personality and Psychotherapy: A Theory-Construction Approach*. 2nd ed. Boston: Houghton Mifflin, 1981: 869 pp. Print. On pp. 665-69 the author notes the influence of Bergson and A. Reymond on the thought of Jean Piaget: "(Reymond's) idea of an organization of acts into logic would combine with the Bergsonian conception of evolution as a dynamic, creative movement and remain with Piaget forever after" (p. 667). See also p. 669.
- Robert Sasso. "Bergson et Georges Bataille. En deçà ou au-delà du système." *Cahiers Bataille*, 1 (Oct.-Dec. 1981): 32-56. Print. Eng. trans. "Bergson and Georges Batille: Within or Outside of System."
- Alfred Schütz. *Theorie der Lebensformen: fruehe Manuskripte aus der Bergson-Periode*. Ed. Ilja Srubar. Frankfurt am Main: Suhrkamp, 1981: 341. Suhrkamp Taschenbuch. Wissenschaft, 350. Print. Eng. trans. *Theory of Life Forms: Early Manuscripts from the Bergson Period*.
- António Sérgio. "Em torno da 'ilusão revolucionária' de Antero." *Ensaio*, Vol. 5. Lisbon: Livraria Sá da Costa, 1981, 121-179. Eng. trans. "Concerning the 'Revolutionary Illusion' of Antero."
- Manfred Smuda. "Stream of Consciousness and *Durée*: Das Problem ihrer realisation und Wirkum im modernen englischen Roman." *Poetica*, 13.3-4 (1981): 309-26. Print. The theories of William James and Bergson are applied here to Virginia Woolf's treatment of time in *Mrs. Dalloway*. Eng. trans. "Stream of Consciousness and Duration: The Problem of the Realization and Effects in the Modern English Novel."
- C. A. van Puerson and E. J. Petersma, eds. *Metafysica: De Geschiedenis van een Begrip*. Amsterdam: Boom Meppel, 1981: 192. Print. Eng. trans. *Metaphysics: Divorced from [an] Understanding*.
- Ana Escribar Wicks. *Teilhard de Chardin, espíritu de síntesis: séis ensayos*. Santiago: Editorial Universitaria, 1981: 173. Print. Eng. trans. *Teilhard de Chardin, the Spirit of Synthesis: Seven Essays*.

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- Jean-François Batail. "Ideengeschichtliche Methodik in der Literaturhistoriographie: Reflexionen zum Einfluss Bergsons in Schweden" in *Die nordischen Literaturen als Gegenstand der Literaturgeschichtsschreibung*. Eds. H. Bien and G. Sokoll. Rostock: Hinstorff, 1982: 11-18. Print. Eng. trans. "The Methodology of the History of Ideas in the Historiography of Literature: Reflections on Bergson's Influence in Sweden."
- Sylvain Bournival. "Proust ou la vraie vie." *PhiZero*, 10.2-3 (Dec. 1982): 169-203. Print. "Réflexion qui vise à dégager, à l'aide de certains aspects essentiels de la pensée bergsonienne, la portée philosophique de l'œuvre de Proust. Bibliographie." *Point de repère*, vol. 1: 161. Print. Eng. trans. "Proust or the True Life." "Reflection that aims to bring out, to the aid of certain essential aspects of Bergsonian thought, the philosophical significance of the works of Proust. Bibliography."
- Attilio Carapezza. "Il comico e il satirico nell'opera di Wyndham Lewis" in *Wyndham Lewis: Letteratura/Pittura*. Ed. Giovanni Cianci. Palermo: Sellerio editore, 1982: 158-64. Print. The author urges Lewis's dependence on Bergson for his theory of the Comic (See D. Ayers, 1992, p. 225n for a denial of this opinion.) Eng. trans. "The Comic and the Satirical in the Work of Wyndham Lewis."
- Myung-dwan Choe. "Berugusongui simsinkwangyerone kwanhan yōngu." *Sungjōndeahagkyo nonmunjip*, 12 (1982): 3-26. Print. Eng. trans. "Essay on Bergson's Mind-Body Theory."
- Alfredo Civita. *La filosofia del vissuto (Brentano, James, Dilthey, Bergson, Husserl)*. Milano: Unicopli, 1982: 287. Testi e studi, 5. Print. Eng. trans. *The Philosophy of Life: Brentano, James, Dilthey, Bergson, Husserl*.
- Kenneth Cook. "What's So Damn Funny? Grim Humor in *The Mysterious Stranger* and *Cat's Cradle*." *Publications of the Missouri Philological Association*, 7 (1982): 48-55. Print. The author uses Bergson's theory of humor to compare writings by Mark Twain and Kurt Vonnegut.
- Jaromir Danek, ed. *Vérité et ethos. Recueil commémoratif dédié à Alphonse-Marie Parent*. Québec: Les Presses de l'Université de Laval, 1982: 405. Print. This collection contains an essay by Louis-Emile Blanchet titled "Durée et liberté : une étude du premier Bergson." Eng. trans. *Truth and Liberty: Commemorative Collection Dedicated to Alphonse-Marie Parent*. "Duration and Liberty: A Study of the First Bergson."
- J.-C. Dumoncel. "Popper et Bergson." *Revue d'Enseignement Philosophique*, 32.3 (1982): 37-48. Print. The author attempts a *rapprochement* between Bergson and Karl Popper. Both oppose Eleaticism and support a metaphysics of becoming. In epistemology both propose: (1) a biological theory of knowledge; (2) an evolutionary concept of life; (3) a concept of evolution as neither mechanistic nor finalistic. Both defend "free will," though with contrasting arguments. Both use the categories "open" and "closed." Bergson's concept of mysticism is not irrationalist, hence neither is his concept of openness. Eng. trans. "Popper and Bergson."
- Otis Fellows and John Pappas. "Requiescat in pace: Bergson, Péguy, Rolland." *The French-American Review*, 6 (1982): 217-23. Print. This article also appears in *L'Amitié Charles Péguy*, 6 (1983): 67-78. Print.

- Mustafa Ghalib. *Haygil*. 3 vols. Beirut: Dar wa-maktabat al-Hilal, 1982: 153, 159, 155 pp. Fi sabil mawsu'ah falsafiyah. Print. The author deals with the philosophies of Hegel, Bergson, and Sartre.
- Kathia Glabeke. "De spanning tussen intelligentie en intuïtie bij Bergson: een originele manier om het om het epistemologisch dualisme te overschrijden." Ph.D. diss. K. U. Leuven, Faculteit Wijsbegeerte en Letteren, Afdeling Wijsbegeerte, 1982: xvii, 180. Print. Eng. trans. "The Tension Between Intelligence and Intuition in Bergson: An Original Way of Transcending the Epistemological Dualism."
- Derek Edmund Hanson. "The Influence of Bergson's Philosophy of Time in France and England, 1900-1916: Images of Community in Literature, Politics, and Philosophy." Ph.D. thesis, U London, External (Arts), 1982: 502. Print.
- Jane Gary Harris. "Mandelstamian *zlost*, Bergson, and a New Acmeist Aesthetic?" *Ulbundus Review*, 2.2 (fall 1982): 112-30. Print. The author examines Bergson's influence on the thought of Osip Mandel'shtam.
- David Hugh Isaac. "Metaphor in the Philosophy of Henri Bergson." M.A. thesis, U Warwick, 1982: 86. Print.
- Jin-sung Kim. "Berugusongüi chayuron." *Ch'ölhak yongu*, 17 (1982): 31-48. Print. Eng. trans. "Bergson's Theory of Liberty."
- Jin-sung Kim. "Hyondae p'urangsu ch'olhagesoui supkwane kwanhan koch'al." *Inmunkwahak*, 11 (1982): 67-81. Print. Eng. trans. "A Study of the Concept of Habit in Contemporary French Philosophy."
- Augustine Kizito-Abizi. "The Significance of the Word 'Image' in Bergson's *Matière et mémoire*." Rome: N. Pécheux, 1982: xiii, 117. Print. Diss., Pontificia Universitas Urbaniana.
- George Middleton McFadden. "The Modern Comic Ethos: Bergson's Laughter" in George Middleton McFadden, *Discovering the Comic*. Princeton: Princeton U Press, 1982: 111-30. Print.
- Rudolf W. Meyer. "Bergson in Deutschland. Unter besonderer Berücksichtigung seiner Zeitauffassung" in *Studien zum Zeitproblem und er Philosophie des 20 Jahrhunderts*. Beiträge von Rudolf W. Meyer, Ernst Wolfgang Orth, Rudolf Boehm, Wolfgang Drewam. München: Verlag karl Alber, 1982: 10-64. Phänomenologische Forschungen, Bd. 13. Print. Eng. trans. "Bergson in Germany. From a Particular Understanding of His View of Time."
- Yoshiaki Moriwaki. *Kobayashi Hideo to Berukuson*. Tokyl: ICA Shuppan, Showa 57, 1982: 200. Print. Eng. trans. *Kobayashi Hideo and Bergson*.
- Abraham Pais. "Subtle is the Lord..." *The Science and the Life of Albert Einstein*. Oxford, New York: Oxford U Press, 1982: 552. Print. On pp. 27-28 the author states: "It is true that great men like Hendrik Antoon Lorentz and Henri Poincaré had difficulty recognizing that this (special relativity) was a new theory of kinematic principles rather than a constructive dynamic theory (8) and that the theory caused the inevitable confusion in philosophical circles, as witness, for example, the little book on the subject by Henry Bergson written as late as 1922." Did Lorentz and Poincaré have a direct influence on Bergson, however? (See pp. 169-72.) On p. 510 the author states: "Einstein came to know, like, and respect Bergson. Of Bergson's philosophy he used to say, 'Gott verzeih ihm.' God forgive him."

- André Peres. "L'essence du comique dans *Le Rire* de Bergson et *Le Mot d'esprit* de Freud." *L'Ecole des Lettres*, 74.2 (1982): 41-50. Print. Eng. trans. "The Essence of the Comic in Bergson's *Laughter* and Freud's *Wit*."
- Stefano Poggi. "Il tormento della distinzione e flusso della coscienza. Bergson, Spencer e i fatti della psiche." *Revista de Filosofia*, 22-23 (1982): 122-69. Print. "The Anguish of Distension and the Flow of Consciousness: Bergson, Spencer and the Character of the Soul."
- Ilya Prigogine. "Dialogue avec Piaget sur l'irréversibilité." *Archives de Psychologie*, 50.192 (1982): 7-16. Print. The author explores relationships between the genetic psychology of Jean Piaget and his own theory of dissipative structures, especially with respect to the concept of irreversible time. By developing a genetic psychology, Piaget joins a new idea of the history of science, in which the idea of time plays an increasing role. Time is understood now no longer as simply "spatialized," however. The idea of a physical trajectory, essential to a spatialized time, no longer appears in the theory of dissipative structures. The author notes that both Piaget and himself were profoundly moved by a reading of *Creative Evolution*, and by a subsequent effort to "get beyond" Bergson's philosophy. He ends by suggestion that it is necessary to get beyond both Bergson and his philosophical antipode, A. Einstein. Eng. trans. "Dialogue with Piaget Concerning Irreversibility."
- G. Reinhardt. "Zur Genese und Struktur der Graphik des Deutschen Expressionismus" in *Brucke*. Ed. B. Holeczek. Hanover: Das Kunstmuseum, 1982: 27-34. Print. The author analyzes Bergson's and Nietzsche's influence on German expressionists, with particular emphasis on the "Brucke" artists. Eng. trans. "On the Genesis and Structure of German Expressionist Prints."
- Elisabeth Roudinesco. *La bataille de cent ans. Histoire de la psychanalyse en France*. Vol. 1. Paris: Ramsay, 1982: 498. Print. The author here shows how Freud's ideas were spread in France via Pierre Janet's psychology and Bergson's philosophy. Eng. trans. *The Battle of One Hundred Years. History of Psychoanalysis in France*.
- Michael Allan Rusnak. "A Perpetual Becoming: A Study of Henri Bergson's Concept of the Image in T. E. Hulme's Theory of Aesthetics and Poetry." M.A. thesis. Kent State U, 1982: xi, 111. Print.
- Laura Schram-Pighi. *Bergson e il Bergsonismo nella prima rivista de Papini e Prezzolini, il "Leonardo," 1903-1907*. Bologna: Arnaldo Forni Edit., 1982: 200. Print. Eng. trans. *Bergson and Bergsonism in Papini's and Prezzolini's First Review, "Leonardo," 1903-1907*.
- Llana Sigad. *Mashmauto shel tehum ha-hinukh ba-filosofyah shel Bergson*. Thesis. Yerushalayim [Jerusalem]: ha-Universitah ha-Lvrit [Hebrew University], 1982: 206. Print. Eng. trans. *The Significance of the Sphere of Education in Bergson's Philosophy*.
- David. H. Staniforth. "Reason and Anti-reason in the Works of Henri Bergson and Maurice Blondel." Master's thesis. U Sheffield, 1982. Print.
- Jean Theau. "Bergson" in *La Perspective critique française*. Ed. Clive Thomson. Ottawa: Carlton U Press, 1982. 15-24. Print.
- José Xavier Zubiri Apalategui. *Cinco lecciones de filosofía*. 2nd ed. Madrid: Alianza editorial, 1982: iv, 277. El Libro de Bolsillo. Sec. humanidades, 783. Print. Eng. trans. *Five Philosophical Lessons*.

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- Betty Conrad Adam. "The Re-Emergence of Metaphysical Aesthetics." Dissertation. Rice University, 1983: 153. *Dissertation Abstracts International*, 44.04 (1983): 1118A. Print. In her first chapter, the author defines "metaphysical aesthetics" through considering four early twentieth-century aestheticians: B. Croce, J. Dewey, Bergson, and C. Collingwood. Their aesthetics is taken to be dependent on their notion of what exists. Contemporary metaphysical aestheticians are: A.C. Danto and N. Goodman.
- Hervé Barreau. "Couturat et la critique des conceptions du temps de ses contemporains: Lechalas, Bergson, Evellin" in *L'Œuvre de Louis Couturat (1868-1914): de Leibniz à Russell*. Paris: Presses de l'École Normale Supérieure, 1983: 41-53. See also pp. 46-48. Print. Couturat argued against Bergson that time is not psychological in essence but a (mathematical) construction of reason. The author points out Couturat's failure to notice the fact that the psychological present has breadth, hence cannot be reduced to a breadthless instant. Eng. trans. "Couturat and the Critique of the Time Concepts of His Contemporaries: Lechalas, Bergson, Evellin."
- M. Barthélemy-Madaule. "L'Évolution darwinienne investée par la durée bergsonienne." in *De Darwin au darwinisme: science et idéologie*. Ed. Yvette Conry. Paris: Vrin, 1983, 209-25. An English translation of the title of this item is: "Darwinian Evolution Immersed in Bergsonian Duration."
- Jean-François Battail. "Bergson pourvoyeur d'idéologie conservatrice ? Examen critique d'un mythe" in *Actes du VIII^e Congrès des Romanistes Scandinaves* (Odense, August 17-21, 1981). Odense U Press, 1983: 53-66. Print. Eng. trans. "Bergson, the Purveyor of a Conservative Ideology: The Critical Examination of a Myth."
- Peter L. Berger. "The Spiritualists: The Passion for the Occult in the Nineteenth and Twentieth Centuries." *New Republic*, 189 (Oct. 10, 1983): 38. Print.
- Ronald Bieganski. "Sense of Time in Robert Frost's Poetics: A Particular Influence of Henri Bergson." *Resources for American Literary Study*, 13.2 (1983): 184-93. Print. This is a complete report on Robert Frost's notations in his copy of *Creative Evolution*.
- Peter J. Bowler. *The Eclipse of Darwinism: Anti-Darwinian Evolution Theories in the Decades Around 1900*. Baltimore: Johns Hopkins Press, 1983: 291. Print. The author asserts on pp. 56-57, 116-17, 147, 179-80 that Bergson utilized data drawn from "orthogenesis" to support his vitalistic concept of evolution. On pp. 179-80 he notes an attack on Bergson's philosophy by F. A. Bather. On p. 105 he notes a reference to Bergson's "nonscientific alternative" by Robson and Richards.
- Jean-Claude Brief. *Beyond Piaget: A Philosophical Psychology*. New York and London: Teachers College, Columbia U, 1983: 232. Print. On p. 21 the author notes that in spite of his "avowed loathing" of Bergson, his position, concerning the role of memory, is partly Bergsonian: "Apparently, everything is registered, and then a selection establishes the actual percept." On pp. 132-35 the author notes that in spite of his relentless criticisms of Bergson, Piaget and Bergson agree on the relationship between consciousness and action. But for Piaget, consciousness "... as a total phenomenon characterizing mental life, is discarded in favor of the partial awareness of the tail-end of action-oriented behavior or of intention proper" (p. 133).
- Martin Buber. "Bergson et Simone Weil devant Israël." Trans. Marie-José Jolivet. *Cahiers Simone Weil*, 6.1 (Mar. 1983): 46-54. Print. This is a rpt./trans. of a previously published essay. Eng. trans. "Bergson and Simone Weil Confronting Israel."

- Sue Ellen Campbell. "Equal Opposites: Wyndham Lewis, Henri Bergson, and Their Philosophies of Time." *Twentieth-Century Literature*, 29.5 (Fall 1983): 351-69. Print.
- Milič Čapek. "Time-Space Rather Than Space-Time." *Diogenes*, 123 (1983): 30-49. Print. Reprinted in Čapek, 1991.
- Andrej Capuder. "Bergson in Župančič" in *Obdobje simbolizma v slovenskem jeziku kujiževnosti in kulture: Tipološka problematika ob jugoslavenskem in širšem evropskem kontekstu*. Vol. 1. Ljubljana: Filozofska fakulteta, 1983: 255-66. Obdobja, 4. Print. Eng. trans. "Bergson in Župančič."
- Jean-Pierre Changeux. *L'Homme neuronal*. Paris: Fayard, 1983, 419. (Le Temps des sciences) The author's treatment of "mental objects" in Chapter 5 is described by him as the exact opposite of Bergson's. His last chapter, he states, is intended to combat the resurgence of Bergson's ideas. (p. 335)
- Giorgio Concato. *Henri Bergson: immagini tra metafisica e psicologia*. Florence: Alinea, 1983: 50. Print. Eng. trans. *Henri Bergson: Images Between Metaphysics and Psychology*.
- Gilles Deleuze. *Il bergsonismo*. Trans. Milano: Feltrinelli, 1983: 109. Campi del saperi. Print. Eng. trans. *Bergsonism*.
- Gilles Deleuze. *Cinéma I. L'image-mouvement*. Paris: Les éditions de Minuit, 1983: 298. Print. Eng. trans. *Cinema I. Image-Mouvement*.
- Hubert Doucet. "La bioéthique et le remembrement du discours éthique." *Eglise et Théologie*, 14 (Jan. 1983): 47-61. Print. Eng. trans. "Bioethics and the Regrouping of Ethical Discourse."
- Paul Douglass. "The Gold Coin: Bergsonian Intuition and Modernist Aesthetics." *Thought*, 58 (1983): 234-50. Print.
- Gabriela Dumitrescu. "Răspuns exegetului său, I: Brucăr." *Manuscriptum*, 14.3 (1983): 172-73. Print. Eng. trans. "--- Exegetical Response I: Brucăr."
- Carl M. Edsman. "Iqbal och västerlandet." *Svensk Missionstidskrift*, 71.3 (1983): 51-59. Print. Eng. trans. "Iqbal and the West."
- Pelayo Hipólito Fernández. "Bergson y Pérez de Ayala: Teoría de lo cómico." *Cuadernos Americanos*, 248.3 (1983): 103-09. Print. Eng. trans. "Bergson and Pérez de Ayala: Theory of the Comic."
- Richard W. Field. "William James and the Epochal Theory of Time." *Process Studies*, 13.4 (Winter 1983): 260-74. Print.
- Mary Ann Gillies. "Henri Bergson and British Modernism." Master's thesis. Oxford U, 1983.
- Raymond Gowroski. "The Role of Sensible Beings in Knowledge of the Real for Jacques Maritain." M.A. thesis, Gonzaga U, 1983: iv, 110. Print. The author is chiefly concerned with intuition and ontology in Bergson and Maritain.

- Robert G. Havard. "Antonio Machado's Knowledge of Bergson Before 1911." *Neophilologus*, 67.2 (Apr. 1983): 204-14. Print.
- Max Horkheimer. "La métaphysique bergsonienne du temps." Trans. Philippe Joubert. *L'Homme et la Société*, 69-70 (July-Dec. 1983): 9-22. Print. This is a translation of the author's "Zur Bergsons Metaphysik der Zeit" [Eng. trans. "Bergson's Metaphysics of Time"] first published in 1934. For an analysis of its contents see Philipp Soulez, 1983. Eng. trans. "Bergson's Metaphysics of Time."
- Hiroshi Ichikawa. *Berukuson*. Tokyo: Kodansha, Showa 58 (1983): 337. Print. Eng. trans. *Bergson*.
- Stephen Kern. *The Culture of Time and Space 1880-1918*. Cambridge: Harvard U Press, 1983: 372. Print. The author describes sweeping changes in technology and culture which created new modes of understanding time and space. He refers to Bergson and William James as progenitors of the new views on pp. 24-28. On pp. 40-48 he deals with Bergson's concept of the past, relating it to Marcel Proust. See also pp. 61-62, 101-03, and 120-23.
- Arne Kjell Haugen. "Poésie et monotonie. Rousseau, Bergson." *Actes du VIII^e Congrès des Romanistes Scandinaves*. Odense, Aug. 17-21, 1981. Odense U Press, 1983: 135-42. Print. Eng. trans. "Poesy and Monotony: Rousseau, Bergson."
- Messay Kebede. "Ways Leading to Bergson's Notion of 'Perpetual Present'" in *Biological Foundations and Human Nature: The Katzir-Katchalsky Lecture Series*. ed. Miriam Balaban. Philadelphia and Rehovot: Balaban Publishers, 1983: 22-40. Print.
- Enrica Lisciani-Petrini. *Memoria e poesia: Bergson, Jankélévitch, Heidegger*. Napoli: Ed. Scientifiche Italiane, 1983: ill, 253. Poiesis, 5. Print. "I saggi raccolti nel volume mirano a rintracciare segrete affinità tra le diverse prospettive di Bergson. Jankélévitch e Heidegger in merito al tema del «tempo ontologico» e al problema del nesso poesia-ontologia. L'analisi dei testi bergsoniani consente all'A. di avvicinare la nozione di *Mémoire*, interpretata come fondamento «virtuale» ed inesauribile dell' «*infinita immaaginazione dei mondi*», al motivo heideggeriano della Differenza originaria. Negli studi dedicati al pensiero di Jankélévitch emerge, da un lato, un'originale visione della natura «differenziante» e perennemente creatrice del tempo, inteso come «alterazione» irreversibile in cui continuamente si dischiudono eventi improvvisi ed effimeri frammenti di vita." U.H.D. in *Bibliographie de la Philosophie*, 33 (1986): 219. print. The author deals with the views of Heidegger, Bergson and V. Jankélévitch concerning the ontological status of time.
- Anselmo Manuel Suances Marcos. "Los fundamentos de la moral in Bergson." Diss. U Complutense de Madrid, 83/122 (1983): 412. Print. Eng. trans. "The Fundamentals of Morality in Bergson."
- Jacques Maritain. *De Bergson a Sto. Tomás de Aquino*. Buenos Aires: Club de Lectores 1983: 251. Print. Eng. trans. *From Bergson to Saint Thomas Aquinas*.
- Jorge Millas. "Goethe en Bergson" in *Goethe, herencia y resplandor de un genio*. Juan Gómez Millas and others. Santiago, Chile: Editorial Universitaria, 1983: 107-34. Colección El Saber y la Cultura. Print. The author compares Bergson and Goethe in this essay, concentrating primarily on Goethe. He concludes that they have in common an Heraclitean viewpoint. Eng. trans. "Goethe on Bergson."
- Mary Christine Morkovsky. "Bergson and Dussel on Creating New Societies." World Congress of Philosophy. Montréal, Aug. 21-27, 1983: 31. Abstract. Print.

- Anna Maria Nieddu. *Biologia, morale, individualità in Bergson*. Cagliari: Istituto di filosofia della Facoltà di lettere dell'Università di Cagliari, Tipografia "31," 1983: 24. Pubblicazioni dell'Istituto di filosofia della Facoltà di lettere dell'Università di Cagliari, 28. Print. Eng. trans. *Biology, Morality, Individuality in Bergson*.
- Daniel Oster. *Passages de Zénon. Essai sur l'espace et les croyances littéraires*. Paris: Ed. du Seuil, 1983: 251. Print. In "Bergson ou la littérature déniée," pp. 30-52, the author critiques Bergson's concept of continuity, his presumed attachment to "common sense." Not only is Bergson's psychology naïve and vacuous, it leads to totalitarian collectivism. (See P. Soulez, *L'Homme et la société*, 73-74 (1983): 197-208 for a response.)
- Adriano Pessina. *Gnoseologia e psicologia nel primo Bergson*. Milano: CUSL, 1983: 111. Print. Eng. trans. *Gnoseology and Psychology in the Early Bergson*.
- Jaime Plager. "La conciencia como temporalidad" in *Filosofía, subjetividad y existencia*. Buenos Aires: Plus Ultra, 1983: ill, 263. Print. Eng. trans. "Conscious as Temporality."
- F. Porzio. "Matisse e i filosofi." *D'Ars* (Italy), 24.101 (Apr. 1983): 34-43. Print. The author deals with Matisse and the Fauves and the Futurists (chiefly Boccioni) and examines the relations between Matisse's art and Bergson's philosophy.
- Clémence Ramnoux. *Etudes présocratiques II, suivies de Études mythologiques ou De la légende à la sagesse*. Paris: Klincksieck, 1983: 238. Print. This work has three parts. In the first the author interprets the philosophy of Anaxagoras. In the second he protests our attempts to translate the intuitions of the ancients into our own conceptual language. In the third he recounts what he owes to Bergson, Lévi-Strauss, and Dumézil. Eng. trans. *Presocratic Studies II, Followed by Mythological Studies or by the Legend of Wisdom*.
- Joanna E. Rapf. "Moral and Amoral Visions: Chaplin, Keaton, and Comic Theory." *Western Humanities Review*, 37.4 (Winter 1983): 335-45. Print. This essay concerns Bergson's *Laughter*, Pirandello's *L'umorismo*, and the nature of comedy in film. The author states: "Visually, the whole of Charlie Chaplin's *Modern Times* is about what happens when a mechanical world imposes itself on a human one" (p. 336).
- Maria Rosaria Restuccia. "Deleuze e Bergson." *Cannociale*, 1-2 (1983): 167-71. Print.
- Franco Riva. "Il Riso di Bergson sul corpo comico: contributo per un'antropologia fenomenologica." *Comunicazioni sociali*, 5.2-3 (1983): 3-47. Print. Eng. trans. "Bergson's *Laughter* and the Comic Body: Contribution to a Phenomenological Anthropology."
- Franco Riva. *Il Riso di Bergson sul corpo comico: contributo per un'antropologia fenomenologica*. Milano: Vita e pensiero, 1983: 45. Eng. trans. *Bergson's Laughter and the Comic Body: Contribution to a Phenomenological Anthropology*.
- Corrado Rosso. *Papini e Bergson*. Milan: Vita e pensiero, 1983: 20. Print. This is taken from a volume of the journal *Vita e pensiero*, pp. 224-43. Eng. trans. *Papini and Bergson*.
- Shlomo Sand. "Quelques remarques sur Georges Sorel critique de *L'Evolution créatrice*. Quatre lettres inédites de Bergson à Georges Sorel." *Cahiers Georges Sorel*, 1 (1983): 109-23. Print. Eng. trans.

“Some Remarks on George Sorel’s Critique of *Creative Evolution*. Four Unpublished Letters by Bergson to Georges Sorel.”

Franklin Leopoldo e Silva. “Bergson e Kant.” *Caderos de História e Filosofia de Ciência*, 5 (1983): 19-28. Print.

Michel Serres. *Hermes: Literature, Science, Philosophy*. Eds. J. Harari and D. Bell. Baltimore: Johns Hopkins U Press, 1983: xl, 168. Print. On pp. 72-73, stressing the impact of thermodynamics on twentieth-century thought, states: “... suddenly this discourse... begins speaking in terms of open and closed, of isolation and closures. Today, in many respects, it has not progressed an inch in relation to the global problematic of Bergson.” See also p. 75 where the author describes an organism as a “sheaf of times.”

Philippe Soulez. “La mère est-elle hors-jeu de l’essence politique ?” in *Le retrait du politique*. Eds. Philippe Lacoue-Labarthe and Jean-Luc Nancy. Paris: Galilée, 1983: 159-82. Print. Eng. trans. “Is the Mother Outside the Essence of Politics?”

Philippe Soulez. “Présentation d’un article inédit en français de Max Horkheimer sur Henri Bergson.” *L’Homme et la Société*, 69-70 (July-Dec. 1983): 3-8. Print. The author introduces Philippe Joubert’s translation of Max Horkheimer’s “Zur Henri Bergson’s Metaphysik der Zeit” (1934). Horkheimer found much to admire in Bergson’s distinction between lived time and abstract, mathematical time; but he criticized Bergson’s “intuition” as a-temporal and purely mythical. Soulez argues that Horkheimer, coming from a dialectical-Hegelian standpoint, failed to understand both Bergson’s concept of possibility and his concept of the role which negation plays in the development of a philosophy. This essay concludes with a letter from Bergson to Celestin Bouglé, Jan. 24, 1935. (Note: Bergson, Soulez states, was influential in bringing a branch of the *Institut für Sozialforschung* to Paris, prior to its installation in New York as the New School for Social Research.) Eng. trans. “Presentation of an Unedited Article in French by Max Horkheimer on Henri Bergson.”

Fulvia de Thierry. “L’estetica di Proust from Bergson e Platone.” *Saggi e ricerche di letteratura francese*, 22 (1983): 237-64. Print. Eng. trans. “The Aesthetics of Proust Between Bergson and Plato.”

R. Thom. *Paraboles et catastrophes*. Paris: Flammarion, 1983, 193. (Champs) An English translation of the title of this item is: *Parabolas and Catastrophies*.

E.J. Vidiella. *Filosofia, subjetividad y existencia*. Buenos Aires: Plus Ultra, 1983, ill, 263. This item contains an essay by Rosa Coll, “Henri Bergson: la conciencia como temporalidad.” Eng. trans. “Consciousness as Temporality.”

Helmut R. Wagner. *Alfred Schutz: An Intellectual Biography*. Chicago and London: U of Chicago Press, 1983: 357. *The Heritage of Sociology*. Print. For Bergson’s influence on Schutz, see “Third Phase: The Bergsonian Project,” pp. 20-33. Schutz hoped to use Bergson’s philosophy to support a revised and expanded Weberian sociology. The “Bergson Paradox” (that of trying to sustain a conceptual philosophy on the basis of a presumably non-conceptual and inexpressible intuition) eventually defeated this project: though not without providing many insights to be used later by Schutz. For Schutz’ “melding” of Bergson and Husserl, see pp. 39-41, 96, 142, 146, 232, 283-84. For comparisons of Bergson, Husserl, and Leibniz, see pp. 270-71. See also “Schutz and the Bergson Paradox,” pp. 275-76, and “Bergson in Schutz’s Post-Bergsonian Phases,” pp. 276-80,

“*Durée* as Ontological Principle,” pp. 280-82, and “Bergson in Conjunction,” pp. 282-84. Though critical of Bergson’s standpoint, Schutz never ceased to refer to, and to utilize, Bergson’s ideas.

Romuald Waszkinel. “Les Sources de la théorie de la ‘durée réelle’ de Bergson en face de la psychologie et du spiritualisme français (biranisme)” in *Archiwum historii filozofii i myśli spotecznej*, 29 (1983): 353 pp. Print. Eng. trans. “The Sources of the Theory of ‘Real Duration’ in Bergson in Relation to French Psychology and Spiritualism (Biranism).”

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Valentin Fernandivich Asmus. *Istoriko-filozofskie etiudy*. Ed. A.B. Asmus. Moscow: “Misl,” 1984: 317. Print. This item contains an essay titled “Bergson i ego krilika intellekta” (“Bergson and his Criticism of Intellect”), pp. 217-61. Eng. trans. “Bergson and His Critique of the Intellect.”

Marie-Louise Léa Baud-Placet. “The Meaning of Political Openness in Bergson’s Philosophy.” M.A. thesis. U Calgary, 1984: 131. Print.

Francis Baumli. “Durational Values in Musical Notation: On Philosophy in Music.” *Contemporary Philosophy*, 10 (Apr. 15, 1984): 7-8. Print. The author relies heavily on Bergson’s views on duration, life, and music.

Jean Beaufret. *Notes sur la philosophie en France au XIX^e siècle, de Maine de Biran à Bergson*. Paris: Librairie philosophique J. Vrin, 1984: 133. Problèmes et controverses. Print. See “Bergson (1859-1941),” pp. 75-103. The author sees all of Bergson’s important works as leading to and contained in his *Two Sources of Morality and Religion* (1932). The author concludes that Bergson’s philosophy is a reactionary mystification, and an anti-technological one at that. Eng. trans. *Notes on Philosophy in France in the 20th Century, from Maine de Biran to Bergson*.

György Bodnár. “Die geistige Orientierung der ungarischen literarischen Erneuerung am Anfang des Jahrhunderts.” *Neohelicon*, 11.1 (1984): 47-61. Print. The author deals with the treatment of subjectivity by F. Nietzsche, Bergson, and S. Freud and its effect on the “literary revolution” 1908-1917. Eng. trans. “The Intellectual Orientation of the Hungarian Literary Renaissance at the Beginning of the Century.”

Stanislaw Borzým. *Bergson a przemiany światopogladowe w Polsce*. Worclaw: Zaklad Narodowy im Ossolińskich; Wydawnictwo PAN, 1984: 337. Print. This item contains a summary in French. Eng. trans. *Bergson and the Transformation of Philosophical Ideas in Poland*.

Robert S. Brumbaugh. *Unreality and Time*. Albany: State U of New York Press, 1984: 164. Print. On p. 52 the author describes the characters in Nikos Kazantzakis’ *Zorba* as “incarnations of the various types” analyzed in Bergson’s writings. On p. 117 he notes the similarity between time in T. Mann’s *The Magic Mountain* and Bergson’s *durée*.

Martin Bulmer. *The Chicago School of Sociology*. Chicago: U of Chicago Press, 1984: 285. Print. The author notes that a member of the Chicago School, Florian Znaniecki, was under Bergson’s influence from his study in Paris.

Andrej Capuder. “Bergson in Župančič. Župančič po ‘Samogovorih.’” *Primerjaina kniževnost*, 7.1 (1984): 13-22. Print. The author sees Bergson as a source of Oton Župančič’s writings.

- Alexandre Correia. *Ensaaios politicos e filosóficos*. São Paulo: Convivio, 1984: 392. Print. This work concludes with an essay on Bergson and Jacques Maritain. "The book is divided into three parts, the first one refers to political philosophy, the second to the philosophy of law and the last one to philosophy in general, mainly to the ideas of the contemporary philosophers Bergson and Maritain." L.C.M. in *Bibliographie de la Philosophie*, 33 (1986): 231. Eng. trans. *Political and Philosophical Essays*.
- Edward S. Casey. "Habitual Body and Memory in Merleau-Ponty." *Man and World*, 17.3-4 (1984): 279-97. Print. The author argues that Bergson's revolutionary distinction between two sorts of memory provided Maurice Merleau-Ponty with an entrance to the problem of the "lived body." Despite Bergson's belief that habit memory is situated in the body "... he does not tell us just *how* it is so situated: a task that will be left to Merleau-Ponty" (p. 42).
- Leonard A. Cheever. "Instantaneous Reversals and the Quacking of Ducks: Automatism in Orwell and Solzhenitsyn." *Texas Review*, 5.3-4 (Fall-Winter, 1984): 73-81. Print. Bergson's conception of automatism is used here to explore similarities between G. Orwell's *1984* and A. Solzhenitsyn's *Gulag Archipelago*.
- John J. Condor. *Naturalism in American Fiction: The Classic Phase*. Lexington: U Press of Kentucky, 1984: viii, 223. Print. See "American Literary Naturalism From Hobbes to Bergson," pp. 1-21; "Faulkner and Naturalism's Selves: The Sound and the Fury," pp. 160-95.
- G.-P. Dastugue. "Bergson à Clermont (1883-1888)." *Bulletin historique et scientifique de l'Auvergne*, Apr.-June 1984: 63-79. Print. Eng. trans. "Bergson at Clermont (1883-1888)."
- Gilles Deleuze. "La concezione della differencia in Bergson." *Aut Aut*, 24 (1984): 42-65. Print. This essay is translated by Federica Sossi. Eng. trans. "The Concept of Difference in Bergson."
- Gilles Deleuze. "Image-Movement and Its Three Varieties: Second Commentary on Bergson." Trans. Charles J. Stivale. *SubStance*, 13.3 (1984): 44-45; 4 (1984): 81-95. Print.
- André-A. Devaux. "Henri Bergson, 1859-1941." *Dictionnaire des Philosophes*. Vol. 1, A-J. Ed. Denis Huisman. Paris: Presses Universitaires de France, 1984: 278-86. Print. The author provides an excellent overview of Bergson's life and thought.
- John Dewey. *Types of Thinking, Including A Survey of Greek Philosophy*. Intro. Samuel Meyer. New York: Philosophical Library, 1984: 251. Print. This item, which consists of the author's lectures in China, 1919-1920, contains a chapter each on William James, Bergson, and B. Russell. It was originally published as *Lectures in China, 1919-1920* (U Press of Hawaii, 1973).
- J.-J. Ducret. *Jean Piaget, savant et philosophe. Les années de formation*. Geneva: Droz, 1984: xix, 997. 2 vols. Travaux de droit, d'économie, de sciences politiques, de sociologie et d'anthropologie, no. 145. Print. Eng. trans. *Jean Piaget, Scientist and Philosopher. The Formative Years*.
- Daniel G. Ford. "Faulkner's Sense of Was." *Publications of the Arkansas Philological Association*, 10.1 (Spring, 1984): 45-56. Print. The author compares William Faulkner's treatment of Time with that of Bergson and of Marcel Proust.
- Lewis S. Ford. *The Emergence of Whitehead's Metaphysics, 1925-1929*. Albany: State U of New York Press, 1984: 351. SUNY Series in Philosophy. Print. The author notes several points at which A.N. Whitehead reflected on Bergson's philosophy: the nature of memory, p. 47; Zeno's

paradoxes, p. 53; *élan vital*, pp. 27-28. See Appendix 1, pp. 262-302, for Whitehead's remarks on Bergson (class lectures, Harvard, 1924-1925).

- Jan Wurtz Frandsen. "Richard Mortenson: ungdoms Arene 1930-1940; mellem surrealism og abstraktion." Copenhagen: Statensmuseum for Kunst Department of Prints and Drawings, 1984. Print. Many writers and artists influenced Mortensen and other Danish artists. Bergson was one of these. Eng. trans. "Richard Mortensen: The Early Years 1930-1940; Between Surrealism and Abstraction."
- Ronald J. Gervais. "Fitzgerald's 'Boats Against the Current' and Bergson's Doctrine of the Vital Impetus." *American Notes and Queries*, 22.5,6 (May-June, 1984): 140-41. Print.
- Mick Gidley. "The Later Faulkner, Bergson, and God." *Mississippi Quarterly*, 37.3 (Summer, 1984): 377-83. Print.
- Manuel Gonzalo Casas. *El ser de América*. Tucuman (Argentina): Editorial del Sur, 1984: 103. Print. This item contains an essay titled "Bergson y el sentido de su influencia in América" ("Bergson and the Significance of His Influence in America"). Eng. trans. *The Being of America*.
- C. Revilla Guzmán. "Intuición y Metafísica: Anotaciones a la Crítica de Bergson a Kant." *Anales del Seminario de Metafísica* (Madrid), 19 (1984): 195-213. Print. Eng. trans. "Intuition and Metaphysics: Notes on Bergson's Critique of Kant."
- Carl R. Hausman. *A Discourse on Novelty and Creation*. Albany: State U of New York Press, 1984: 159. SUNY Series in Philosophy. Print. On pp. 81-84 the author deals with Bergson's treatment of intuition and language, and of the limits of discursive analysis. On pp. 141-42n he stresses differences between his own model of creativity and Bergson's: "Bergsonian intuition alone can not discern these identities as forms as they are presented in tension, nor can intuition alone discriminate the discontinuities of radical change, since these erupt within definite boundaries."
- Christophe Hennequin. "Le même et l'autre chez Bergson et Jorge-Luís Borges." Thesis (doctorat de 3^e cycle). U de Toulouse-II, 1984. Print. Eng. trans. "The Same and the Other in Bergson and Jorge Luís Borges."
- Max Horkheimer. "La Métaphysique bergsonienne du temps." *L'homme et la société*, No. 69-70, juillet/décembre 1984, 9-29. This is a translation, by Philippe Joubert, of Max Horkheimer, "Zur Henri Bergson's Metaphysik der Zeit" (1935). Horkheimer examines an essay in Bergson's recently published *The Creative Mind* (*La pensée et le mouvant*, 1934), "The Possible and the Real." He concurs with Bergson's distinction between lived duration and mere abstract mathematical time, but argues that Bergson's thought belongs to a pre-Hegelian era and therefore neglects negative realities: human suffering, death, emptiness. His notions of "intuition" and "élan vital" are therefore as abstract and as empty as the intellectualist concepts he attacks. (Cf. P. Soulez, *L'homme et la société*, Nos. 69-70, 1983, 3-8)
- Jean Hyppolite. "Aspetti diversi della memoria di Bergson." *Aut Aut*, 204 (1984): 27-41. Print. Eng. trans. "Diverse Aspects of Memory in Bergson."
- Kazimiera Ingdahl. *The Artist and the Creative Act*. Stockholm: Mirab/Gotab, 1984: 168. Print. The author stresses Bergson's importance in the "framing" of European modernism, especially in the conceptualizing of film. See pp. 11, 13, 22-23, 33, 134.

- Richard Kearney. *Dialogues With Contemporary Continental Thinkers: The Phenomenological Heritage: Paul Ricœur, Emmanuel Lévinas, Herbert Marcuse, Stanislas Breton, Jacques Derrida*. Manchester, England: Manchester U Press, 1984: 133. Print. On pp. 49-50, Emmanuel Lévinas describes Bergson's influence on his thought, hailing Bergson's theory of duration as one of the most significant contributions to contemporary philosophy. Heidegger's reflections on technology as the destiny of Western philosophy of Reason were already present in *Creative Evolution*. Bergson's importance to contemporary Continental thought has been "obfuscated."
- Kim, Jin-sung. "Berugusone issödö tach'in sahoewa yölin sahoe. Chisöngkwa dodögchög silch'önü munjerül chungsimüro." *Sahoewa insik*. Seoul: Minumsa, 1984: 211-42. Print. Eng. trans. "The Open and the Closed Society in Bergson. From the Vantage-Point of the Intelligence and of Moral Action."
- Ariette Klaric. "Arthur G. Dove's Abstract Style of 1912: Dimensions of the Decorative and Bergsonian Realities." Diss. U of Wisconsin at Madison, 1984: 539. Print. The author argues that in consulting the decorative tradition and the vitalist philosophy of Henri Bergson, Dove (an American painter, 1880-1946) allied himself with two major generative forces of early twentieth-century art.
- Jean Lacouture. *De Gaulle, I. Le Rebelle, 1890-1944*. Paris: Editions du Seuil, 1983: 869. Print. See pp. 52-55. "En Bergson, de Gaulle a trouvé ce professeur de liberté que cherche tout adolescent. Il n'est que d'inventer : l'histoire qui vient, pense Charles de Gaulle, nous le montrera" (p. 55). Bergson and Péguy were de Gaulle's philosophical guides.
- Jorge A. Lastra Rodríguez. "L'élán vital chez Bergson." Thesis (doctorat de 3^e cycle). U de Paris-IV, 1984: 204. Print. Eng. trans. "The *élán vital* in Bergson."
- Salvatori Limongi. "Rileggere Bergson. Note in margini a una recente dizione italiana 'Saggio' e di 'materia e memoria.'" *Annali di Discipline Filosofiche dell'Università di Bologna*, 6 (1984-1985): 307-21. Print. Eng. trans. "Rereading Bergson: Notes in the Margins of New Italian Editions of *Time and Free Will* and *Matter and Memory*."
- E. Magnin. "Entretien avec Bergson" in *Critique et mystique*. Ed. E. Poulat. Paris: Le Centurion, 1984: 315-21. Print. This is a republication of an interview with Bergson first published in 1933.
- Roberto C. Manteiga. "Time, Space, and Narration in Juan Benet's Short Stories" in *Critical Approaches to the Writings of Juan Benet*. Eds. R.C. Manteiga, D.K. Herzberger, M.A. Compitello. Pref. Juan Benet. Hanover, NH: U Press of New England for U of Rhode Island, 1984: 120-36. Print. The author examines Benet's treatment of time in comparison with those of Alain Robbe-Grillet and Bergson.
- Ben Lazare Mijuskovic. *Contingent Immaterialism: Meaning, Freedom, Time, and Mind*. Amsterdam: B.R. Grüner Pub Co., 1984: 214. Print. In Chapter 3 the author argues that Hegel's "paradigm of the freedom of consciousness" influenced Schopenhauer, Bergson, and Sartre. In Chapter 4 ("The Simplicity Argument and Time in Schopenhauer and Bergson") he argues that Bergson's intuition of duration was anticipated by Schelling and Schopenhauer. See also Chapter 7 "Time-Consciousness." In the second section of this study the author argues against materialist concepts of mind.
- Marc Muldoon. "A Study of Time as Duration in the Works of Henri Bergson." Diss. K.U. Leuven, Hoger Instituut voor Wijsbegeerte, 1984: x, 165. Print.

- Ned Noddings and Paul J. Shore. *Awakening the Inner Eye: Intuition in Education*. New York and London: Teachers College, Columbia U, 1984: 236. Print. On p. 2 the authors describe Bergsonian intuition as “a disinterested consciousness that identifies itself with the object.” On p. 8 they note their disagreement with Bergson’s notion of intuition “on several major points.” On pp. 21-22 they examine Bergson’s concept of intuition, concluding: “His emphasis on the power of intuition is nevertheless of some value to educators. This is primarily because of Bergson’s recognition of what might be called acquired intuitions (e.g., tricks or skills, connoisseurship, “knowing” the weather of a certain place, etc.). these acquired intuitions develop after a long acquaintance with their superficial manifestations and are exactly the sort of faculties needed to gain a sense of historical period or literary milieu. They also may aid in the development of mathematical and computer skills in young students, and are of obvious value in physical education and manual arts” (p. 22).
- Dag Østerberg. “Kropp og omverden.” *Samtiden*, 93.6 (1984): 10-15. Print. The author compares existentialism to the philosophies of M. Merleau-Ponty and M. Foucault. Eng. trans. “The Body and Its Environs.”
- Jean Piaget. “La Vanité de la nomenclature” in Fernando Vidal. “*La Vanité de la nomenclature*. Un manuscrit inédit de Jean Piaget.” *History and Philosophy of the Life Sciences*, 6.1 (1984): 75-106. Print. For annotation see Fernando Vidal, 1984. Eng. trans. “*Vanity of Nomenclature: An Unedited Manuscript of Jean Piaget*.”
- Randolph D. Pope. “Benet, Faulkner, and Bergson’s Memory” in *Critical Approaches to the Writings of Juan Benet*. Eds. R.C. Manteiga, D.K. Herzberger, M.A. Compitello. Pref. Juan Benet. Hanover, NH: U Press of New England for U of Rhode Island, 1984: 111-19. Print.
- Emile Poulat. *Critique et mystique (autour de Loisy, ou la conscience catholique et le monde moderne)*. Paris: Le Centurion, 1984: 336. Print. The second part of this book concerns Bergson. See Chapter 8, “De Kant à Bergson,” pp. 254-306, for relations between Bergson and the church historian A. Loisy. In the section of this bibliography titled “By Bergson” there is a significant amount of correspondence between Bergson and Loisy. Eng. trans. *Criticism and Mystique (Concerning Loisy, or the Catholic Conscience and the Modern World)*.
- Gillian Rose. “The New Bergsonism” in *Dialectic of Nihilism*. New York: Basil Blackwell, 1984: 87-108. Print. See Michael Hardt. *Gilles Deleuze*, 1993: 22f. This item is Rose’s critical response to G. Deleuze’s “La conception de la différence chez Bergson” and his *Bergsonism*. The author says of Deleuze: “. . . this celebration of ontological injustice is quite unequivocal.” On pp. 87-108 the author examines Deleuze’s debt to Bergson.
- Pier Aldo Rovatti. “La ‘nuance’. Note sulla metafisica di Bergson.” *Aut Aut*, 204 (1984): 81-94. Print. Eng. trans. “‘Nuance’: Notes on Bergson’s Metaphysics.”
- Anne Santuc. “Le rire, c’est la revanche de la vie.” *Psychologies*, 11 (May 1984): 22-25+. Print. “Le rire et les mécanismes du comique selon le sociologue français Jean Cazeneuve en regard des théories de Freud et de Bergson.” *Point de repère*, vol. 1, 161. Eng. trans. “Laughter Is the Revenge of Life.”
- Stephen Frederick Schneck. “Personalism as Political Theory: A Study of the Works of Max Scheler.” Diss. U of Notre Dame, 1984: 253. *Dissertation Abstracts International*, 45.05A (1984): 1514.

- Print. The author finds the origins of Scheler's philosophy to lie in phenomenology, the "so-called revival of metaphysics," and Lebensphilosophie (Bergson, Dilthey, and R. Eucken).
- Berthold Schwark. "Bergson. Vom *Essai sur les données immédiates de la conscience* zu *Evolution créatrice*, Ein Beitrag zur marxistisch-leninischen Philosophiegeschichte des 19. und 20. Jahrhunderts." Thesis. U of Halle, 1984: 212. Print. Eng. trans. "Bergson. From *Time and Free Will* to *Creative Evolution*, a Contribution to Marxist-Leninist Philosophical-Historical Writing of the Nineteenth and Twentieth Centuries."
- Michel Serres. "Bergson e la scienza." *Aut Aut*, 204 (1984): 66-80. Print. Trans. Marcello Lorréal. Eng. trans. "Bergson and Science."
- Sfumatori. Materiali per rileggere Henri Bergson*. Firenze: La Nuova Italia Editrice, 1984: 126. Print. This is a republication of *Aut Aut*, 204 (1984): 126. Print. Eng. trans. *Signs: Materials for Re-reading Henri Bergson*.
- Young-jin Song. "Berğüşongse isöşö chisöngkwa soweüi imunje." *Kunsandae-ranmunjip*, 9 (1984): 225-40. Print. Published in the journal of Dunsan National U. Eng. trans. "The Problem of Intelligence and Alienation in Bergson."
- Steliani Stoica. "Concepta etică a lui Bergson." *Analele Universității București. Filosofie*, 33 (1984): 47-59. Print.
- Franklin Leopoldo E. Silva. "Bergson E A Historia Da Filosofia." *Manuscrito*, 7 (Apr.-Oct. 1984): 17-30. Print. Eng. trans. "Bergson in the History of Philosophy."
- Georg Simmel. "Henri Bergson." *Aut Aut*, 204 (1984): 14-26. Print. Trans. Mauro Protti.
- Joseph Wayne Smith. "Why Is There Something Rather Than Nothing?" *Eidos*, 3 (Dec. 1984): 135-62. Print. "Why is there anything at all? In this paper we survey the major responses made to this question, concluding that all such responses are inadequate and that this problem is therefore cognitively underdetermined by available logical evidence." *Philosopher's Index*, 19.4 (Winter, 1985): 118. Print.
- Federica Sossi. "Da Bergson a Proust: Note su soggetto e metafor." *Aut Aut*, 204 (1984): 95-110. Print. Eng. trans. "From Bergson to Proust: Notes on Subject and Metaphor."
- Philippe Soulez. "'Bergson ou la littérature déniée' ?" *L'homme et la société*, 73-74 (July-Dec. 1984): 197-208. Print. The author responds here to Daniel Oster's "positivistic" criticisms of Bergson in *Passages der Zénon* (Paris, 1983). Bergson is neither an advocate of "common sense" nor of a naive theory of intuition. Neither is Bergson's philosophy blindly optimistic. Bergson's philosophy, Soulez argues, accepts both continuity and discontinuity, and does not treat human societies as "continuous." Eng. trans. "'Bergson or the Denied Literature?'"
- M. Środa. "Moral Duty and Inspiration in the Philosophy of Henri Bergson." *Etyka*, 20. Poznań/Warszawa: Państwowe Wydawnictwo Naukowe, 1984: 189. Print.
- André Suarès. *L'Art et la vie. Lettres inédites de Suarès, Rolland, Jammes, Unamuno, Bergson, Montherlant, Paulhan...* Ed. Yves-Alain Favre. Paris: Rougerie, 1984: 264. Print. This work contains eleven letters from Bergson to Suarès, some previously published only in part, other unpublished. See "Works by Bergson" in this bibliography, 1923, 1924, 1932-1939. Interesting

for the light they shed on Bergson's view of Suarès' writings, they also contain insights on Bergson's views of individuals as different as Pascal and Napoleon.

Manfred Thiel. *Bergson; Rickert; Einleitung: Boutroux*. Heidelberg: Elpis-Verlag, 1984: 486. Methode, Bd. 9. Print. Eng. trans. *Bergson, Rickert, Introduction: Boutroux*.

Adeline R. Tintner. "'The Great Condition'. Henry James and Bergsonian Time." *Studies in Short Fiction*, 21.2 (1984): 111-15. Print. The author holds that Henry James's story "The Great Condition" (1899) parallels Bergson's treatment of the "two sorts of time." Failure to understand this has led to neglect of this story. No influence of Bergson on H. James is suspected by the author.

Aldo Trione. *Valéry, Metodo e critica del fare poetico*. Napoli: Guida Editori, 1984: 191. Print. Eng. trans. *Valéry: Method and Critic of Poetic Creation*.

Giamapolo Venturi. *H. Bergson: un itinerario*. 2nd ed. Bologna: G. Barghigiani, 1984: 23. Print. Eng. trans. *H. Bergson: An Itinerary*.

Paolo Veronesi. "De Bergson à Foucault. Le problème de la formation du savoir dans l'épistémologie française contemporaine." Thesis (doctorat de 3^e cycle). U de Paris-I, 1984. Print. Eng. trans. "From Bergson to Foucault. The Problem of the Formation of Knowledge in Contemporary French Philosophy."

Paulo Veronesi. "Nota bibliographica sulla fortuna di Bergson in Francia." *Aut Aut*, 204 (1984): 111-26. Print. Eng. trans. "Bibliographic Note Concerning the Fate of Bergson in France."

Fernando Vidal. "*La Vanité de la nomenclature*. Un manuscrit inédit de Jean Piaget." *History and Philosophy of the Life Sciences*, 6.1 (1984): 75-106. Print. In this talk the young Piaget uses Bergson's philosophy to support a nominalistic critique of biological taxonomy. The categories of taxonomists are abstract, and to that extent artificial, according to the young scientist. The editor correctly points out that though Bergson is not himself a nominalist, his philosophy can be used to support a nominalistic philosophy. Eng. trans. "*The Vanity of Nomenclature: An Unedited Manuscript by Jean Piaget*."

Alfred North Whitehead. "The Harvard Lectures, for 1924-25." Ed. Jennifer Hamlin von der Luft, in Lewis S. Ford. *The Emergence of Whitehead's Metaphysics, 1925-1929*. Albany: State U of New York Press, 1984: 262-302. SUNY Series in Philosophy. Print. These are class notes taken by William Ernest Hocking. They include several references to Bergson, including: his philosophical originality, p. 276; his concepts of intuition and intellect, p. 294; of being and exclusion, p. 299.

Ana Escribar Wicks. "Sobre la vigencia del pensamiento ético-social de Bergson." Diss. U de Chile, Santiago, 1984: 121. Print. Eng. trans. "Concerning the Present Significance of Bergson's Social Ethics."

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Raymond Aron. "Réflexion sur la philosophie bergsonienne." *Commentaire*, 3.28-29 (1985): 351-58. Print. This issue of *Commentaire* is dedicated to the historical and political thought of Raymond Aron (1905-1983). Eng. trans. "Reflections on Bergson's Philosophy."

- Claudia Zoé Andriamanama-Lala. "Peut-on parler d'une évolution créatrice ? Réflexions sur Bergson et Teilhard de Chardin." Thesis (doctorat de 3^e cycle). U de Poitiers, 1985. Print. Eng. trans. "Can One Speak of a Creative Evolution? Reflections on Bergson and Teilhard de Chardin."
- Józef Bańka. *Intuicjonizm Henryka Bergsona*. Katowice: U Śląski, 1985: 143. Prace naukowe Uniwersytetu slaskiego w Katowicach, 706. "L'A examine les opinions de Bergson sur la connaissance, en expliquant les principales idées bergsoniennes traduites en catégories de la dialectique. Dans les chapitres successifs il discute les sources de la pensée de Bergson, l'intuition comme méthode de critique dialectique, la dialectique de l'intuition selon la version psychologique, l'intuition de la durée, la durée comme donnée immédiate, la mémoire comme modalité de l'existence, le dépassement du pluralisme." A. W. in *Bibliographie de la philosophie*, 1987: 328. Print. The author discusses the sources of Bergson's philosophy, intuition as a method of critical dialectic, the dialectic of intuition in psychology, the intuition of duration as immediate experience, memory as a modality of existence, and the overcoming of pluralism. Eng. trans. *Henri Bergson's Intuitionism*.
- H. Barreau. "Les théories philosophiques de la connaissance face à la relativité d'Einstein." *Communications*, 41 (1985): 95-110. Print. Eng. trans. "Philosophical Theories of Knowledge and Einstein's relativity."
- M. Barthélemy-Madaule. *Henri Bergson*. 4th Ed. Paris: Éd. du Seuil, 1985. (Écrivains de toujours.)
- Jean Baruzi. *L'Intelligence mystique*. Ed. J.-L. Vieillard-Baron. Paris: L'Ile Verte/Berg International, 1985: 225. Print. In his introduction the editor notes (pp. 12-21) his debts to Bergson: the idea of studying phenomena (including mysticism) concretely, and an interest in the philosophy of art. See "Le Point de rencontre de Bergson et de la mystique," pp. 69-89 (first published 1932) (Eng. trans. "The Point at Which Bergson Encountered Mysticism") and "Sur quelques rapports de la pensée mystique et de la pensée métaphysique," pp. 85-95 (first published 1934) (Eng. trans. "Concerning Some Relations Between Mystical Thought and Metaphysics.") See pp. 53-54 for citations on Bergson and religion.
- Arthur L. Benton. "Bergson and Freud on Aphasia: A Comparison." *Studies in Neuropsychology: Selected papers of Arthur Benton*. Eds. Louis Costa and Otfried Spreen. New York and Oxford: Oxford U Press, 1985: 34-42. Print. This paper was given originally at the Interdisciplinary Conference on Bergson and Modern Science, Galveston, TX, 1984, and was subsequently published in *Bergson and Modern Thought*, Eds. Papanicolaou and Gunter, 1987. The author concludes: "... their superb intellectual gifts enable Bergson and Freud to make contributions that have a secure place in the history of clinical neurophysiology" (p. 41).
- H. Bergson. *La evolucion creadora (1907)*. *Encuentros de filosofia en Denia. Denia, 17-20 de abril 1985*. 5th Ed. Ed. Maite Larrauri y Javier Urdanbia. Instituto de Bachillerato Roe Chabas, 1986, 124. An English translation of the title of this item is: *Creative Evolution (1907). Philosophical Encounters at Denia, April 17-20, 1985*.
- Emmanuel Berl. "Bergson" in Emmanuel Berle, *Essais*. Ed. Bernard Merlino and Jean de Fallois. Paris: Julliard, 1985: 325-35. Print.
- A. M. Bevers. *Dynamik der Formen bei G. Simmel, Eine Studie über die methodische und theoretische Einheit eines Gesamtwerkes*. Berlin/München: Duncker und Humblot, 1985: 184. Sozialwissenschaftliche Abhandlungen der Görres-Gesellschaft, Bd. 13. Print. *The Bibliographie*

de la Philosophie, 1987: 108-09 notes that this study examines – among many other topics – differences between Simmel’s *Lebensphilosophie* and those of Bergson and Dilthey.

- Elena Boretti. “Montale e Bergson.” *Linque del Mondo*, 50.2 (Mar.-Apr. 1985): 103-16. Print.
- Antil Kumar Chaudhary. *Two Faces of Evolution, Creative and Spiritual Evolution*. Allalabad: Sahityavani, 1985: x, 160. Print. This is a comparative study of the philosophies of Sri Aurobindo and Henri Bergson.
- Louis de Broglie. “Mechanism Demands a Mysticism” in *Quantum Questions*. Ed. Ken Wilbur. Boston: Shambala, 1985: 122-25. Print. This section, taken from Broglie’s *Physics and Microphysics* (1956), concludes in the light of atomic weapons and atomic energy generally, that Bergson was right in stressing that new technological power demands a renewed mysticism as a “supplement.”
- Maurice Charney, Ed. *Classic Comedies*. New York: Meridian, 1985, 1994: xii, 596. Print. This item contains a translation of Bergson’s *Laughter* by Maurice Charney.
- M. Cochet. “Faut-il faire lire Bergson à nos élèves ?” *Revue de l’Enseignement philosophique*, 36.6 (1985-1986): 55-58. Print. Eng. trans. “Should We Read Bergson to Our Students?”
- Benedetto Croce. *What is Living and What Is Dead in the Philosophy of Hegel*. 3rd ed. Trans. Douglas Ainslie. Intro. Pete A. Y. Gunter. New York: U Press of America, 1985: xxxv, 217. Print. On pp. 213-15 after an incisive analysis and criticism of Hegel’s philosophy, the author notes the emergence of a new romanticism as one condition for a true understanding of Hegel’s philosophy. He sees the new romantics as setting up the old Schellingian ideal of aesthetic contemplation: “Thus Bergson, one of the writers who have attached themselves to his movement, advocates as a metaphysic of the absolute, an intuitive knowledge ‘qui s’installe dans le mouvement et adopte la vie même des chose.’ But was not this just what Hegel demanded, and the point from which he began – to find a form of mind, which should be mobile as the movement of the real...” (p. 214). The author adds, however, that for Hegel such a view was only a starting point, not a conclusion. “The renunciation of thought would have been asked of Hegel in vain” (p. 214).
- Jean-Pierre Changeux. *Neuronal Man: The Biology of Mind*. Trans. L. Carey. New York: Pantheon Books, 1985; Oxford: Oxford U Press, 1985: 348. Print. On p. 21 the author quotes Bergson’s denial that the mind is equivalent to the brain as an unfruitful hypothesis. On p. 127 he quotes Bergson’s thesis that the brain does not have a mechanism to “make or even prepare” images and states that the thesis of this chapter (Ch. 5, pp. 126-69) is the exact opposite of Bergson’s view.
- Sheldon Currie. “Freaks and Folks: Comic Imagery in the Fiction of Flannery O’Connor.” *Antigonish Review*, 62-63 (Summer-Fall 1985): 133-42. Print. The author examines disfigurement and absence of emotions in O’Connor’s fiction by means of Bergson’s theory of laughter.
- Woo-won Choi. “Sur les paradoxes de Zénon.” *Innum-ronchong*, 28 (1985): 411-41. Print. This appears in the humanities journal of Pusan National U (Korea). Eng. trans. “On Zeno’s Paradoxes.”
- Gérard Chomienne. *Bergson, la conscience et la vie, le possible et le réel*. Paris: Magnard, 1985: 168. Texte et contextes. Print. Trans. with commentary of Bergson’s “Consciousness and Life” and “The Possible and the Real.”

- Eric Davis. *Gide, Bergson, Durkheim and the Crisis of Individualism, 1890-1914*. Boston Spa, England: British Library, Document Supply Center, 1985: ix, 266.
- Gilles Deleuze. *Cinema II. L'image-temps*. Paris: Les éditions de Minuit, 1985: 378. Print. Eng. trans. *Cinema II. The Time-Image*.
- Bernard D'Espagnat. *Une incertaine réalité. Le monde quantique, la connaissance et la durée*. Paris: Gauthier-Villars, 1985: ix, 310. Print. See the author (1989) for annotation. Eng. trans. *An Uncertain Reality. The Quantum World, Knowledge and Duration*. For annotation, see the author, 1989.
- Luciano Eletti. *Il problema della persona in Antonio Banfi*. Firenze: La Nuova Italia Ed., 1985: 133. Print. Eng. trans. *The Problem of the Person in Antonio Banfi*.
- Christian Golcher Carranza. "Bergson: Metafísica del arte." *Revista de Filosofía de la Universidad de Costa Rica*, 23.57 (June 1985): 83-89. Print. A summary of this article is given on p. 83. Eng. trans. "Bergson: Metaphysics of Art."
- Henri Gouhier. "Esquisse pour une histoire philosophique du 'Je'" in *L'Art des confins: Mélanges offerts à Maurice de Gandillac*. Eds., A. Casenare, J.-F. Lyotard. Paris: Presses Universitaires de France, 1985: 239-342. Print. The author explores the treatment of the first person pronoun in R. Descartes, Maine de Biran, M.-F.-P. Gonthier and Bergson.
- David Ray Griffin. "Creativity in Post-Modern Religion" in *Creativity in Art, religion, and Culture*. Ed. Michael H. Mitias. Würzburg: K&N; Amsterdam: Rodopi, 1985: 64-85. Print. The author states: "Bergson is of overwhelming importance. he spoke of evolution as 'creative,' defining creative to mean *bringing forth something new, something not already implicit in the past*" (p. 68). Among those "heavily influenced" by Bergson: Samuel Alexander, Lloyd Morgan, Jan Smuts, Teilhard de Chardin, Alfred North Whitehead, Nicholas Berdyaev, Henry Nelson Wieman, Charles Hartshorne (pp. 68-69). See also pp. 75-76 for relations between creativity and God in Bergson and Whitehead.
- David Gross. "Bergson, Proust and the Revaluation of Memory." *International Philosophical Quarterly*, 25.4 (Dec. 1985): 369-80. Print. "This article discusses the cultural re-thinking of memory and habit which took place in Europe around 1900. Bergson led a philosophical attack on habit, but defended a form of voluntary memory as useful for life. Proust attacked even this and defended a kind of 'involuntary memory' instead. Bergson's analysis of memory and habit was more thorough, but Proust opened up insights which were to be creatively developed later in the 20th century." *Philosopher's Index*, 20.2 (1986): 102. print.
- Bernard Gilson. *L'Individualité dans la philosophie de Bergson*. 2nd ed. Rev. and aug. Paris: Vrin, 1985: 110. Bibliothèque d'histoire de la philosophie. Print. Eng. trans. *Individuality in Bergson's Philosophy*.
- Myrna Botelho Guimarães. "Habermas e Bergson. Um paralelo." *Revista Brasileira de Filosofia*, 34 (1985): 427-31. Print. Eng. trans. "Bergson and Habermas: A Parallel."
- Alain Guy. "Ortega y Gasset et Bergson." *Philosophie*, 11 (1985): 155-70. Print. Résumé, p. 155. Eng. trans. "Ortega y Gasset and Bergson."

- Alain Guy. "Ortega y Gasset et Bergson" in *Sciences et anthropologie. Actes du colloque Colins de Ham*. Toulouse-Le Mirail, 1985: 340. Philosophie, 11. Print. Eng. trans. "Ortega y Gasset and Bergson."
- Chien-hsin Hsu. "On Saint Augustine's Theory of Time: A Study of His *Confessions*." *Taiwan Journal of Theology*, 7 (Mar. 1985): 19-40. Print. In Chinese.
- Maurice Halbwachs. *Das Gedächtnis und seine sozialen Bedingungen*. Trans. L. Geldsetzer. Frankfurt/Main: Suhrkamp, 1985: 399. Print. This work was originally published in Paris, 1925. Eng. trans. *Memory and Its Social Conditions*.
- Helene Harth. "Die Erfindung des Perpetuum Mobile: Beobachtungen zu Brancatis Komik" in *Romanische Literaturbeziehungen im 19 und 20 Jahrhundert*. Eds. A. San Miguel, R. Schwaderer, M. Tietz. Tübingen: Narr, 1985: 113-30. Print. The author deals with fascism, comedy, Bergson's theories. Eng. trans. "The Invention of Perpetual Motion; Observations on Brancati's Comedy."
- Asher Idan. "Bergson's Philosophy of Language (in Hebrew)." *Iyyun*, 34.1-2 (Jan.-Apr. 1985): 34-48. Print. "This paper analyzes Bergson's philosophy of language according to four modern areas: (1) philosophical logic and analytical philosophy; (2) philosophy of action and natural language; (3) psycholinguistics and sociolinguistics; (4) biology and the evolution of language. My contention is that non-canonical Continental philosophy of language (like that of Hegel or Bergson) can throw light on many issues that the canonical philosophy of language (Russell, Wittgenstein, Carnap, Austin, Searle, etc.) deals with. I try to show that Bergson anticipated many recent insights concerning the primacy of action in linguistic affairs, the importance of social considerations in understanding verbal behavior, and the practical origins of semantical and logical paradoxes and antinomies." *Philosopher's Index*, 19.4 (1985): 94. Print.
- Dominique Janicaud. "Bergson du style au langage" in *Hommage à Jean Richter*. Paris: Les Belles Lettres, 1985: 243-49. Print. Also published in *Annales de la Faculté des Lettres et Sciences Humaines de Nice*, 51 (1985): 243-49. Print. Eng. trans. "Bergson, From Style to Language."
- Michael B. Kötz. "Bergson, nur ein Bild unter Bildern" in *Der Traum, die Sehnsucht und das Kino. Film und die Wirklichkeit des Imaginären*. Frankfurt am Main: Syndikat, 1986: 83-89. Print. Eng. trans. "Bergson, Only an Image Among Images."
- Jin-sung Kim. *Berugusong yǒngu*. Seoul: Munhagkwa Chisǒngsa, 1985: 196. Hyondae ui chisong, 22. Print. Eng. trans. *Bergson Studies*.
- Leszek Kolakowski. *Henri Bergson: ein Dichterphilosoph*. Munich, Zurich: Piper, 1985: ill, 138. Serie Piper, 5204. Eng. trans. *Henri Bergson: A Poetic Philosopher*.
- Leszek Kolakowski. *Bergson*. Oxford and New York: Oxford U Press, 1985: 115. Past Masters. Print.
- Jean-Louis Labarrière. "Intelligence et pratique chez Bergson et Piaget." *Cahiers de l'Éducation: L'Enfant et le Primitif*. Paris: U de Paris VIII (Nov. 1985): 45-68. Print. The author asks whether "... la psychologie génétique de Piaget ne 'traduirait' pas certains énoncés de Bergson relatifs au rapport entre l'intelligence et l'action, et plus particulièrement à 'l'histoire' de ce rapport" (p. 51). He explores the possibility that Piaget's conquest of objectivity and logic through the subject-object duality translates something of Bergson's progressive adaptation of intelligence and matter. The author finds several points at which this translation succeeds: theories of the "ages"

of intelligence, logico-biological schemas, the relations of intelligence to action, relations between the “closed” and the “open” in psychological development. Bergson, however, rejects Piaget’s notion of a “prelogical” stage.

M. Lagarce-Darbon. “La Conscience.” *Revue de l’Enseignement philosophique*, 36.1 (1985): 25-35. Print. Eng. trans. “Consciousness.”

Lenore Langsdorf. “Schutz’s Bergsonian Analysis of the Structure of Consciousness.” *Human Studies*, 8.4 (1985): 315-24. Print. “During 1924-1928, Alfred Schutz attempted to use Bergson’s work to overcome what he saw as Max Weber’s ‘main problem, understanding the subjective meaning a social act has for the actor.’ Although he abandoned this research in favor of an Husserlian one, the work remains intrinsically interesting. The manuscripts from this period, edited and translated by Helmut Wagner (1982) and Wagner’s commentary (1984) are the basis for this discussion of Schutz’ Bergsonian period.” *Philosopher’s Index*, 20.2 (1986): 112. Print.

Simon Lantieri. “Bergson et le Christ des Évangiles. Résumé d’une conférence par Maité Dabadie.” *Le Cerf-volant*, 125 (Trimester 3, 4, 1985): 56-59. Print. Eng. trans. “Bergson and the Christ of the Gospels. Resumé of a talk by Maité Dabadie.”

Jean Largeault. *Principes d’une philosophie réaliste*. Paris: Klincksieck, 1985: 271. *Philosophia*, 10. Print. Eng. trans. *Principles of a Realist Philosophy*.

Maite Larrauri and Javier Urdarubia, eds. *H. Bergson, la evolución creadora. Encuentros de Filosofía en Denia, 17-20 de abril 1985*. Denia (Spain): Seminario de Filosofía, Instituto de Bachillerato Roc Chabás, D. L., 1986: 124. Print. Eng. trans. *Bergson: Creative Evolution. Philosophical Encounters in Denia, April 17-20, 1985*.

Emmanuel Levinas. *Ethics and Infinity: Conversations with Phillip Nemo*. Trans. Richard Cohen. Pittsburgh: Duquesne U Press, 1985: ix, 126. Print. On pp. 24-26 the author cites Bergson’s theory of duration (with its destruction of the primacy of clock time) as Bergson’s principle contribution. Without this concept Heidegger could never have ventured “his conception of *Dasein* as finite temporalization.” On pp. 37-38 he cites Bergson’s *Time and Free Will* and Heidegger’s *Sein und Zeit* as among the five or six most important books in the history of philosophy. See Bergson, Heidegger and negation on p. 40.

Salvatore Limonge. “Le schegg e del tiempo. In luogo di un saggio su Henri Bergson.” *Annali di Discipline Filosofiche dell’università di Bologna*, 7 (1985-1986): 155-83. Print. Eng. trans. “The Splinter of Time: Instead of an Essay on Bergson.”

Valerie Ann Malhotra. “Consciousness and the Social: On Wagner’s *Phenomenology of Consciousness and Sociology of the Life-World*.” *Human studies*, 8 (1985): 325-335. Print. “This article summarizes and critiques the major themes of Wagner’s work, which is based primarily upon Alfred Schutz’ phenomenologically based sociology. Wagner integrates the work of Husserl, James, Bergson, G. H. Mead, Cooley and Weber. The concepts of perception, memory, desire, vantage point, horizon, relevance, self and world are keystones in Wagner’s analysis. It is concluded that Wagner’s work is an important contribution to a phenomenologically based sociology and social psychology. Some directions for further work are suggested.” *Philosopher’s Index*, 20.2 (1986): 116. Print.

- José Médina. "Charles Bally: De Bergson à Saussure." *Langages*, 77 (Mar. 1985): 95-104. Print. The author explores Bergson's theory of language in comparison with those of W. Dilthey and F. de Saussure. Eng. trans. "Charles Bally: From Bergson to Saussure."
- Mara Meletti Bertolini. *Bergson e la psicologia*. Milano: Franco Angeli, 1985: 165. Instituto di filosofia dell'Università di Parma, 7. Print. The book's chapters are titled (in English translation): 1. Perception and Knowledge in Bergson and Spencer; 2. The Perception of Space in the *Essay* and in English Psychology; 3. The Perception of Time in the *Essay* and in English Psychology; 4. The Perception of Movement in the *Essay* and in English Psychology; 5. The Genesis and Development of Voluntary Activity in French and English Psychology; 6. Bergson: Free Action; 7. Perception and Voluntary Activity in *Matter and Memory*. Eng. trans. *Bergson and Psychology*.
- François Meyer. *Pour connaître Bergson*. Paris: Bordas, 1985: 125. Print. Eng. trans. *In Order to Know Bergson*.
- Ulrike Muller-Glodde. *Joyce Carys Erste Trilogie: als dichterische Gestaltung seiner Wirklichkeitsauffassung*. Frankfurt am Main; New York: P. Lang, c. 1985: 181. European University Studies, Ser. XIV, Anglo-Saxon Language and Literature, Vol. 139. Print. Eng. trans. *Joyce Cary's First Trilogy*.
- Alaziambina Gikila Nzenge. *Intelligence et guerres. Essai sur la philosophie politique de H. Bergson. Approche analytique et descriptive*. Lubumashi: U Nationale de Zaïre, 1985: 150. Print. Eng. trans. *Intelligence and Wars. Essay on H. Bergson's Political Philosophy. Analytic and Descriptive Approach*.
- P. Pelckmans. "Kunstgreep naar de bovennatuur. Kanttekeningen bij het succes van Bergson." *Restant*, 13.2 (1985): 31-44. Print. Eng. trans. "Artifice Toward Super-nature: Sketches on the Margins of Bergson's Success."
- C.M.A. Pennartz. "The Relationship Between Time and Consciousness: A Study Referring to Husserl and Bergson" in *Nature, Time and History*. Vol. 2. P. A. Kroes, ed. Nijmegen: Fakulteit der Wiskunde en Naturwetenschappen, Katholieke Universiteit, 1985: 21-32. Print.
- Mercedes Miguel Pericás. "Estudio bergsoniano de las Agnosias." *Revista de Filosofía* (Spain), 8 (1985): 281-97. Print. Eng. trans. "Bergsonian Study of the Agnosias."
- Vittorio Possenti. "Lo sociedad abierta en el pensamiento del siglo xx (Bergson, Popper, Maritain). Resumió José María Vegas." *Diálogo Filosófico*, 1 (Sept.-Dec. 1985): 284-90. Print. Eng. trans. "The Open Society in the Thought of the Twentieth Century (Bergson, Popper, Maritain)."
- Carmen Gloria Revilla Guzmán. *Conciencia y subjectividad en H. Bergson*. Madrid: U Complutense, 1985: 483. Colección Tesis doctorales, 181.85. Print. Eng. trans. *Consciousness and Subjectivity in H. Bergson*.
- Federico Riu. *Vida e Historia en Ortega y Gasset*. Caracas: Monte Ávila Ed., 1985: 199. Rústica, Bs 62. Print. "Propio de la primera etapa filosófica de Ortega es su relación original con la corriente vitalística de Nietzsche y Bergson, definida por un rechazo al irracionalismo y un intento de sustituir la razón pura por un razón vital." ["Basic to the first step in Ortega's philosophy is his original relation with the vitalist current of Nietzsche and Bergson, defined through a recourse to irrationalism and the intent to substitute a vital reason for a pure reason."] E. M. V. in

- Bibliographie de la Philosophie*, 1987: 210. Print. Eng. trans. *Life and History in Ortega y Gasset*.
- André Robinet. "La Langue des Philosophes" in *Histoire de la Langue Française 1880-1914*. Eds. G. Antoine and R. Martin. Paris: Editions du CNRS, 1985: 185-96. Print. Eng. trans. "The Language of the Philosophers."
- Juana Sánchez Venegas. *Orígen filosófico común y desarrollo divergent de los sistemas de Henri Bergson y José Ortega y Gasset*. Madrid: U Complutense, Depto. de Metafísica, 1985: 339. Print. Eng. trans. *Common Philosophical Origina and Divergent Development of the Systems of Henri Bergson and José Ortega y Gasset*.
- Juana Sánchez Venegas. "Orígen Filosófico Común y Desarrollo Divergent de los Sistemas de Henri Bergson y José Ortega y Gasset." *Pensamiento*, 41.161 (Jan.-Mar. 1985): 57-68. Print. "The Kantian Roots of Bergson and Ortega are emphasized to explain the existing connection between both authors. This connection is twofold. First, the identification by Ortega of his thought and Bergson's: "the *bon sens* is the *razón vital*." Second, both authors criticize the concept of identity as received from classical philosophy. The aim of Bergson and Ortega was to find the true knowledge accounting for life as a dynamic reality. The Kantian setting made this attempt unsuccessful." *Philosopher's Index*, 19.3 (1985): 93. Print. Eng. trans. "Common Philosophical Origin and Divergent Development of the Systems of Henri Bergson and José Ortega y Gasset."
- Sigrid Sarnoff. "A Bergsonian View of Agent-Causation." *International Philosophical Quarterly*, 25.2 (1985): 185-96. Print. From the Bergsonian view of persons and how actions happen we can derive a nonreductive approach to making sense of agent-causation. Such a view improves upon the simple assertion that agent-causality is irreducible to event-causality. Instead, the Bergsonian approach grounds that irreducibility in the description of what a person is. In Bergson's view conscious experience is a cumulative process that distinguishes persons from things whose behavior fits event-causal patterns." *Philosopher's Index*, 19.4 (1985): 115. Print.
- Armando Savignano. *Esperienza religiosa: De James a Bergson*. Perugia: Editrice Benucci, 1985: 375. *Storia della Filosofia della Religione. Teorie e testi*, no. 3. Print. Eng. trans. *Religious Experience: From James to Bergson*.
- Gerhardt Schmied. *Soziale Zeit: Umfang; "Geschwindigkeit" und Evolution*. Berlin: Duncker & Humblot, 1985: 193. *Sozialwissenschaftliche Schriften*, Heft 11. Print. Eng. trans. *Social Time: Magnitude, "Speed" and Evolution*. Ch. 2 of this work (pp. 26-85), titled "Bergson's Philosophy and the Sociology of Time," deals with Bergson's time-philosophy and with its influence on various efforts to create a sociology of time. Among those so influenced are said to H. Hubert, M. Mauss, E. Durkheim, A. Schutz, T. Luckman, P. A. Sorokin, R. K. Merton, M. Halbwachs, R. M. MacIver, G. Gurvitch, W. E. Moore, N. Luhmann, D. F. Pocock, and E. R. Leach.
- Sanford Schwartz. *The Matrix of Modernism, Pound, Eliot, and Early Twentieth-Century Thought*. Princeton: Princeton U Press, 1985: x, 235. Print. See "Elements of the New Poetics," pp. 50-113; "This Invented World: Abstraction and Experience at the Turn of the Century," pp. 12-49.
- Neven Sesardić. "Time in the Minkowski World" (in Slavic). *Filozofska Istraživanja*, 12 (1985): 41-48. Print. "Many of our intuitions about time can not be accommodated in the picture of the world suggested by contemporary science. Does that prove, as Bergson claimed, that scientific knowledge can not reach the most essential characteristics of that puzzling phenomenon, or should we conclude, on the contrary, that some of our deeply-rooted intuitions are simply false

and that their incompatibility with science is only a sign that they are to be rejected as knowledge of objective reality? Just this second answer forces itself upon us on the basis of arguments presented in this paper.” *Philosopher’s Index*, 21.2 (1987): 150. Print.

Richard Shusterman. “Remembering Hulme: A Neglected Philosopher-Critic-Poet.” *Journal of the History of Ideas*, 46.4 (1985): 559-76. Print. The author argues that in philosophy Hulme was no mere Bergson propagandist but a serious reader of G. E. Moore and Bertrand Russell.

Harve M. Somersgill. “Natsume Soseki’s ‘Higan Sugi Made’: A Critical Study and Complete English Translation.” Diss. U Hawaii, 1985: 560. *Dissertation Abstracts International*, 47.02A (1985): 533. Print. The author states of the Japanese writer Soseki’s novel *Until After the Spring Equinox*: “... Soseki, at this critical juncture of his life and career, altered his stylistic aims and methods in order to depict a more somber and agonized view of human life... The enthusiastic basis for the new mode of narration is found in his enthusiasm at the time of writing for William James’s lectures in *Pluralistic Universe*, particularly those sections which discuss Henri Bergson’s *élan vital*.”

Young-jin Song. “Berügūsonge isōshō sunsujisokūi munje.” *Kunsandae-ronmunjip*, 11 (1985): 159-71. Print. Journal of Kunsan University. Eng. trans. “The Problem of Pure Perception in Bergson.”

Philippe Soulez. “L’enfant et le primitif chez Bergson et Husserl.” *Cahiers de l’Education. L’Enfant et le Primitif*. Paris: U de Paris-VIII (Nov. 1985): 13-33. Print. The author finds significant contrasts between Bergson’s and Husserl’s treatment of infants, primitives, and post-scientific peoples. Husserl continued to assume a simplistic teleology which treats the end as the whole purpose of the human process and all intermediary positions between the beginning and the conclusion of the process as so many *steps*. Hence he puts the end-product as more significant than the process, and stresses “le primat de l’*éidétique* sur le *génétique*” (p. 20). Bergson denies this general viewpoint, arguing, for example, that the adult is not to be understood as the goal of the child, but as the somewhat imperfect result of the child’s development. (Many possibilities are sacrificed on the way to adulthood.) Similarly, civilized man is not the *telos* of “uncivilized” man; each is the result of its own distinct evolution. Eng. trans. “The Infant and the Primitive in Bergson and Husserl.”

Philippe Soulez. “Ravaisson et Cousin” in *Victor Cousin. Les idéologues et les Écossais*. Centre National des Lettres. Paris: Presses de l’Ecole Normale Supérieure, 1985: 205. Print. The author traces the historical and political, philosophical and psychoanalytic significance of Victor Cousin and Félix Ravaisson as described by Bergson in his “Notice sur la vie et les œuvres de M. Ravaisson-Mollien” (1904). On Bergson’s view Ravaisson acted as a man of thought, Cousin thought as a man of action. Bergson’s treatment of these figures, on the historical and political side, is a condemnation of the nineteenth century French university, within the machinery of the state. Ravaisson succeeded in combining the artist and the philosopher: far easier to do than to unify in oneself the man of thought and the man of action. The author concludes with a Freudian interpretation of Ravaisson’s “double” nature. See the author, 1976.

Philippe Soulez. “Piaget comme enjeu.” *Cahiers de l’Education. L’Enfant et le Primitif*. Paris: U de Paris-VIII (Nov. 1985): 45-47. Print. This is an introduction to two articles on Piaget. The author notes concerning the article by J.-L. Labarrière (pp. 45-68): “Et l’on découvre en lisant entre les lignes de l’article de J.-L. Labarrière que Bergson met en œuvre une théorie du langage plus pertinente que celle de Piaget...” (pp. 45-46). [“... Bergson puts into play a theory of language more pertinent than that of Piaget...”] Eng. trans. “Piaget as a Gamble.”

Howard Trivers. *The Rhythm of Being: A Study of Temporality*. New York: Philosophical Library, 1985: 346. Print. For Bergson's influence on Arnold Toynbee's challenge-and-response theory of history, see pp. 285-90.

Gilbert Vincent. "Lettres de Bergson à F. Abauzit." *Revue d'Histoire de Philosophie Religieuse*, 65.4 (1985): 381-94. Print. "William James and Henri Bergson communicated a great deal, and each mentioned the high opinion he had of the other's work. Nevertheless, Bergson refused to preface the French translation of James's *Religious Experience*. Bergson's letters to F. Abauzit, the translator, reveal clearly the reasons for this refusal, based on respect for style. For Bergson, as for James, the stylistic particulars of a philosophical text cannot be dissociated from the formulation of its thought." William S. Sailer. *Religious and Theological Abstracts*, 29 (1986): 2631. Print. See the section of this bibliography titled "By Bergson" for Bergson's letters.

Eric Volant. *Des morales. Crises et impératifs*. Montréal/Paris: Les éditions paulines/Mediaspaul, 1985: 245. Print. The author studies Bergson's concept of morality as one recent example alongside those of Kant, Sartre, Mounier, Marcuse. Eng. trans. *Morals, Crises and Imperatives*.

Malcolm Vout and Lawrence Wilde. *The Bergsonian Roots of Sorel's Social Thoughts*. Nottingham: Dept. of Economics and Public Administration, Trent Polytechnic, 1985: 22. Occasional Papers in Economics and Politics, 85.1. Print.

Loretta Wasserman. "The Music of Time: Henri Bergson and Willa Cather." *American Literature*, 57.2 (May 1985): 226-39. Print. The author states: "My contention, then, is that Bergson was an important influence on Cather's thinking, and that his philosophical speculations concerning the nature of time and the dynamics of memory are given strikingly parallel expression in Cather's fiction" (p. 227).

Irena Wojnar. *Bergson*. Warszawa: Wiedza Powszechna, 1985: 340. Myśli i Ludzie. Print. "En admettant la thèse que 'le bergsonisme n'est pas un système ou bien une doctrine, mais avant tout une attitude, un genre de sensibilité qui nous inspire avec une force particulière' (p. 118), l'A tend à montrer la manière de philosopher de Bergson. Après avoir présenté sa vie et son activité, l'A porte son attention sur les problèmes du temps, de la durée, de la vie, de la conscience, de la création, de la liberté, de l'homme et de la société. Elle esquisse aussi la situation de la pensée bergsonienne dans la philosophie française, la critique de – et l'opposition au – bergsonisme et sa présence inspiratrice dans la philosophie contemporaine. La seconde partie du livre contient un choix de fragments des écrits de Bergson." A. W. *Bibliographie de la Philosophie*, 1986: 339. Print. The author provides a general description of Bergson's philosophy, including its historical context. The second part of this work contains passages from Bergson's writings.

Sylvain Zac. *Essais spinozistes*. Paris: Plon, 1985: 231. Print. Eng. trans. *Spinozist Essays*.

Madeleine Zbinden. *Approche bergsonienne du réel*. Fribourg, 1985: x, 148. Mémoire de licence polycopié lettres Fribourg (Swiss). Print. Eng. trans. *A Bergsonian Approach to the Real*.

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Andrés Alonso Gonzáles. "La intuición, nueva Fuente de Conocimiento según H. Bergson." *Studium* (Spain), 26.1 (1986): 105-30. Print. Eng. trans. "Intuition, New Source of Knowledge According to H. Bergson."

- Pauline Winsome Beard. "A Riddling Thing: A Study of Time in Five Twentieth-Century Novels." Diss. Binghamton: SUNY. *Dissertation Abstracts International*, 47.2 (1986): 5264.
- E. T. Bender. "Pioneer or Gadgeteer: Bergsonian Metaphor in the Work of Willa Cather." *Midwest Quarterly*, 28.1 (Autumn 1986): 130-40. Print. The author explores the complexity of Willa Cather's attitude toward science and technology, relating Cather's views to Bergson's.
- Théodore Beregi. "La philosophie de l'évolution créatrice" in Théodore Beregi. *Sur le chemin de l'immortalité: Vol. 1. Littérature et art en France*. Cosne-sur-Loire: Art et poésie, 1986: 189-92. Print. Eng. trans. "The Philosophy of Creative Evolution."
- Harry Berghs. *Denk-wijzen: Vol. 2. Een inleiding in het denken van M. Heidegger, A. Glucksmann, W. Benjamin en H. Bergson*. Leuven: Acco, 1986: 128. Print. Eng. trans. *Thought-Revealings: Vol. 2. An Introduction to the Thinking of M. Heidegger, A. Glucksmann, W. Benjamin and H. Bergson*.
- Andrew G. Bjelland. "Response to Gunter's 'Dynamic, Asymmetrical, Internal'" in *Physics and the Ultimate Significance of Time*. Ed. David Griffin. Albany: State U of New York Press, 1986: 84-86. Print.
- Andrew G. Bjelland. "Evolutionary Epistemology, Durational Metaphysics" in *Physics and the Ultimate Significance of Time*. Ed. David R. Griffin. Albany: State U of New York Press, 1986: 51-80. Print.
- José Blanco Reguerira. "Husserl y Bergson: Esbozo de un Debate Imaginario." *Revista de Filosofía* (México), 19.1 (Jan.-Mar. 1986): 17-30. Print. Eng. trans. "Husserl and Bergson: Sketch of an Imaginary Dialogue."
- Jean Burlat. *L'onde et le grain. Les deux versants du réel*. S.I.: Le Hameau, 1986: 159. Print. Eng. trans. *The Wave and the Particle: The Two Versions of the Real*.
- Jean-Pierre Chedin. "Deux conceptions du possible. Bergson et Aristote." *Revue de l'Enseignement philosophique*, 37.2 (1986-1987): 36-50. Print. Eng. trans. "Two Concepts of the Possible: Bergson and Aristotle."
- Woo-won Choi. "Réductionisme et vitalisme." *Inmun-ron chong*, 29 (1986): 263-304. Print. Appears in the humanities journal of Pusan U. Eng. trans. "Reductionism and Vitalism."
- Paul Michael Cohen. "Reason and Faith: The Bergsonian Catholic Youth of Pre-War France." *Historical Reflections*, 13.2-3 (1986): 473-97. Print.
- Guido Cusinato. "Intuizione e percezione. Bergson nella prospettiva di Scheler." *Annali di Discipline Filosofiche dell'Università di Bologna*, 8 (1986-1987): 117-45. Print. Eng. trans. "Intuition and Bergson From the Perspective of Scheler."
- Gilles Deleuze. *Cinema 1: The Movement-Image*. Trans. Hugh Tomlinson and Barbara Habberjam. Minneapolis: U of Minnesota Press, 1986: 250. See esp. 1. Theses on Movement: First Commentary on Bergson (pp. 1-11) and 4. The Movement-Image and Its Three Varieties: Second Commentary on Bergson (pp. 56-70). The author credits Bergson with the discovery, in *Matter and Memory* (1896) of a "movement-image" and a "time-image." This discovery "still retains

such richness today that it is not certain that all its consequences have been drawn.” The author uses these two discoveries to analyze motion pictures.

- Paul Douglass. *Bergson, Eliot and American Literature*. Lexington: U of Kentucky Press, 1986: 210. Print. The author explores the influence of Bergson on early twentieth-century American writers.
- Jack Flam. *Matisse: The Man and His Art, 1869-1918*. London: Cornell U Press, 1986: 523. Print. See pp. 21, 195, 243-44, 271 and elsewhere for the artist’s effort to portray Bergsonian becoming.
- M. Francioni. “La psychopathologie phénoménologique et la sémantique existentielle d’Eugène Minkowski.” *Frénésie*, 2 (1986): 177-89. Print. Eng. trans. “Eugene Minkowski’s Phenomenological Psychopathology and Existential Semantics.”
- Manuel García Morente. “La filosofía de Bergson” in *Introducción a la Metafísica, La risa* by Henri Bergson. México: Editorial Porrúa, 1986: xi-lxii. Print. This is a reprint of the original edition (1903). In this introduction the author provides a general survey of Bergson’s thought. In the first section he explores Bergson’s “inspiration, object, and method,” in the second his psychology and in the third his metaphysics. Eng. trans. “The Philosophy of Bergson.”
- Mary Ann Gillies. “The Influence of Bergson on Early Modern British Literature.” Diss. U of Oxford, 1986: 375. UMI No. AAC D-84936. *Dissertation Abstracts International*, 50.1A (1986): 375. Print. This thesis seeks to explore the influence exerted by the French philosopher Henri Bergson on early modern British literature – from about 1895-1930. That Bergson played a role in the development of the innovations which occurred in the imaginative literature of this period is widely acknowledged. What is less clearly defined is the nature and extent of his influence; this is the problem approached by this study.
- Pinharanda Gomez. “Bergson e a filosofia portuguesa.” in *Formas de pensamento filosófico em Portugal (1850-1950)*. Lisbon: Instituto Amaro da Costa, 1986, 293-306. Eng. trans. “Bergson and Portuguese Philosophy.”
- Paul Gorceix. “Une interpretation bergsonienne du symbolisme : Tancrède de Visan – L’Apport de la Belgique.” *Licorne*, 12 (1986): 85-100. Print. Eng. trans. “A Bergsonian Interpretation of Symbolism: Tancrède de Visan – The Contribution of Belgium.”
- Pete A. Y. Gunter. “Dynamic, Asymmetrical, Internal Relations” in *Physics and the Ultimate Significance of Time*. Ed. David Griffin. Albany: State U of New York Press, 1986: 81-83. Print. The author responds here to A. G. Bjelland’s article on evolutionary epistemology in the same volume.
- Pete A. Y. Gunter. “The Necessity of Intuition: And Its Misunderstandings.” *Southwestern Philosophical Review*, 3 (1986): 199-207. Print. “It is argued here that the concept of ‘intuition’ is necessary to Kuhn’s notion of the paradigm shift and Popper’s treatment of falsification. Its function is to bridge the ‘epistemic gap’ between the known-but-unsatisfactory and the not-yet-understood. Intuition is (1) holistic, (2) strongly implicit, (3) conceptually incomplete, (4) novel. Its noetic content passes through “routes of expression” as it is formalized and tested. Process-relational philosophers (James, Bergson, Whitehead) understood this notion of intuition prior to the ideas of Kuhn and Popper.” *Philosopher’s Index*, 23.2 (1989): p. 142.
- Ignacio Izusquiza Otero. *Henri Bergson: La Arquitectura del Deseo*. Zaragoza: U de Zaragoza, 1986: 329. Humanidades. Print. The author provides a general introduction to Bergson’s philosophy. Eng. trans. *Henri Bergson: The Architecture of Desire*.

- Stanley L. Jaki. *Lord Gifford and His Lectures: A Centenary Retrospect*. Edinburgh: Scottish Academic Press; Macon, GA: Mercer U Press, 1986: 138. Print. Bergson's Gifford lectures are listed here as having never been completed. Alister Hardy's Gifford lectures are cited on p. 34 as an attempt "to rehabilitate Bergson's *élan vital* with the help of Teilhard de Chardin's spiritualization of Darwinism."
- Richard C. Kane. "Bergsonian Comic Theory and *Crochet Castle*." *Pennsylvania English*, 12.2 (Spring 1986): 39-43. Print. This is a study of comedy in Thomas Love Peacock's *Crochet Castle*, with reference to Bergson's theory of laughter.
- Louis Lafrance. "Essai sur les données de la conscience." M.A. thesis. U Laval, 1986: 130. Print. Eng. trans. "Essay on the Data of Consciousness."
- Alvaro Manuel Machado. "Du décadentisme de fin de siècle à l'intuitionisme de Bergson" in *Les romantismes au Portugal. Modèles étrangers et orientations nationales* by Alvaro Manuel Machado. Paris: Fondation Caouste Gulbenkian, 1986: 550-55. Print. Eng. trans. "From End-of-the-Century Decadentism to Bergson's Intuitionism."
- William C. Marceau. "La Philosophie spirituelle d'Henri Bergson." *Laval Théologique et Philosophique*, 42.1 (Feb. 1986): 35-55. Résumé p. 35. Print. "Voici un rappel de la philosophie bergsonienne en tant qu'elle s'interroge sur les données spirituelles. Une courte biographie de Bergson nous permet de souligner les noms des philosophes qui l'ont inspiré et influencé ainsi que le thème de la durée qui est au cœur de sa propre recherche sur le monde, l'homme et Dieu. Bergson s'est posé le grand problème de la signification de la vie, de l'existence et du devenir. Il a exposé les réponses à ses questions dans *Les Deux Sources de la morale et de la religion*. Son approfondissement de la religion lui a permis d'arriver à la notion du mysticisme, en passant du mouvement à la durée, de la conscience à la vie et de la vie à la morale et à la religion." ["Here is an account of Bergsonian philosophy as it examines spiritual ideas. A short biography of Bergson allows us to emphasize the names of philosophers who have inspired and influenced him as well as the theme of duration that is at the heart of his own research on the world, man and God. Bergson posed to himself the great problem of the significance of life, existence and becoming. He presented the responses to his questions in *The Two Sources of Morality and Religion*. His delving into religion permitted him to arrive at the idea of mysticism, in passing from movement to duration, from conscience to life and from life to morality and to religion."] *Philosopher's Index*, 20.2 (1986): 116.
- Charles P. Marie. "Gaston Bachelard, Half-Way Between Science and the Object: A Matter of Bergsonian and Bachelardian Judgement." *Literator*, 6.2 (1986): 54-64. Print.
- James Don McManus. "The Compositional Aesthetic and Harmonic Vocabulary of the Solo Songs by John Duke." Diss. U of Texas at Austin, 1986: 148. *Dissertation Abstracts International*, 47.12A (1986): 4227. Print. The author's abstract states: "The dissertation chronicles the solo songs of the American composer John Woods Duke. Particular emphasis is placed on Duke's interpretation of the philosophical writings of Henri Bergson, whose thoughts on time, motion, and the consciousness of duration directly impacted on Duke's compositional choices in terms of form and harmonic activities."
- Mélanges offerts à Alain Guy. La pensée ibérique dans son histoire et dans son actualité*. Vols. 1-3. Toulouse: Presses Universitaires du Mirail/U de Toulouse-La Mirail, 1986, 1987, 1988: 495 pp. Philosophie XII-XIII-XIV. Print. Eng. trans. *An Essay Collection for Alain Guy. Iberian Thought*

in History and the Present. This collection contains an essay by E. Rivera de Ventosa, "Motifs philosophiques de la fraternité chez Bergson et Unamuno." Eng. trans. "Philosophical Motifs of Fraternity in Bergson and Unamuno."

Luz Marina Montesinos de Lalli. "Los Cuentos de Tomás Carrasquilla." Diss. City College of New York, 1986: 3. *Dissertation Abstracts International*, 47.09A (1986): 3445. Print. The author studies the short stories of the Columbian author Tomás Carrasquilla (1858-1940). The humor in Carrasquilla's stories is analyzed (Ch. 4) chiefly in terms of Bergson's theory of humor.

Cynthia Yumei Ning. "Comic Elements in the 'Xiyouji Zaju'." Diss. U of Michigan, 1986: 354. *Dissertation Abstracts International*, 47.03A (1986): 905. Print. The author explores an early Ming (Chinese) drama in terms of its comedy, utilizing the "incongruity" theories of Bergson and A. Koestler.

Maurice Natanson. *Anonymity: A Study in the Philosophy of Alfred Schutz*. Bloomington: Indiana U Press, 1986: 172. *Studies in the Phenomenology and Existential Philosophy*. Print. The author points out on p. 11 that in Schutz's first book, *Der sinnhafte Aufbau der sozialen Welt (The Phenomenology of the Social World)* Schutz uses Bergson's and Edmund Husserl's thought to provide a philosophical grounding for Max Weber's sociology. On p. 77 he notes that Schutz's concept of the "specific tension of consciousness" is derived from Bergson.

Léon Pierre-Quint. *Marcel Proust: His Life and Work*. Trans. H. and S. Miles and Kurt Weinberg. Pref. Germaine Brée. New York: Peter Lang, 1986: 386. Print. This translation contains new materials, translated by Kurt Weinberg from the work's 1928 and 1936 French language editions. The author approaches Proust's comedy from a Bergsonian standpoint. See pp. 265-95.

Mary C. Pinard. "Time In and Out of Solitude in *One Hundred Years of Solitude*" in *Critical Perspectives on Gabriel García Márquez*. Eds. B. A. Shaw and N. Vera-Goodwin. Lincoln, NE: Society of Spanish and Spanish-American Studies, 1986: 65-72. Print.

Gaspare Polizzi. "Instante e durata. Per una topologia della temporalità in Bachelard e in Bergson." *Aut Aut*, 213 (1986): 53-75. Print. Eng. trans. "Instant and Duration: Toward a Topology of Temporality in Bachelard and in Bergson."

Leah M. Poole. "Henri Bergson and William James United Against Rationalism." *Dialogue* (Phi Sigma Tau), 28.2 (Apr. 1986): 27-32. Print. "Four instances in which William James['s] philosophy and Henri Bergson's metaphysics converge and validate each other are exhibited. It is shown that these features express the common aim of both philosophers to break from the autonomy of the rationalist tradition. It is argued that interpretation by rationalistic standards fails adequately to grasp or legitimately criticize their doctrines. This may determine in part why James's pragmatism is widely misunderstood and Bergson's metaphysics largely unappreciated." *Philosopher's Index*, 20.3 (1986): 117-18. Print.

Evelin Priebe. *Angst und Abstraktion: Die Funktion der Kunst in der Kunsttheorie Kandinsky's*. Frankfurt am Main; New York: Peter Lang, 1986: 177. Print. The author explores the question whether art has the therapeutic function of overcoming *angst*, and attempts to show to what extent Kandinsky's notion of "inner sound" reflects his argument with Henri Bergson. Eng. trans. *Angst and Abstraction: The Function of Art in Kandinsky's Theory of Art*.

- Thomas Quirk. "Bergson in America." *Prospects*, 11 (1986: 453-90. Print. The author explores Bergson's popularity in America, his influence on W. Lippman, Edwin Bjorkman, and Carl Becker. Bergson echoed the democratic legacy of Emerson and Whitman.
- H. Raszkievicz. "L'imagination. Discussion des Positions de Bergson, Piaget et Sartre." *Studia Filozoficzne*, 242.243 (1986): 147-58. Print. The text of this item is in Polish. Eng. trans. "Imagination. Discussion of the Positions of Bergson, Piaget and Sartre."
- Francisco Rego. "En Torno a Tres Concepciones de la Verdad Formal." *Sapientia* (Argentina), 41.159 (1986): 37-46. Print. Eng. trans. "A Circumnavigation of Three Concepts of Formal Truth."
- Enrique Rivera de Ventosa. "Motivation de la fraternité humaine par Bergson et par Unamuno." *Philosophie* (Toulouse), 12-14 (1986-1988): 179-88. Résumé, 179. Print. Eng. trans. "The Motivation of Human Brotherhood by Bergson and by Unamuno."
- Pieter Hendrik Rodenburg. "Intuitionistic Correspondent Theory." Diss. Amsterdam U, 1986: 165. Print.
- Konstantin P. Romanos. "Henri Bergsons Philosophische Anthropologie als Beitrag zu einem asthetischen Humanismus." Diss. Heidelberg, 1986. Print. Eng. trans. "Henri Bergson's Philosophical Anthropology as a Contribution to an Aesthetic Humanism."
- Konstantinos P. Romanos. *De Einheit der Erkenntnistheorie und der Theorie des Lebens: Ansätze einer organischen Vernunftbestimmung*. Heidelberg: FEST, 1986: 75. Print. Eng. trans. *The Unity of Theory of Knowledge and Theory of Life: The Statement of an Organic Concept of Reason*.
- M.-C. Ropars-Wuilleumier. "La Prise de la Parole." *Sapientia* (Argentina), 41.159 (1986): 3-12. Print. Eng. trans. "The Grasp of Language."
- Jean-Jacques Rousseau. *Os devaneios do caminhante solitario*. 2nd ed. Trans. and Intro. Fúlvia Maria Luiza Moretto. Brasileira: Editora da Universidade de Brasileira; São Paulo: Hucitec, 1986: 135. Print. This Portuguese translation of Rousseau's *Memoires of a Solitary Walker* contains a study in which Bergson's and Rousseau's philosophies are compared.
- Lydia Susana Rossi. "Lévi-Strauss y Bergson." *Suplemento Antropológico* (Asunción), 21.2 (1986): 125-39. Print. Eng. trans. "Lévi-Strauss and Bergson."
- Jurna Sánchez Venegas. "La Insuficiencia de la Intelligencia en Bergson." *Pensamiento*, 42.168 (1986): 443-57. Print. "Bergson considered epistemology to be inseparable from the theory of life. Therefore, it is necessary to place oneself just at the evolution of life in order to understand the nature, limits, and aspirations of the intelligence. Bergson's criticism shows that reality is moveable and is perceived by common sense rather than philosophers. Thus, as intelligence sees – in a natural way – the stable and conceives the solid, knowledge supplied by this faculty is relative." *Philosopher's Index*, 21.2 (1987): 159. Print. Eng. trans. "The Insufficiency of the Intelligence in Bergson."
- Timothy Bryce Sanford. "The Search for Lost Time in Contemporary Drama: From Proust to Pinter." *Dissertation Abstracts International*, 46.8A (Feb. 1986): 2133.
- Beppe Sebaste. "L'immagine-movimiento, nota su Bergson, Deleuze el il cinema." *Rivista di Estetica*, 26.23 (1986): 101-10. Print. Eng. trans. "The Image-Movement, Notes on Bergson, Deleuze and the Cinema."

- Philippe Soulez. “Le dressage, le mot étant pris dans son sens le plus élevé... la mysticité, le terme ayant sa signification la plus modeste...” *Les Amis de Sèvres*, 124 (Dec. 1986): 58-63. Print. The author explicates pp. 87-89 of *The Two Sources of Morality and Religion*, which deal with two different sorts of moral education: training (“dressage”), which involves social pressure, and imitation, which involves an appeal, a desire to imitate someone. He notes with regret a recent movement in French education toward “dressage.” This essay ends with an extremely perceptive comparison of Bergson’s and Freud’s theories of sublimation, in which idealization does not by itself provide the means for sublimation. We should not overly idealize the development of the child. Eng. trans. “Training, the word being used in the most elevated sense... mystification, the term having the most modest meaning...”
- Philippe Soulez. “N’y a-t-il de philosophie que de la cité ?” *Esprit*, 117-118 (Aug.-Sept. 1986): 166-69. Print. This interview concerns Bergson’s political thought, particularly as it relates to his activities during World War I. Eng. trans. “Is There No Philosopher Except That of the City?”
- David Ross Stoddart. *On Geography and Its History*. Oxford: Blackwell, 1986: xi, 335. Print. The author, on pp. 241-42, notes the influence of the “organic analogy” through the writings of such authors as Bergson, J. S. Smuts, and A. N. Whitehead. He offers some trenchant criticisms of “vitalism.”
- Guy Suarèz. *Vladimir Jankélévitch*. Lyon: La Manufacture, 1986: ill. 147. Print.
- Wim Thys. “Bergson of *A la recherche du temps perdu*” in *Denk-wijzen 2. Een inleiding in het denken van M. Heidegger, A. Glucksman, W. Benjamin en H. Bergson*. Ed. Harry Berghs. Bijdragen van Harry Berghs, Koen Boey, Antoon Vandevelde en Wim Thys. Leuven, Amsterdam: Acco, 1986: 128. Print. Eng. trans. “Bergson or Remembrance of Times Past.”
- Elena Tumbiolo. *Bergson e il problema dell’intellettuale*. Palermo: Stampatori Tipolitografi Associati, 1986: 51. Print. Eng. trans. *Bergson and the Problem of the Intellectual*.
- Fernando Vial. “‘I Would Eagerly Leave Neuchâtel...’ A 1912 Letter by Jean Piaget with an Introduction and Notes.” *Journal of the History of the Behavioral Sciences*, 22.1 (Jan. 1986): 23-26. Print. The author/editor publishes a letter by the young Jean Piaget (May 10, 1912) offering to take a position at the Geneva Museum of Natural History. He notes that soon afterward (Sept. 1912) Piaget was already reconceiving biology in his talk “La vanité de la nomenclature” [“The Vanity of Nomenclature”]. This abrupt shift witnesses to the key role played in Piaget’s life by his discovery of Bergson’s thought.
- David J. Viera. “Time in Machado de Assis’ *Dom Casmurro*: The Influence of Laurence Sterne’s *Tristram Shandy* and Henri Bergson’s *Durée*” in *Selected Proceedings of the Thirty-Fourth Annual Mountain Interstate Foreign Language Conference*. Eds. E. Zayas-Bazán, C. J. Hungate. Johnson City: East Tennessee State U, 1986: 169-75. Print.
- Alain Vinson. “Le fini, l’infini et l’indéfini.” *Revue d’Enseignement Philosophique*, 36.3 (1986): 1-14. Print. See esp. 3, “La critique des deux infinis (de grandeur et de petitesse) chez Bergson” [“Bergson’s Critique of the Two Infinities, Large and Small”]. Eng. trans. “The Finite, the Infinite, and the Indefinite.”
- Alain Vinson. “Unité et Eternité.” *Revue de l’Enseignement Philosophique*, 36.5 (1986): 1-27. Print. Eng. trans. “Unity and Eternity.”

Reino Virtanen. "Claude Bernard's Prophecies and the Historical Relation of Science to Literature." *Journal of the History of Ideas*, 47.2 (Apr.-June 1986): 275-86. Print. "The physiologist Claude Bernard (1813-1878) offered two prophecies in essays collected in *La Science expérimentale* in 1865. He predicted that when physiology was sufficiently advanced, the physiologist, the philosopher and the poet would find themselves in agreement. And in 1867 he speculated that science would one day produce new organic species. Here we examine the varied responses to these questions of the philosophers Bergson and Sartre, the poets Valéry and Saint John Perse, and the novelists Georges Duhamel and Jules Romain." *Philosopher's Index*, 20.3 (1986): 130. Print.

Romuald Wazkinel. *Geneza pozytywnej metafizyki Bergsona*. Wyd. 1. Lublin: Tow. Nauk. Katolickiego Uniwersytetu Lubelskiego, 1986: 189. Rozprawy Wydziału Filozoficznego, 40. Print. The author discusses Bergson's contributions to metaphysics in this item. Eng. trans. *Bergson's Positive Genesis of Metaphysics*.

E.C. Whipple. "Events as Fundamental Entities." *Il Nuovo Cimento A*, 92, No. 3, April, 1986, 309-327. Citing Bergson and Whitehead, the author proposes that events rather than particles are the fundamental entities of physics. "Different kinds of fundamental events are to be distinguished by rules of interaction. Examples of simple rules of interaction are given which lead to propagating patterns of events that can be interpreted as particles."

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Binty Saïd Adija. "Le clos et l'ouvert selon Bergson." Thesis. Doctorate de 3e cycle. U de Poitiers, 1987. Print. Eng. trans. "The Closed and the Open According to Bergson."

Edward A. Aiken. "I Saw the Figure Five in Gold: Charles Demuth's Emblematic Portrait of William Carlos Williams." *Art Journal* (U.S.A.), 46.3 (Fall 1987): 178-84. Print. The author explores Demuth's "portrait" of the poet William Carlos Williams, noting Demuth's understanding of the shared intellectual debt of Williams and the Futurists to the ideas of Bergson.

Onésimo Teotónio Almeida. *Mensagem: Uma Tentativa de Reinterpretação*. Angra de Heroísmo, Azores: Secretaria Regional de Ed. & Cultura, 1987: 240. Graivota, 54. Print. This study describes the finding of sources of nationalism in T. Carlyle and H. Bergson. Eng. trans. "Message: An Attempted Reinterpretation."

Andrés Alonso González. *La cosmovisión evolucionista y el problema de Dios. Un estudio sobre Whitehead, Bergson y Tomás de Aquino*. Madrid: Instituto Pontificio de Filosofía, 1987: 176. Print. Eng. trans. *The Evolutionary Vision of the Cosmos and the Problem of God. A Study of Whitehead, Bergson and Thomas Aquinas*.

Andrés Alonso González. "Las vías del tomismo. Comparación crítica con el evolucionismo de Bergson y Whitehead." *Studium* (Madrid), 27 (1987): 313-58. Print. Eng. trans. "The Ways of Thomism. A Critical Comparison with the Evolutionism of Bergson and Whitehead."

Gaston Bachelard. *La Intuición del Instante*. Trans. J. Ferreiro. Epil. J. Lescure. México: Fondo de Cultura Económica, 1987: 132. Breviarios, 435. Print. Eng. trans. *The Intuition of the Instant*.

Frank Barron. "Bergson and the Modern Psychology of Creativity" in *Bergson and Modern Thought*. Eds. A. C. Papanicolaou and Pete A. Y. Gunter. New York: Harwell, 1987: 205-22. Print.

- Arthur L. Benton. "Bergson and Freud on Aphasia: A Comparison" in *Bergson and Modern Thought*. Eds. A. C. Papanicolaou and Pete A. Y. Gunter. New York: Harwell, 1987: 175-86. Print. "This brief paper compares the views which Henri Bergson and Sigmund Freud advanced about the nature of aphasic disorders, considers how their positions differ from prevailing concepts in the 1890s, and assesses the impact of their thought on the formulations of later theorists." *Philosopher's Index*, 23.1 (1989): 73. Print.
- Henri Bergson. "La correspondance Bergson Lévy-Bruhl. Présentation et commentaire de Philippe Soulez." *Revue philosophique de la France et de l'Étranger*, 114, No. 4, 1989, 481-492. (Also in *Autour de Lucien Lévy-Bruhl*. Ed. Dominique Merllié. Paris: Presses Universitaires de France, 1989, 481-492.) Bergson's letters are presented in this bibliography in the section "By Bergson".
- Andrew G. Bjelland. "Durational Succession and Proto-Mental Agency" in *Bergson and Modern Thought*. Eds. A. C. Papanicolaou and Pete A. Y. Gunter. New York: Harwell, 1987: 19-28. Print.
- M. Blaszcak. "Bergson's Social Anthropology." *Studia Filozoficzne*, 255 (1987): 121-27. Print. This study of Bergson's social anthropology is in Polish.
- Giovanni Boine. *Da Anselmo d'Aosta a Bergson: Studi i saggi*. Bologna: Boni, 1987: 155. Uomini Tempi Idee. Print. Eng. trans. *From Anselm d'Aosta to Bergson: Studies and Essays*.
- Henri Bonnet. "Proust et Bergson" in *Critical Essays on Marcel Proust*. Ed. Barbara J. Bucknall. Boston: Hall, 1987: 29-50. Print. Already published, in French, in Henri Bonnet, *Le progrès spirituel dans...* (1979).
- Milič Čapek. "Bergson's Theory of the Mind-Brain Relation" in *Bergson and Modern Thought*. Eds. A. C. Papanicolaou and Pete A. Y. Gunter. New York: Harwell, 1987: 129-48. Print.
- Milič Čapek. "The Philosophical Significance of Piaget's Researches on the Genesis of the Concept of Time" in *Naturalistic Epistemology: A Symposium of Two Decades*. Eds. Aloner Shimony and Debra Nails. Dordrecht: D. Reidel, 1987: 91-111. Print. The author argues that Piaget's work on the development of the child's concept of time has been profoundly misunderstood.
- Milič Čapek. "Reply to Shimony" in *Naturalistic Epistemology: A Symposium of Two Decades*. Eds. Aloner Shimony and Debra Nails. Dordrecht: D. Reidel, 1987: 115-18. Print.
- Edward S. Casey. *Remembering: A Phenomenological Study*. Bloomington: U of Indiana Press, 1987: 378. *Studies in Phenomenology and Existential Philosophy*. 2nd ed., 2000. Print.
- R. D. Chessick. "The Search for the Authentic Self in Bergson and Proust" in *Psychoanalytic Approaches to Literature and Film*. Eds. M. Charney and J. Reppen. Madison, NJ: Fairleigh Dickinson Press; Cranbury, NJ: Associated University Presses, 1987: 19-36. Print.
- Frederick Schuyler Coate. "Alexandr Konstantinovich Voronskii's Literary Criticism." Diss. Stanford U, 1987: 368. UMI No. ACC 8722978. *Dissertation Abstracts International*, 48.8 (1988): 2074A. Print. This is a study of the literary criticism of the Marxist literary critic Voronskii, concentrating on the period 1923-1928. Voronskii played an enormous role in guiding the development of Russian literature in this period. He insisted on the role of intuition and the unconscious in literature, however, defying the oversimplified rationalism of his critics. Soon he was accused of adhering to the views of Bergson, Kant and Freud. He was arrested in 1938, died in 1943.

- Woo-won Choi. "Vitalisme et problème de la biologie jusqu'à Bergson." *Immun-ronchong*, 32 (1987): 223-80. Print. This item appears in the humanities journal of Pusan National University. Eng. trans. "Vitalism and the Problem of Biology According to Bergson."
- Ester Coen. "Les futuristes et le moderne." *Cahiers du Musée National d'Art Moderne*, 19-20 (June 1987): 60-73. Print. This essay deals with the futurism of Marinetti, Carra, Boccioni and Balla in its relations to both Bergson and to modern technology. Eng. trans. "The Futurists and the Modern."
- Wei-p'ing Ch'en. *Sheng Ming ti ch'ung: Po-ko-sen ho t'a ti che hsiieh/Ch'en Wei'p'ing*, Shih Chih-wei chu. Shang-hei: Shang-hei san lien shu tien, 1988: 221.
- Olivier Costa de Beauregard. "Bergson's Duration and Quantal Spacetime Non-Separability" in *Bergson and Modern Thought*. Eds. A. C. Papanicolaou and Pete A. Y. Gunter. New York: Harwell, 1987: 318-42. Print.
- Jaromir Danek. "H. Bergson : intuition de la durée." Quebec: U Laval, 1987: 110. Logos et ethos. Etudes philosophiques. Print. Eng. trans. "H. Bergson: Intuition of Duration."
- Charles B. Dédeyan. "Bergson à Clermont-Ferrand. Une lettre inédite" in *Cent ans de littérature française. Mélanges offerts à Jacques Robichez*. Eds. M. Bercot, P. Brunel, M. Raimond. Paris: Sedes, 1987: 331-32. Print. Eng. trans. "Bergson at Clermont-Ferrand. An Unpublished Letter."
- Gilles Deleuze and Claire Parnet. *Dialogues*. Trans. Hugh Tomlinson and Barbara Habberjam. New York: Columbia U Press, 1987: 157. Print. The author (Deleuze) states of his early career: "... I liked writers who seemed to be part of the history of philosophy, but one who escaped from it in one respect, or altogether: Lucretius, Spinoza, Hume, Nietzsche, Bergson... Bergson, of course, was also caught up in French-style history of philosophy, and yet in him there is something which cannot be assimilated, which enabled him to provide a shock, to be a rallying point for all the opposition, the object of so many hatreds: and this is not so much because of the theme of duration, as of the theory and practice of becomings of all kinds, of coexistent multiplicities" (pp. 14-15).
- Marie-Claire de la Tour, ed. *Regards sur Henri Bergson. Recueil des conférences prononcées en mai 1986*. Maulevrier: Herault, 1987: 92. Print. This is a set of talks given at Angers, at the Lycée Henri Bergson, in May 1986. Eng. trans. *Regarding Henri Bergson: Collection of Lectures Given in May 1986*.
- Gilles Deleuze. *El bergsonismo*. Trans. Luís Ferrero Carracedo. Madrid: Cátedra, 1987: 128. Print. 2nd ed. 1996; rpts. 2002, 2007. Eng. trans. *Bergsonism*.
- James T. English. "Scientist, Moralism, Humorist: A Bergsonian Reading of *The Secret Agent*." *Conradiana*, 19.2 (Summer 1987): 139-56. Print. This concerns Joseph Conrad's *The Secret Agent*.
- Leonard Eslick. "Bergson, Whitehead and Psychical Research" in *Bergson and Modern Thought*. Eds. A. C. Papanicolaou and Pete A. Y. Gunter. New York: Harwood, 1987: 353-68. Print.
- James W. Felt. "Intuition, Event-Atomism, and the Self" in *Bergson and Modern Thought*. Eds. A. C. Papanicolaou and Pete A. Y. Gunter. New York: Harwood, 1987: 38-50. Print. "Bergson's

- distinction between intuition and intelligence may reconcile his analysis of temporal personal identity with that of Whitehead. Bergson's affirmation of the unity of *durée* seems in conflict with Whitehead's description of a historic route of ontically distinct event-atoms ('actual occasions'), but as the product of two different functions of the mind the results can be seen as complementary rather than antithetical. This suggests both the feasibility of some kind of metaphysics of enduring beings, and an intrinsic but overlooked limitation of any speculative philosophy that relies too heavily on purely conceptual thinking." *Philosophers' Index*, 23.1 (1989): 86.
- Carlos Fernández. "Análisis de la subjetividad de lo cómico en Henri Bergson, basado en: *La Risa*." Tesis del grado. U Central de Venezuela, 1989: 161. Print. Eng. trans. "Analysis of the Subjectivity of the Comic in Henri Bergson, Based on *Laughter*."
- Pelayo H. Fernández. "Pérez de Ayala y Bergson." *Boletín del Instituto de Estudios Asturianos*, 41.1 (1987): 143-83. Print. The author finds sources of the novelist Pérez de Ayala's treatment of comedy in Bergson.
- Giovanni Ferretti, ed. *Il tempo della memoria. La questione della verità nell'epoca della frammentazione*. Torino: Marietti, 1987: 337. Print. This book contains an article by G. Riconda on time and memory in the "life-philosophies" of W. James, A. N. Whitehead and Bergson. Eng. trans. *The Time of Memory. The Question of Truth in an Epoch of Fragmentation*.
- Lewis S. Feuer. "Recollections of Alfred North Whitehead in the Harvard Setting (1931-1937)." *Yale Review*, 76.4 (Sept. 1987): 530-50. Print. On p. 532 the author notes Whitehead's opinion that Bertrand Russell's philosophy is very "thin." Henri Bergson and Samuel Alexander were considered by Whitehead to be "genuine philosophers." On p. 544 he states: "The French philosopher, Henri Bergson, also of Jewish birth, was perhaps Whitehead's chief philosophic inspiration – although he would say mischievously that Bergson doubtless owed his originality to his English mother and that French scholars mainly had a penchant for making dictionaries." See also pp. 546-47.
- Carlo Formenti. "Memoria, sistema, imagine: da Bergson all'epistemologia della complessità." *Cannocchiale*, 3 (1987): 25-54. Print. Eng. trans. "Memory, System, Images: From Bergson to the Epistemology of Complexity."
- Pierre Gire. "Bergson et le fait religieux chrétien." *Esprit et Vie*, 99 (1989): 683-88. Print. Eng. trans. "Bergson and the Christian Religious Fact."
- Georges Goedert. "Über den erkenntnistheoretischen Horizont des Freiheitsbegriffs bei Henri Bergson." *Perspektiven der Philosophie*, 13 (1987): 39-57. Print. Eng. trans. "On the Theoretical-Epistemological Horizon of Bergson's Concept of Freedom."
- Henri Gouhier. *Bergson et le Christ des Évangiles*. Ed. revue et corrigée. Paris: J. Vrin, 1987: 219. Vrin-reprise. Print. Eng. trans. *Bergson and the Christ of the Gospels*.
- Simone Goyard-Fabre. "Bachelard et Bergson. 'Deux Grandes Pensées'." *Revue de l'Université d'Ottawa*, 57.1 (Jan.-Mar. 1987): 93-107. Print. "La pensée de Bachelard s'oppose, majestueuse et terrible dans sa malice insideuse, quoique sans polémique, à la pensée de Bergson. Pour les deux philosophes en effet, la durée et l'instant sont les problèmes principaux de la philosophie. Mais Bachelard prend, contre Bergson, le parti de l'intelligence offensée. Surtout, Bachelard, en face du continuisme bergsonien, dessine les perspectives d'une philosophie des ruptures.

Bachelard et Bergson expriment deux grandes pensées : d'un côté, la majesté grandiose de l'élan vital ; de l'autre, la dialectique des oui et des non qui rythme l'opération fantastique du dynamisme et du travail. Bachelard et Bergson : ou bien... ou bien..." ["The thought of Bachelard contrasts, majestic and terrible in its insidious malice, some polemic sand to the thought of Bergson. For the two philosophers, indeed, the duration[al] and the instant are the principal problems of philosophy. But Bachelard takes, as opposed to Bergson, the part of offensive intelligence. Especially, Bachelard, opposing Bergsonian continuation, intends the perspective of a philosophy of ruptures. Bachelard and Bergson express two great modes of thought: the grand[iose] majesty of the *élan vital*; on the other, the dialectic of yes and of no, which rhythms the fantastic operation of dynamism and of work. Bachelard and Bergson: the one ... the other..." *Philosopher's Index*, 21.2 (1987): 116. Eng. trans. "Bachelard and Bergson: 'Two Great Thoughts'."

Jean Guitton. *Le Christ de ma vie*. Paris: Desclée, 1987: 27-39. Print. In the course of a dialogue with Joseph Doré, Guitton here discusses relations between Bergson's thought and that of the church historian A. Loisy. Eng. trans. *The Christ of My Life*.

Pete A. Y. Gunter. "The Dialectic of Intuition and Intellect" in *Bergson and Modern Thought*. Eds. A. C. Papanicolaou and Pete A. Y. Gunter. New York: Harwood, 1987: 3-18. Print. "Bergson's philosophy has often been interpreted as antiscientific. This essay undercuts such interpretations by analyzing his philosophical method, the key to which lies in his treatment of intuition and intellect. Bergson's intuition is not, as has been claimed, vacuous. It contains noetic content capable of creating new symbol systems, both mathematical and physical, which can be tested (verified/falsified). Bergson's nonstandard 'positivism' anticipated major features of quantum physics and directly sparked researches into biological and sociological time." *Philosopher's Index*, 23.1 (1989): 91.

Charles Hartshorne. "Bergson's Aesthetic Creationism Compared to Whitehead's" in *Bergson and Modern Thought*. Eds. A. C. Papanicolaou and Pete A. Y. Gunter. New York: Harwood, 1987: 369-82. Print. This is a summation of the author's view of Bergson's philosophy. Bergson's major flaw was the use of a term denoting symmetrical relationships ("interpenetration") to describe a term ("Duration") which is asymmetrical as regards past, present and future.

Féthi Hassaine. "The Influence of Bergson and Dujardin on Moore's 'The Lake' and Joyce's 'The Dead'" in *Literary Interrelations: Ireland, England, and the World*. Vol. 5. Eds. W. Zach and H. Kosock. Tübingen: Narr, 1987: 273-81. Print.

Gabriele Hoffmann. "Intuition, durée, simultanément: Drei Begriffe der Philosophie Henri Bergsons und ihre Analogien im Kubismus von Braque und Picasso von 1910 bis 1912" in *Das Phänomen Zeit in Kunst und Wissenschaft*. Ed. Hanelore Paflik. Weinheim: VCH, Acta humaniora, 1987: 39-64. Print. Eng. trans. "Intuition, Duration, Simultaneity: Three of Bergson's Philosophical Concepts and Their Analogies with the Cubism of Braque and Picasso from 1910 to 1912."

Lawrence Westerby Howe. "The Process of Endosmosis in the Bergsonian Critique." *Modern Schoolman*, 65.1 (Nov. 1987): 29-45. Print. "This paper defends the thesis that the etiology of conceptual error is developed by Bergson through the morphology of endosmosis and that endosmosis is the methodological key to his critical philosophy. This thesis is developed in three parts: Bergson's idea of endosmosis and its contribution to the genesis of error, the process of endosmosis in the formation of the concept of time as a hybrid of duration and space, and the genetic approach to Bergson's critique." *Philosopher's Index*, 22.2 (1988): 126. Print.

- Giovanni Invitto. “*Esprit*” e “*Raison*”: *Filosofi francesi del ‘900*. Lecce: Capone, 1987: 109. Inodi, 4. Print. This series of essays contains an account of J. Maritain’s reading of Bergson. “. . . su Maritain lettori di Bergson.” Eng. trans. “*Spirit*” and “*Reason*”: *French Philosophy of the 1900s*.
- María Elosegui Itxaso. “Lo Físico y lo mental en Henri Bergson.” Diss. U of Navarra, 1987: 178. Print. Abstract: This thesis outlines the actualness of Bergsonian thought in its consideration of the ontological statute of matter in relation to the psychical. A new interpretation of this author is proposed, reconciling some apparent contradictions. The role of matter according to the present thermodynamics is also outlined. The relationship between matter and memory, especially the mind-brain problem, is studied. For Bergson, the mental is not reduced to the brain; besides he criticizes parallelistic dualism. A careful study of the problem of the brain locations during the 19th and the 20th centuries is made. Lastly, the notion of the “ego” as duration and synthesis of matter and spirit is analyzed together with the development of the personality as a creative effort which is the fruit of the dialectic of desire that reaches its highest point in the image of the “surhomme” or the Bergsonian superman. *Dissertation Abstracts International*, 50.2 (1989): 178. Print. Eng. trans. “The Physical and the Mental in Henri Bergson.”
- Robert G. Jahn and Brenda J. Dunne. “Consciousness, Quantum Mechanics, and Random Physical Processes” in *Bergson and Modern Thought*. Eds. A. C. Papanicolaou and Pete A. Y. Gunter. New York: Harwood, 1987: 271-303. Print. “Bergson’s proposal for an intuitive philosophy integrating science and metaphysics is addressed in the context of a program of controlled laboratory experiments at Princeton University’s Engineering Anomalies Research Laboratory, which has produced a body of data indicating that human consciousness has the ability to influence the output of random physical processes and to acquire information about spatially and temporally remote geographical locations. Theoretical accommodation of these phenomena is proposed *via* a model invoking quantum mechanical metaphors to represent reality as the product of a wave mechanical information exchange between consciousness and its environment.” *Philosopher’s Index*, 23.1 (1989): 95. Print.
- Mari Riess Jones. “Thoughts on the Relevance of Bergson to Contemporary Psychology” in *Bergson and Modern Thought*. Eds. A. C. Papanicolaou and Pete A. Y. Gunter. New York: Harwood, 1987: 250-70. Print.
- Theresa Kelley. “‘Pilgrimage’ and Modernism (Richardson).” Diss. U of York (U.K.), 1987: 392. UMI no. ACC DX84785. Print. The author explores Modernist themes in Dorothy Richardson’s *Pilgrimage* (1915-1967), showing how this work clearly belongs in the Modernist tradition. “The multiplicity of consciousness – as described by Pater, William James, and Bergson – is examined. The related concern, for writers, in finding the appropriate form follows.” *Dissertation Abstracts International*, 50.1 (1989): 136A. Print.
- Ellen Kennedy. *Freedom and the Open Society: Henri Bergson’s Contribution to Political Philosophy*. New York and London: Garland Pub., 1987: 278. Print. The author argues that Bergson’s political philosophy is best understood as liberal, and must not be confused with totalitarian philosophies of the “right” or the “left.”
- Kyu-young Kim. “Berugusonge issösö-üi shiganüi hyöngisanghakchök üüüi” in *Shiganron*. Seoul: Sogang U Press, 1987: 1-68. Print. Eng. trans. “The Metaphysical Significance of Time in Bergson.”
- Nishida Kitarō. *Intuition and Reflection in Self-Consciousness*. Trans. V. H. Viglielmo with T. Yoshinori and Joseph S. O’Leary. Albany: State U of New York Press, 1987: 204. Print. See Sec. 29, pp. 90-94, for reflections on *élan vital*; and pp. 110-15, and throughout. Kitarō, the leading

philosopher of the Kyoto school, used Bergson's philosophy to try to find bridges between Oriental and Western thought.

Sław Krzemiń-Ojak, ed. *Studia Estetyczne*. Vols. 20-21. Warszawa: Państwowe Wydawnictwo Naukowe, 1987: 394. Print. This volume contains an essay by K. Najder-Stefaniak, "Bergson's Concept of the Work of Art." Eng. trans. "Aesthetic Studies."

J. Kulczycki. "Bergson's Theory of Perception." *Archiwum Historii Filozofii i Myśli Społecznej*, 32 (1987): 93-132. Print. Written in Polish.

Gary Dean Krenz. "Confessions of a Moral Metaphysician: An Ontology of Ethics (Pragmatism, Platonism)." Diss. State U of New York at Stony Brook, 1987: 440. UMI no. AAC 8723501. Print. The author develops a speculative account of the self as moral. A being, on his terms, is its cosmological participation in other beings. In his third chapter he attempts to criticize the philosophies of Wittgenstein, Heidegger, Santayana, and Bergson as a "test" of his fundamental thesis, *Dissertation Abstracts International*, 48A.3, 1988: 2357. Print.

Shūzō Kuki. "Bergson in Japan" in *Shūzō Kuki and Jean-Paul Sartre*. Ed. and trans. Stephen Light. Carbondale and Edwardsville: Southern Illinois U Press, 1987: 71-74. Print. This essay, originally published in 1928 in Paris, explains the high esteem in which Bergson's philosophy was then held in Japan. He notes Bergson's influence on Nishida, and draws parallels between Bergsonism and Buddhism (Zen).

Emmanuel Levinas. *Time and the Other*. Trans. and Intro. R. Cohen. New Pref. E. Levinas. Pittsburgh: Duquesne U Press, 1987: 149. Print. For criticisms of Bergson, see pp. 80-90. See also "Diachrony and Representation," pp. 199-20; "The Old and the New," pp. 121-38.

Stephen Light. *Shūzō Kuki and Jean-Paul Sartre: Influence and Counter-Influence in the Early History of Existential Phenomenology*. Foreword by Michel Rybalka. Carbondale and Edwardsville: Southern Illinois U Press, 1987: 157. *Journal of the History of Philosophy Monographs*. Print. This study of the relations between a Japanese philosopher and French thought in the 1920s contains translations of Shūzō's article on Bergson and notes his personal acquaintance with Bergson. See esp. pp. 11-12, 19-21, 34-35, 71-74.

Salvatori Limongi. "Per una storia del bergsonismo attraverso i testi." *Annali di Discipline Filosofiche dell'Università di Bologna*, 8 (1986-1987): 207-22. Print. Eng. trans. "Toward a History of Bergsonism Through His Texts."

William Marceau. *Henri Bergson et Joseph Malègue. La convergence de deux pensées*. Stanford: Stanford U Press, 1987: x, 132. *Stanford French and Italian Studies*, Vol. 50. Print. "A study of Bergsonian philosophy dealing with spiritual concepts, this book underlines that the theme of duration is at the heart of Bergson's research concerning the world, man, and God. A young reader of Bergson was Joseph Malègue. In the writings of Malègue we notice real relationships which are established between these two French authors at the end of the 19th century. This study reveals a metaphysical Malègue inspired by Bergson." *Philosopher's Index*, 22.3 (Fall 1988): 136. Print. Eng. trans. *Henri Bergson and Joseph Malègue: The Convergence of Two Thoughts*.

Carlyle McFarland. "Man and Superman: Shaw's Statement on Creative Evolution: A Modern Analysis." *Panjab U Research Bulletin*, 18.2 (Oct. 1987): 75-80. Print.

- Louis Menand. *Discovering Modernism: T.S. Eliot and His Context*. New York: Oxford U Press, 1987: 211. Print.
- Jean Milet. "Bergsonian Epistemology and Its Origins in Mathematical Thought." Trans. Pete A. Y. Gunter in *Bergson and Modern Thought*. Eds. A. C. Papanicolaou and Pete A. Y. Gunter. New York: Harwood, 1987: 29-37. Print. This is a brief statement of the author's position in his *Bergson et le calcul infinitésimal [Bergson and the Infinitesimal Calculus]* (1974). The author argues that Bergson's theory of knowledge has its origins in a profound study of the calculus.
- Andrew C. Papanicolaou. "Aspects of Henri Bergson's Psycho-Physical Theory" in *Bergson and Modern Thought*. Eds. A. C. Papanicolaou and Pete A. Y. Gunter. New York: Harwood, 1987: 56-128. Print. "The purpose of this chapter was to relate Bergson's ideas, expressed mainly in his book *Matter and Memory*, to contemporary models of concept development, perception, information storage and retrieval, speech perception, aphasia and agnosia. Striking similarities were found between several of Bergson's positions and current approaches to cognitive development, neurolinguistics, aphasiology and memory." *Philosopher's Index*, 23.1 (1989): 110. Print.
- A. C. Papanicolaou and Pete A. Y. Gunter, eds. *Bergson and Modern Thought*. New York: Harwood, 1987: 394. Models of Scientific Thought, 3. Print. "This book contains the proceedings of a multidisciplinary conference during which the possibility of restoring paradigmatic unity between the modern physics and the life sciences, on the basis of Bergson's ideas, was explored. It comprises a general introduction and eighteen chapters arranged in four units: Epistemology, Neuropsychology, Psychology, and 'Toward a Unified Science: Philosophical and Scientific Evaluations.' Among the contributors are George Wald, Charles Hartshorne, Milič Čapek, Karl Pribram, Olivier Costa de Beauregard, and other leading figures in contemporary science and philosophy." *Philosopher's Index*, 23.1 (1989): 91. Print.
- Becky Patterson-Turner. "Intuition and Adult Learners: A Qualitative Study." Diss. Fielding Institute, 1987: 233. UMI no. AAC 8729838. Print. The author states: "The extensive literature reviewed showed considerations of intuition by philosophers (Spinoza, Bergson, Suzuki) and psychologists (gestaltists, Jungians, Reik and Berne). An analysis of the current research into the thinking process by cognitive psychologists (e.g., Perkins), cognitive philosophers (e.g., Ennis), and creative problem solvers (e.g., Osborn) was presented. The framework of this study was the theory of intuition in education developed by Noddings and Shore (1984)." *Dissertation Abstracts International*, 40B.10 (1988): 3102.
- Adriano Pessina. "Le illusioni della coscienza e l'intuizione come metodo. L'impostazione dell'*Essai* di Henri Bergson." *Rivista di Filosofia Neo-Scolastica*, 79.1 (1987): 96-117. Print. Eng. trans. "The Illusions of Consciousness and Intuition as Method. The Basis of Bergson's *Time and Free Will*."
- Adriano Pessina. "L'Esperienza della 'differenza' e il progetto metafisica positiva: Bergson e Belot." *Rivista di Filosofia Neo-Scolastica*, 79.2 (1987): 250-75. "Il saggio analizza il dibattito tra Belot e Bergson a proposito della possibilità o meno di approdare ad una metafisica attraverso gli esiti delle indagini scientifiche. Bergson pone a tema il 'senso' della vita. Questo dibattito (1907) segna un passaggio tematico all'interno della metodologia Bergsoniana d'indubbia importanza." ["This essay analyzes the debate between Belot and Bergson concerning the possibility of a positive metaphysics."] *Philosopher's Index*, 22.2 (1988): 146. Eng. trans. "The Experience of Difference and the Project of a Positive Metaphysics: Bergson and Belot."

- Adriano Pessina. *L'Esperienza della 'differenza' e il progetto metafisica positiva: Bergson e Belot*. Milano: Vita e pensiero, 1987: 25. Print. Eng. trans. *The Experience of Difference and the Project of a Positive Metaphysics: Bergson and Belot*.
- Otto Pöggeler. "Time and Hermeneutics." *Proceedings and Addresses of the American Philosophical Association*, 60.4 (Mar. 1987): 792. Print. The author notes Bergson's and Einstein's debate over the nature of time and argues that today ". . . the controversy between Einstein and Bergson must be discussed again (See Ilya Prigogine)." Insofar as phenomenology is hermeneutical it can not be concerned with understanding alone but must be concerned also with *explanation*.
- Karl H. Pribram. "Bergson and the Brain: Bio-Logical Analysis of Certain Intuitions" in *Bergson and Modern Thought*. Eds. A. C. Papanicolaou and Pete A. Y. Gunter. New York: Harwood, 1987: 149-74. Print. "In keeping with the *Zeitgeist* of the nineteenth and early twentieth centuries, Henri Bergson was convinced that understanding the mental and spiritual nature of mankind depended to a large extent on understanding the relationship between man's conscious experience and his brain. What puzzled the intellects of the nineteenth century was that experience, introspectively analyzed, had so little in common with the physical and biological processes which contemporary science was then describing. Bergson did, however, attempt an analysis of the relation between conscious and unconscious processes, between intuition and intellect, between the arrow of time and the experience of duration, and the relationship between memory and matter. This essay shows that a systems analysis of brain function gives substance to many of Bergson's philosophical queries and provides a scientific and mathematical rationale for many of his conjectures." *Philosopher's Index*, 23.1 (1989): 113. Print.
- L. Proenca. "O Existir (in)finito do Tempo. Em Bergson, Heidegger e Levinas." *Broteria* (Brazil), 124.1 (1987): 37-48. Print. Eng. trans. "The Existence of (In)Finite Time in Bergson, Heidegger and Levinas."
- Agostino Quadrino. *Enigma della prossimità. Tempo e alterità nel pensiero de E. Levinas*. Pref. Giuseppe Lorizio. Roma: Janus, 1987: 107. Print. "L'A traccia le linee evolutive della tematica tempo e alterità, considerata nucleo portante della riflessione di Levinas, a partire dai testi degli anni 1936-1949. Dopo aver delineato l'origine teoretica di gale problematico attraverso l'analisi dei rapporti e degli elementi differenziali tra Levinas, Bergson, Husserl e Heidegger . . ." ["The author traces the developmental line of the theme of time and otherness, considered as the center of Levinas's thought in his writings 1936-1949. Having delineated the theoretical origin of this problematic through the analysis of the relations and differential elements in Levinas, Bergson, Husserl, and Heidegger . . ."] M. A. S. in *Bibliographie de la Philosophie*, 1989: 121. Print.
- Tom Quirk. "Bergson in America." *Prospects: An Annual Journal of American Cultural Studies*, 2 (1987): 453-90. Print.
- Joseph Martial Rasolonjatvo. "L'Expérience mystique chrétienne comme voie de connaissance de Dieu chez H. Bergson." Thesis. Rome: P. Universitas Gregoriana, 1987: 131. Theol., Gregoriana, n. 3461. Print. Eng. trans. "Christian Mystical Experience as the Way to the Knowledge of God in Bergson."
- Giuseppe Riconda. "Il tema della 'Memoria' nelle filosofie della vita (James, Bergson, Whitehead)" in *Il tempo della memoria*. Ed. Giovanni Ferretti. Torino: Marietti, 1987: 195-217. Università degli studi di Maerata. Pubblicazioni della Facoltà di lettere e filosofia, 35. Print. Eng. trans. "The Theme of 'Memory' in the Philosophies of Life (James, Bergson, Whitehead)."

- Rocco Ronchi. "Sulla genesi del doppio. L'Interpretazione bergsoniana del *déjà vu*." *Studi di estetica*, 15.10 (1987): 75-99. Print. Eng. trans. "On the Genesis of After. Bergson's Interpretation of *déjà vu*."
- Corrado Rosso. "*Le Mas Théotime* de Henri Bosco et la tentation du bergsonisme" in *Henri Bosco. Mystère et spiritualité*. Intro. Claude Girault. Paris: Corti, 1987: 149-63. Print. Eng. trans. "Henri Bosco's *Le Mas Théotime* and the Temptation of Bergsonism."
- Antonio Ruíz Sánchez. "Henri Bergson y su revolución metodológica." Diss. U Pontifica de Salamanca, 1987: 208. Print. Eng. trans. "Bergson and His Methodological Revolution."
- Antonio Ruíz Sánchez. *Henri Bergson y su revolución metodológica*. Córdoba: Monte de Piedad y Caja de Ahorros, 1987: 208. Colección mayor. Print. Eng. trans. *Henri Bergson and His Methodological Revolution*.
- Chong-yol Ryu. "Berŭgŭsonge isŏsŏ chŏlhakjog kichorosouï ŭsik." *Kyungnamdae-chulhakronjip*, 3 (1987): 109-32. Print. This item appears in the philosophical journal of Kyungnam University. Eng. trans. "Conscious as Philosophical Foundation in Bergson."
- Moritz Schlick. *Forma e contenuto*. Intro. Paolo Parrini. Torino: Boringhieri, 1987: 182. *Lecture di Filosofia, Logica, Matematica*. Print. See especially pp. 89-97 for a critique of Bergson's concept of intuition by this leading member of the school of Viennese positivism. Eng. trans. *Form and Content*.
- Charles R. Schmidtke. "Bergson and a Pulsational-Wave Model of Temporality" in *Bergson and Modern Thought*. Eds. A. C. Papanicolaou and Pete A. Y. Gunter. New York: Harwood, 1987: 223-49. Print. "The pulsational-wave model is an attempt to represent Bergson's meaning of *durée* in such a way as to clarify his intent and illustrate his epistemological and metaphysical distinctions. This article proceeds to illustrate the use of this model by applying it to issues in gerontology. This application includes a critique and demonstration of the limits of the concept of chronological age in understanding the reality of human aging. This model also illustrates the need for developing a view for aging successfully that integrates all the temporal modalities." *Philosopher's Index*, 23.1 (1989): 118. Print.
- Abner Shimony. "Comment on Čapek" in *Naturalistic Epistemology: A Symposium of Two Decades*. Eds. Abner Shimony and Debra Nails. Dordrecht: D. Reidel, 1987: 112-14. Print.
- Philippe Soulez. "La correspondance Bergson/Lévy-Bruhl." *Revue Philosophique de la France et de l'Étranger*, 4 (1987): 481-92. Print. This correspondence appears chronologically, in the section of this bibliography presenting Bergson's writings. Eng. trans. "The Bergson-Lévy-Bruhl Correspondence." This correspondence is presented in this bibliography in the section "By Bergson".
- Ronald de Sousa. "When is it Wrong to Laugh?" in *The Philosophy of Laughter and Humor*. Ed. J. Morreall. Albany: State U of New York Press, 1987: 226-47. Print. The editor states of de Sousa's essay: In stressing the social nature of humor, de Sousa is like Bergson, who saw laughter as a social gesture. But while Bergson... claimed that there was a certain incompatibility between humor and emotions, de Sousa revives the older Platonic-Hobbesian idea of a pthonic (malicious) element in humor" (p. 226). For a typical contemporary dismissal of Bergson see footnote 6, p. 247: "Henri Bergson, a philosopher best forgotten, wrote a fascinating little book on laughter: *Le Rire...*"

- Martin Stannard. *Evelyn Waugh: The Early Years, 1903-1939*. New York: W. W. Norton, 1987: 537. Print. The author argues, in tracing Waugh's intellectual development, that Waugh was deeply indebted to Bergson's philosophy. See especially pp. 167-70.
- Henry P. Stapp. "Bergson and the Unification of the Sciences" in *Bergson and Modern Thought*. Eds. A. C. Papanicolaou and Pete A. Y. Gunter. New York: Harwood, 1987: 308-17. Print. "The relevance of Bergson's ideas of 'becoming' and 'duration' to the task of creating an overarching theoretical framework for all the sciences from psychology through biology to physics is discussed in the light of recent developments in relativistic quantum theory. Einstein's focus in the special theory of relativity upon observations as opposed to ontology already effectively disengaged theoretical physics from ontological commitment to or bias toward the instant of time. Heisenbergs' S-matrix formulation of relativistic quantum theory furthers this trend and makes ontologically primary noninstantaneous events of becoming." *Philosopher's Index*, 23.1 (1989): 121. Print.
- Athenase Tzavaras. "Bergson and the French Neuropsychiatric Tradition" in *Bergson and Modern Thought*. Eds. A. C. Papanicolaou and Pete A. Y. Gunter. New York: Harwood, 1987: 187-200. Print. The author argues that Bergson had no influence whatsoever on French neuropsychiatry, which was better off without him.
- Malcolm Vout and Lawrence Wilde. "Socialism and Myth: The Case of Sorel and Bergson." *Radical Philosophy*, 46 (Summer 1987): 2-7. Print.
- George Wald. "Consciousness and Cosmology: Their Interrelations" in *Bergson and Modern Thought*. Eds. A. C. Papanicolaou and Pete A. Y. Gunter. New York: Harwood, 1987: 343-52. Print. "A universe to be life-breeding must possess an exceedingly improbable concatenation of physical properties. Physical reality, since contingent on the presence of observers, demands such a universe ('anthropic principle'). The operations of consciousness (mind) yield no physical signals. Hence neither the presence nor absence of consciousness is identifiable, hence it has no location. Mind, rather than being a late product in organic evolution, dependent on complex nervous systems, appears now to have existed always as a complimentary property of matter. The universe may have achieved its life-breeding gestalt through a cosmological evolution guided by mind." *Philosopher's Index*, 23.1 (1989): 126. Print.
- Samuel Weber. "Laughing in the Meanwhile." *Malcomb Lowry Newsletter*, 102.4 (Sept. 1987): 691-706. Print. The author treats laughter as a form of resistance. He uses the theories of Freud and Bergson.
- Hermann Weyl. *The Continuum: A Critical Examination of hte Foundation of Analysts*. Trans. Stephen Pollard adn Thomas Bole. Kirksville, MO: Thomas Jefferson Press, 1987: 130. Print. Hermann Weyl, who took David Hilbert's chair at Göttinger and was a friend of Einstein's at the Institute for Advanced Research at Princeton, was one of the leading mathematicians of the twentieth century. It is thus especially interesting that he should (on p. 90) have commended Bergson for clearly distinguishing between "... the world of mathematical concepts and the immediately experienced continuity of phenomenal time ('la durée')." The view of a flow "consisting of points and, therefore, also dissolving into points turns out to be false" (p. 92). Though a deep chasm is fixed between the intuitive and the mathematical continuum, we have rational motives which impel us to pass from one into the other. Weyl speculates (p. 122, n11), "Who knows what the future and quantum mechanics have in store for the physical domain?" (This work was originally published in 1912.)

- Robert Anson Wilson. *The New Inquisition: Irrational Rationalism and the Citadel of Science*. Phoenix: Falcon Press, 1987: 240. Print. On pp. 92-96 the author cites Bergson in connection with Rupert Sheldrake's "theory of morphogenetic fields." Sheldrake's reading of Bergson and Hans Driesch helped move him toward anti-Darwinian heresy. See also p. 234 for comments on Bergson's psychology.
- Gregory George Winland. "Bergsonian Time in Some Major Works of William Faulkner." M.A. thesis. Miami U, 1987: 122. Print.
- Michael F. Zimmerman. "Delaunays Formes circulaires und die Philosophie Henri Bergsons: zur Methode der Interpretation abstrakter Kunst." *Walraf-Richartz-Jahrbuch*, 48-49 (1987-1988): 335-64. Print. Eng. trans. "Delaunay's Circular Forms and Bergson's Philosophy: On the Method of Interpreting Abstract Art."
- Yuasa Yasuo. *The Body: Toward an Eastern Mind-Body Theory*. Ed. T. P. Kasulia. Trans. Nagatomo Shigenori and T. P. Kasulis. Albany: State U of New York Press, 1987: 256. SUNY Series in Buddhist Studies. Print. See Ch. 8, "Contemporary Philosophical Mind-Body Theories," pp. 161-79, in which the author reviews Bergson's and Maurice Merleau-Ponty's mind-body theories. See also "Reversing Our Ordinary Understanding of the Mind-Body Relation: Re-evaluation of Bergson," pp. 193-98. The author argues here that while neither Bergson nor Merleau-Ponty incorporated more recent explorations of the "old brain," including the limbic system, though it is possible, on their terms, to do so. The old brain, he hypothesizes, provides the basis for long-term "spontaneous" memory; the new brain provides the basis for short-term and "habit" memory. "In this respect we must say that Merleau-Ponty went too far in rejecting Bergson's hypothesis about the existence of an unconscious, the region of sheer memory" (p. 198).

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- Annette C. Allen. "A Phenomenological Exploration of Time, Self, and Narrative in the Major Novels of Virginia Woolf." Diss. U of Texas at Dallas, 1988: 284. UMI no. AAC 881520. Print. The author states in her abstract: "Using Edmund Husserl's doctrine of intentionality, which supposes an intentional structure of consciousness as a link to the world, and Henri Bergson's notion of consciousness as duration where phases of time interpenetrate, an exploration of Mrs. Dalloway, To the Lighthouse, and Between the Acts is provided." The author goes on to use Bergson and Georges Poulet to explore the role of memory and imagination in Woolf's characters' moments of consciousness, and concludes with a study of intersubjective time in A. Schutz, A. Gurwitsch, and P. Ricœur." *Dissertation Abstracts International*, 49.7A (1989): 1806. Print.
- R. M. Antliff. "Bergson and Cubism: A Reassessment." *Art Journal*, 47.4 (Winter 1988): 341-49. Print. The author argues that Albert Gleizes and Jean Metzinger's *Du Cubism* (Paris, 1912) was written with Bergson in mind. He examines works by J. Metzinger, E. Carrière, A. Gleizes, G. Severini, and R. Delaunay from a Bergsonian viewpoint. Cubists capitalized on such Bergsonian ideas as the continuity of change, the cumulative nature of memory, the nature of the "profound self." T. de Visan was the vehicle by which Bergson's ideas became known to cubists. This item has appeared, in Japanese, in *Gendai shizo* (Toykyo), 23 (1995). Print.
- Theodoros I. Apolstolopoulos. *Bergson kai threskeia: kritiko, philosophiko dokimio apano stis theseis tou Berson gia ethike kai te threskeia*. Athens: Th. I Apoltolopoulos, 1988: 126. Print. Eng. trans.

Bergson and Religion: A Critical Philosophical Essay on the Thesis of Bergson Regarding Ethics and Religion.

- Hervé Barreau. "Temps et Devenir." *Revue Philosophique de Louvain*, 86: Quatrième Série no. 69 (Feb. 1988): 5-36. Print. "The characterization of time vis-à-vis becoming has always been taken to be a task for philosophy, and the solutions of the problem have varied. Those of Kant and Hegel, which in turn responded to that of Newton, led by various paths to the negation of the reality of becoming. A third solution inspired by the doctrines of Aristotle, Leibniz and Bergson is possible, and sees in time the abstract concept of becoming which in turn follows from a causality which occurs in the present." Abstract. Trans. J. Dudley, p. 36.
- Martial Joseph Basolonjatovo. "L'Expérience mystique chrétienne comme voie de connaissance de Dieu chez H. Bergson." Diss. Pontifica Universitas Gregoriana (Vatican), 1988: 410. Print. Abstract: "Selon H. Bergson, la mystique chrétienne est la plus complète, parce que son Absolu est expérimentable, et, parce que l'activité de ses mystiques continue 'l'effort créateur que manifeste la vie'. 'Cet effort est de Dieu, si ce n'est pas Dieu lui-même.' La présente dissertation est une évaluation critique de la manière dont H. Bergson a perçu la spécificité de la mystique chrétienne et – à la lumière des mystiques chrétiens, comme Saint Jean de la Croix et Sainte Thérèse d'Avila – un examen de la question de savoir si l'expérience mystique chrétienne, telle qu'on la rencontre dans *Les deux sources de la morale et de la religion* (1932) et telle qu'elle se vit de fait, est la voie de connaissance de Dieu." ["The Christian mystical experience is for Bergson the most complete because its Absolute is experimentable and because the activity of its mystics continues 'the creative effort which manifests life.' 'This effort is of God, if it is not God himself.' This dissertation is a critical examination of the way in which Bergson views the specificity of Christian mysticism – in the light of Christian mystics like Jean de la Croix and Saint Theresa of Avila – an examination of the question whether knowledge of the Christian mystical experience as this is developed in *The Two Sources* (1932) is the way to the knowledge of God."] *Dissertation Abstracts International*, 50.2C (1989): 190. Eng. trans. "Christian Mystical Experience as a Way to the Knowledge of God in H. Bergson."
- A. B. A. Bawhab. "Henri Bergson and Muhammad Iqbal." *Iqbal Review*, 29.3 (Oct.-Dec. 1988): 103-14.
- Bento Prado, Jr. *Presença e Campo Transcendental: Consciência e negatividad na filosofia de Bergson*. São Paulo: Editoria da Universidade de São Paulo, 1988: 223. Série passado e presente. Tesis/Faculdade de Filosofia, Letras e Ciências Humanas. Print. This item was originally the author's dissertation, 1965. It was translated into French, 2002 (Olms). Eng. trans. *Presence and Transcendental Field: Consciousness and Negativity in Bergson's Philosophy*. For discussions of this author's work, Cf. *Annales bergsoniennes I*, 2002.
- T. Bejarano Fernández. "Las Expectativas del Receptor y lo que Produce la Risa." *Pensamiento*, 44 (Oct.-Dec. 1988): 455-63. Print. "Someone tries to predict the immediately following event (what, when or where), and his expectations fail: laughter is *caused* by such failures, we propose after revisiting Bergson and Kant. Thanks to the laugh, predictive activity is not inhibited by its numerous failures. This question – the *function* – is confronted with Bergson, Freud, and Minsky. Jokes and creativity share the 'Aha!' or unpredictability, but whereas in creative text it generates an extra, one-contextual significance, in joke it is 'for nothing'." *Philosopher's Index*, 23.2 (Summer 1989): 113. Print. Eng. trans. "The Expectations of the Recipient and What Laughter Produces."
- B. Bensaude-Vincent. "When a Physicist Turns on Philosophy: Paul Langevin (1911-39)." *Journal of the History of Ideas*, 49.2 (Apr.-June 1988): 319-38. Print. This essay examines the impact of

relativity and quantum physics on French philosophy by exploring the thought of Paul Langevin. Langevin's treatment of relativity theory is explained with reference to Bergson's *Duration and Simultaneity*. Errors in popular expositions may have led to Bergson's critique of relativity.

Ronald Bieganowski. "Robert Frost's 'A Boy's Will' and Henri Bergson's *Creative Evolution*." *South Carolina Review*, 21.1 (Fall 1988): 9-16. Print. This is a study of Bergson's influence on Robert Frost's book of poems, *A Boy's Will*. Frost's annotations of his copy of *Creative Evolution* are presented in Chapter 1, especially in the section, "Individuality and Age."

Yvon Brès. *L'Etre et la faute. Essais psychoanalytico-philosophiques*. Paris: Presses Universitaires de France, 1988: 221. Perspectives critiques. Print. See especially "Bergson et Freud. La remémoration comme expérience métaphysique," pp. 152-73. The author argues that in spite of Freud's tendencies toward scientific materialism, his view of memory and the recovery of memories remains central to his psychoanalytical theory and is consistent with Bergson's view of forgetting and of remembering. Though Bergson ignores repression and neurotic defense mechanisms, the idea that the actualization of repressed ideas can take purely behavioral and emotional forms is consistent with his basic theory. The study of "transfer" confirms, in a particular way, Bergson's point of view. This study is a sequel to P. Soulez (1976, 1977). The author neglects, surprisingly, Bergson's letters to Jean de la Harpe (1943) on Freud, and on R. Dalbiez's critique of Freudianism (1936, 1948).

Richard Leroy Brougham. "Suspense and Simplification in Whitehead." Diss. U of New Mexico, 1988: 567. UMI no. Acc 8916128. Print. The author begins his abstract, stating: "Process philosophy arose from a felt unease with the atemporalist ontologies which prevailed until the end of the Nineteenth Century. Process philosophy sees the present as mediating the past and the future. The continuisms of Bergson and Samuel Alexander, the first process ontologies, have no modus for mediation. Whitehead supplies this modus; 'conrescence' reconciles/adjusts the past." *Dissertation Abstracts International*, 50.4A (1989): 567. Print.

Michel Canivet. "Le Rire et le Bon Sens." *Revue Philosophique de Louvain*, 86.71 (Aug. 1988): 354-77. Print. "Laughter is a visible pleasure which involves a social aspect. Bergson saw in it a common sense reaction bound to a formulation of the comic and a regulatory phenomenon due to society. This view was criticized by Dupréel in the name of sociological plurality and by Jeanson in the name of individual existence. The continuation of the consideration can be supported to a considerable extent from Kant. A paragraph in the *Critique of Judgement* contains the essential elements of a theory of laughter (bodily pleasure, slightly disinterested, the effect of absurdity). These elements have to be understood in the light of the general contribution of the third *Critique* to intersubjective communication and its transcendental condition, namely common sense. It then becomes likely that laughter is the bodily manifestation of common sense without which laughter fails to communicate." *Philosopher's Index*, 23.1 (1989): 78. Print. Eng. trans. "Laughter and Good Sense."

Milič Čapek. "Do the New Concepts of Space and Time Require a New Metaphysics?" in *The World View of Contemporary Physics: Does It Need a New Metaphysics?* Ed. Richard F. Kitchener. Albany: State U of New York Press, 1988: 90-104. Print.

Adelina Castex. *Metaphysico del Tiempo*. Buenos Aires: Carlos Lohlé, 1988: 226. Print. "Adelina Castex's book provides an insightful study of the philosophies of Henri Bergson, Nicolai Hartmann, and Samuel Alexander to support her argument in favor of a positive and creative role for time." Louis G. Pedraja, in *Process Studies*, 23.1 (Spring 1994): 57. Print. Eng. trans. *Metaphysics of Time*.

- Julio Castro y otros. *Estudios Filosóficos sobre Hempel, Bergson, Freud, Heidegger, Ortega y Popper*. Valparaiso: Ed. Edeval, 1988: 139. Jornadas Académicas. Print. This item contains an item by Gustavo Figueroa Cave titled "Bergson, vasilation y memoria." Eng. trans. *Philosophical Studies of Hempel, Bergson, Freud, Heidegger, Ortega and Popper*.
- Constantine Cavarinos. *A Dialogue Between Bergson, Aristotle and Philologos: A Comparative and Critical Study of Some Aspects of Henri Bergson's Theory of Knowledge*. 3rd ed. Pref. John Wild. Intro. C. D. Georgoulis. Comments, C. I. Lewis and Raphael Demos. Belmont, MA: Institute for Byzantine and Modern Greek studies, 1988: 80. Print. The author criticizes Bergson's concept of *durée* for failing to contain a sufficient basis for permanence. He also argues that Aristotle's philosophy makes much more room for the dynamic, process side of nature than is generally realized.
- Weiping Chen. *Sheng ming di chong dong: Bogeson he Fa di zhe sue*. Shanghai: Shanghei san lian shu dian: Xin hua shu dian Shanghai fa xing suo fa xing, 1988: 221. Print.
- Woo-won Choi. "Le concept de la matière chez H. Bergson." *Inmunronchong*, 34 (1989): 377-448. Print. This item appears in the humanities journal of Pusan National University. Eng. trans. "Bergson's Concept of Matter."
- Roger Dadoun. *Eros de Péguy. La guerre, l'écriture, la durée*. Paris. Presses Universitaires de France, 1988: 226. Ecrivains. Print. Eng. trans. *Eros and Péguy: War, Writing, and Duration*.
- Gilles Deleuze. *Bergsonism*. Trans. Hugh Tomlinson and Barbara Haberjam. Translator's introduction. New York: Zone Books, 1988: 131. Print. This is a translation of the French (first) edition, 1966.
- Maud Ellman. *The Poetics of Impersonality: T.S. Eliot and Ezra Pound*. Cambridge: Harvard U Press, 1987: 207. Print. The author makes a strong case for the influence of Bergson on T.S. Eliot. See esp. Ch. 1, "The Loop in Time," pp. 23-34. Eliot, though rejecting Bergson, never ceases struggling with Bergson's ideas.
- Jean-Louis Fabiani. *Les Philosophes de la République*. Paris: Les éditions de minuit, 1988: 192. Le sens common. Print. Eng. trans. *The Philosophers of the Republic*.
- James W. Felt. "Intuitionism, Event-Atomism, and the Self" in *Process in Context: Essays in Post-Whiteheadian Perspectives*. Ed. Ernest Wolf-Gazo. New York: Peter Lang, 1988: 137-52. Print. For annotation see the author, 1987.
- Kath. Filmer. "Out of the Silent Planet: Reconstructing Wells with a Few Shots at Shaw." *Inklings*, 6 (1988): 43-54. Print. The author finds sources of H. G. Wells to be G. B. Shaw and H. Bergson.
- Pedro Chacón Fuertes. *Bergson, o, el tiempo del espíritu*. Madrid: Editorial Cincel, 1988: ill, 225. Historia de la filosofía. Print. Eng. trans. *Bergson, or, the Time of the Spirit*.
- Mary Ann Gillies. "Conrad's *The Secret Agent* and *Under Western Skies* as Bergsonian Comedies." *Conradiana*, 20.3 (1988): 195-213. Print.
- Mary Ann Gillies. "The Influence of Bergson on Early Modern British Literature." Diss. Oxford U, 1988. Print.

- Mary Ann Gillies. "T.S. Eliot and Henri Bergson: An Uneasy Relationship." *Literary Half-yearly*, 29.2 (July 1988): 1-13. Print.
- Rachel Gotlieb. "Vitality in British Art Pottery and Studio Pottery." *Apollo*, N.S. 127 (Mar. 1988): 163-67. Print. The author sums up her essay as follows: "Bergson's idea of the *élan vital* and Jung's theory of the collective unconscious were assimilated into the aesthetics of pottery during the 1920s and 1930s, enabling it to become one of the few crafts to be accepted as a fine art by the Modern movement. The repercussions of this have continued to the present day" (p. 163).
- R. C. Grogin. *The Bergsonian Controversy in France, 1900-1914*. Calgary: U of Calgary Press, 1988: 222. Print. "This book demonstrates that Bergsonism was a major subject of intellectual controversy, and that key debates in this period about science, religion, and politics took Bergsonian theory as their starting point. Moreover, the author argues that one cannot understand Bergson and his ideas apart from the occult revival of pre-1914 France. The occult revival coincided with Bergson's work and helped shape it, and it is the understanding of his ideas in terms of the occult which has heretofore been neglected by intellectual historians. Finally, the author provides a solution to the 'Bergson problem' – i.e., an explanation of why, in the cultural setting of that period, Bergson and his ideas enjoyed such tremendous popularity." *Philosopher's Index*, 23.1 (1989): 91. Print.
- R. Hess. *Henri Lefebvre et l'aventure du siècle*. Paris: Métailié, 1988: 359. Traversées. Print. The author retraces Lefebvre's life, his revolt against Catholicism, his critiques of Bergson and M. Heidegger, the subsequent elaboration of his own thought.
- Robert Havard. *From Romanticism to Surrealism; Seven Spanish Poets*. Cardiff: U of Wales Press, 1988: x, 303. The author deals with Bergson and Antonio Machado on pp. 77-82, 86-93, and 100-04 insisting on Bergson's decisive influence on Machado.
- András B. Horn. "Die Komik des mechanischen" in *Das Komische im Spiegel der Literatur. Versuch einer systematische Einführung*. András B. Horn. Würzburg: Königshausen and Neumann, 1988: 108-16. Print. Eng. trans. "The Comic of the Mechanical."
- Muhammad Iqbal. *Mutala'ah-yi Bedil: fikr-i Barga'n ki roshni me-n*. Trans. Tahsin Firaqi. Lahaur: Yunivarsal Buks, 1988: 44. Print. This is a criticism of the poetry of Abd al-Quadir Bidil (1644-1722) in English and Urdu translation. Eng. trans. "Bedil in the Light of Bergson."
- Uthman Jabri. *al-Akhlaq wa-al-din bayna 'ilm al-ijtima' wa-al-tasawwuf*. Tunis: Dar al-Turki lil-Nashr, 1988: 356. Print. This item studies Bergson in relation to ethics and religion.
- William James. *Manuscript Essays and Notes*. Eds. F. H. Burkhardt, Fredson Bowers, I. K. Skrupskelis. Intro. I. D. Skrupskelis. Cambridge: Harvard U Press, 1988: 550. Print. These hitherto unpublished materials shed a vivid light on James's continuing interest in Bergson's notions of the brain, the body, memory, action, motion, and time-span. See esp. pp. 213-17.
- Carl A. Keller. "Mysticism and Esotericism, Past and Present." *IRF*, 2.5 (1988): 24-25. Print. The author cites a talk given at Chexbres, Switzerland, in May 1987 by Evangelhos Moutsopoulos, titled "The Notion of Intuition in Bergson's Philosophy and Its Mystical Implications." Bergson's epistemology entails a mystical standpoint, the author concludes.
- Leszek Kolakowski. *Bergson me-Anglit Oded Dagan*. Tel Aviv: Devir, 1988: 126. Gedole he-avar. Print. Eng. trans. *Bergson*.

- Danuše Kšicová. "K. D. Balmont: Básník impressionismu a secese." *Československá Rusistika*, 33.3 (1988): 108-15. Print. The author explores the sources of Konstantin Dmitrievich Bal'mont's thought in F. Nietzsche, R. Wagner, and H. Bergson.
- Jong-woo Lee. "Chisok ironüi han haesök." *Ch'ölhak* (Seoul), 30 (1988): 201-15. Print. Eng. trans. "An Interpretation of the Theory of Duration."
- Mara Meletti Bertolini. "Conoscenza Comune, Scienza e Filosofia: Nota Su Alcuni Momenti Epistemologici Del Secundo '800, Bergson Tra Spencer e Bernard." *Filosofia* (Italy), 39.1 (Jan.-Apr. 1988): 19-44. Print. Eng. trans. "Common Knowledge, Science and Philosophy: Note on Some Epistemological Moments of the Nineteenth Century, Bergson Between Spencer and Bernard."
- Thomas Mermall. "Ortega y Bergson: Un paralelo sociológico." *Revista Canadiense de Estudios Hispánicos*, 13.1 (Fall 1988): 134-42. Print. The author compares Ortega and the Bergson of *The Two Sources of Morality and Religion* in their relations to rationalism.
- Mercedes Miquel. "Descartes: La Ciencia y Su Fundamentación en el 'Cogito'." *Pensamiento*, 44 (Apr.-July 1988): 211-32. Print. "Debido a la actualización que el fenomenismo está teniendo en la ciencias, sobre todo a partir de la meñica cuñtica, se pretende considerar el alcance y las consecuencias del primer intento de fundamentar la ciencia en el sujeto y no en las materia, presentando una crítica de los argumentos cartesianos inspirado en la consideraciones hechas por Husserl y Bergson [Owing to the realization that phenomenism is holding in the sciences, especially as part of the basic medium of exchange, it pretends to consider the goal and the consequences of the first attempt to found science on the subject and not on the object, presenting a criticism of the Cartesian inspired in the considerations made by Husserl and Bergson]." *Philosopher's Index*, 22.3 (Fall 1988): 139. Print. The author critiques Cartesian efforts to found science on the subject and not the object. Eng. trans. "Descartes: Science and Its Foundation in the 'Cogito'."
- Serge Moscovici. *La Machine à faire des dieux. Sociologie et psychologie*. Paris: Fayard, 1988: 485. L'espace politique. Print. The author protests the prevailing view that mass movements uniquely determine history. Small groups have also had a profound impact. Eng. trans. *The Machine for the Making of Gods. Sociology and Psychology*.
- Sandra Manoogian Pearce. "A Reading of the Comic Elements in James Joyce's 'Exiles': The Bergsonian Clown in the Dionysian Vineyard." Diss. Oklahoma State U, 1988: 290. UMI no. AAC 8900426. Print. The author states in her abstract: "The comic elements of James Joyce's 'Exiles' display a bifurcated nature: the mechanical humor of Henri Bergson and the regenerative/celebratory humor of George Meredith and Suzanne Langer." *Dissertation Abstracts Intenational*, 49.10A (1989): 3035. Print.
- Adriano Pessina. *Il tempo della coscienza: Bergson e il problema della libertà*. Milano: Vita e Pensiero, 1988: 315. Pubblicazioni della Università Cattolica del Sacro Cuore. Scienze filosofiche, 43. Print. Eng. trans. *The Time of Consciousness: Bergson and the Problem of Freedom*.
- Annie Petit. "La Diffusion des sciences comme souci philosophique : Bergson." *Cahiers d'Histoire et de Philosophie des Sciences*, 24 (1988): 15-32. Print. Eng. trans. "The Diffusion of the Sciences as a Philosophical Concern: Bergson."

- Gunther Pflüg. "Bergson und Schopenhauer." *Schopenhauer Jahrbuch*, 69 (1988): 537-48. Print. "The article discusses Bergson's interpretation of free will in his lecture 1906/07. There the voluntary philosophy of Schopenhauer is regarded as one of the two extreme positions antagonistic to the positivistic philosophy, represented by Ribot. Schopenhauer explains the free will as a phenomenon from the inner acting to the external world. The positivists refuse free will in favor of a strong causality. Bergson explains that some psychological and psychopathological facts conduct to a theory lying between these two extreme positions. Before having developed his own theory Bergson prefers in this respect the position of William James." *Philosopher's Index*, 22.3 (Fall 1988): 147. Print.
- Otto Pöggeler. "Bergson und die Phänomenologie der Zeit" in *Aratro Corona Messoria: Festgabe Für Gunther Pflüg zum 20 April 1988*. Bonn: Bouvier, 1988: 153-69. Print. This item contains a description of the work of the Bergson scholar Gunther Pflüg at Ruhr-Universität Bochum as well as many fascinating reflections on the relations of Husserl and Heidegger with Bergson's ideas. Eng. trans. "Bergson and the Phenomenology of Time."
- Ilya Prigogine. "The Rediscovery of Time." *The World View of Contemporary Physics: Does It Need a New Metaphysics?* Ed. Richard F. Kitchener. Albany: State U of New York Press, 1988: 125-43. Print.
- Pany Johannes Rajala. "The Origins of Silja. F.E. Sillanpaa From 1923-1931." Ph.D. Dissertation, Helsingin Yliopisto (Finland), 1988, 323. This is the second part of a biography of the Nobel-Prize winning author Sillanpaa. The author notes: "Sillanpaa outlines his personal philosophy in an autobiographical essay 'About My Family and To My Family' (1923) in which he confesses his belief in science and evolution. his most important authorities were Darwin, Einstein, Ostwald, Bergson and Spengler." (*Dissertations Abstracts International*, C50, No. 2, 1989, 323.)
- Peter Redpath. "Bergsonian Recollections in Maritain" in *Jacques Maritain*. Ed. John F. X. Knasas. South Bend: Notre Dame U Press, 1988: 103-13. Print. The author argues that Jacques Maritain's essential philosophy is to be found already in his *Bergsonian Philosophy and Thomism* (1914). In attempting to correct the errors of Bergsonian intuition within the context of Thomism, Maritain moved toward a highly *speculative* philosophy, counteracting "Bergson's extremism with an extremism of its own" (p. 105). "What we find in Maritain is an 'inverted' Bergsonianism translating into the language of later scholastic Thomism and speculative metaphysics the major principles of Bergsonian thought" (p. 105).
- François Richaudeau. *Ce que révèlent leurs phrases. Une Analyse stylistique quantitative de : Aragon, Bergson, Bossuet, Cartland...* Paris: Editions Retz, 1988: 287. Print. In "Valéry, Montaigne et Bergson," pp. 245-47, the author *very* briefly discusses Bergson in relation to Valéry, and analyzes *Creative Evolution* in terms of "phrase courante" and "phrase longue."
- Enrique Rivera de Ventosa. "Motivation de la fraternité humaine par Bergson et par Unamuno." *Philosophie* (Toulouse, France), 2.12-14 (1986-1988): 179-88. Print. Eng. trans. "Motivation of Human Brotherhood by Bergson and by Unamuno."
- Konstantin Romanos. *Heimkehr: Henri Bergsons Lebensphilosophische Ansätze zur Heilung von Erstarrten Leben*. Frankfurt: Athenaum, 1988. Print. "Henri Bergson (1859-1941), Mitglied der académie Française und Nobelpreisträger, erlebt heute mit seiner Lebensphilosophie einer Renaissance. Als Grund gibt Romanos die Entfremdungskategorien der Moderne an; wachsende Repression der inneren Natur des Menschen, die mit der zweckrationalen Beherrschung der äusseren Natur einhergeht; Verselbständigung technischer Potenzen bis zur Gefährdung der

menschlichen Spezies. Verherrlichung von Subjekt-Object-Spaltungen, Abstraktion, Fragmentierungen, Quantifizierungen etc., als Werte abendländischer Kultur. [Henri Bergson (1859-1941), member of the Académie française and winner of the Nobel Prize is today enjoying, along with his philosophy of life, a renaissance. As a basis Romanos describes the alienating categories of modernity: the increasing repression of man's inner nature, which goes along with the purposeful control of outer nature; the granting of independence to technological potentialities to the degree that they become a danger of the human race. The glorification of the subject-object schism, abstraction, fragmentations, quantifications as the basic values of Western culture.]" (Staff) *Philosopher's Index*, 22.2 (1988): 150. Print. Eng. trans. *Homeward: Henri Bergson's Life – Philosophical Starting-Point Toward the Healing of Benumbed Life*.

Susan J. Rosowski. *Approaches to Teaching Cather's My Antonia*. New York: Modern Language Assn. of America, 1989: xii, 194. Print. See Loretta Wasserman, "William James, Henri Bergson, and Remembered Time."

Corrado Rosso. "Bergson e Papini" in Corrado Rosso, *Novecento francesi ed europeo. aggi e ritratti*. Napoli, Roma: Edizioni Scientifiche Italiane, 1988: 11-29. Print. Eng. trans. "Bergson and Papini."

Pier Aldo Rovatti. *Il declino della luce*. Geneva: Marietti, 1988: 122. Collana di filosofia. Print. Eng. trans. *The Fading of the Light*.

Abdul Halim Semann. "Bergson, critique de Ribot." Thesis. Nouveau doctorat. U de Paris I, 1988. Print. Eng. trans. "Bergson, Critic of Ribot."

Damian Peter Smith. "Merleau-Ponty's Late Ontology: New Nature and the Hyperdialectic." Diss. Queen's U of Belfast, 1988: 242. Print. The author's abstract states: Part One, in four chapters, deals consecutively with Merleau-Ponty's interrogation of the philosophical tradition from Descartes to Bergson; the transition from dialectic to 'hyperdialectic' . . ." *Dissertation Abstracts International*, 51.3C (1990): 242. Print.

Philippe Soulez. "Bergson : le philosophe et l'homme politique." Thèse (Doctorat d'Etat) Université de Paris IV, 1988, 2 Vols., 630 pp. An English translation of the title of this item is: "Bergson: The Philosopher and the Political Man." For the author's presentation of his dissertation in book form Cf. Philippe Soulez, 1989. This study is absolutely fundamental to any future assessment of Bergson's social, political, economic, and military conceptions. (See P. Soulez. *Bergson politique*, 1989.)

Philippe Soulez. "Les missions de Bergson ou les paradoxes du philosophe véridique et trompeur" in *Les Philosophes et la guerre de 14*. Ed. P. Soulez. Saint-Denis: Presses Universitaires de Vincennes, 1988: 65-81. Print. The author examines Bergson's two diplomatic missions to the United States in 1917. In the first Bergson was used by the French government to make clear to President Woodrow Wilson the terms which France would concede (including the creation of a League of Nations) for American entrance into World War I. Bergson's status as a "philosopher" allowed him to succeed in this case. This was not true of his second mission (which aimed to bring American troops to Europe still more quickly than planned, after the withdrawal of Russia from the war) in which Wilson was able to play the "philosopher" (homme de vérité) to Bergson, reversing the relations of Bergson's first mission. Was there, in Bergson's willingness to use the methods of Protagoras, a sin against Plato . . . and philosophy? Eng. trans. "The Missions of Bergson or the Paradoxes of the Truthful and Deceitful Philosopher."

- Philippe Soulez. "Présentation" in *Octave Hamelin, Henri Bergson: Fichte*. Eds. Fernand Turlot and Philippe Soulez. Strasbourg: Presses Universitaires de Strasbourg, 1988: 147-51. Print. This is an introductory essay to class notes of a course by Bergson (notes taken by Desiré Roustan) in 1889 on Fichte's *Die Bestimmung des Menschen* (*The Destiny of Man*). The author states that Bergson took the notion of Destiny (*Bestimmung*) from Fichte but criticized Fichte's attempt to "construct" nature *a priori* and his "pseudoevolutionism." Bergson's use of Fichte's term *Trieb* ("impulsion") and his concept of intuition may be indebted more to Fichte than to Schelling.
- Philippe Soulez. "Présentation. Les Philosophes devant la fracture de l'espace public européen" in *Les Philosophes et la guerre de 14*. Ed. Philippe Soulez. Saint-Denis: Presses Universitaires de Vincennes, 1988: 9-23. Print. The author notes the rupture of relations between Bergson and his former friends Max Scheler and Rudolph Eucken during the First World War. He evaluates the relations between Bergson and Woodrow Wilson as the "political" encounter of two scholars (pp. 15-16). On pp. 18-19 he notes that Bergson was discredited in the eyes of the French post-World War I generation for the positions which he took during that war, but in *Les Deux Sources* and elsewhere showed a superior political and philosophical acumen than those who had denounced him (e.g., Sartre).
- T. L. S. Sprigge. "Schopenhauer and Bergson on Laughter." *Comparative Criticism*, 10 (1988): 39-65. Print. The author states that the two major philosopher with the most fully developed theories of laughter are Arthur Schopenhauer and Bergson. He examines the ideas of both, concluding that each fails to cover certain forms of the comic.
- Isabelle Starkier. "Les Philosophes juifs et la guerre de 14. Philosophes, juifs ou français?" in *Les Philosophes et la guerre de 14*. Ed. Philippe Soulez. Saint-Denis: Presses Universitaires de Vincennes, 1988: 223-31. Print. Eng. trans. "The Jewish Philosophers and the War of 14: Philosophers, Jews or French?" See "Philosophes et Juifs: Henri Bergson, Emile Durkheim" (pp. 224-29).
- Eric Vernon Szendrei. "Time, Space, and Consciousness: A Study of Bergsonian Kantian, and Hegelian Insights." Diss. Emory U, 1988: 211. UMI no. AAC 8816969. Print. Abstract: Bergson's earlier works, especially *Time and Free Will* and *Matter and memory* offer a theory of space which entails a novel theory of time. If these theories are examined apart from the works of earlier philosophers who have contributed to the study of time and space, many points of his theories may appear unjustified, or to depend wholly upon certain peculiarities of the biological and psychological sciences of Bergson's era. Yet his frequent references to Kant and his thorough treatment of Aristotle's theory of place in aim destroys Whitehead's intent. Pols' essentialist reductionism overlooked the centrality of concrescence. Nobo's two stage occasion misinterprets Whitehead's objectification, initial aim. In spite of their continuist systems, both Bergson and Alexander employ suspense and simplification when confronting concrete problems. Conclusion: viable process thought requires suspense/simplification. To mediate, the present must suspend the determinations of the past, so as to contribute its simplified emphasis of the past to the future. *Dissertation Abstracts International*, 49.6A (1988): 1479. Print.
- N. A. Telnova. "Sootnoshemie sotsialnogo i individualnogo v eticheskoi kontseptsi A. Bergsona." Thesis. Kand. filos. nauk. Mosk. gos. un-t, 1988: 20 pp. Print. Eng. trans. "The Correlation of the Social and the Individual in the Ethical Conceptions of H. Bergson."
- Ichirô Taki. "La Notion de l'Intuition chez Bergson. Etude d'une Esthétique bergsonienne." In Japanese. *Bigaku*, 39 (Winter 1988): 13-24. Print. "Bergson n'a pas écrit son esthétique, mais nous pouvons reconstituer l'esthétique bergsonienne en termes de l'intuition, parce que bergsonisme nous

semble inspiré de art, et que l'art et la philosophie se rejoignent chez Bergson dans l'intuition qui est leur base commune. [Bergson didn't write his aesthetic, but we can reconstitute the Bergsonian aesthetic in terms of intuition, because Bergsonism seems to us inspired from art, and art and philosophy combine in Bergson in the intuition that is their common foundation.]” *Philosopher's Index*, 23.2 (Summer 1989): 192. Print. The author attempts to develop a Bergsonian aesthetics, concentrating on Bergson's concept of intuition. Eng. trans. “The Notion of Intuition in Bergson: Study of a Bergsonian Aesthetic.”

Roy Marshall Vestrich. “The Displaced Hero in Contemporary Film Satire.” Diss. U of Massachusetts, 1988: 183. UMI no. AAC 8822857. Print. The author states in his abstract: “The comic theories of Sigmund Freud and Henri Bergson are utilized to establish a theoretical foundation for interpreting comic film.” He finds a new genre of comedy, the “culture class comedy.” *Dissertation Abstracts International*, 49.8A (1988): 183. Print.

1989

Louis Arénilla. “Bergson, chargé de mission.” *La Quinzaine littéraire* 1 Nov. 1989: 19. Print. This concerns Bergson's involvement in diplomacy during World War I. Eng. trans. “Bergson, Leader of a Mission.”

P. Arnaud. “Péguy et le réel. Lettre à François Gerbed pour le centenaire de la publication de *l'Essai sur les données immédiates de la conscience* de Bergson.” *Bulletin d'Information de Recherches. L'Amitié Charles Péguy*, 12.47 (1989): 169-76. Print. Eng. trans. “Péguy and the Real. Letter to François Gerbed Concerning the Centenary of the Publication of *Time and Free Will*.”

Autour de Lucien Lévy-Bruhl (10 avril 1857-12 mars 1939). Etudes réunies et présentées par Dominique Merllié. Lettres et documents inédits de Bergson, Durkheim et Lévy-Bruhl. (Revue Philosophique de la France et de l'Etranger, 114.4 [1989]). Paris: Presses Universitaires de France, 1989: 417-671. Print. Eng. trans. *Around Lucien Lévy-Bruhl (April 10, 1857-March 12, 1939). Studies Gathered and Presented by Dominique Merllié. Letters and Unpublished Documents of Bergson, Durkheim and Lévy-Bruhl.* These items are presented in the section of this bibliography titled “By Bergson.”

David Steven Ayers. “Wyndham Lewis and the Self (Personality).” Diss. U Southampton (United Kingdom), 1989: 290. UMI no. AAC DX9057. Print. The author states in his abstract: “Wyndham Lewis spent the main part of his literary career conducting a campaign in defence of the personality. His early ideas about the self stress the problem of separating the self from the world, a problem that Lewis found articulated in Bergson. *Dissertation Abstracts International*, 51.7A (1991): 2383. Print.

Sarah Virginia Bell. “William Faulkner's Creative Evolution: The Influence of Henri Bergson's Philosophy upon Three Major Novels.” Diss. U Georgia, 1989: 255. UMI no. ACC 900757. Abstract: “This study attempts to show how Henri Bergson's Creative Evolution “helped” William Faulkner, as Faulkner claimed. Though Bergson's influence pervades most aspects of the novels from characterization to plot structure, the concepts of *la durée*, the *élan vital*, and *l'évolution créatrice* influence particularly Faulkner's symbolic technique. The general doctrine of “creative evolution” involves for both Bergson and Faulkner the concept of motion. Movement signifies life, and stasis indicates death. Man's movement through time and space, in thinking and in emotional development, indicates health: creative evolution. Faulkner's attraction to Bergsonian concepts reveals important aspects of his beliefs about art. In considering *The Sound*

and the *Fury*, *Light in August*, and *Absalom, Absalom!*, this study focuses on three characteristic works that show Faulkner's consistent translating of Bergson's ideas into art." *Dissertation Abstracts International*, 50.11A (1990): 3585. Print.

Giuseppe Beschin. *Durata, memoria e slancio creatore nel pensiero di Henri Bergson*. Trento: Università di Trento, 1989. Print. Eng. trans. *Duration, Memory and Creative Impetus in the Thought of Henri Bergson*.

Marguerite Bistis. "Bergsonism in the Belle Epoque (France)." Diss. Brown U, 1989: 155. UMI no. ACC 9002198. Print. Abstract: "The analysis is organized into three parts. The first deals with Henri Bergson and traces the development of his philosophy. Such key Bergsonian concepts as duration, or the ever-rolling stream of time, are discussed as historicist philosophy that is distinguished by its very radicalism. By breaking with ancient metaphysics of totality, Bergson offered a genuinely modernist perspective on the nature of truth and reality. The second part extends this philosophic discussion to the lives and thought of a group of four Bergsonian intellectuals. For Georges Sorel, Edouard Le Roy, Charles Péguy, and Jacques Maritain, Bergsonism helped shape their creative endeavors and determine their spiritual destinies. A cross-sectional look at their social, religious, and literary agendas reveals an inner structure to the modernist movement which was constituted around Bergson's concept of duration. The third part examines Bergson's popular appeal among the general educated public of his day. In its most diffuse state, Bergsonism emerges as a species of what the French call 'la culture generale.' A reading of the popular literature, newspaper and magazine articles, cartoons and fashion advertisements, shows Bergson personifying the universalist ideals of this tradition. His popularity stemmed from his unique ability to give coherence and intelligibility to the experience of modernity and to articulate a common ambivalence toward it. Bergsonism was thus constituted at the crossroads of philosophy, culture, and sensibility. It represented an age in which the rapidity of historical change became the nature of life. Bergson attempted to explain the inner dynamics of change. The widespread appropriation and public reception of his philosophy stands in testimony to his success." *Dissertation Abstracts International*, 50.8A (1990): 2614. Print. The author pursues a striking and highly perceptive analysis of Bergson's "dualistic" character. (Ed.)

Ronald Bogue. *Deleuze and Guattari*. New York: Routledge, 1989: 196. Print. See p. 42 for an account of Deleuze's appropriation of Bergson's account of memory; pp. 65-66 for Deleuze's account of the "three passive syntheses of time." See also Proust, virtual vs. actual.

Elie-Joseph Bois. "Proust's Defense of Swann" in *Marcel Proust: The Critical Heritage*. Ed. Leighton Hodson. London: Routledge, 1989: 82-85. Print. Rpt. *Le Temps*, 13 Nov. 1913.

Anna Bramwell. *Ecology in the 20th Century: A History*. New Haven: Yale U Press, 1989: 292. Print. On pp. 54 and 217 the author notes that in 1970 Bergson's philosophy, along with that of H. Driesch, were "cited as an inspiration by members and supporters of the Soil Association . . ." (p. 54). The Soil Association was the first effectively organized environmental pressure group in Great Britain. See pp. 216-18. Cf. Gunter, "Bergson and the War Against Nature", 1999.

Monique Broc-Lapeyre. "Simon Weil et Bergson." *Cahiers Simone Weil*, 12.1 (1989): 18-28. Print. Eng. trans. "Simon Weil and Bergson."

Denis Buican. *La Révolution de l'évolution*. Paris: Presses Universitaires de France, 1989: 178-214. Print. Eng. trans. *The Revolution of Evolution*.

- John Charpentier. "On *Le Temps retrouvé*" in *Marcel Proust: The Critical Heritage*. Ed. Leighton Hodson. London: Routledge, 1989: 369-70. Print. Rpt. *Mercure de France*, 1928. Eng. trans. "On *Remembrance of Time Past*."
- Donald J. Childs. "From Varieties of Mysticism to Pragmatic Poesis." *Mosaic*, 22.4 (Fall 1989): 96-116. Print. The author compares Bergson's treatment of mysticism with that of Evelyn Underhill, and explores the influence of both Bergson and Underhill on T.S. Eliot.
- Lido Chiusano. *Henri Bergson e l'idealismo italiano*. Roma: Cadmo editore, 1989: 86. Biblioteca minima, 2. The author explores the responses to Bergson's philosophy by a number of twentieth-century Italian philosophers: Benedetto Croce, Giovanni Gentile, Ferdinando D'Amato and Ugo Spirito, Santina Caramella and Guido de Ruggiero, Manlio Ciardo and Carlo Antoni. He provides extensive footnotes, pp. 69-86. Italian philosophers tended, between the two world wars, to distance themselves from Bergson, and from French philosophy. See J. Chaix-Ruy, 1956, 1960. Eng. trans. *Bergson and Italian Idealism*.
- Marcel Conche. *L'Aléatoire*. S. I.: Editions de Mégare, 1989: 146. Print. This work contains an appendix titled "Description du manuscrit d'Emile Cotton intitulé 'Cours de M. Bergson'." Eng. trans. "Description of Emile Cotton's Manuscript Titled 'A Course by Bergson'."
- Gilles Deleuze. *Bergson zur Einführung*. Trans. Martin Weinmann. Hamberg: SOAK im Junius Verlag, 1989: 170. Zur Einführung, 044. Print. This is a translation of the author's *Le Bergsonisme* (1966). Eng. trans. *Introduction to Bergson*.
- Gilles Deleuze. *Cinema II: The Time-Image*. Trans. H. Tomlinson and B. Habberjam. London: Athlone Press, 1989: 362. Print.
- Gilles Deleuze. *Cinema 2: The Time-Image*. Trans. Robert Galetto. Minneapolis: U Minnesota Press, 1989. Print.
- Bernard D'Espagnat. *Reality and the Physicist: Knowledge, Duration and the Quantum World*. Trans. J. C. Whitehouse and Bernard D'Espagnat. New York: Cambridge U Press, 1989: 280. Print. On p. 131 the author notes, in the context of a discussion of the interpretation of non-equilibrium thermodynamics: "Ultimately what is important is simply that there is a sense of the word 'reality' in which irreversibility – and in particular the constructive irreversibility of the *élan vital* – is not an illusion . . ." (p. 131). On pp. 140-43 the author discusses Bergson's philosophy and non-equilibrium thermodynamics, roughly equating "duration" and the thermodynamic concept of "age." He argues against the claim that in the new thermodynamics Bergson's philosophy is defeated by being absorbed into mathematical (hence intellectual) physical science: "Indeed, though scientific intelligence can now, after considerable effort, assimilate *some* features of the notion of duration . . ." (p. 143) it has not yet grasped all such features. Inversely, scientific intelligence has now become interested in factors heretofore thought to be "intuitive" or "emotional."
- Margareta Hedwig Dubois. "Algot Ruhe: Kulturförmedlare och Europeisk Visionär." Diss. Lunds Universitet (Sweden), 1989: 328. Print. The author treats Algot Ruhe (born in Lund, Sweden, in 1867) as a cultural intermediary: one who brings individuals in contact with each other and connects cultural phenomena across borders of language, geography, time and tradition. The author's abstract states: "In addition to his intellectual work he had a strong interest in the human being. While he had the privilege of knowing personally many of the most important persons of his time – Brandes, Strindberg, Bergson and Proust – he had a genuine interest for the workers he

- met in the young Socialist movement . . .” *Dissertation Abstracts International*, 51.1C (1990): 20. Print.
- Mary Duclaux. “On *Swann*” in *Marcel Proust: The Critical Heritage*. Ed. Leighton Hodson. London: Routledge, 1989: 89-92. Print.
- J.-C. Dumoncel. “Portrait du romancier en philosophe.” *Critique*, 45.504 (1989): 352-66. Print. Eng. trans. “Portrait of the Novelist as a Philosopher.”
- Darlene Ellen Erickson. “Illusion Is More Precise than Precision: The Poetry of Marianne Moore.” Diss. Miami U, 1989: 366. UMI no. ACC 8920383. Print. Abstract: “... (Moore) was attempting to express a truth beyond reason, a truth described by the philosopher Henri Bergson as intuition, the highest stage in the evolution of human understanding... Topics explored in Moore’s poetry include: her interest in Bergson’s theory of time and other philosophical and scientific theories...” *Dissertation Abstracts International*, 50.6 (1989): 1656. Print.
- Jacques Etienne. “Bergson et l’idée de causalité.” *Revue philosophique de Louvain*, 87.76 (1989): 589-611. Print. Abstract: “From his *Time and Free Will* to *The Two Sources of Morality and Religion* via *Matter and Memory* and *Creative Evolution*, the idea of causality reveals some of Bergson’s great preoccupations: the irreducibility of psychic to physical phenomena, of duration to homogeneous space, of freedom to its prerequisites, of an event to that which precedes it, finally, of personal creativity open to that which is universally human to passivity in which impersonal and particular social pressure triumphs” (p. 611). Trans. J. Dudley.
- Urbano Ferrer Santos. “El élan vital como acción creadora y como conocimiento, en Bergson.” *Estudios fillosóficos*, 38.108 (1989): 359-74. Print. Abstract, p. 374. Eng. trans. “The Elan Vital as Action and as Knowledge in Bergson.”
- Ramón Fernández. “On Aesthetic Theory” in *Marcel Proust: The Critical Heritage*. Ed. Leighton Hodson. London: Routledge, 1989: 376-81. Print. Rpt. *La Nouvelle Revue française*, 1928.
- C. Formenti. “La Gnose évolutionniste. Matière, Mémoire, Oubli chez Bergson et dans les Sciences de la Complexité.” *Communication*, 49 (1989): 11-41. Print. Eng. trans. “The Evolutionist Gnosis. Matter, Memory, Forgetting for Bergson and in the Sciences of Complexity.”
- Myra S. Gann. “La risa festiva en el gracioso de Lope de Vega.” *Bulletin of the Comediantes*, 41.1 (summer 1989): 51-74. Print. Eng. trans. “Cheerful Laughter in the Comedy of Lope de Vega.”
- Myra Gann. “La risa festiva en el gracioso de Lope de Vega.” *BCo*, 1, 1989, 51-74. Eng. trans. “Festive Laughter in the Comic Figures of Lope de Vega.” The author finds that Bajtin’s mode of interpreting laughter is more helpful in interpreting laughter in de Vega’s clowns/fools than Bergson’s corrective view.
- Mary Ann Gilles. “The Influence of Henri Bergson on Early Modern British Literature.” *Dissertation Abstracts International*, 50.1A (July 1989): 146. Print. The author deals with Bergson’s influence on English literature, 1895-1930. See the author, 1996.
- Henri Gaston Gouhier. *Bergson dans l’histoire de la pensée occidentale*. Paris: Librairie philosophique J. Vrin, 1989: 132. Bibliothèque d’histoire de la philosophie. Print. Eng. trans. *Bergson in the History of Western Thought*.

- Bernard Holeczek. *Graphik des Expressionismus aus den Beständen des Museums*. Ludwigshafen, Germany: Wilhelm-Hack-Museum (n.d. 1989): 130. Print. The author charts the development of Expressionism via its reliance on the philosophies of Nietzsche and Bergson. Eng. trans. *Expressionist Prints from the Holdings of the Museum*.
- Beatriz Hilda Grand Ruíz. *El tiempo en la edad contemporánea. Vol. 1. Bergson, Husserl, Russell, Scheler, Jaspers, Heidegger*. Buenos Aires: Ed. Clepsidra, 1989: 356. Eng. trans. *Time in the Contemporary Epoch: Vol. 1. Bergson, Husserl, Russell, Scheler, Jaspers, Heidegger*.
- Jean Guittou. *L'Existence temporelle*. Bégédis: Editions Universitaires, 1989: 176. Collection de Philosophie européenne dirigée par Henri Hude. Print. This study was first published in 1949. The present edition contains a brief dialogue ("Rétraction," pp. 5-11) between the author and the series editor Henri Hude. He notes that his book was written in German prisoner-of-war camps, 1940-1945. It is a study in ontology. On pp. 21-22 the author states that his work concerns the dynamic of being, that it studies movement, variation and development according to their scale, from simple transfer to that of destiny. He pays particular attention to *transitions*. Eng. trans. *Temporal Existence*.
- Aron Gurwitsch. "Letter to Alfred Schutz. June 24, 1951" in *Philosophers in Exile: The Correspondence of Alfred Schutz and Aron Gurwitsch, 1939-1959*. Ed. R. Grathoff. Trans. J. Claude Evans. Bloomington: Indiana U Press, 1989: 135-36. Print. The author commends Schutz for his idea of demonstrating the "convergence of the theories of Leibniz, Bergson, and Husserl." He particularly lauds Schutz's treatment of Bergson: ". . . what occurs in the *durée* is a modeling of what is represented in *modo futuri exacti*" (p. 135). Reference here is to Schutz's "Choosing Among Projects of Action" in *Philosophy and Phenomenological Research*, 1951. Print.
- Henri Hude. *Bergson I*. Paris and Fribourg: Editions Universitaires, 1989: 191. Philosophie Européenne. Print. This, and its second volume (*Bergson II*, 1990), constitute a new interpretation of Bergson based on a study of Bergson's courses at Clermont-Ferrand and the Collège de France. See Henri Hude, ed., 1990. The author's new interpretation, he insists, undercuts previous widely accepted views according to which Bergson is a sort of Spinozist, that he proposes a radically new and confused concept of creation, and that his philosophy, very near to art, is antisystematic, "plaçant l'image au-dessus du concept et l'émotion au-dessus de l'évidence" ["placing image above concept and emotion above evidence"] (p. 12). This study, the author states, accomplishes six things: 1. It shows that Bergson is not antisystematic. 2. It enables us to follow the progressive development of his thought. 3. It makes possible a new reading of Bergson's books, especially *Matter and Memory*, whose meaning can now be made clear. 4. It makes it possible to follow with precision the history of Bergson's thought. (Bergson was always "theistic" and "creationist".) 5. It makes it possible to cite with a very high degree of probability Bergson's intellectual sources (especially his teacher, L. Ollé-Laprune). 6. It makes much clearer Bergson's relations to the great philosophers (especially Plotinus, to whom Bergson is less indebted than at first appears. See the author's introduction, pp. 11-15.) Of the three chapters of this book, the first spells out Bergson's "systematic" and its development, the second Bergson's teachers, the third examines his "Cartesian" standpoint in *Time and Free Will*. See *Bergson II* (1990) for the author's rereading of *Matter and Memory*, *Creative Evolution*, and *The Two Sources*.
- María Elósegui Itxaso. "La dialéctica del deseo como realización de la identidad en Henri Bergson." *Thémata*, 6 (1989): 45-50. Print. Eng. trans. "The Dialectic of Desire as the Realization of Identity in Henri Bergson."

- María Elósegui Itxaso. "La Simpatía y la Solidaridad: Una Confrontación entre Schopenhauer y Bergson." *Pensamiento*, 45.177 (Jan.-Mar. 1989): 57-75, 77-86. Print. Eng. trans. "Sympathy and Solidarity: A Confrontation Between Schopenhauer and Bergson."
- Josu Rekalde Izagirre. "Una Experimentación en el Campo del Vídeo-Arte Fundamentada en la Noción de Transformación Temporal." Diss. U del País Vasco/Euskal Herriko Unibersitatea (Spain), 1989: 470. Print. The author's abstract states: "The main objectives of this study are: (1) To propose a valid theory for the study of temporal phenomena in the scope of the video; and (2) Test the validity of this theoretical analysis applied to experimental practice. Starting from the semiotic study proposed by Christian Metz and from the contribution of Henri Bergson and Gilles Deleuze, we build up a method that will structure the different temporal variables that are involved in audiovisual sequence." *Dissertation Abstracts International*, 50.03C (1989): 402. Print. Eng. trans. "An Experiment in the Field of Video Art Founded on the Notion of Temporal Transformation."
- W. Stanley Johnson. "A Wesleyan Reading of H. Richard Niebuhr's Theology." *Wesleyan Theological Journal*, 23 (spring-fall 1989): 81-91. Print.
- Messay Kebede. "Ways Leading to Bergson's Notion of the 'Perpetual Present'." *Philosophy Today*, 33.3 (fall 1989): 275-87. Print. "Why and how does something start to exist? Hegel conceived time as unfolding particularities originate from and return to the universal. This logic fails to grasp time as creation. For Nietzsche, mobility has no given goal; this finite and changing world can only be will to power. Its secret is to change its own recurrence into novelty. Bergson conceives it as perpetual present or duration. Time is not unrolling as an after and a before, it returns upon itself to accomplish its alteration (self-creation). Being is time, not in time." *Philosopher's Index*, 24.2 (1990): 126. Print.
- Murray Krieger. *The Re-Opening of Closure: Organicism Against Itself*. New York: Columbia U Press, 1989: 125. Print. The author argues that Bergson opposes "aesthetic closure" (pp. 42-43). Bergson's organicism, unlike that of many "new critics," involves openness.
- Danuše Kšicová. "Poetika ruské secesni poezie." *Slavia*, 58.1-2 (1989): 65-7. Print. The author compares the ideas of Konstantin Dimitrievich Bal'mont and Aleksander Aleksandrovich Blok to those of H. Bergson. Eng. trans. "Poetics of Russian Secessionist Poetry."
- Rudolf Kühn. "Auf dem Weg zu einer erneuerten Bergsonrezeption und lebensphilosophischen Besinnung." *Philosophische Rundschau*, 36.3 (1989): 232-44. Print. Eng. trans. "Toward a New Reception of Bergson and a Reconsideration of the Philosophy of Life."
- Alan Robert Lacey. *Bergson*. New York: Routledge, 1989: x, 241. Arguments of the Philosophers. Print. "The book aims to give a critical survey of Bergson's thought from the broadly 'analytical' standpoint prevalent in current English-speaking philosophy. This is not Bergson's own standpoint, but the book tries to steer between unsympathetic rejection and uncritical overestimation; it does not go into the history of ideas, or trace influences on or of Bergson. The topics cover space and time (including *Durée*, and a brief note on Bergson's debate with Einstein), free will, change and substance, perception and memory, instinct and intelligence and intuition, biology (including the *élan vital*), the cosmic, and morality and religion." *Philosopher's Index*, 24.3 (fall 1990): 122. Print.
- Andrew Lawson. "The Allegory of Redemption: William Carlos Williams and the Rhetoric of Social Form." Diss. U Oxford, 1989: 252. UMI no. AAC D-97266. Print. The author states in his

abstract: "Williams's project is seen as the 'redemption' of the modern fragmented society, and of linguistic 'divorce' from the thing, rejoining words to things and facts to values through metaphor. In the third chapter this redemptive project is traced through the writing of history in Williams, focusing on the historical work, *In the American Grain*, and the long poem *Patterson*. The historical presence of Bergson is registered in the text as the primary intellectual source for Williams's rhetoric of force." *DAI* 53.7 (1993): 2371. Print.

Laurent Lefetz. "L'Interprétation de la relativité." *Revue Philosophique de la France et de l'Etranger*, 144.3 (1989): 311-41. Print. Eng. trans. "The interpretation of Relativity."

François Léger. *La Pensée de Georg Simmel. Contributions à l'histoire des idées en Allemagne au début du XX^e siècle*. Paris: Kimé, 1989: 374. Print. See "Note III – Simmel et Bergson" (pp. 324-28). The author suggests that, R. Aron's opinions to the contrary, Bergson's influence on Simmel is profound. Nonetheless, he concentrates on significant differences which Simmel perceives between himself and Bergson: 1. Bergson, Simmel believes, cannot explain how practical thought, which is said to misconstrue reality, can be so efficacious. 2. Bergson fails to see the tragedy in life, which must become narrowed and quasimechanical in order to exist. 3. Bergson explains the reality of time through its continuity, Simmel through its transcendence. The author notes that the subject of the relations between Bergson and Simmel could be the result of a lengthy study.

Roger McLure. "Duras 'contra' Bergson. Time in 'Moderato cantabile'." *Forum for Modern Language Studies*, 25.1 (1989): 62-76. Print. The author compares Marguerite Duras's treatment of time in *Moderato Cantabile* to Bergson's treatment of time.

James H. Neely. "Experimental Dissociations and the Episodic/Semantic Memory Distinction" in *Varieties of Memory and Consciousness: Essays in Honor of Endel Tulving*. Eds. Henry L. Roediger, III, and Fergus I. M. Craik. Hillsdale, NJ: Lawrence Erlbaum Assoc., 1989: 229-64. Print. On p. 264 the author states: Although the episodic/semantic memory distinction has been around in some form or another since at least Bergson (1911), it has been the object of direct empirical enquiry for fewer than the 15 years since Tulving (1972) resurrected it." The reference here is to the English translation of *Matter and memory* (1911). (Ed.)

Lucie Painchaud. "La Métaphysique de la conscience dans la philosophie de Bergson." Thesis. Laval U, 1989: 81. UMI no. AAC MM62023. Print. *MAI* 30.3 (1992): 497. Abstract not available. Eng. trans. "The Metaphysics of Consciousness in the Philosophy of Bergson."

Andrew C. Papanicolaou. *Emotion: A Reconsideration of the Somatic Theory*. New York: Gordon and Breach, 1989: 142 pp. Print. The author uses Bergson's psychomotor theory on pp. 89-93 to explain the "microgenesis of aesthetic feelings." Aesthetic feelings involve either overt or covert contractions of the voluntary muscles, and cannot be understood apart from them. This is particularly clear in the case of music, in which ". . . the stimulus object is no longer perceived passively as a pure auditory event; its attentive processing includes its transformation into neuromotor plans which may materialize into subtle muscular contractions."

G. de Pawlowski. "On *Swann*" in *Marcel Proust: The Critical Heritage*. Ed. Leighton Hodson. London: Routledge, 1989: 108-09. Print. Rpt. from *Comoedia*, 1914. Print.

Andria Pessina. "Oltre l'imperativo categorico – Bergson e la fondazione dell'esperienza moreale: L'etica della pressione." *Rivista di Filosofia Neo-Scolastica*, 81.1 (Jan.-Mar. 1989): 68-106. Print. "Questa saggio costituisce la prima parte di un'indagine dedicata all'etica di Bergson. L'oggetto

affrontato è la morale della pressione. Contestualizzata la riflessione di Bergson nel dibattito riguardante la possibilità di dare dignità scientifica all'etica, si sono evidenziate la modalità con cui viene corretta l'impostazione positivista. Il suo tentativo di fondare metafisicamente l'etica della pressione e di procedere verso una progressiva abolizione del valore dell'obbligazione morale a favore di un'etica di stampo vitalistico pone molteplici interrogativi. [This essay is the first part of an inquiry into Bergson's ethics. Its aim will be to deal with the morality of pressure. Concerning Bergson's reflections on the possibility of giving a scientific status to ethics, there is made evident a way of arriving at a corrected positivistic basis. Bergson's attempt to metaphysically establish the ethics of (social) pressure and to move toward the progressive abolition of the value of moral obligation in favor of an ethics of a vitalistic sort raises many questions.]” *Philosopher's Index*, 24.2 (1990): 147. Print. Eng. trans. “Beyond the Categorical Imperative – Bergson and the Foundation of Moral Experience: The Ethics of Pressure.”

Lionel Ponton. *1789-1989: Les Droits de l'homme et les philosophes*. Québec: U Laval (Faculté de philosophie), 1989: 123. Print. A section of this item contains an essay on Bergson's concept of “the rights of man.” Eng. trans. *1789-1989: The Rights of Man and the Philosophers*. See Timothy C. Curle, 2007.

Ilya Prigogine and Isabel Stengers. *Entre le temps et l'éternité*. Paris: Fayard, 1989: 222. Print. This work includes studies of quantum physics and physical cosmology in terms of the new physics of dissipative systems, with irreversible time. The authors approach parallels Bergson's, but where he begins with a personal and subjective time, the authors begin with evidence from physics (p. 11). The first chapter of this study begins with an appreciation of Bergson's *Creative Evolution*, which raised the question of temporality in a striking and historically important manner (pp. 19-20). Bergson, however, proposed that science can never deal with the irreversible duration of reality, which can only be approached by philosophy. See pp. 192-93, 202 for a suggested rapprochement between Bergson and Einstein. The authors believe that for Bergson physics had already reached its final form in Newtonianism. On this point see M. Čapek, 1953 and 1969; Gunter, 1969. Eng. trans. *Between Time and Eternity*.

Normand Provencher. “Les Lettres de Henri Bergson à Alfred Loisy. [Letters from Henri Bergson to Alfred Loisy]” *Eglise et Théologie*, 20.3 (1989): 425-38. Print. “Aside from a few notes from Alfred Loisy (1857-1940), only the letters of Henri Bergson (1859-1941) remain from the occasional correspondence of the two men carried on between 1909 and 1937. Publishes Bergson's letters with explanatory notes.” KCR (Kenneth C. Russell) *Religious and Theological Abstracts*, 33 (1990): 2949. Print. These letters are presented separately in this bibliography, in the section titled “By Bergson”.

Pierre F. Quesnoy. “Proust as a Moralist” in *Marcel Proust: The Critical Heritage*. Ed. Leighton Hodson. London: Routledge, 1989: 372-73. Rpt. from *Le Rouge et le noir*, 1928.

Sanford Noah Quinter. “Immanence and Event in Early Modernist Culture (Franz Kafka, Antonio Sant'elia, Henri Bergson, Austria, Italy, France.” Diss. Columbia U, 1989: 255. UMI no. AAC 9232037. Print. The author deals with “certain vitalist and immanentist models” and the philosophical, scientific and aesthetic modernisms: of Einsteinian relativity, Umberto Boccioni, Antonio Sant'Elia, Henri Bergson, Franz Kafka. In the second part of the dissertation he uses the model of “Bergsonian *durée* or virtuality” to reveal the fundamental character of Franz Kafka's works. “Kafka's works, despite appearances, manifest a quite coherent cosmology, yet this cosmology can be understood only in relation to a certain type of movement that underlies it.” *DAI*, 53.6A (1992): 1902. Print.

- Patricia M. Rae. "T. E. Hulme's French Sources: A Reconsideration." *Comparative Literature*, 41.1 (winter 1989): 66-99. Print. The author deals with the influence of both Henri Bergson and Théodule Ribot on Hulme.
- Susanna Lippoczy Rich. "Ridicule and Rut Reactions: Some Problems with Henri Bergson's *Laughter*." *Humor: International Journal of Humor Research*, 2.3 (1989): 257-63. Print.
- Susan J. Rosowski. *Approaches to Teaching My Antonia*. New York: Modern Language Assn. of America, 1989: xii, 194. Print. See Part II. Loretta Wasserman, "William James, Henri Bergson, and Remembered Time in *My Antonia*."
- María Carmen Sánchez Rey. "La Crítica de Bergson al pensar por conceptos." *Pensamiento*, 45.177 (Jan.-Mar. 1989): 27-41. "El artículo quiere poner de manifiesto el sentido que tiene la constante denuncia de la deficiencia del conocimiento intelectual para captar la realidad como duración. El filósofo lleva a cabo esta crítica, no para rechazar la inteligencia, sino para señalar los límites del conocimiento intelectual e indicar el camino recto que nos libraría de caer en los pseudoproblemas de la filosofía intelectualista. Se trata de buscar otras formas de intelección que den razón del ser concreto, subrayando la necesidad de la experiencia directa en el problema del conocimiento. [The article tries to demonstrate the sense that has the constant complaint of the deficiency of intellectual knowledge for capturing reality as duration. The philosopher carries out this criticism, not for rejecting intelligence, but to signal the limits of intellectual knowledge and to indicate the right road that will liberate us from falling in the pseudoproblems of intellectualist philosophy. One tries to look for other forms of intellect that give reason to the concrete being, underlining the necessity of direct experience in the problem of knowledge.]" *Philosopher's Index*, 23.2 (summer 1989): 181. Print. Eng. trans. "Bergson's Criticism of Thinking in Concepts."
- María Carmen Sánchez Rey. *La filosofía bergsoniana de la inteligencia*. Sevilla: Servicio de Publicaciones de la Universidad de Sevilla, 1989: 214. Serie filosofía y letras, 115. Print. eng. trans. *Bergson's Philosophy of Intelligence*.
- F. L. Silva. "Bergson visto por Bento Prado Júnior." São Paulo, 1989: 7 pp. Print. This item is taken from *Cultura* (São Paulo) 22 July 1989. Eng. trans. "Bergson Viewed by Bento Prado, Jr."
- Philippe Soulez. *Bergson politique*. Paris: Presses Universitaires de France, 1989: 416. Philosophie d'aujourd'hui. This is a remarkable analysis both of Bergson's political philosophy (which the author finds to be an almost perfect example of the *via media* in things political) and of Bergson's political and diplomatic activities. A restatement of the position taken in the author's doctoral dissertation (1998), it is a necessary adjunct to the Bergson Biography (Soulez and Worms, 2000).
- Philippe Soulez. "La correspondance Bergson/Lévy-Bruhl. Présentation et commentaire." *Revue philosophique de la France et de l'Étranger*, 114.4 (1989): 481-92. Print. This item is also found in *Autour de Lucien Lévy-Bruhl*. Ed. Dominique Merlié. Paris: Presses Universitaires de France, 1989: 481-92. Print. Bergson's letters to Lévy-Bruhl are presented in the part of this bibliography titled "By Bergson." Eng. trans. "The Bergson/Lévy-Bruhl Correspondence: Presentation and Commentary."
- Philippe Soulez. "Généalogie ou archéologie de la psychanalyse ?" *Revue Internationale de Philosophie*, 43.171 (1989): 571-77. Print. "L'auteur critique le livre de Michel Henry *Généalogie de la psychanalyse* (Paris 1985). Il lui reproche de ne pas distinguer la problématique de l'inconscient

de celle de l'*inconscience*. Seule cette dernière notion concerne réellement la métaphysique de la représentation. L'inconscient de Bergson et celui de Freud n'ont pas la même fonction. Est inconscient ce qui échappe à toute introspection et ne revient que par *transfert*. Concernant la référence de Freud à Schopenhauer on ne peut pas négliger son aspect stratégique. Jung est un successeur plus authentique de Schopenhauer. [The author criticizes Michel Henry's *Genealogy of Psychoanalysis* (Paris 1985). He reproaches him for not distinguishing the problematic of the unconscious from that of *unconsciousness*. Only the latter really concerns the metaphysics of representation. Bergson's unconscious and Freud's do not have the same function. The unconscious is that which escapes all introspection and returns only through *transfer*. Concerning Freud's reference to Schopenhauer, one should not neglect its strategic aspect. Jung is a more authentic successor Schopenhauer.]” *Philosopher's Index*, 24.2 (1990): 160. Print. Eng. trans. “Psychoanalytic Genealogy or Archeology?”

S. Spasov. “The Philosophical and Metaphysical Conceptions of H. Bergson.” *Filosofska Misal*, 45.5 (1989): 102-11. Print. This article is in Bulgarian.

Mildred Roberta Stack. “Recorded Time: A Study of William Faulkner's Historical Consciousness.” Diss. U Missouri at Columbia, 1989: 226. UMI no. ACC 9010605. Print. From the author's abstract: “Faulkner's dialectic reflects the documentable conceptual influence of T.S. Eliot and Henri Bergson on his world-view and aesthetics. Concepts from their writings tend to function in his works in tandem fashion. The special importance of these concepts in relation to principles of order in his fiction makes and Eliot-Bergson dyad useful as a frame for reconciling contradictory perspectives on his novels and for assessing the relevance of his vision of history to contemporary life.” *DAI*, 50.11A (1990): 3549. Print.

Raymond Julius Steiner. “The Concept of Community in Bergson's Philosophy of Religion.” Diss. U Hawaii, 1989: 232. UMI no. AAC 8926394. Print. Abstract: “This thesis involves a rigorous examination of Henri Bergson's concept of community. I argue that the problem of the individual in society, first as an integral part of a static, closed society and then as a spiritually evolved participant in the dynamic, open society, is the essential topic of Bergson's *The Two Sources of Morality and Religion*. In the *Two Sources* Bergson offered a vision of what he called the “open society” – a global community of all mankind founded and sustained by mystical love. Bergson argued for the establishment of the open society as the necessary resolution of the inter-societal tension which threatens the survival of mankind. Bergson believed that it is only by means of the spiritual love generated by “complete,” socially active mystics that the arresting powers of closed societies can be overcome. Thus, in Chapter Four, the final task of the dissertation will be to critique Bergson's understanding of the nature and role of mysticism and its suitability for the purpose he assigns it.” *DAI*, 50.7A (1990): 2091. Print.

David Suda. *The Moving Image: Immutability, Metaphors, and the Time Clocks Tell*. Lanham, MD: U Press of America, 1989: 150. Print. The author argues against the predominance of spatializing, eleatic concepts in Western thought: “The hypostatization apparent in spatial categories tends to inhibit the suppleness of dialectic and argument, pointing to a rudimentary tension of ambiguity in our attempts to discern the how and what of things” (p. viii). In his second chapter the author examines the structures involved in different kinds of clocks: natural clocks and manmade. See Ch. III, “Digital Time as Myth.” For his treatment of Bergson see pp. 116-18, 122.

Eric V. Szendrei. “Bergson, Prigogine, and the Rediscovery of Time.” *Process Studies*, 18.3 (fall 1989): 181-93. Print. “My concern in this article is to challenge Prigogine's suggestions that Bergson's criticism of science is now obsolete, and that scientists are discovering time itself in their recognition of irreversibility in objective processes. I first show how Bergson's view of the

limitations of science may be derived from his practical/speculative discussion (which I defend). I argue that temporal reversibility is not only a physical impossibility, as Prigogine suggests, but a logical impossibility." *Philosopher's Index*, 24.3 (fall 1990): 152. Print.

Steven M. Taylor. "Wifely Wiles: Comic Unmasking in *Les Quinz Joyes de Mariage*" in *New Images of Medieval Women: Essays Towards A Cultural Anthropology*. Ed. E. E. DuBruck. Lewiston, NY: Edwin Mellen, 1989: 287-302. Print. The author applies Bergson's theories to marriage and comedy.

Albert Thibaudet. "Marcel Proust et la tradition française" in *Marcel Proust: The Critical Heritage*. Ed. Leighton Hodson. London: Routledge, 1989: 199-201. Print. Originally published in *La Nouvelle Revue française*, 1923. Eng. trans. "Marcel Proust and the French Tradition."

Endel Tulving. "Remembering and Knowing the Past." *American Scientist*, 77.4 (July-Aug. 1989): 361-67. Print. The author revives Bergson's distinction between spontaneous and habit memory, terming them episodic memory and semantic memory respectively. He also, like Bergson, puts the emphasis in the study of memory on the "retrieval" of memory rather than its "storage." One thus has episodic retrieval and semantic retrieval (both based on memory "cues"). The author uses the case of an amnesic patient with semantic memory but no episodic memory and studies of cerebral blood flow patterns during semantic and during episodic memory to substantiate his claims. Semantic memory appears to involve the anterior cortex, episodic memory the posterior cortex.

Gladys Rosaleen Turquet-Milnes. "On Proust and the European Tradition" in *Marcel Proust: The Critical Heritage*. Ed. Leighton Hodson. London: Routledge, 1989: 348-53. Print. In this passage (taken from her *From Pascal to Proust*, 1926) the author portrays Proust as being "steeped in the Bergsonian philosophy."

E. B. Valera. "Bergsonian Evolution: A Reflexion and Discussion on the Mystery of Life." *Laurentianum*, 30.3 (1989): 390-407. Print.

Fernando Vidal. "Self and Œuvre in Jean Piaget's Youth" in *Creative People at Work: Twelve Cognitive Case Studies*. Eds. Doris B. Wallace and Howard E. Gruber. New York: Oxford U Press, 1989: 188-207. Print. The author examines Piaget's early Bergsonism on pp. 194-97.

Loretta Wasserman. "William James, Henri Bergson, and Remembered Time in *My Antonia*" in *Approaches to Teaching My Antonia*. Ed. Susan Rosowski. New York: Modern Language Assoc. of America, 1989: 83-88. Print.

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Théoni Anassopoulou-Kapoyanni. "Causalité et création : le continu et le discontinu dans l'œuvre d'Henri Bergson." Diss. U de Paris IV. Paris: Sorbonne, 1990: 694. Print. Eng. trans. "Causality and Creation: The Continuous and the Discontinuous in the Work of Bergson."

Robert Mark Antliff. "The Relevance of Bergson: Creative Intuition, Fauvism, and Cubism." Diss. Yale U, 1990: 232. *DAI* 55.1 (1994): item AAC 9413154. New Haven: UMI, 1990. Print. Abstract: "My study is the first to investigate the relevance of the writings of the French philosopher Henri Bergson for an understanding of the Fauvist and Cubist movements in France before World War I. By interrelating two movements that, on the basis of stylistic analysis, are traditionally

opposed, I elucidate their shared aesthetic roots and the profound impact of Bergson on early modernism in Europe, in its philosophical and, more surprisingly, social implications. Chapter one illustrates the degree to which Gleizes's and Metzinger's *Du Cubisme* (1912) represented the definitive formulation of a Bergsonian theory of Cubism, grounded in the interpretation of Bergson developed by the Symbolist writer Tancrede de Visan. Chapters two and three bring to light a group of Paris-based British Fauvists who called themselves Rhythmists and founded the magazine *Rhythm* (1911-13) to promote their Bergsonian interpretation of Fauvism. I chart the Rhythm group's attempts to measure themselves against the Puteaux Cubists, and the shared Bergsonian principles underpinning the aesthetic views of both circles. Chapters four and five discuss the Cubist- and Rhythmist-related criticism found principally in the journals *l'Art Libre*, *Montjoie!*, *Poème et Drame*, and *Cahiers des poètes*. Those writings are considered in the context of a widely political debate between Bergson's Symbolist apologists and members of the right-wing Action Française. By relating this criticism to the propagation of Gallic nationalism within Cubist and Fauve circles, I am able to show how both groups countered the racial nationalism of the Action Française with an equally reactionary racial theory. To a great extent, that criticism is couched in Bergsonian terms, in the guise of an opposition between an organic (intuitive) and geometrical (intellectual) order, with aesthetic as well as political implications (p. 3)." See the author's *Inventing Bergson* (1993). (Ed.)

Valeria Paula Babini. *La Vita come invenzione: Motivi bergsoniani in psichiatria*. Bologna: Il Mulino, 1990: 261. Ricerca. Print. The author writes four chapters: 1. The Fecundity of Bergson's Philosophical Idea. 2. The "Enlarged Behaviorism" of Pierre Janet. 3. Lived Time and Ethics in Eugene Minkowski. 4. The Positivistic Finalism of Constantin von Monakow and Raoul Morgue. Eng. trans. *Life As Invention: Bergsonian Motifs in Psychiatry*.

José Manuel Ballesteros Álvarez. *La intuición y la crítica del pensamiento conceptual en Bergson*. Madrid: Universidad Complutense, 1990: 396. Colección Tesis Doctorales, 58/99. Print. Eng. trans. *Intuition and the Critique of Conceptual Thought in Bergson*.

Henri Bergson. *Henri Bergson. Cours I. Leçons de psychologie et de métaphysique. Clermont-Ferrand, 1887-1888*. Eds. Henri Hude with Jean-Louis Dumas. Avant-propos Henri Gouhier. Intro. Henri Hude. Postface: La création du bergsonism[e] by Henri Hude. Paris: Presses Universitaires de France, 1990: 445. Epiméthée. This is a collection of student class notes from Bergson's courses, 1887-1888. It consists of 44 lectures on psychology and 25 lectures on metaphysics. Each set of lectures is followed by identifying and explanatory notes supplied by the editors. The psychology course was given at a time when psychology and philosophy were much more closely connected than they now are. This is a broad survey course dealing with among other subjects: the definition of psychology, the method of psychology, the classification of psychological facts, an examination of 1. pleasure and pain. 2. sensation and sentiment. 3. inclination and passion. 4. intellectual operations. 5. consciousness . . . memory, association of ideas, imagination, abstraction, language. 6. volition, liberty, the 'physical' and the moral. 7. comparative psychology. The lectures on metaphysics also constitute a survey course. These begin with discussions of alternative concepts of the nature of knowledge, possible metaphysical positions (idealism, dogmatism, vitalism, animism, "spiritualism," pantheism), the existence and attributes of God, the problem of evil, optimism and pessimism, the immortality of the soul, the definition of metaphysics.

These sets of lectures are extremely important for the light they shed both on the sources and the basic concepts of Bergson's philosophy. It is striking, for example, that the most cited philosopher in these pages is Leibniz (31 citations), followed by Descartes (22), Kant and Mill (21 each), and Darwin (10). As a minimum, sections on liberty, memory and theories of brain localization, biology, and theology should be read for their implications for *Time and Free Will*,

Matter and Memory, Creative Evolution and The Two Sources of Morality and Religion, respectively.

Jan Bor. *Bergson en de onmiddellijke ervaring*. Meppel: Boom, 1990: 272. Print. This work was presented as the author's doctoral dissertation at Rijksuniversiteit (Leiden), 1990. Eng. trans. *Bergson and Immediate Experience*.

David Michael Brottman. "The Value(s) of Extravagance: Towards a Phenomenology of the Comic Imagination by Way of the American Comic Novel, 1960-1980." Diss. U Iowa, 1990: 482. *DAI* 52.3 (1991): item no. AAC 9122043. Print. The author states in his abstract: "The diagnostic/therapeutic inclinations of the comic disclosed by Bergson (the encrustation of spontaneous being by reifying mechanisms) and Bakhtin (the recuperations topologized by inversion of the lower bodily stratum) are coordinated with Bachelard's description of Reverie as an imaginal concentration of Being ramified into a cosmos of valorized elemental attributes" (p. 914).

R. J. Butler. "The Plunge into Pure Duration: Bergsonian Visions of Time in Ellison's *Invisible Man*." *CLA [College Language Assoc.] Journal*, 33.2 (Mar. 1990): 260-79. Print. The author states: "Ellison's novel is deeply rooted in a Bergsonian vision of time and selfhood which is essentially dynamic. Such a temporal vision enables the hero to transcend a condition of slavery and freely create a protean identity" (p. 261n).

Jean Bardy. "Bergson à Clermont. Lieux et atmosphère autour d'une pensée qui se cherche et s'affirme" in *Bergson. Naissance d'une philosophie*. Paris: Presses Universitaires de France, 1990: 13-22. Print. Eng. trans. "Bergson at Clermont: The Locale and Atmosphere Around a Thought Which Seeks for and Affirms Itself".

Jean-Pierre Barou. "Bergson-Jankélévitch : les secrets d'une amitié." *Figaro Littéraire*, 2 Jan. 1990: 24. Print. This article concerns personal relations between Bergson and the philosopher Vladimir Jankélévitch, beginning in 1933 and continuing until Bergson's death. Several excerpts from Bergson's letters to Jankélévitch are quoted here. These include references to Plotinus (1923), Georg Simmel (1925), Jankélévitch's first article on Bergson, including a discussion of Bergson's concept of philosophical method (1938), Bergson's opinion of Jankélévitch's work (1929), his appreciation of a translation of Sigmund Freud by Jankélévitch's father (1936), Jankélévitch's treatment of *ennui* (1938), and the coming war (1939). These letters were in the possession of Mrs. Jankélévitch at the time of the publication of this article. Eng. trans. "Bergson-Jankélévitch: Secrets of a Friendship."

Bergson. Naissance d'une philosophie. Actes du colloque de Clermont-Ferrand 17 et 18 novembre 1989. Paris: Presses Universitaires de France, 1990: 157 pp. Print. This is the proceedings of a conference at Clermont-Ferrand, celebrating the hundredth anniversary of the publication of Bergson's *Essai sur les données immédiates de la conscience (Time and Free Will)*. It contains essays on Bergson's life and teachings at Clermont-Ferrand, and on various aspects of the *Essai*. The essays in this item are presented separately in the present bibliography.

S. Borzym. "Henri Bergson, Professor of Philosophy." *Archiwum Historii Filozofii i Mysli Społecznej*, 34 (1990): 287-98. Print. The text of this item is in Polish.

Bernard Bourgeois. "Bergson et l'idéalisme allemand" in *Bergson. Naissance d'une philosophie*. Paris: Presses Universitaires de France, 1990: 139-57. Print. Eng. trans. "Bergson and German Idealism."

- Marie Cariou. *Lectures bergsoniennes*. Paris: Presses Universitaires de France, 1990: 160. Questions. Print. This study contains three sections: "Bergson and Freud," "Bergson, Reader of Claude Bernard," and "Bergson Between Madame Guyon and Rousseau." Eng. trans. *Readings of Bergson*.
- Barbara Morris Caspersen. "The Flowering of Desire: Willa Cather and the Sources of Miracle." Diss. Drew U, 1990: 311. *DAI*, 51.05 (1990): 2017. Print. Bergson's influence on Cather is explored here along with that of several other thinkers.
- Jean-Louis Chédin. "Possibilité et liberté dans l'Essai." *Bergson. Naissance d'une philosophie*. Paris: Presses Universitaires de France, 1990: 85-96. Print. Eng. trans. "Possibility and Liberty in *Time and Free Will*."
- Rosa Conde Hernández. "Las Influencias Dinámicas de la Obra de Boccioni." Diss. U de Sevilla (Spain), 1990: 465. Print. The author's abstract states: "This author gives a living testimony showing us an interdisciplinary work of his era's great artists. Boccioni has a strong philosophical basis and his poetry is related with the thinkers of the time such as Nietzsche, Bergson and others. He establishes a new study of nature based on dynamism and simultaneity that introduces a new vision of observing and studying nature, and also originates other esthetic manifestations dominated by color that will determine the author's post-Impressionist and symbolist basis." *DAI*, 54.4 (1993): 957. Eng. trans. "The Dynamic Influences of the Work of Boccioni."
- Olivier Costa de Beauregard. "Etude critique. Relativité et quanta : leurs mutuelles exigences, et les corrélations d'Einstein-Podolsky-Rosen." *Revue de Métaphysique et de Morale*, 95.4 (1990): 547-59. Print. Unlike various interpretations of quantum mechanics based upon the phenomenology of macroscopic experimentation, this study rests entirely upon the formalism of relativistic quantum mechanics per se. The concept of causality is likened to that of a conditional probability endowed with two specific features: "non-separability" of occurrences in the sense of the quantal calculus of probabilities (Jordan, 1926); invariance under rotations (Lorentz and Poincaré, 1905) and reversals of axes (Lüders, 1952) of the spatiotemporal Cartesian reference frame, entailing cause-effect reversibility" (author's abstract). The author finds a Bergsonian moral in this vision of a deterministic world composed of reversible processes. Eng. trans. "Critical Study. Relativity and Quantum: Their Mutual Existences, and the Correlations of Einstein, Podolsky, and Rosen."
- Christopher Davies. "An Analysis of How Humor Is Created in Boiardo's 'Orlando Innamorato'." Diss. U of Reading (England), 1990: 456. UMI no. ACC DX54311. Print. The author analyzes the literary processes through which Boiardo creates humorous effects in his "Orlando Innamorato." He examines three leading modern theories of humor: those of Koestler, Bergson and Freud. *DAI*, 52.8 (1992): 2942.
- Alain de Lattre. *Bergson. Une ontologie de la perplexité*. Paris: Presses Universitaires de France, 1990: 328. Philosophie d'aujourd'hui. Print. Eng. trans. *Bergson: An Ontology of Perplexity*.
- María Elósegui Itxaso. *Lo físico y lo mental en Henri Bergson*. Valencia: NAU Libres, 1990: 268. Print. Eng. trans. *The Physical and the Mental in Bergson*.
- Franco Ferrarotti. *Time, Memory, and Society*. New York: Greenwood Press, 1990: 160. Contributions to Sociology, no. 91. Print.

- Jean-Marc Gabaude. "Opposition de Bergson à la *Critique de la raison pure*." *Kairos* (Toulouse), 1 (1990): 237-71. Print. Eng. trans. "Bergson's Opposition to the *Critique of Pure Reason*."
- Juan David García Bacca. *Nueve grandes filósofos y sus temas: Bergson, Husserl, Unamuno, Heidegger, Scheler, Hartmann, W. James, Ortega y Gasset, Whitehead*. Barcelona: Anthropos, 1990: 554. Autores, textos y temas filosófica, 30. Print. Eng. trans. *Nine Great Philosophers and Their Themes*.
- Jorge D. García-Gomez. "Interpretación mundanal e identidad propia. Crítica del experimento mental de Bergson y de Schütz en torno a la naturaleza y los límites de la consciencia." *Revista de Filosofía* (Spain), 3.4 (1990): 111-41. Print. Eng. trans. "Worldly Interpretation and Personal Identity: Critique of the Thought Experiment of Bergson and Schütz Concerning the Nature and Limits of Consciousness."
- Daniel Giovannelli. *La Fiction de l'être. Lectures de la philosophie moderne*. Pref. Jacques Taminiaux. Paris: Editions Universitaires; Montréal: Editions du Renouveau Pédagogique; Le Mont-sur-Lausanne (Switzerland): GM Diffusion; Kinshasa Gombe: Afrique-Editions, 1990: 152 pp. Le Point Philosophique. Print. See "VIII. Fiction scientifique et vérité artistique. De Bergson à Merleau-Ponty [Science Fiction and Artistic Truth: From Bergson to Merleau-Ponty]" (pp. 129-35). The author notes that Bergson's treatment of time in relativity theory provided phenomenologists with a rallying point. In this regard he cites especially Maurice Merleau-Ponty (though he provides a footnote concerning Edmund Husserl [pp. 130-31.n]). He ends this brief chapter with reflections on the superiority of art over science for both Bergson and Merleau-Ponty. Eng. trans. *The Fiction of Being: Readings in Modern Philosophy*.
- Henri Gouhier. "Avant-propos." *Henri Bergson Cours I. Leçons de psychologie et de métaphysique, Clermont-Ferrand, 1887-1888*. Eds. Henri Hude and Jean-Louis Dumas. Intro. Henri Hude. Postface: *La création du bergsonisme* by Henry Hude. Paris: Presses Universitaires de France, 1990: 5-11. Print. This is both a justification (given Bergson's prohibition of the publication of anything written by him but not published by him in his lifetime) of the publication of class notes taken by students in Bergson's courses, and an assessment of the value and status of these notes. Eng. trans. "Forward." *Henri Bergson Course 1. Lessons in Psychology and Metaphysics, Clermont-Ferrand, 1887-1888*.
- Jean Guittou. "Bergson, l'inclination mystique." *Le Figaro littéraire*, 15 May 1990: 8. Print. Eng. trans. "Bergson, the Mystical Inclination."
- G. Goedert. "Zum Thema Gerechtigkeit bei Henri Bergson" in *Menschrechte im Philosophienunterricht*. Eds. L. Droyer, E. Menne and C. Shavenmaker. Regional-Kongress der Association Internationa[le] des Professeurs de Philosophie, 2-4 Nov. 1990. Leusden: Minden, 1990. Print. Eng. trans. "The Theme of Justice in Bergson."
- Giuseppe Ludovico Goisis and Lorenzo Biagi. *Mounier fra impegno e profezia*. Padova: Gregoriana, 1990: 479. Studi filosofici, 25. Print. Eng. trans. *Mounier Between Obligation and Prophecy*.
- Michael Hardt. "The Art of Organization: Foundations of a Political Ontology in Gilles Deleuze and Antonio Negri." Diss. U Washington, 1990: 265. UMI no. AAC 9117950. *DAI* 52.2, 1991. The author states in his abstract: "The roots of post-structuralism and its unifying basis lie in a general opposition not to the philosophical tradition *tout court* but specifically to the Hegelian tradition. Gilles Deleuze's early writings offer an exemplary philosophical critique of the dialectic; Antonio Negri's complements this with a political critique of Hegelianism. However, Deleuze and Negri

not only critique the Hegelian foundation but also outline an alternative terrain and alternative lineages for theory. In this dissertation, we trace their development of this terrain through their readings of canonical figures such as Spinoza, Nietzsche, Marx, Lenin and Bergson” (p. 531).

Charles Hartshorne. *The Darkness and the Light*. Albany: State U of New York Press, 1990: 426. Print. On pp. 338-39 he provides data to support Bergson’s thesis that dream experience depends upon ordinary perception, including especially bodily functions. On p. 363 he cites Bergson’s “to my knowledge unrefuted arguments for the view that a species of animal as highly thoughtful as the human could not efficiently meet its needs without religion.”

François Heidsieck. “Der Einfluss Bergsons (1859-1941) auf das katholischen Denken” in *Christliche Philosophie im Katholischen Denken des 19. und 20. Jahrhunderts*. Vol. 3. *Moderne Strömungen im 20 Jahrhundert*. Herausgegeben von E. Coreth, W. M. Neidl, G. Pfligersdorffer. Graz: Verlag Styria, 1990: 375-83. Print. Eng. trans. “The Influence of Bergson (1859-1941) on Catholic Thought.”

André Hella. “A la recherche de Bergson dans Proust.” *Revue générale*, Feb. 1990: 49-66. Print. The author makes a general comparison of the “text” of Bergson and of Proust, arguing that the two are in agreement over the nature of duration, memory, and perception. Though he claims not to be concerned with the question of Bergson’s influence on Proust, the author approaches this question at several points, implying a strong influence. Eng. trans. “The Search for Bergson in Proust.”

Michel Henry. *Du communisme au capitalisme : théorie d’une catastrophe*. Paris: O. Jacob, 1990: 223. Print. Eng. trans. *From Communism to Capitalism: Theory of a Catastrophe*.

Henri Hude. *Bergson II*. Paris: Editions Universtaires, 1990: 209. Philosophie Européenne. Print. In this item the author continues the rereading of Bergson in terms of his lecture notes, which the author has edited and published (1990, 1992). The author here reexamines *Matter and Memory*, *Creative Evolution*, and *The Two Sources of Morality and Religion*.

Henri Hude. “Les Cours de Bergson.” *Bergson. Naissance d’une philosophie*. Paris: Presses Universitaires de France, 199: 22-42. Print. Eng. trans. “Bergson’s Courses.”

Henri Hude. “Introduction.” *Henri Bergson Cours I. Leçons de psychologie et de métaphysique, Clermont-Ferrand, 1887-1888*. Eds. Henri Hude and Jean-Louis Dumas. Intro. Henri Hude. Postface: *La création du bergsonisme*. Eds. Henri Hude and Jean-Louis Dumas. Paris: Presses Universitaires de France, 1990: 13-22. Print. The author explains the subject matter of Bergson’s lectures, their sources in student notes and their dating. The thinker who emerges from these courses is a “monadologist,” a realist, and a religious thinker. Above all Bergson is revealed as a systematic thinker. Eng. trans. *Henri Bergson Course I. Lessons in Psychology and Metaphysics, Clermont-Ferrand, 1887-1888*.

Henri Hude. “Postface: La création du bergsonisme” in *Henri Bergson Cours I. Leçons de psychologie et de métaphysique, Clermont-Ferrand, 1887-1888*. Eds. Henri Hude and Jean-Louis Dumas. Avant-propos Henri Gouhier. Intro. Henri Hude. Paris: Presses Universitaires de France, 1990: 425-37. Print. The author here reinterprets the development of Bergson’s thought on the basis of his lectures at Clermont-Ferrand. Bergson began as a positivist, pursuing the project of constructing a philosophy of nature. Problems in the interpretation of physics and the necessity of teaching psychology, however, led him to a second positivistic project, however, that of founding a science of psychology based on two assumptions: that the psychological fact cannot be measured, and that the psychological fact exists in duration, but not in space. The development of this

psychology led Bergson to develop a metaphysics of the spirit. Eng. trans. "Afterward: The Creation of Bergsonism." *Henri Bergson Course 1. Lessons in Psychology and Metaphysics, Clermont-Ferrand, 19887-1888*.

- Messay Kebede. "Ways Leading to Bergson's Notion of 'Perpetual Present'." *Diogenes*, 149 (spring 1990): 22-40. Print. This essay compares Bergson's philosophy with those of both Hegel and Nietzsche. Bergson's notion of 'duration' is incompatible with Hegel's metaphysics and conception of history, but compatible with Nietzsche's: "For Nietzsche and Bergson, the original opposition is never overcome; it becomes the permanent source of unpredictable creations that are projected from the depth of being to its surface" (p. 39). These two thinkers force us to a rethinking of the doctrine of progress.
- Young-min Kim. "Time Phenomenologically Considered: A Critical and Comparative Study (Husserl)." Diss. Drew U, 1990: 173. UMI no. AAC 9032122. *DAI*, 51.6 (1990). The author states in his abstract: "Comparative studies of Augustine, Kant, James, and Bergson in Chapter 3 are done in order to illustrate and help vindicate Husserl in his phenomenological insight into time-consciousness in the preceding chapters" (p. 2042).
- Sunnie D. Kidd and James W. Kidd. *Experiential Method: Qualitative Research in the Humanities Using Metaphysics and Phenomenology*. Forward. Thomas Langan. Pref. Kuang-ming Wu. Intro. Mary-Rose Barral. New York: Lang, 1990: 154. American University Studies: Ser. 5, Philosophy. Vol. 90. Print. This is a phenomenological study of being-in-the-world, using primarily Bergson's view of man and philosophical concepts, with additional insights from W. James, E. Husserl, M. Merleau-Ponty and others.
- Ran Lahar. "Bergson and the Hegemony of Language." *Southern Journal of Philosophy*, 28.3 (fall 1990): 329-42. Print. "I argue that Henri Bergson's views on the nature of experience constitute a fundamental metaphilosophical criticism of traditional mainstream philosophical methodologies. According to Bergson, our experience constitutes a flux of qualities that escapes analysis and description. I argue that at bottom this is a metaphysical claim about the attitude from which the world is to be investigated philosophically. Bergson can be seen as exposing and questioning the traditional suppositions that the proper philosophical attitude which grants us an epistemic access to reality is analytic and descriptive." *Philosopher's Index*, 24.4 (winter 1990): 157. Print. See abstract of this work by George Nordgulen, *Process Studies*, 20.1 (fall 1991): 188. Print.
- Franklin Leopoldo e Silva. "A constituição das existências lógicas (Bergson leitor de Aristóteles)." *Discurso*, 18 (1990): 143-60. Resumo, 143; Abstract, 159. Print. "Este texto procura explicitar alguns aspectos da interpretação bergsoniana de Aristóteles, sobretudo aqueles que fazem de Aristóteles um eminente representante do que Bergson denomina Filosofia das Formas. A leitura bergsoniana procura mostrar que não há diferença significativa entre Aristóteles e Plato, na medida em que ambos comprometem-se com a fundação do conhecimento apartar de ontologia imobilista de Parméides. Desta maneira, o quadro categorial aristotêlico e o princípio ontológico da Forma das Formas, ou Forma Pura, tentam solucionar a aporia parmenédica remetendo a imobilidade ao estranho lógico do conhecimento, ou a objetividade ao conhecimento das existências em seu caráter lógico [This text attempts to explain some aspects of Bergsonian interpretation of Aristotle, especially those that made Aristotle an eminent representative of what Bergson calls philosophy of forms. A Bergsonian reading tries to show that there is no significant difference between Aristotle and Plato, insofar as both are involved with the foundation of knowledge [as it] comes from the immobilist ontology of Parmenides. In this manner, the Aristotelian categorial frame and the ontological principle of the Form of Forms, or Pure Form, have to solve the Parmenidian aporia stemming from the immobility of a strange logic of

- knowledge, or the objectivity of knowledge of the existence of knowledge in its logical character].” *Philosopher’s Index* 26.3 (fall 1992): 111. Print. The author examines Bergson’s interpretation of Aristotle as a representative, along with Plato, of the “philosophy of forms” whose roots are in the “immobilism” of Parmenides. Eng. trans. “The Constitution of Logical Existence (Bergson, Reader of Aristotle).”
- Yves Maduas. “Bergson ou la nature diverse” in *La Nature*. Ed. Jean-Christophe Goddard. Paris: Intégrale; Paris: Vrin, 1990: 209-17. Print. The author explores Bergson’s treatment of nature not as an appearance constructed by the human understanding but as a world. This world is twofold, consisting of life and matter. It can be approached as life by intuition and as matter by intelligence. Bergson’s “nature” contains real plurality. Eng. trans. “Bergson and the Diversity of Nature.”
- Pierre Magnard. “Bergson interprète de Plotin.” *Bergson. Naissance d’une philosophie*. Paris: Presses Universitaires de France, 1990: 111-19. Print. Eng. trans. “Bergson, Interpreter of Plotinus.”
- Noor Giovanni Mazhar. “Catholic Attitudes to Evolution in Nineteenth-Century Italian Literature.” Diss. U of Liverpool, 1990: 263. *DAI*, 53.09 (1990): 3235. Print. In Ch. 5 of this dissertation the author attempts an “original comparison between Fogazzaro and Bergson, and a more detailed one, than heretofore, between the Italian modernist and Teilhard de Chardin.”
- Vasile Morar. “Henri Bergson in Roumanian Philosophical Thought.” *Analele Universitatii Bucuresti Filosofie*, 39 (1990): 41-44. Print. The text of this essay is in Roumanian.
- Mark S. Muldoon. “Henri Bergson and Postmodernism.” *Philosophy Today*, 34.2 (summer 1990): 179-90. Print. “One aspect that philosophically characterizes the present moment is the radical critique of what modern philosophers understand as the ‘knowing aspect.’ Paul Ricœur’s discussion of the ‘narrative self,’ in *Time and Narrative*, is a particular example of a postmodern alternative to the older Cartesian notion of the *Cogito*. Remarkably, Henri Bergson (1859-1941), a philosopher often dismissed in contemporary circles, holds a similar notion of the self understood narratively. This is especially true of his last work, *The Two Sources of Morality and Religion*. Only prematurely, therefore, would one exclude Bergson from the present plethora of postmodern conversations.” *Philosopher’s Index*, 25.1 (spring 1991): 146. Print.
- Louis Munger. “La Conscience et l’homogène chez Henri Bergson.” Thesis. Université Laval (Canada), 1990: 101. UMI no. AAC MM57418. Print. *MAI*, 30.2 (1992): 223. Eng. trans. “Consciousness and the Homogeneous in Bergson.”
- Paul Naulin. “Le problème de la conscience et la notion d’‘image’ ».” *Bergson. Naissance d’une philosophie*. Paris: Presses Universitaires de France, 1990: 97-109. Print. Eng. trans. “The Problem of Knowledge and the Notion of ‘Image’.”
- Jean-Claude Pariente. “Allocution d’ouverture.” *Bergson. Naissance d’une philosophie*. Paris: Presses Universitaires de France, 1990: 9-22. Print. Eng. trans. “Opening Address.”
- Maria do Céu Patrão Neves. “Henri Bergson: uma filosofia da Consciência, da Vida e do Espiritu.” *Arquipélago*, 1, 1990, 165-170. Eng. trans. “Henri Bergson: A Philosopher of Consciousness, Life and Spirit.”
- Adriano Pessina. “L’emozione ceratrice: il significato della morale nella prospettiva di Bergson.” *Rivista di Filosofia Neo-Scolastica*, 82.1 (Jan.-Mar. 1990): 87-119. Print. “Il contributo di Bergson

consiste nel superamento dell'impostazione positivista ma la sua impostazione non riesce a raggiungere quell'evidenza a cui aspira. Il presunto 'empirismo' Bergsoniano è in realtà un'ermeneutica che Kant tiene sullo sfondo una metafisica ma che, nel rifiuto del procedimento deduttivo, si condanna a rimanere in se stessa priva di aporeticità. [Eng. trans. *Creative Emotion: The Significance of Morality from Bergson's Perspective*. Bergson's contribution consists in the overcoming of the positivistic standpoint, but his own standpoint does not succeed in establishing itself. Bergson's supposed 'empiricism' is in reality a hermeneutics like Kant's (*che Kant tiene*) on which a metaphysics is founded, but one which, in refuting the process of deduction, condemns itself to doubts on many levels.]” *Philosophers Index*, 25.3 (fall 1991): 139. Print.

Adriano Pessina. *L'Emozione creatrice: Il significato della morale nella prospettiva di Bergson*. Milano: Vita e pensiero, 1990: 32. Print. Eng. trans. *Creative Emotion: The Significance of Morality from Bergson's Perspective*.

Annie Petit. “Henri Bergson, la surface et la profondeur.” *Bergson. Naissance d'une philosophie*. Paris: Presses Universitaires de France, 1990: 71-83. Print. Eng. trans. “Henri Bergson, Surface and Depth.”

Georges Poulet. *La Pensée indéterminée. III. De Bergson à nos jours*. Paris: Presses Universitaires de France, 1990: 290. Ecriture. Print. The author derives his concept of “indeterminate thought” from Bergson's duration, whose qualities interpenetrate “without precise contours.” His investigation of indeterminate thought includes sections on such writers as Bergson, Péguy, Sartre, Bachelard, Kafka, Nietzsche, Heidegger, Musil, Rilke . . . In each instance the author attempts “... de remonter dans l'intériorité des œuvres qu'il étudie, jusqu'à la source, ou plutôt jusqu'à la réalité mentale originelle, en elle-même, le plus souvent, voilée, profonde, secrète et assez trouble, d'où, chez les auteurs et de ces œuvres, l'élan créateur a dû... [to put new life into the internalization of the works that he studies, as far as the source, or rather as far as the original mental reality, in itself, the most often, veiled, profound, secret and rather troubled, to which, according to the authors and these works, the creative life is indebted]” (p. 287).

Tom Quirk. *Bergson and American Culture: The Worlds of Willa Cather and Wallace Stevens*. Chapel Hill: U of North Carolina Press, 1990: 318. Print.

Rocco Ronchi. *Bergson filosofo dell'interpretazione*. Geneva: Marietti, 1990: 231. Ricerche studi e strumenti. *Filosofia*, 6. Print. This item contains sections on G. Politzer, M. Heidegger, J.-P. Sartre, and M. Merleau-Ponty as readers of Bergson. French existentialism denied its deep indebtedness to Bergson. Eng. trans. *Bergson, Philosopher of Interpretation*.

Martin E. Rosenberg. “Being and Becoming: Physics, Hegemony, Art and the Nomad in the Works of Ezra Pound, Marcel Duchamp, Samuel Beckett, John Cage and Thomas Pynchon.” Diss. U Michigan, 1990: 368. *DAI*, 51.9, 1991. Print. The author states, in his abstract: “This study of twentieth-century physics, hegemony theory and art seeks in tropes derived from physics symptoms of how the ‘field concept’ remains divided internally between time-reversible and time-bound interpretive models exemplified by the dynamics of Newton, Maxwell, Einstein and Feynman and the thermodynamics of Boltzmann, Bergson, and Prigogine. Ilya Prigogine calls these warring interpretive models the physics of ‘being’ and the physics of ‘becoming’ respectively, and we may find traces of these terms within aesthetic and social philosophy as well. Nietzsche, Adams, Spengler, Bakhtin, Bergson and Gramsci all explore the field of culture through a similar opposition in ways that prepare for the cultural critiques of Foucault, and Deleuze and Guattari, and their work will help us to critique the same opposition in the artists addressed” (p. 3086).

- Astrid Syegh. "Bergson: o metodo intuitivo: una abordagem positivo do espirito." Thesis. U São Paulo, 1990: 294. Print. This is a careful study of Bergson's method, with its applications to the understanding of consciousness. Eng. trans. "Bergson: Intuitive Method: A Positive Approach to the Spirit."
- Eduardo Seineman. "Do tempo musical." Diss. U São Paulo, 1990: 195. Print. The author uses the ideas of Gaston Bachelard and Henri Bergson to create a theory of music as an auditory language. Eng. trans. "Of Musical Time."
- Jean-Pierre Sérís. "Bergson et la technique." *Bergson. Naissance d'une philosophie*. Paris: Presses Universitaires de France, 1990: 121-38. Print. Eng. trans. "Bergson and Technology."
- Alain-Gérard Slama. "Bergson, le clarificateur." *Le Spectacle du monde*, 334 (Jan. 1990): 85-87. Print. "A la fin du XIX^e siècle, Bergson est allé vers le Christ par la philosophie. A la fin du XX^e, il retrouve son actualité [At the end of the 19th century, Bergson went toward Christ through philosophy. At the end of the 20th, he recaptures his presence]" (p. 85). The author especially draws parallels between Bergson's philosophical quest and that of Husserl, and defends Bergson against the charge of being a precursor of fascism. Eng. trans. "Bergson, the Clarifier."
- B. J. Sokol. "Bergson, Instinct, and Frost's 'The White-Tailed Hornet'." *American Literature*, 62.1 (Mar. 1990): 44-55. Print. The author examines Robert Frost's "The White-Tailed Hornet" for Bergsonian influence. He argues that Frost's reading of Bergson clearly influenced this poem, but that Frost's views are in no way simply Bergsonian.
- Philippe Soulez. "Le partage des philosophes." *Revue de Métaphysique et de Morale*, 95.4 (1990): 537-46. Print. The author classifies philosophers according to their attitude toward war: 1. The disillusioned. 2. Those who "lock up" the question and can find no definitive answer. 3. The cynics. This essay is an extension of reflections begun in the author's *Bergson politique* (1989). Eng. trans. "The Classification of Philosophers."
- Hans van Stralen. *Onbestomdverbijf. Een onderzoek naar het semantische veld 'bewustzijn' in modernistische literatuur*. Nijmegen: Uitgeverij Quine, 1990, 192. (Thesis, Catholic University of Nijmegen) An English translation of the title of this item is: *Indeterminate Passage: An Investigation of the Semantic Field "Consciousness" in Modernist Literature*. The author deals with the nature of consciousness in Bergson, J.-P. Sartre, M. Merleau-Ponty, A. Gide and several others.
- Gilles A. Tiberghien. "Une source inconnue du bergsonisme." *Bergson. Naissance d'une philosophie*. Paris: Presses Universitaires de France, 1990: 43-56. Print. Eng. trans. "An Unknown Source of Bergsonism."
- Xavier Tilliette. *Le Christ de la philosophie: Prolégomènes à une christologie philosophique*. Paris: Les Editions du Cerf, 1990: 293. Print. Bergson's christology, the author states, is, though valuable, incomplete (pp. 25-26, 261). See "Bergson" (pp. 225-27) and also pp. 76-78, 267, 276. Eng. trans. *The Christ of Philosophy: Prolegomenas to a Philosophical Christology*.
- Xavier Tilliette. "Du neuf sur Bergson." *Etudes*, 371 (July-Dec. 1990): 409-13. Print. Eng. trans. "On What's New Concerning Bergson."

- Leona Toker. "Philosophers as Poets: Reading Nabokov with Schopenhauer and Bergson." *Russian Literature Triquarterly*, 24 (1990): 185-96. Print.
- Milan Vladislav Vancura. "The Architecture of Czech Cubism." Diss. Georgia Institute of Technology, 1990: 569. UMI no. AAC 9105468. *DAI*, 51.10 (1991). Print. The author states in his abstract: "The phenomenon of Cubism in architecture remained limited, from all of Europe, only to Prague around W.W.I. There some students of Otto Wagner rejected his modernity as non-artistic, separated from direct creativity by its own submission to temporal needs as the only criteria for evaluation. Cubists, as they later became called, based their concept of architecture on the teachings of Wilhelm Worringer and Aloys Riegle and were influenced by the philosophy of Henri Bergson" (p. 3259).
- Jean-Louis Vieillard-Baron. "Charles Du Bos et Bergson : une amitié philosophico-littéraire" in *Jean Giraudoux, quarante-sept hommages offerts à Jacques Brody*. Tours: Presses Universitaires de Tours, 1990: 337-46. Print. Eng. trans. "Charles Du Bos and Bergson: A Philosophical-Literary Friendship."
- Jean-Louis Vieillard-Baron. "Les paradoxes du moi dans l'Essai de Bergson." *Bergson. Naissance d'une philosophie*. Paris: Presses Universitaires de France, 1990: 57-69. Print. Eng. trans. "The Paradoxes of the Self in Bergson's *Time and Free Will*."
- Alain Vinson. "La fausse reconnaissance, le pressentiment et l'inquiétante étrangeté. Réflexions sur les conceptions respectives de Freud et de Bergson." *Etudes philosophiques*, 4 (Oct.-Dec. 1990): 471-89. Print. The author's abstract (here translated by the editor) concludes: "Finally, if we think that premonition is a form of false recognition, we equally think that it (and the premonition also) is not unrelated to what Freud terms 'disturbing strangeness' (Das Unheimliche) and Bergson 'surprise at finding oneself here'." Eng. trans. "False Recognition, Foreboding, and Disturbing Strangeness. Reflections on the Ideas of Freud and Bergson."
- Alain Vinson. "Paramnésie et katamnèse." *Archives de Philosophie*, 53.1 (Jan.-Mar. 1990): 3-29. Print. "According to Bergson *memory* of the present is not at all active and makes him who experiences it take present perceptions as being the simple repetition of a former perception. We describe this experience as eventually connected with an effort both of memory and of imagination through which we are able to discover what is always new in the present." *Philosopher's Index*, 24.2 (1990): 168. Print. See also the author's abstract, p. 3. Eng. trans. "Paramnesia and Katamnèsia."
- Hubert Vincent. "Bergson : la notion d'effort intellectuel" in *L'Education. Approches philosophiques*. Eds. P. Kahn, A. Ouzoulias, and P. Thierry. Paris: Presses Universitaires de France, 1990: 361-79. Print. The author views Bergson's notion of intellectual effort in terms of his approach in *Matter and Memory*. Eng. trans. "Bergson: The Notion of Intellectual Effort."
- Richard Alan Whitmore. "The Neutral Actor: From Copeau to Grotowsky, and Beyond." Diss. U Kansas, 1990: 221. UMI no. AAC 9110934. *DAI*, 52.1 (1991). Print. The author states in his abstract: "This dissertation studies the acting theory of French theater artist Jacques Copeau to establish the paradigm of the Neutral Actor who relies on five principles for the creation of the performance: intuition, ensemble, rhythm, movement and improvization. Copeau used his close associations with the founding members of *Nouvelle revue française* (heavily influenced by Bergson's philosophy) to formulate his concept of ensemble. For Copeau, the actor, starting without pre-conceived ideological interpretations, from a neutral place, encounters the text as an expression of the *élan vital*" (p. 25).

Andrew Wood. "Theater Spectatorship and the 'Apraxia' Problem." Thesis. McGill U, 1990: 76. UMI no. AAC MM66447. *MAI*, 30.4 (1992). Print. The author studies theater spectatorship by studying clinical material on the apraxias. He deals primarily with M. Merleau-Ponty, but his abstract concludes: "Additionally, it is contended that various paradigms in Bergson and within modern cognitive science (Edelman, Schacter) may be applied with some utility to the praxis of theatre spectatorship" (p. 950).

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Kirk Richard Anderson. "The Conception and Representation of History in Celine's 'German Trilogy' (chronicle)." Ph.D. Dissertation, Princeton University, 1991, 245. (UMI order number AAC 9112276) The author states in his abstract: "Celine's piecemeal vulgarizations of Bergson, Freud, Thierry, and Gobineau betray a certain erudition and at the same time reveal how, as a consumer and proliferator of ideas, he cared little for nuance or consistency." (*Dissertation Abstracts International*, A51, No.12, 1991, p. 4140.)

P. Arnaud. "L'Eve de Bergson. Lettre à Jean Bastair sur l' *Évolution creatrice* dans l'œuvre de Péguy." *Bulletin d'Informations et de Recherches, L'Amitié Charles Péguy*, No. 53, 1991, 32-41. An English translation of the title of this item is "Bergson's Eve. Letter to Jean Bastaire on *Creative Evolution* in the work of Peguy."

Randall E. Auxier. "Concentric Circles: An Exploration of Three Concepts in Process Metaphysics." *Southwest Philosophy Review*, 7.1, 1991, 151-172. The author examines the concepts of potentiality, actuality, and possibility. He cites Peirce, Bergson, Dewey, and Whitehead as proponents of an anti-reductive philosophy of process and offers suggestions as to how discussions among those who hold that metaphysics can be a fruitful study might be facilitated. "The basic question is: what is the metaphysical significance of and the relation between, potentiality and possibility, and how does each relate to actuality?" Abstract by Barry L. Whitney, *Process Studies*, 22.3, 1993, p. 173.

Hector I. Avalos. "The Comedic Function of the Enumeration of Officials and Instruments in Daniel 3." *Catholic Biblical Quarterly*, 53.4, October, 1991, 580-588. The author argues that Bergson's view of comedy provides an explanation for the function of iterations of enumerations in Daniel 3.

H. Bars. "Sur le rôle de Bergson dans l'itinéraire de Jacques Maritain." in *Jacques Maritain et ses contemporains*. Eds. Bernard Hubert and Yves Floucat. Pref. Andre Collini. Paris: Desclée de Brouwer, 1991, 167-198. An English translation of the title of this item is: "On Bergson's Role in Jacques Maritain's Itinerary."

Jane Elizabeth Bickerton. "Performance Art and Video: The Aesthetics of a Fragmented and Unified Image in 'Collected Videos' (1990) by Laurie Anderson and 'Stations' (1982) for Televisio by Robert Wilson." Masters Thesis, Georgia State University, 1991, 144. (UMI order number AAC 1347370) The author states, at the beginning of this abstract: "This thesis examines the organization of aesthetics images in performance video using Sartre's and Bergson's theories of the image. In these theories video is not perceived as spectacle but rather the body enters into the object through the reciprocal fitting of consciousness and the world for Bergson." (*Masters Theses International*, 30.3, 1991, p. 494)

- H. James Birx. *Interpreting Evolution: Darwin and Teilhard de Chardin*, Buffalo, New York: Prometheus, 1991, 326. "A critical examination of evolutionary ideas from Pre-Socratic speculations to Carl Sagan and Stephen Jay Gould, emphasizing the crucial distinction between empirical facts and personal interpretations. Special attention focuses on the life, thought and influence of both Charles Darwin the materialist and Pierre Teilhard de Chardin the spiritualist, pointing out their similarities and differences. Topics cover the origin of life, Henri Bergson, the ongoing conflict between biblical fundamentalism and scientific evolutionism, exobiology and mysticism. The author as naturalist and humanist views humankind from a cosmic perspective and within a holistic framework." *Philosopher's Index*, 25.2, 1991, 108. Cf. Chapter Four, "Henri Bergson: Creative Evolution" pp. 167-176. The author concludes that Bergson's influence on Teilhard was both profound and far-reaching, a fact that Teilhard never acknowledged.
- Sergio C. Blumen and Nava Blumen. "Neuroscience and the Philosophical Work of Henri Bergson (Abstract)." *Neurology*, 41.3, Supplement 1, March, 1991, 350-351. The author finds Bergson's description of functional neuroanatomy in *Matter and Memory* to be accurate. Bergson stresses the modern concept of the synapse as a "site of existential decisions." Another study on "false recognition" ("déjà vu") explains such phenomena through "decreasing alertness", exactly as in the most up to date definition of partial seizure. Bergson engages in a Promethean attempt to soften the frontier between the material and the organic.
- Luis Eduardo Ramos Borges. "Comico em franca junior: uma analise a partir do modelo bergsoniano." M.A. Thesis, Sao Paulo, 1991, 114. An English translation of the title of this item is: "The Comic in France Junior. An Analysis Proceeding From the Bergsonian Model."
- Michel Canivet. "Le rire et le bon sens." *Etudes d'anthropologie philosophique. Vol. 4. Figures de la rationalité*. Ed. G. Florival. Louvain-la-Neuve: Editions de l'Institut Supérieur de la philosophie, Librairie Peters; Paris: J. Vrin, 1991, 180-202. (Bibliothèque Philosophique de Louvain, 34.) An English translation of the title of this item is "Laughter and Good Sense."
- Milic Capek. "Bergson and Louis de Broglie." in *The New Aspects of Time* by Milic Capek. Boston: Kluwer, 1991, 286-295. This essay is reprinted from the author's *Bergson and Modern Physics* (1971). He discusses de Broglie's complex attitude towards determinism and indeterminism in quantum physics, and hence towards Bergson.
- Milic Capek. "The End of the Laplacean Illusion." in *The New Aspects of Time* by Milic Capek. Boston: Kluwer, 1991, 221-264. This is taken from the author's *Philosophical Impact of Contemporary Physics* (1961).
- Milic Capek. "The Fiction of Instants." in *The New Aspects of Time* by Milic Capek. Boston: Kluwer, 1991, 43-55. Cf. the author, 1971, for annotation.
- Milic Capek. *The New Aspects of Time, Its Continuity and Novelty: Selected Papers in the Philosophy of Science*. Dordrecht, Kluwer Academic Publishers, 1991, 348. (Boston Studies in the Philosophy of Science) This is a collection of essays previously published by the author. It contains a bibliography of his English language writings. These essays are presented separately in this bibliography (1991).
- Milic Capek. "Process and Personality in Bergson's Thought." in *The New Aspects of Time* by Milic Capek. Boston: Kluwer, 1991, 71-78.

- Milic Capek. "Russell's Hidden Bergsonism." in *The New Aspects of Time*. Boston: Kluwer, 1991, 89-99. This essay appeared originally in the author's *Bergson and Modern Physics* (1971). The author argues that Russell, who began with an attack on Bergson's concept of time (1912), was, paradoxically, to embrace many of Bergson's fundamental ideas concerning temporality.
- Milic Capek. "Stream of Consciousness and durée réelle'." in Milic Capek, *The New Aspects of Time*. Boston: Kluwer, 1991, 3-25.
- Milic Capek. "Time-Space Rather Than Space-Time." in *The New Aspects of Time*, by Milic Capek. Boston: Kluwer, 1991, 324-343. Originally published in *Diogenes (Diogène)*, 1983.
- Milic Capek. "What is Living and What is Dead in the Bergsonian Critique of Relativity." in *The New Aspects of Time* by Milic Capek. Boston: Kluwer, 1991, 296-323. This is an English translation of the author's essay in *Revue de Synthèse* (1980). Cf. Capek, 1980 for annotation.
- Maria del Carmen Sanchez Rey. "El cuerpo como educador del espíritu en la Filosofía de Bergson." *Themata*, 8, 1991, 69-85. "This study, centered in *Matter and Memory*, puts us on our guard against a frequent interpretation of Bergson's philosophy as spiritualist, which means opening the way for a positive consideration of the body. To do this I have examined Bergson's psychological investigations, underlined his metaphysical perspective and demonstrated the function of the body in mental life. Finally, I have shown how the body educates the spirit." *Philosopher's Index*, 27.3, Fall, 1993, 182. An English translation of the title of this essay is "The Body as the Educator of the Spirit in Bergson's Philosophy."
- Edward S. Casey. "Image and Memory in Bachelard and Bergson." in *Spirit and Soul* by Edward S. Casey. Dallas: Spring Publications, 1991, 101-116.
- Donald J. Childs. "T.S. Eliot's Rhapsody of Matter and Memory." *American Literature*, 63.3, September, 1991, 474-488.
- Myung-Kwan Choe. "Berugunsongüi Chilwaniron." in *Samkwa ch'olhak*. Seoul: Sunghill University Press, 1991, 215-227. An English translation of the title of this Korean-language item is "Bergson's Theory of Intuition".
- Myung-Kwan Choe. "Rünangkwa berugunsongüi inkyögyunli." in *Samkwa ch'olhak*. Seoul: Sunghill University Press, 1991, 207-213. An English translation of the title of this Korean-language item is "Personalist Morality in Renan and Bergson".
- Robert Cornell Covel. "The Metaphysics of Experience: Philosophy in the Works of James Dickey." Ph.D. Dissertation, Georgia State University, 1991, 308. (UMI order number AAC 913426) The author states, at the beginning of her abstract: "The poetry and fiction of James Dickey reflect his quest for philosophical order and meaning in the fragmentation and chaos of modern life. As a result of his studies in philosophy at Vanderbilt University, Dickey had been influenced by the philosophical idealists, including the pre-Socratic thinkers, Plato, Kant, Nietzsche and Bergson. These thinkers provide Dickey a paradigm to resolve the dualities that he observed in World War II, his family and personal relationships, in nature, and in the universe at large." (*Dissertation Abstracts International*, A52, No. 6, 1991, 308)
- Vincent Cronin. *Paris on the Eve, 1900-1914*. New York: St. Martin's Press, 1991, 484. This item contains a section on Bergson on pp. 43-48.

Jaromir Danek. *H. Bergson : intuition de la durée*. Quebec: Université Laval, 1991, 94. (Logos et ethos: Études philosophiques) An English translation of the title of this item is: *H. Bergson: Intuition of Duration*.

Frank De Roose and Philippe Van Paris. *La pensée écologiste. Essai d'inventaire à l'usage de ceux qui la pratiquent comme de ceux qui la craignent*. Bruxelles, Belge: De Boeck Université, 1991, 223. (Science, Éthiques, Sociétés) The authors cite Bergson's philosophy of technology as one of six philosophies of technology relevant to environmental problems. (p.104) The reference is to *The Two Sources of Morality and Religion* (p. 160). An English translation of the title of this item is: *Ecological Thought*. Cf. Bramwell, 1989; Gunter, 2002.

André-A. Devaux. "Lettre à Angelo Prontera sur Péguy et Bergson." *Bulletin d'Informations et de Recherches. L'Amitié Charles Péguy*, no. 55, 1991, 150-155. An English translation of the title of this item is: "Letter to Angelo Prontera on Péguy and Bergson".

Wilhelm Dilthey. "Die Typen der Weltanschauung and ihre Ausbildung in der metaphysischen Systeme." In *Gesamelte Schriften*, Vol. 8, Weltanschauungslehre Abhandlunger zur Philosophie der Philosophie. Stuttgart: B.G. Teubner Verlagsgesellschaft, Göttingen: Vandenhoeck and Ruprecht, 1991, 276. Eng trans. "The Kinds of World-View and Their Development in Metaphysical Systems." This essay was originally published in 1911.

Georges East. "L'Interliaison des concepts de durée et de l'élan vital dans l'œuvre métaphysique de Henri Bergson." Mater's Thesis, Université Laval (Canada), 1991, viii, 120, (UMI order number AAC MM68564) An English translation of the title of this item is: "The Interrelation of the Concepts of Duration and of Élan Vital in the Metaphysical Work of Henri Bergson." The author's abstract states: "Les difficultés métaphysiques soulevées par le dualisme d'une réalité présentant deux aspects : spirituel et matériel, de même que le problème de l'Évolution universelle qui implique l'existence d'une force créatrice et d'une mémoire, trouvant dans la philosophie d'Henri Bergson des Solutions qui s'élaborent à partir du concept fondamental de cette philosophie à savoir, l'intuition de la durée. C'est en effet par ce regard métaphysique de la durée que nous sommes en mesure d'établir la modalité des rapports entre l'intuition et l'analyse ; entre l'âme et le corps ; et enfin entre l'évolution et ses phénomènes dans la nature." (*Masters Abstracts International*, 31.1, 1993, 94) If we begin with the intuition of duration we will be able to establish the modality of the relations in Bergson between intuition and analysis, soul and body, evolution and evolutionary phenomena in nature.

M. Elósegui. "El superhombre en Nietzsche y el « surhomme » en Bergson." in *El Hombre. Immanencia y transcendencia*. I-II. *Actas de las XXV reuniones filosóficas de la Universidad de Navarra*. Edición a cargo de Rafael Alvira Dominiguez con la colaboración de Alejo José G. Sison. Pamplona: Universidad de Navarra, 1991, 831-844. An English translation of the title of this item is "The Superman in Nietzsche and the 'surhomme' in Bergson."

Carl Kerker Engblom. "Martin Koch's Roman 'Gruds Vackra Varld'" Ph.D. Dissertaion, Upsaala Universitet (Sweden), 1991, 251. An English translation of the title of this item is "Martin Koch's Novel 'God's Lovely World.'" The author states in his abstract: Chapter 4 discusses (1) Heredity and environment (among Koch's influences were Landquist, Rousseau, Kierjegaard, Bergson, Höffding, Zola, Dostoevsky and Tolstoy), (2) Will-Choice, (3) Ethical and religious questions." (*Dissertations Abstracts International*, 54.1, 1993, 29)

J.-F. Fourny. "Bataille et Bergson." *Revue d'Histoire littéraire de la France*, 91.4, 1991, 704-717.

- J.-M. Gabaude. "Éclairage sur le *kairos* à partir de la philosophie de Bergson." *Philosophia* (Athens), 21-22, 1991-1991, 349-357. An English translation of the title of this item is: "A Clarification of *Kairos*, Beginning From Bergson's Philosophy."
- Ann Game. *Undoing the Social: Towards a Deconstructive Sociology*. Toronto: University of Toronto Press, 1991, 210. The second section of this item, 'Towards a Materialist Semiotics,' explicates a variety of European theorists: Foucault, Freud, Bergson, Irigaray, Hegel, and others.
- Angelo Genovesi. "Bergson e Einstein; le idee di durata e di tempo dell'universo materiali: 1. Dal 'tempo' della coscienza ai livelli paralleli della durata." *Filosofia*, 42.2, 1991, 177-233. An English translation of the title of this item is: "Bergson and Einstein: The Idea of Duration and the Time of the Material Universe: 1. From the 'Time' of Consciousness to parallel Levels of Duration."
- Angelo Genovesi. "Kant, Bergson, et la 'Philosophie nouvelle'." *Studi Kantiani*, 4, 1991, 93-119. Eng. trans. "Kant, Bergson and the 'New Philosophy'."
- D. Gil. "Matière à rire. Bergson et le matérialisme." *Revue de l'enseignement philosophique*, 42.1, 1991, 11-30. An English translation of the title of this item is: "Laughing Matter: Bergson and Materialism."
- Georges Goedert. "Henri Bergson oder die beiden Quellen der Gerechtigkeit." *Perspectiven der Philosophie*, 17, 1991, 237-258. An English translation of the title of this item is: "Henri Bergson or the Two Sources of Moral Judgment."
- Luz Gonzales Umeres. "La libertad en el Essai de Bergson y la doctrina del libre albedrío." in *El Hombre, Immanencia y transcendencia*. I-II. Actas de las XXV reuniones filosoficas de la Universidad de Navarra. Edición a cargo de Rafael Alvira Dominguez con la colaboración de Alejo José G. Sison. Pamplona: Universidad de Navarra, 1991, 669-679. An English translation of the title of this item is: "Liberty in Bergson's *Time and Free Will* and the Doctrine of Free Will."
- Henri Gouhier. "Entre fidélité et création. Une vie dans l'histoire des idées. Entretien avec Henri Gouhier." *Le Débat*, No. 66, 1991, 174-189. An English translation of the title of this item is: "Between Fidelity and Creation. A Life in the History of Ideas. Interview with Henri Gouhier."
- Nanette Hope Graf. "The Evolution of Willa Cather's Judgment of the Machine and the Machine Age in her Fiction." Ph.D. Dissertation, University of Nebraska at Lincoln, 1991, 222. (UMI order number AAC 9129551) The author states in her abstract: "Cather did not imitate her forbears, but she drew from those who proceeded her; in particular, her fiction demonstrates the influence of two British writers of the nineteenth century—Thomas Carlyle and John Ruskin—as well as the twentieth-century philosopher, Henri Bergson. These literary influences are reflected especially in Cather's handling of vitalistic and mechanistic forces as they affect her characters and their environments in the fiction through 1925." *Dissertation Abstracts International*, A52, No. 5, 1991, 1747.
- Louis Groarke. "Hume's Argument Against Personal Identity: A Response." Master's Thesis, University of Waterloo, 1991, 135. (UMI order number AAC MM67237) Abstract: "This thesis develops Hume's argument against personal identity, reviews the literature on the subject, and formulates a philosophical justification for a belief in a continuous self, involving insights from Bergson and James and the distinction between essence and being originally found in Aquinas." (*Master's Abstracts International*, 30.4, 1992, 1052).

- Pete A.Y.Gunter. "Bergson and Nonlinear Nonequilibrium Thermodynamics: An Application of Method." *Revue Internationale de Philosophie*, 43.177, 1991, 108-212. "Bergson's philosophical method, with its critiques of spatialization and its exploration of 'duration' at all levels, was intended to engender new insights in all aspects of human thought, including the sciences. This paper examines Bergson's contributions to the new science of nonlinear nonequilibrium thermodynamics, with its depiction of holism, irreversibility, and objective indeterminism." *Philosopher's Index*, 26.1, 1992, 89.
- Daniel J. Herman. "La Phénoménologie de l'intensité." *Revue Internationale de Philosophie*, 43.177, 1991, 122-129. "This article purports to show Bergson as fullfledged phenomenologist in a number of his writings. Thus in the first pages of his first published work, *Time and Free Will*, Bergson clearly shows that the intensity of a psychic state consists entirely in a qualitative change and not in an intensive magnitude which always brings to mind the relation of container to contained. The source of the confusion between quantity and quality is primarily due to the lack of vocabulary of common people on one hand and the reductionist tendency of the physical sciences on the other. By means of the phenomenological reduction, which suspends or brackets both of these attitudes, Bergson is able to show that sensations, emotions, and feelings fully constitute an object for a subject in the *Lebenswelt*." *Philosopher's Index*, 26.1, 1991, 91. An English translation of the title of this item is: "The Phenomenology of Intensity."
- Maria Elosegui Itxaso. "The Body as the Union of the Psychic and the Physical in Bergson and Merleau-Ponty." *Analectica Husserliana*, 36, 1991, 297-305.
- Vladimir Jankélévitch. *Henri Bergson*. Brescia: Morcelliana, 1991, 387. (Maestri del pensiero 005)
- Sarah Andrews Johnson. "'Life's a Beach': The Shore-Lyric from Arnold to Ammons (Matthew Arnold A.R. Ammons, T.S. Eliot, Robert Frost, Wallace Stevens)." Ph.D. Dissertation, University of North Carolina at Chapel Hill, 1991, 192. (UMI order number AAC 9135275) The author states at the conclusion of her abstract: "Another issue in the relation of this limited setting to modern society is, as Lyndall Gordon expresses it in *Eliot's Early Years*, the prestige given to 'half-glimpsed, half-articulated meaning, whose only logic lay in the emotions' by the generation including Freud, Henri Bergson, and William James—a mood of growing interest in consciousness which this poetry asserts." (*Dissertation Abstracts International*, 52.7, 1992, p. 192)
- Carl Gustav Jung. "Die Bedeutung der Psychologie für die Gegenwart." In *Gesammelte Werke*. Vol.10. *Zivilisation im Übergang*. 4th Ed. Olten/ Freiburg im Breisgau: Walter-Verlag A.G. Olten, 1991, 157-180. An English translation of this title is: "The Meaning of Psychology for the Present Time." This item originally appeared in 1993.
- Carl Gustav Jung. "Instinkt und Unbewusstes." In *Gesammelte Werke*. 6th Ed. Vol.8. *Die Dynamik des Unbewusstes*. Olten: Walter-Verlag, 1991, 149-160. An English translation for this title is: "Instinct and Unconsciousness." This item originally appeared in 1919.
- S. V. Keeling. *Time and Duration: A Philosophical Study* by S. V. Keeling. Ed. Gerald Rochelle. Lewiston, NY: Edwin Mellen Press, 1991: 116. Print. The author argues that our conventional view of time is mistaken. What we misperceive as temporality is really to be found only in the nature of change. Our common views of time are satisfactory enough in our everyday lives but will not do as philosophical criteria. The present, as the domain of change, is the only reality and the only place where action can occur.

- Hyung-hyo Kim. *Berŭgŭsongŭi cho'ŏrhak*. Seoul: Minŭmsa, 1991: 297. Taeu haksul chongsŏ. Inmun sahoe Kwahak; 54. Print. This is a study of Bergson's thought in the context of twentieth-century French philosophy. Eng. Trans. *The Philosophy of Bergson*.
- William Klubach. *Toward the Death of Man*. Intro Louis Dupré. New York: Lang, 1991: xiii, 225. American University Studies: Series 5, Philosophy. Vol. 116. Print.
- Slavomir Kotowicz. *Intuicja Bergsona jako rozum I doswiadczenie*. Warsaw: Wydawnictwo SGGW-AR, 1991: 155. Rozprawy Naukowe I Monografie. Print. The author states in his summary: "*Bergson's intuition as intellect and experience*. The work describes and analyzes the complex phenomenon of intuition in Bergson's philosophy as the synchronous form of intellect and experience. This fundamental and paradoxical thesis is motivated by consideration of basic features of intuition arranged in pairs of antagonisms, which as *coincidentia oppositorum* display the true meaning of this cognitive capacity and of philosophical method. (These opposites are) 1. unselfish contemplation, 2. intellectual attraction, 3. creation, 4. realized instinct, 5. a method aware of itself, 6. direct, 7. comprehensive, 8. substantial, 9. inconstant, 10. extroversive, 11. introversive, 12. constant..." (p. 156).
- Angéle Kremer-Marietti. "Physique et Métaphysique du Rythme comme Mimesis." *Revue Internationale de Philosophie*, 43.177 (1991): 137-50. Print. "Exactly as in the use of the word 'image', for Bergson the use of the word 'rhythm' implies the same common denominator between the diverse human and natural characteristics, and also the possibility of a communication between the diverse movements of the universe. Then, rhythmic is but a dynamical organization between time and form, that are only differentiated by a distinctive insistency. Bergson's physics and metaphysics refer to an originary [sic] perception of which the artist is conscious; the way of mimesis products [sic] the effects of rhythm, that efficient in the universe" *Philosopher's Index*, 26.1 (1992): 98. Print.
- Guy Lafrance. "La Liberté et la vie chez Bergson." *Revue Internationale de Philosophie*, 43.177 (1991): 130-36. Print. "The purpose of this paper is first to clarify the conception of freedom in the philosophy of Bergson. In achieving this goal, the article also intends to demonstrate the close relations between the notions of life, duration and freedom in Bergson's philosophy." *Philosopher's Index*, 26.1 (1992): 99. Print. Eng. Trans. "Liberty and Life in Bergson."
- Ran Lahar. "Between Pre-Determination and Arbitrariness: A Bergsonian Approach to Free Will." *Southern Journal of Philosophy* 29.4 (winter 1991): 487-99. Print. "Free actions cannot be brought about probabilistically, but according to incompatibilism they can be pre-determined either. The question arises what kind of action can possibly count as free. This paper uses a hint in Henri Bergson's writings to offer a possible solution: A free action can be subsumed under strict deterministic laws, but only retroactively, after the action has already been performed. Thus, the action is deterministic but not pre-determined, and as such satisfies the incompatibilist intuitions." *Philosopher's Index*, 26.1 (1992): 99. Print.
- Franco Leopoldo e Silva. "Intuição e discurso filosofico." Diss. Livre Docência. U São Paulo, 1991: 532. Print. The author examines the relations between intuition and philosophical discourse in Bergson. The first part critically studies Bergson's method, which involves the questioning of classical notions of the unity of knowledge and of being. The second part critically explores Bergson's critique as necessary to the restoration of philosophy's object: time. The third part deals with the presence of romantic elements in Bergson's thought. Eng. Trans. "Intuition and Philosophical Discourse."

- Nikolai Lossky. *Istoriya Russky Philosophy*. Rpt. 1954. Moscow: Soviet Writers, 1991: 476. Print. See Ch. 17, pp. 289-308. Here Lossky states his disagreements with Bergson's intuitionism. Eng. trans. *History of Russian Philosophy*.
- Ronald E. Martin. "Interview with Milič Čapek" in *The New Aspects of Time* by Milič Čapek. Boston: Kluwer, 1991: xi-xx. Čapek discusses his early interest in problems of the nature of time and the influence of such philosophers as Bergson and William James on his thought.
- Mara Meletti Bertolini. *Il pensiero e la memoria, filosofia e psicologia nelle « Revue philosophique » di Théodule Ribot (1876-1916)*. Milan: Franco Angeli, 1991: 459. Collana del Dipartimento di filosofia dell'Università di Parma, 10. Print. The author indicates that Bergson was a vigilant, systematic reader of the *Revue philosophique*, especially as concerns the relations between philosophy and psychology. Eng. trans. *Thought and Memory: Philosophy and Psychology in the "Revue philosophique" of Théodule Ribot (1876-1916)*.
- Mark S. Muldoon. "Time, Self, and Meaning in the Works of Henri Bergson, Maurice Merleau-Ponty, and Paul Ricœur." *Philosophy Today*, 35.3 (fall 1991): 254-68. Print. "Bergson, Merleau-Ponty and Ricœur represent approximately one hundred years of French Continental philosophical thought. Each of these authors has a decisively different definition of self and meaning that stems, as argued, from their equally different definitions of human time. Under close inspection, it seems that the common thesis that ties all three philosophers together is that a particular notion of the temporal present begets a particular notion of self that begets, in turn, a particular form of meaning that authenticates that self." *Philosopher's Index*, 26.1 (1992): 108. Print.
- Antimo Negri, ed. *Novecento filosofico e scientifico*. Settimo Milanese (Milan): Marzorati, 1991. Print. Vol. 1 of this massive five-volume work contains an essay on Bergson by Angelo Prontera on pp. 767-93.
- Frances Nethercott. "Elements of Henri Bergson's *Creative Evolution* in the Critical Prose of Osip Mandel'stam." *Russian Literature*, 30.4 (1991): 455-66. Print. The author argues that Bergson's idea of evolution as a continuous creative process is endorsed by Mandel'stam in this theory of poetry ("On the Nature of the World," 1922) and in his approach to Dante.
- Bruno Paradis. "Indétermination et mouvements de bifurcation chez Bergson." *Philosophie* (Paris), 32 (1991): 11-40. Print. Eng. trans. "Indetermination and Movements of Bifurcation in Bergson."
- Nina Perlina. "Daniil Kharms's Poetic System: Text, Context, Intertext" in *Daniil Kharms and the Poetics of the Absurd: Essays and Materials*. Ed. Neil Cornwell. New York: St. Martin's Press, 1991: 175-91. Print. The author argues that the OBERIU group (of which Kharms was a member) possessed a system of aesthetically organized poetics. She concludes that Kharms, in particular, shared Bergson's view.
- Annie Petit. "La Philosophie bergsonienne, aide ou entrave pour la pensée biologique contemporaine." *Uroboros*, 1.2 (1991): 177-99. Print. Currently Bergson's philosophy is secular. Obsolete. Nevertheless Bergson interests, or better yet, still fascinates many thinkers, and specifically those who think or rethink contemporary biology. Among some he produces criticisms and violent rejections, where the degree of violence reflects the importance they give him. I cite the examples of Jacques Monod and Jean-Pierre Changeux. For others, Bergson had a critical keenness about the science of his time; he made an effort to think of time and the complexity of nature. Ilya Prigogine and Isabelle Stengers follow his line of thought. One also finds these or themes

consonant with Bergsonian thought in the works underlining “self-organization” as a characteristic of the living or inviting methodological reconversions (Henri Atlan, Joël de Rosnay...). We will try to state precisely procedural terms and points of agreement, and see how the reference to Bergson helps contemporary thinkers to better situate themselves. And we will show that from our point of view, Bergson is less important for his very dated theories and conceptions, than for a way of closely linking science and philosophy and therefore of inviting dialogue. Eng. trans. “Bergsonian Philosophy: Aid or Snare for Contemporary Biological Thought.”

Gunther Pflüg. “Die Bergson-Rezeption in Deutschland.” *Zeitschrift für philosophische Forschung*, 2 (1991): 257-66. Print. Eng. trans. “Bergson’s Reception in Germany.”

Agnès Pigler-Rogers. “Interprétation de la durée chez Plotin et Bergson.” *Diotoma*, 19 (1991): 100-08. Print. Eng. trans. “The Interpretation of Duration in Plotinus and Bergson.”

Agnès Pigler-Rogers. “Interprétation de la durée chez Plotin et Bergson.” *Philosophia* (Athens), 21-22 (1991-1992): 358-64. Print. Eng. trans. “The Interpretation of Duration in Plotinus and Bergson.”

Stefano Poggi. *Gli instant del ricordo: memoria e afasia in Proust e Bergson*. Bologna: Il Mulino, 1991: 145. Intersezioni, 91. Print. See pp. 63-145. Eng. trans. *Instances of Recollection: Memory and Aphasia in Proust and Bergson*.

J. Poitras. “La Conférence de 1908 de Minkowski. Élément majeur dans le développement de la théorie de la relativité.” *Philosopher*, 42.1 (1991): 11-30. Print. Eng. trans. “Minkowski’s 1908 Lecture. An Important Factor in the Development of Relativity Theory.”

Christopher Ray. *Time, Space and Philosophy*. London and New York: Routledge, 1991: 268. Philosophical Issues in Science. Print. See pp. 25-26 and 44-45 for a refutation of Bergson’s critique of relativity physics based on (1) a denial that telescopes or other observational devices are relevant to Bergson’s argument; (2) experiments involving clocks on passenger jets and, also, the lifetimes of Musesons.

Louis Albert Revah. *Julien Benda, un misanthrope juif dans la France de Maurras*. Paris: Plon, 1991: 265. Collection biographique. Print. Eng. trans. *Julian Benda: A Jewish Misanthrope in the France of Maurras*.

André Robinet. “Bergson et l’Indien Sioux.” *Revue Internationale de Philosophie*, 43.177 (1991): 97-108. Print. The author provides a brief survey of Bergson’s use of the terms “all” and of “negation” and of “nothing.” He treats Bergson’s conception of life as “pre-cybernetic” and briefly notes the anthropologist Claude Lévi-Strauss’s description of Bergson’s philosophy as being similar to that of the Sioux Indians. He also briefly discusses Bergson’s philosophy of language.

A. Robinet. “Péguy et la philosophie.” *Bulletin d’Informations et de Recherches, L’Amitié Charles Péguy*, 55 (1991): 156-68. Print. Eng. trans. “Péguy and Philosophy.”

Konstantin P. Romanos. “Henri Bergsons Kritik der Quantität als Allgemeine Entfremdungstheorie der Gegenwart.” *Revue Internationale de Philosophie*, 43.177 (1991): 151-84. Print. Eng. trans. “Henri Bergson’s Critique of Quantity as a General Alienation Theory for the Present Time.”

Pier Aldo Rovatti. *Como la luz tenue: metaphor y saber*. Trans. C. Catropi. Barcelona: Gedisa, 1991: 177. Print. Eng. trans. *How the Light Fails: Metaphor and Knowledge*.

- Michael Scott Ruse. "Images Between Matter and Mind: The Philosophy of Henri Bergson." Diss. U New York at Stony Brook, 1991: 234. *DAI*, 53.02 (1991): 524. Print. Bergson hoped to solve both the problem of the relations between our bodies and our minds and between our minds and the world by introducing his concept of the "image": an entity which is more than a "representation" and less than a "thing." "The image is both self-generating and self-perpetuating, existing entirely as movement."
- Ingeborg Schüssler. "Le Rapport temps/espace chez Aristote et Bergson" in *L'Espace et le temps. Actes du XXII^e Congrès de l'Association des Sociétés de Philosophie de Langue française*. Paris: J. Vrin, 1991. Print. Eng. trans. "The Relation Between Time and Space in Aristotle and Bergson."
- Ingeborg Schüssler. "Le Rapport temps/espace chez Aristote et Bergson." *Revue thomiste*, 91.1 (1991): 122-27. Print. Eng. trans.: "The Relation Between Time and Space in Aristotle and Bergson."
- Philippe Soulez. "Bergson : une prosodie de la philosophie ?" *Les Cahiers de Paris*, 8 (1991): 247-57. Print. This article examines Bergson's philosophy of language, stressing his stress on language's rhythmic structure. The author urges that when Bergson speaks of philosophical writing he is thinking of musical composition. This essay is directed against articles by Daniel Oster (1983) and H. Meschonnic (1982). The author denies Oster's claims that Bergson believes in unbroken continuity and is romantic and expressionistic. He defends Bergson's metaphor of musical composition against Meschonnic's criticisms. See p. 250 for comparisons of Bergson and Wittgenstein, p. 254 for Bergson's concept of logic, p. 255 for Bergson's treatment of intuition and linguistic expression.
- Philippe Soulez. "Les mathématiques, la biologie et le statut scientifique de la philosophie pour Bergson." *Philosophique*, 1.91 (1991): 97-108. Print. "The author tries to reconcile the opposite interpretations of H. Gouhier and J. Milet. The opposition of Descartes and C. L. Bernard concerns the methods not the 'modalité' (way of thinking). Bergson never gave up the reference to the infinitesimal calculus and dreamed of a 'mechanics of transformation'." *Philosopher's Index*, 25.4 (1991): 218. Print. The author notes that, since today we presuppose a fusion of logic and mathematics, Bergson's treatment of mathematics (which does not make such a presupposition) seems dated, as does his way of treating quality as a "limit" of quality. Eng. trans. "Mathematics, Biology and the Scientific Status of Philosophy for Bergson."
- N.A. Tel'nova. "The Problem of the Relation Between Social Existence and the Individual." *Filosofia*, 1 (1991): 3-11. Print. The article is in Russian. *Filosofia* is published by Moscow University.
- Pierre Trotignon. "Autre Voie. Même Voix : Lévinas et Bergson" in *L'Herne: Emmanuel Lévinas*. Eds. Catharine Chalier and Miguel Abensour. Paris: Editions de l'Herne, 1991: 287-293 [sic]. Print. The author finds E. Lévinas's emphasis on the protoethical over any theoretical ethics to derive from the fourth chapter of Bergson's *The Two Sources of Morality and Religion*. The English translation for this item is: "Other Way. Same Voice. Lévinas and Bergson."
- Hiroshi Uemura. "Aesthetic Perception in Bergson." *Bigaku*, 42.3 (Winter 1991): 16-27. Print. This article is in Japanese. "Nous abordons le problème de l'esthétique de Bergson, en considérant les divers niveaux de la réalité et de la perception. La perception ordinaire n'est autre chose qu'un bas degré de contraction de la réalité, qui se répète. Mais, en dilatant la perception, nous pouvons atteindre un plus haut degré de tension, qui nous apparaît comme individualité. Or pour élargir notre faculté de percevoir, il faut converger la direction de l'attention. Ce n'est pas seulement par notre volonté mais aussi par l'hypnotisme de l'œuvre d'art que le détachement de l'attention à la

vie s'achève. [We approach the problem of aesthetics in Bergson by considering the diverse levels of reality and perception. Ordinary perception is merely a low-level contraction of reality, which is repetitive. But, in expanding perception we can achieve a higher degree of tension, which appears to us as individuality. To enlarge our faculty of perception, it is necessary to focus (converger) the direction of attention. It is not only through our will but also through the hypnotism of art that we can detach ourselves from attention to life.]” *Philosopher's Index*, 263 (1992): 137 Print.

Jorge Uscatescu. “Bergson y la mística española.” *Folia Humanística* (Barcelona), 29. 323 (1991): 465-82. An English translation of this item is: “*Bergson and Spanish Mysticism*.”

Jean-Louis Vieillard-Baron. *Bergson*. Paris: Presses Universitaires de France, 1991: 126. Que sais-je? No. 2596. Print. This is a brief general survey of Bergson's thought, directed at assessing its importance and meaning. The author concludes that the recent evolution of physics and astrophysics supports Bergson's thought. “En tous ces domaines , Bergson a temoigné plus qu'aucun autre pour la liberté de l'esprit [In all these areas, Bergson testified more than any other for liberty of the spirit]” (p. 123).

Jean-Louis Vieillard-Baron. “Lectures récentes de Bergson.” *Les Etudes philosophiques*, 2 (April-June 1991): 235-44. Print. This is a review of recent Bergson literature , including *Bergson. Naissance d'une philosophie*, ed. J.-C. Pariente, *Bergson politique* by P. Soulez, *Bergson dans l'histoire de la pensée occidentale* by H. Gouhier, *Bergson, une ontologie de la perplexité* by A. de Lattre, *Lectures bergsoniennes* by M. Cariou, *Bergson*, I and II, ed. H. Hude, and H. Bergson, Fitché, ed. P. Soulez. The reviewer also mentions Heimkehr by K. Romanos and Du communism au capitalism, M. Henry.

Romauld Waszkinel. “L'inspiration aristotélicienne de Bergson.” *Revue Philosophique de Louvain*, 89 (May 1991): 211-42. Quatrième série, no. 82. Print. “The ‘durée réelle’, a central point of Bergson's positive metaphysics, brings the answer to the question: “What is time?” ‘... La durée réelle est ce que l'on a toujours appelé le temps, mais le temps perçu comme indivisible’ [The real existence is that which has always been called *time*, but perceived as indivisible] (PM, p. 166, 1384). The present paper aims at showing that an appropriate reading of this answer is impossible without considering Bergson's work *Quid Aristoteles de loco senserit*. Aristotelian interpretation of movement and substance, as well as its impact on philosophy, these are a few of the very important ideas of Aristotle's thought which converted the advocate (‘convinced admirer’) of Spencer's doctrine into the founder of positive metaphysics.” *Philosopher's Index*, 25.4 (1991): 230. Print. The English translation for this item is: “Bergson's Aristotelian Inspiration.”

Gregory Alan Wickliff. “The Politics of Perception: Vladimir Nabokov's Images of the 1940's.” PhD Dissertation. Purdue University, 1991: 306. Print. *DAI*, 53.01 (1991): 153. Print. The author's abstract states: “Nabokov's published texts of the 1940's- his Lepidoptera articles, Nikolai Gogol, Conclusive Evidence, ten short stories, and Bend Sinister- are read in terms in Bergson's theories of image perception. Consequently, any static representation of time, including language, is finally mechanistic...”

Kotaro Yamazaki. *Kobayashi Hideo to Berukason: “Kans-o” o yomu*. Tokyo: Sanryushad, 1991, 222. An English translation of the title of this item is: *Kobayashi Hideo and Bergson: Opinion and Text*.

Isa Zanzanaini. “Il pensiero de Bergson e la medicina psichiatrica francese.” *Giornale Critico della Filosofia Italiana*, 70.3 (1991): 485-94. Print. The English translation for this item is: “Bergson's Thoughts and French Medical Psychiatry.”