

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 Žizn" 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 pansychism but not its vitalism.

Xavier Léon. "Letter to E. Halévy. August 7, 1907" in *Lettere a Xavier Léon e ad altri*. Ed. R. Raghianti. 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'Evolution 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'Etranger*, 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-lamarckiens, 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 filozofii, 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. *Osuzhennyj Mir: Filosofija čelovekborčeskoj prirody*. St. Petersburg: Obshchestvennaia 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 Philosophes 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'égo-centrisme 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. Zyburka, 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. Giuseppi 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. Nacimiento, 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 Janeiro: 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*.

- 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 Guilton. *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. Gouge. *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 Juarès 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: Instituto 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'Évolution 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 gnoscológica 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 Italiane*, 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. Bataille, 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: Bieber, 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: Universitetsferl, 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 Battail. "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 ind 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 Bieganowski. "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 kužiževnosti 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." *Cannocchiale*, 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-filosofskie 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. Luíís Ferrero Carracedo. Madrid: Cátedra, 1987: 128. Print. 2nd ed. 1996; rpts. 2002, 2007. Eng. trans. *Bergsonism*.
- James T. English. "Scientist, Moralist, 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, simultanéité: 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 Krzemień-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 Parmênides. 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 Katamnesia."
- 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 Uscaescu. “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.”

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- Mark Antliff. "Cubism, Celtisms, and the Body Politic." *Art Bulletin*, 74.4 (Dec. 1992): 655-68. Print. The author shows how Bergson's philosophy was used to support Celtic left-wing nationalism in Brittany (via Putteau cubism).
- David Ayers. *Wyndham Lewis and Western Man*. New York: St. Martin's Press, 1992: 251. Print. See Ch. II, "Bergson," 16-29. The author states: "But it is paradoxically Bergson who is central, to any consideration of how Lewis conceives the self. Although Bergson is usually treated with hostile scorn, particularly in *Time and Western Man*, his work provides Lewis with an essential conceptual framework" (p. 16).
- Ernesto Ballesteros Arranz. *Presencia de Schopenhauer*. Cuenca, Spain: Ediciones de la Universidad Castilla-La Mancha, 1992: 76. Humanidades, 2. Print. The author deals with Bergson and Jean Piaget in relation to Schopenhauer. Eng. Trans. *The Presence of Schopenhauer*.
- Karen Dean Benson. "Education as Developing Self: The Importance of Feeling and Intuition." Diss. U of California-Berkeley, 1992: 499. UMI no. AAC 9304857. DAI, 53.10 (1993). Print. The author states in her abstract: "Drawing upon Jung, Langer, Bergson, and Noddings, the feeling and intuiting components as educationally neglected aspects of the self are investigated within the formulation of a self that is at once universalistic in nature but also admits of a variety of cultural and individual elements" (p. 3470).
- Henri Bergson, *Lettere a Xavier Léon e ad altri*. Ed. Renzo Ragghianti. Napoli: Bibliopolis, 1992, 187. (Istituto Italiano per Gli Studi Filosofici, Serie Testi, 12) This consists of heretofore unpublished letters by Bergson to the editor of the *Revue de Métaphysique et de Morale* (Xavier Léon). Letters to the Marchesa Arconati-Visconti, Lionel Dauriac, Henri Delacroix, Flori Delattre, Maurice Guyot, Elie Halévy, Émile Meyerson, Victor Monod, Desiré Roustan, and Lev Sestov are also included. All letters are cited separately in the text of this bibliography in the section By Bergson. The editor provides both an introduction to this correspondence and explanatory footnotes to the letters. All letters by Bergson in this item appear independently in the section of this bibliography titled *By Bergson*.
- David Blitz. *Emergent Evolution: Qualitative Novelty and the Levels of Reality*. Boston: Kluwer Academic Pub., 1992: 239. Episteme, 19. Print. See "Lloyd Morgan on Bergson," pp. 91-93. The author notes the comparative psychologist and philosopher Lloyd Morgan's examination of Bergson's views in *Instinct and Experience* (1912) and his (still unpublished) correspondence with Bergson (see p. 201). For unpublished notes by Morgan on Bergson see p. 121. On p. 92 he presents notes taken by Lloyd Morgan on Bergson's philosophy, asserting that for Morgan Deity is the source of evolution, not the *élan vital*. See pp. 94-95 for Morgan's response to Bergson's critique of Herbert Spencer. See pp. 88-90 for Bergson's influence on Marvin T. Harris. The author presents Bergson's philosophy as having had a crucial impact on Morgan at a critical juncture in his thought.
- Martha Braun. *Picturing Time: The Work of Etienne-Jules Marey (1830-1904)*. Chicago: U of Chicago Press, 1992: 450. Print. On pp. 278-82 the author notes Bergson's acquaintanceship with Marey at the Collège de France and elsewhere, noting the incompatibility of Bergsonian duration with Marey's cinematographic concepts. See innumerable other references to Bergson in the text.
- Frederick Burwick and Paul Douglass, eds. *The Crisis in Modernism: Bergson and the Vitalist Controversy*. Cambridge and New York: Cambridge UP, 1992: 405. Print. Part 1 of this work

presents the historical background of vitalism, beginning with the enlightenment. Part 2 explores vitalism in the twentieth-century philosophy and science. Part 3 explores vitalism in twentieth-century literature and aesthetics. In their introduction (pp. 1-12) the editors situate Bergson in relation to vitalism and to modern philosophy more generally. They conclude: "Bergson, so vehemently cast out, has returned as an element in human thought. In what senses? Why?" (p. 11). Essays in this book concerned with Bergson are presented separately in this bibliography (1992).

- Milič Čapek. "Microphysical Indeterminacy and Freedom: Bergson and Peirce" in *The Crisis of Vitalism: Bergson and the Vitalist Controversy*. Eds. Frederick Burwick and Paul Douglass. Cambridge and New York: Cambridge UP, 1992: 171-89. Print. This essay is reprinted from the author, 1971. Čapek here argues that Bergson's insights into the relations between matter and memory have proved far more relevant than any theorist of the 1920s would have allowed. Bergson's theories of causation, interactionism, and degrees of freedom now appear prophetic forecasts of directions in physics. See also the author's comments on the naïve vitalisms of P. Jordan and W. Elsasser.
- Joseph Chiari. "Vitalism and Contemporary Thought" in *The Crisis in Modernism: Bergson and the Vitalist Controversy*. Eds. Frederick Burwick and Paul Douglass. Cambridge and New York: Cambridge UP, 1992: 245-73. Print. In this sprawling essay, written shortly before his death, the author condemns mechanism, arguing for the reality of spirit. Mechanism does not capture the essence of life. Intuition lies behind scientific conceptualization.
- María Estrella Cibreiro-Couce. "Narrative Time: Memory, History, Myth in the Contemporary Spanish Novel." Diss. U of Connecticut, 1992: 184. *DAI*, 53.06 (1992): 1936. Print. The author uses Henri Bergson's "theories of interior, subjective time" to analyze the role played by time in the works of three Spanish novelists: G. Juan, M. G. Carmen, and B. Juan.
- Argentina Pearl Daley. "Resonant Fragments: Representations of Temporality in Jack London's Short Stories." Diss. U of Washington, 1992: 443. *DAI*, 53.12 (1992): 39. Print. The author's abstract states: "Using Henri Bergson's theory of duration... I explore the formal development of the modern lyric short story in terms of multiplicity and temporal flux..."
- Bernard Delfgaaw. *Denkwegen: essays*. Kampen: Kok Agora Kapellen; DNB Pelckmans, 1992: 164. Agora. Eng. Trans. *Ways of Thought: Essays*.
- Jeanne Delhomme. *Nietzsche et Bergson*. Pref. Claire Salomon-Bayet. Paris: Deuxtemps Tierce, 1992: 167. *Littératures*, 2. Print.
- Paul Douglass. "Deleuze and the Endurance of Bergson." *Thought*, 66.264 (Mar. 1992): 47-61. Print. The author explores the extent to which G. Deleuze has both taken over and used distinctions found in Bergson and given us a "new" Bergson, based on Bergson's psychological and evolutionary thought but excluding his later ethical and religious reflections. (By contrast, Charles Hartshorne acclaims Bergson's later thought, categorically dismisses his earlier psychological and evolutionary ideas. Ed.) For Deleuze Bergson is the creator of a new method which avoids false problems and takes "difference," "multiplicity," "temporality" seriously. Bergson is a decisive precursor of today's "post-structural turn." For the author's abstract of this article see *Philosopher's Index*, 26.4 (1992): 106. Print.
- Paul Douglass. "Deleuze's Bergson: Bergson Redux" in *The Crisis in Modernism: Bergson and the Vitalist Controversy*. Eds. Frederick Burwick and Paul Douglass. Cambridge and New York:

- Cambridge UP, 1992: 368-88. Print. For annotation see the author, "Deleuze and..." (1992). See also the author's abstract in *Philosopher's Index*, 27.2 (1993): 9. Print.
- Gerard Droesser. *Freiheitspraxis im Prozess: zur geschichtsanthropologischen Grundlegung einer Theologie des Ethischen*. Frankfurt am Main; New York: P. Lang, 1992: 3 vols., 1396 pp. Forum Interdisziplinäre Ethik, Bd. 4. Print. This was originally presented as the author's Ph.D. thesis at the U of Tübingen, 1988. Eng. Trans. *The Practice of Freedom in Process: Towards a Historical-Anthropological Foundation of a Theology of Ethics*.
- Emeric Fiser. *La Théorie du symbole littéraire et Marcel Proust*. Geneva: Slatkine Reprints, 1992: 223. This item was published originally in 1941 as *Le Symbole littéraire*. Eng. Trans. *The Theory of the Literary Symbol and Marcel Proust*.
- Jeffrey Jay Gaines. "The Habitual Body – Subject: A Study in Descartes and the Biran-Bergson-Merleau-Ponty Lineage." Diss. State U of New York, 1992: 349. UMI no. AAC 9310010. *DAI*, 53.12 (1993): 4350. The author states in his abstract: "Descartes also developed a sense of mind-body unity, of the fusion of mental and physical habits, and of a continuous, cumulative and progressive time. These 'minor' themes of Descartes's philosophy were taken up and progressively enriched by Maine de Biran, Henri Bergson, and Maurice Merleau-Ponty... These later thinkers conceived of a "body-subject" that, by virtue of the personal and social habits it acquires and modifies, is able to responsibly engage in traditions it continues, renews, and overturns."
- Giancarlo Galeazzi, ed. *I cattolici e la lotta all'antisemitismo: A cinquant'anni dalla legislazione razziale italiani*. Milano: Massimo, 1992: ill., 158. Print. This item contains an essay by Giancarlo Galeazzi titled "Bergson e Raissa Maritain di fronte all'antisemitismo," pp. 66-76. Eng. Trans. "Bergson and Raissa Maritain Confronting Antisemitism."
- Marcel Gauchet. *L'Inconscient cérébral*. Paris: Seuil, 1992: 216. La Librairie du XX^e siècle. Print. The author pursues a philosophical history of the status of the brain and the unconscious at the end of the nineteenth century. Eng. Trans. *The Cerebral Unconscious*.
- Bernard Gilson. *La révision bergsonienne de la philosophie de l'esprit*. Paris: Vrin, 1992; 216. Print. Eng. trans. *The Bergsonian Revision of the Philosophy of Spirit*.
- Giuseppi Ludovico Goisis. *L'intelligenza liberata: saggio sulla dimensione etico-sociale nell'opera di H. Bergson*. Venezia: Helvetia, 1992: 165. Saggi e documenti, 41. Print. Eng. trans. *The Liberated Intelligence: An Essay on the Socio-Ethical Dimension in the Work of Bergson*.
- Lenn E. Goodman. "Time, Creation, and the Mirror of Narcissus." *Philosophy East and West*, 42.1 (Jan. 1992): 69-112. Print. "The mutual referentiality Bergson found among temporal moments does not, as Hartshorne insisted, entail a frozen, mechanistic world, but acknowledges continuity in change. Developing Bergson's analysis of time, I understand the present objectively, as the duration of events: *Now*, like *here*, is context-relative, perhaps centuries-long, as historical co-projectors achieve their work. Creation, then, *pace* Hartshorne, *is* compatible with Bergsonian creativity. Process neosocinianism may not be: Even while making the suffering god a scapegoat, it eagerly grasps the "anthropic principle" to set in his place an inflated image of ourselves, boding a closed society and closed future." *Philosopher's Index*, 26.3 (fall 1992): 98. Print.
- Arne Grøn. "Henri Bergson. Das unmittelbar Gegebene." Trans. Ulli Zeitler in *Philosophie im 20. Jahrhundert. I. Phänomenologie. Hermeneutik. Existenzphilosophie und Kritische Theorie*. Eds.

Anton Hügli and Paul Lübcke. Reinbeck bei Hamburg: Rowohlt Taschenbuch Verlag, 1992: 587. Rowohlts Enzyklopädie, 455. Print. Eng. trans. "Henri Bergson: Unmediated Reality."

- Pete A. Y. Gunter. "Bergson and Sartre. The Rise of French Existentialism" in *The Crisis of Vitalism: Bergson and the Vitalist Controversy*. Eds. Frederick Burwick and Paul Douglass. Cambridge and New York: Cambridge UP, 1992: 230-44. Print. The author argues that Bergson's philosophy created the climate of thought which nourished French existentialism. He notes Jean-Paul Sartre's early exposure to Bergson's thought. The two philosophers, he states, have five axioms in common: 1. The reality of the individual and the capacity of the individual to initiate free acts; 2. Temporalism; 3. A dualistic concept of freedom; 4. A critique of scientific intelligence; 5. The appeal to intuition. Their viewpoints are differentiated by radically opposed concepts of negation. See also abstract, *Philosopher's Index*, 27.2 (1993):146-47. Print.
- Jack H. Haeger. "Samuel Taylor Coleridge and the Romantic Background to Bergson" in *The Crisis in Modernism: Bergson and the Vitalist Controversy*. Eds. Frederick Burwick and Paul Douglass. Cambridge and New York: Cambridge UP, 1992: 98-108. Print. The author examines S. T. Coleridge's thought as having played a part in forming the background of Bergson's thought. Where Coleridge in the end returned to "traditional rationalistic hierarchy" and away from the life of the universe, Bergson was wholeheartedly to embrace intuitive knowledge. Thus he was able "to pose against both empiricism and rationalism a vitalism that could remain non-hierarchical..." (p. 107).
- Maurice Halbwachs. *On Collective Memory*. Ed., trans. With intro. Lewis A. Coser. Chicago and London: U of Chicago Press, 1992: 244. Print. In his introduction Coser examines the sociologist Halbwachs's early affiliation with and later disaffection from Bergson's philosophy Bergson led Halbwachs to pay more attention to individual factors than did most Durkheimians.
- Sonja Russell Haney. "Time and Knowledge in William Faulkner's 'Absalom, Absalom!'" Diss. U of Tennessee, 1992: 198. UMI no. AAC 9306638. *DAI*, 53.11 (1993): 3918. Abstract: This study attempts to examine *Absalom, Absalom!* In terms of Henri Bergson's metaphysical arguments concerning time and reality. Faulkner's insistence on keeping all knowledge of the Sutpen material relative to the individual narrative points of view reflects Bergson's distinction between metaphysical, or absolute, knowledge and mental, or partial, knowledge. The failure of the narrators to account for the truth behind the whole duration of events is then shown to be the result of the same intellectual errors which Bergson has pointed out in the failed attempts of philosophers to account for the real nature of time, its whole and continuous mobility, or duration, which brings about change. A summary of major philosophical efforts, from Aristotle to modern-day, analyzing the nature of time elucidates Bergson's argument that the problems which have plagued philosophers results from the confusion of time with the mental concepts of math, space, and language. Bergson's insistence that time, as well as all objects of reality, are distorted by the intellect's attempt to freeze the mobility of reality by representing the absolute, unique "thinking itself" in terms of repeatable, conceptual expressions is emphasized to explain the repetitive nature of the narrative accounts of the Sutpen material, as well as the failure of the individual characters who appear doomed to repeat their experiences. Studies in cognition and thinking disorders similar to Bergson's argument concerning the faulty intellectual attempt to identify the real object in terms of partial expressions, or conceptual attributes, are also used to explain the cognitive processes of Absalom's characters. The relevance of Bergson's major points is extended to *As I Lay Dying*, *Light in August*, *The Sound and the Fury* and *The Bear* in the conclusion of this study.

- Charles Hartshorne. "Some Under- and Some Over-rated Great Philosophers." *Process Studies*, 21.3 (fall 1992): 166-74. Print. The two most under-rated philosophers, the author states, are Plato and Bergson; the two most over-rated are Aristotle and Kant. Plato and Bergson have a great deal in common, in both what they oppose (materialism, atomism, unqualified contingentism) and what they affirm (the reality of mind, and of religious experience). Bergson's two most important contributions are his interpretation of dreams and his demonstration of the relativity of "nothingness." His great failure lies in his anti-intellectualism and consequent inability to understand continuity and discontinuity.
- Michel Jouhad. "Bergson et la construction de soi par soi : au point d'arrivée, elle est adossée à la création divine, dont elle est une participation" in *Philosophie française*. Ed. Pierre Aubenque. Paris: Presses Universitaires de France, 1992: 153-296. Les études philosophiques, 2. Print. Eng. trans. "Bergson and the Construction of the Self by the Self: At the Point of Arrival It Is Added to the Divine Creation, of Which It Is a Participation."
- Michel Jouhad. "Bergson et la création de soi par soi." *Etudes philosophiques*, 2 (Apr.-June 1992): 195-215. Print. Two conceptions of self-creation vie for ascendancy in Bergson: self-creativity as emergence and as choice. In *Time and Free Will* emergence is central, in *Matter and Memory* and later works, choice. The necessity of choosing from the many possible personalities we might have become (a fundamental Bergsonian idea) overcomes the dilemma of self-creation as choice or as emergence. In *The Two Sources of Morality and Religion* Bergson, however, confronts a new dilemma. If man is, in the last analysis, free only by recourse to God, can he be truly self-creative? (On this question see M. Morkovsky, 1977, 1981. Ed.) Eng. trans. "Bergson and the Creation of the Self by the Self."
- Jürgen Klein. "Vitalism, Empiricism, and the Quest for Reality in German and English Philosophy" in *The Crisis in Modernism: Bergson and the Vitalist Controversy*. Cambridge and New York: Cambridge UP, 1992: 190-229. Print. The author deals with the idealist-realist dilemma in late nineteenth-early twentieth-century thought, exploring diverse reactions to it in M. Arnold, F. Nietzsche, W. Pater, F. H. Bradley, B. Russell, and G. E. Moore. He ends with an overview of Bergson's philosophy, contrasting it especially with analytical philosophy.
- Mary Dumaine Leche. "Second Language." Diss. U of Southwestern Louisiana, 1992: 108. UMI no. AAC 9229554. *DAI*, 53.5 (1992): 1518. Abstract: For Whitman the present moment coexists with the past and helps to qualify and to create the future. My aesthetic also reflects my study of the work of a number of other writers who explore the nature of circular as opposed to chronological, sequential time, among them the philosopher Henri Bergson and the poets Jorge Luis Borges, T. S. Eliot, Octavio Paz and William Matthews. . . . The above-mentioned writers explore Bergson's metaphysical theories in their work either by rupturing narrative time or, as in Borges' case, by writing stories and poems which are more direct speculations on the nature of time (p. 1518). Much of this dissertation is taken up with the author's poetry and imaginative prose.
- Richard Lehan. "Bergson and the Discourse of the Moderns" in *The Crisis in Modernism: Bergson and the Vitalist Controversy*. Cambridge and New York: Cambridge UP, 1992: 306-29. Print. The author argues that by combating both Enlightenment rationalism and Darwinism, Bergson was absolutely essential to the development of twentieth century literary modernism. This essay includes sections on S. Butler and G. B. Shaw as predecessors of Bergson and of D.H. Lawrence, V. Woolf, and J. Joyce as having been influenced by Bergson. See also abstract, *Philosopher's Index*, 27.2 (1993): 163. This essay also compares Bergson and Heidegger and Bergson and the systems biology of Bertalanffy and Laszlo.

- Franklin Leopoldo e Silva. "Filosofo fala do encontro entre temp e arte." *Folha de São Paulo*, Cuaderno 4 (1 May 1992): 6ff. Print. Eng. trans. "Philosophical Speech in the Meeting of Time and Art."
- Ruth Lorand. "Bergson's Concept of Order." *Journal of the History of Philosophy*, 30.4 (Oct. 1992): 579-95. Print. "The traditional concept of order recognizes only one type of order. In this type of order laws external to the ordered set, dictate the position of each element in the set. Bergson discerns two types of order: 1. The geometrical, or intellectual, order is a pragmatic order and corresponds to the traditional concept. 2. The vital, or intuitive, order reflects true experience. It is highly unpredictable, sensitive and governed by internal necessity. Bergson concludes that disorder does not exist, since in the absence of one type of order there is always another type. Although I agree with Bergson's distinction, I argue against his claim that there is no disorder." *Philosopher's Index*, 27.2 (1993): 164. Print.
- Jonathan Margolis. *Cleese Encounters: The Unauthorized Biography of Monty Python Veteran*. New York: St. Martin's Press, 1992: 37, 125-27, 201. Print. The author notes the uses to which the humorist John Cleese (Monty Python, etc.) has put Bergson's theories of laughter. Bergson gave Cleese precisely the tools he needed to critique English rigidity.
- Jacques Parré. *Le concept de mysticisme chez Henri Bergson: analyse et évaluation critique*. Rome: Pontificia Facultas Theologia «Teresianum» (1992): 118. Print. Eng. trans. *Bergson's Concept of Mysticism: Analysis and Critical Evaluation*.
- Erik Pesenti-Rossi. "Le bergsonisme dans la culture italienne : 1900-1939." Diss. U de Grenoble 3 (1992): 731. Print. Eng. trans. "Bergsonism in Italian Culture: 1900-1939."
- Otto Pöggeler. "Heidegger, Nietzsche, and Politics" in *The Heidegger Case: On Philosophy and Politics*. Eds. Tom Rockmore and Joseph Margolis. Philadelphia: Temple UP, 1992: 114-40. Print. The author, in the course of a survey of the development of Heidegger's thought – in which he partially defends Heidegger's philosophical-political philosophy – deals with the relations between Bergson's philosophy and Edmund Husserl as well as Martin Heidegger. On p. 122 he states that at one point Heidegger "intended to start his destruction of the philosophical tradition by writing a chapter on Bergson's concept of time." On p. 23 he notes that Heidegger (like Max Scheler and Roman Ingarden) felt Bergson's intuitionism "abandons conceptual knowledge." See also pp. 124, 126 and 127.
- Georges Poulet. *La pensée indéterminée. III. De Bergson à nos jours*. Paris: Presses Universitaires de France, 1992; 290. Print. This consists of brief analyses of the thought of well-known writers, beginning with Bergson, ending with P. Emmanuel. Eng. trans. *Indeterminate Thought. III. From Bergson to Our Time*.
- Renzo Raghianti, ed. *Letter to Xavier Léon and others* (by Henri Bergson). Napoli: Bibliopolis, 1992: 187. Instituto Italiano per gli Studi Filosofici, Serie Testi, 12. Print. This consists of a series of letters by Bergson to Xavier Léon, founder of the *Revue de Métaphysique et de Morale*. Also included are letters by Bergson to the Marhessa Arconati-Visconti, Lionel Dauriac, Henri Delacroix, Floris Delattre, Maurice Guyot, Elie Halévy, Emile Meyerson, Victor Monod, Désiré Roustan, and Lev Sestov. The author prefaces this collection with a long introduction (pp. 9-53) and provides explanatory and identifying footnotes to Bergson's letters. Each of these letters is cited separately in the present bibliography under the section "By Bergson."

Sylvain Reboul, ed. *Regards sur Bergson, recueil des conférences prononcées à Angers en 1991*. Maulevrier, France: Hérault, 1992: 114. Print. Eng. trans. *Looking at Bergson, A Collection of Talks Presented at Angers, 1991*.

Joseph N. Riddel. "Modern Times: Stein, Bergson and the Ellipses of 'American' Writing" in *The Crisis of Modernism: Bergson and the Vitalist Controversy*. Eds. Frederick and Paul Douglass. Cambridge and New York: Cambridge UP, 1992: 330-67. Print. The author explores Gertrude Stein's writings and literary theory in the light of Bergson's notions of duration, intuition, and creativity. He particularly descants on the relations between Bergson and various "postmoderns": J. Derrida, P. de Man, G. Deleuze. Stein's thought can be considered as in some important respects quasibersonian.

George Rousseau. "The Perpetual Crises of Modernism and the Traditions of Enlightenment Vitalism: With a Note on Mikhail Bakhtin" in *The Crisis of Modernism: Bergson and the Vitalist Controversy*. Eds. Frederick and Paul Douglass. Cambridge and New York: Cambridge UP, 1992: 15-75. Print. The author introduces a previously untranslated essay by Bakhtin ("Contemporary Vitalism," 1926) attacking the vitalism of Hans Driesch. In the course of discussing the history of vitalism and its philosophical impact from mid-eighteenth century to the present, he discusses Bergson's influence on J. C. Smuts (pp. 47-49), Bakhtin's attitude toward Bergson (p. 55 and elsewhere), and Bergson's American followers (p. 58).

Bertrand Russell. *Logical and Philosophical Papers, 1909-1913*. Eds. J. G. Slater and B. Frohmann. London: Routledge, 1992: 562. Print. See "Critique of the Philosophy of Bergson," pp. 209-48.

Sanford Schwartz. "Bergson and the Politics of Vitalism" in *The Crisis of Modernism: Bergson and the Vitalist Controversy*. Eds. Frederick and Paul Douglass. Cambridge and New York: Cambridge UP, 1992: 277-305. Print. This is a very clear analysis of the development of Bergson's thought from *Time and Free Will* through *The Two Sources*. Throughout, the author examines the constituencies in Bergson's following and the way in which developments in his thought affected these constituencies. The author concludes that Bergson "shifted from what appeared to be a well-defined vitalism of the Right and entered into a kind of ideological no-man's land, which lost him the solid allegiance of his original constituency and gained him only mixed and ephemeral support from an opposing constituency, both of which resisted his effort to overcome the conflict between them" (p. 304).

Antonella Sgattoni. *Rappresentazione, forma, norma in Bergson*. Milano: A. Giuffrè, 1992: 152. Università di Macerata. Pubblicazioni della Facoltà di giurisprudenza. 2 serie [70]. Print. Eng. trans. *Representation, Form, and Norms in Bergson*.

George Latimer Shinn. "William James and Henri Bergson: The Emergence of Modern Consciousness." Diss. Drew U, 1992: 181. UMI no. AAC 9233197. *DAI*, 53.6 (1992): 2061. Print. Abstract: This essay concerns the contributions to modern consciousness of two intellectuals who reached their maturities in the twilight of the nineteenth century (the fin de siècle – 1885-1914) and who helped illuminate the dawn of the twentieth century (the belle époque – 1900-1914). William James and Henri Bergson were products of and contributors to a new consciousness of self in a modern world of flux.

Modern consciousness is defined here as an acute awareness of time and space. Modern consciousness began as an intellectual revolt against scientific positivism, sometimes referred to as determinism, one of the most pervasive concepts of the late nineteenth century, and was aided and abetted by the technological advances in communications and transportation that seemed to make the world move more rapidly and become smaller.

The focus here begins with a brief historiographic review of the cultural history of France (mostly of Paris) and North America (mostly the northeastern United States) for the spawning grounds of James and Bergson. James's and Bergson's individual intellectual development are discussed as a prelude to a review of their particular philosophic contributions to a modern consciousness of time and space.

Why and how James's and Bergson's ideas were so well received in contemporary society is discussed as well as the reactions of both their admirers and their critics. It is asserted that traces of James's ideas involving the exertion of individual mental and physical participation in the new world of flux, and Bergson's explanations of biological science and the creative abilities of individual human beings are found all through the early twentieth century, and still endure today. In brief, William James and Henri Bergson were process philosophers who sought to define being in an age of becoming.

Franklin Leopold e Silva. "Filosofo fala do encontro entre tempo e arte." *Folha de São Paula*, Cuaderno 4, 1 May 1992: 6ff. Print. Eng. trans. "A Philosopher Speaks of the Encounter Between Time and Art."

Philippe Soulez. "Bergson : le 'dernier européen'" in *La Guerre et les Philosophes de la fin des années 50*. Ed. Philippe Soulez. Vincennes: Presses Universitaires de Vincennes, 1992: 97-105. Print. This is a reference to Paul Valéry's oration on the death of Bergson. Eng. trans. "Bergson: The 'Last European'."

Alfonso Fernández Tresguerres. "Bueno y Bergson: Sobre filosofía de la religión." *El Basilisco*, 13 (1992): 74-88. Print. Eng. trans. "Good and Bergson: Concerning the Philosophy of Religion."

Pierre Trotignon. "Bergson, lecteur et critique de Kant" in *Interprétations de Kant. Cahiers Eric Weil III*. Lille: Presses Universitaires de Lille, 1992; 93-103. Print. Eng. trans. "Bergson, Reader and Critic of Kant."

Raphael Berro Uriz. "El Espíritu en Bergson." Diss. U de Navarra (Spain), 1992: 328. *DAI*, 54.4 (1993): 992. Print. The author distinguishes levels of Reality (of duration), from matter through various intermediate beings up to God. The author's abstract concludes: "Hence, in the world, there is not a 'principle of life' separated from the physical and chemical, neither is there in man's most spiritual level pure spirit. Whilst he does not distance himself from Western theistic metaphysics, and although he accepts that the mystic knows more about God than the philosopher, he believes that the dogmatic and ritual content of all religion is relative" (p. 992).

Jean-Louis Vieillard-Baron. "Affinités et divergences entre Bergson et Pascal" in *Pascal au miroir du XIX^e siècle*. Paris: Nouvelles Editions Marne, 1992: 145-58. Print. Eng. trans. "Affinities and Divergences Between Bergson and Pascal."

Jean-Louis Vieillard-Baron. "Du pessimisme de Eduard von Hartmann à l'optimisme de Bergson." *Le Pessimisme : idée féconde, idée dangereuse*. Nancy: Presses Universitaires de Nancy, 1992: 123-32. Print. Eng. trans. "From the Pessimism of Eduard von Hartmann to the Optimism of Bergson."

María de Issekutz Wolsky and Sleander A. Wolsky. "Bergson's Vitalism in the Light of Modern Biology" in *The Crisis of Modernism: Bergson and the Vitalist Controversy*. Eds. Frederick and Paul Douglass. Cambridge and New York: Cambridge UP, 1992:153-70. Print. This is a re-evaluation of Bergson's biology. Though many of Bergson's objections to neo-Darwinism are dated, his critical approach to evolutionary theory seems very modern. This includes his criticisms of

Lamarckianism, and his approach to neo-Darwinism in terms of the alternative gradualism/saltationism. (Bergson's resolution of this dilemma is very close to the present "punctuated equilibrium" theory.) The problem of explaining the evolution of the eye also remains a lively topic. The authors reinterpret Bergson's vital impetus in terms of modern molecular biology: "The information for logical genetic action signifies the appearance of a force which is simultaneously the product and producer of life" (p. 168).

Frédéric Worms. *L'Ame et le corps (1912)*. Bergson. Paris: Hatier, 1992: 80. Profil. Textes philosophiques, 0981-8170. Print. This is a careful, accurate, and insightful analysis of Bergson's essay "L'Ame et le corps" ("The Mind and the Body").

T. Yamagiwa. "Le Problème du devenir chez Héraclite et chez Bergson par rapport à la pensée japonaise : quelques confrontations entre la pensée occidentale et la pensée japonaise." Ph.D. Dissertation, Paris; 1992. An English translation of the title of this item is: "The Problem of Becoming in Heraclitus and in Bergson With Respect to Japanese Thought: Some Confrontations Between Western and Japanese Thought."

José Xavier Zubiri Apaategui. *Cinque lezioni di filosofia. Aristotele, Kant, Comte, Bergson, Husserl, Dilthey, Heidegger*. Trans. G. Ferracuti. Palermo: Augustinus, 1992; 176. Opere di Xavier Zubiri, 003. Print. Eng. trans. *Five Philosophical Studies: Aristotle, Kant, Comte, Bergson, Husserl, Dilthey, Heidegger*.

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Hannah Arendt. La vie de l'esprit, Vol. 2. *Le Vouloir*. 2nd Ed. Trans. Lucienne Lotringer. Paris: Presses Universitaires de France, 1993, 270. (Philosophie d'aujourd'hui) An English translation of the title of this item is: *The Life of the Spirit*, Vol. 2. *The Will*. This volume appeared originally in 1978.

Asbjørn Aarnes. "Bergson ved kildene." In *Den Skapende Varighet*. Eds. H. Kolstad and A. Aranes. Oslo: Aschehoug, 1993, 66-88. An English translation of the title of this item is: "Bergson at the Sources."

Asbjørn Aarnes and Hans Kolstad. *Den Skapende Varighet: En Essaysamling Om Henri Bergson*. Oslo: Aschehoug, 1993, 282. An English translation of the title of this item is: *Creative Duration: An Essay on Henri Bergson*. The essays in this item are presented separately in this section of the present bibliography. The authors relate Bergson's thought to Twentieth Century Scandinavian literature and literary criticism.

Holger Ahlenius. "Henri Bergson I svensk dikt och debatt." *Den Skapende Varighet*. Eds. H. Kolstad and A. Aarnes. Oslo: Aschehoug, 1991, 252-261. An English translation of the title of this item is: "Henri Bergson and Swedish Poetry and Debate."

Anne-Lisa Amadou. "Henri Bergson's estetikk." In *Det skapende varighet*. Eds. H. Kolstad and A. Aarnes. Oslo: Aschehoug, 1993, 109-133. An English translation of the title of this item is "Henri Bergson's Aesthetic."

Mark Antliff. *Inventing Bergson: Cultural Politics and the Parisian Avant-Garde*. Princeton, New Jersey: Princeton University Press, 1993, 256. By interrelating Futurism, Cubism, and Fauvism the

author elucidates the impact of Bergson on Modernism in Europe, especially in terms of theories of organic form.

Renaud Barbaras. *La perception. Essai sur le sensible*. Paris: Hatier, 1994, 79. (Optiques philosophie)
An English translation of the title of this item is: *Perception: Essay on the Perceivable*.

Jean-Jacques Barrère, Christian Roche. *La Conscience, l'inconscient*. Paris: Bordas, 1993, 95. (Notions philosophiques) In this item Sigmund Freud's and Bergson's theories of the conscious and the unconscious are explored. An English translation of the title of this item is: *Consciousness, The Unconscious*.

Ila Leslie Berman. "From Grid to Matrix: (Im) Material Events and the Emergence of Smooth Space at the Limits of Contemporary Architecture." Ph.D. Dissertation, Harvard University, 1993, 411. (*Dissertation Abstracts International*, Vol. 54/ 11-A, p. 3903. The author's abstract states: "The GRID and the MATRIX are provisionally advanced as synthetic models and analytic tools to map this transformation and theorize the various dynamic operative in the evolution of recent architecture. Elaborated primarily through the philosophical writings of Gilles Deleuze (in collaboration with Felix Guattari) and Henri Bergson..."

Timothy Blake Bergstrom. "The Phenomenon of Expression: A Study in its Significance as a Foundation for the Philosophy of Culture." PhD Dissertation, Emory University, 1993, 297. (UMI order number AAC9404199) The author states in the final paragraph of his abstract: "Here (Ch.4) the analysis focuses on the debate over the primacy of Life over Spirit. The views of Bergson, Simmel, Scheler and Heidegger are contrasted with Cassirer's view." *Dissertation Abstracts International*, A54, No.9, 1993, p.297)

Cornel Bierens. "On the Conservation of Energy." *Kunst & Museumjournaal* (Netherlands), 5, pt. 1, 1993, 26-39. The author studies vitality in the art of Erik Andriessse, Frans Boch, Paul van Dongen and Marc Mulders in reference to Henri Bergson and Rupert Sheldrake.

James Bradley. "Whitehead, Contemporary Metaphysics, and Maritain's Critique of Bergson." *Maritain Studies*, 9, 1993, 113-134.

Domenico Campanale. "Diritto, giustizia e amore (Bergson)." *Giornale di Metafisica*, 15.2, 1993, 289-295. An English translation of the title of this item is: "Right, Justice and Love (Bergson)."

Ricardo Cardose. *O conceito de metafísica no pensamento de Henri Bergson*. Braga: Publicações de Faculdade de filosofia, Universidad Católica Portuguesa, 1993, 291. (Coleção Pensamento filosófico) An English translation of the title of this item is: *Concerning the Concept of Metaphysics in the Thought of Henri Bergson*.

Michael T. Castori. "Jacques Maritain and the Jews." *America*, 168.19, May 29, 1993, 18.

Donald Childs. "Risking Enchantment: The Middle Way between Mysticism and Pragmatism in *Four Quartets*." in *Words in Time: New Essays on Eliot's "Four Quartets"*. Ed. Edward Lobb. Ann Arbor: University of Michigan Press, 1993, 107-130.

Jung-Shik Choi. "Chöngshinjuüijöi shilchaeronüi Yönwön." *Science and Philosophy*, No. 4, 1993, 80-99. An English translation of the title of this Korean-language item is: "The Source of Spiritualist Realism."

- Woo-Won Choi. "Saengmulhakjög insikronüi chölhakjög kicho." *Inmunronchong*, No. 43, 1993, 407-428. An English translation of the title of this Korean-language item is: "The Philosophical Foundation of Biological Epistemology." It appears in the humanities journal of Pusan National University.
- Jacques Derrida. "Ousia und Gramme: Notiz über eine Fussnote in 'Sein und Zeit'" in *Klassiker der modernen Zeitphilosophie*. Eds. Walther Ch. Zimmerli and Mike Sandbothe. Darmstadt: Wissenschaftliche Buchgesellschaft, 1993, vi, 314. This is a translation of Derrida's critique of Heidegger's condemnation of Bergson in *Sein und Zeit*. An English translation of the title of this item is: "Ousia and Gram: Concerning a Footnote in *Zein und Zeit (Being and Time)*."
- André De Shryver. "Whitehead's ethic en de open moral van Bergson." PhD. Dissertation, KU Leuven (Hoger institute voor wijsbegeerte), 1993, v, 114. An English translation of the title of this item is: "Whitehead's Ethics and Bergson's Open Morality."
- John M. Dijoseph. "Jacques Maritain and the Moral Foundation of Democracy." PhD. Dissertation, Catholic University of America, 1993, 271. (UMI order number AAC 9406597) The author states in his abstract: "(Maritain's) political theory is in the neo-Thomist democratic tradition of William of Ockham, Marsilius of Padua, and Francisco Suárez augmented by the political theories of Lamménais and Bergson." (*Dissertation Abstracts International*, A54, No. 9, 1994, 3576).
- Henri Gouhier. *Etienne Gilson. Trois essais : Bergson, la Philosophie chrétienne, l'Art*. Paris: Librairie Philosophique J. Vrin, 1993, 95. (Bibliothèque d'histoire de la philosophie, Nouvelle série) Cf. "Premier Essai, Gilson et Bergson", 13-36. Bergson's philosophy had a powerful impact on the young E. Gilson, who felt he had been set on the right track by Bergson's ideas. But when Bergson dealt with religion in *The Two Sources of Morality and Religion* he was, for Gilson, involved in a field to which he remained in important respects an outsider. Gilson's reflections on the functions of the intellect and the nature of the purpose in Bergson are still of interest.
- André Grappe. "Bergson et Pradines : correspondance présentée par André Grappe." *Études philosophiques*, No. 4, October- December, 1993, 1-446. An English translation of the title of this item is: "Bergson and Pradines: Correspondence Presented by André Grappe." In general the author stresses the differences between Maurice Pradines and Bergson, arguing that Pradines was an original thinker. These letters are presented in this bibliography in the section "On Bergson" and the section "By Bergson".
- Nicolas Grimaldi. *Ontologie du temps. L'attente et la rupture*. Paris: Presses Universitaires de France, 1993, 221. (Questions) Bergson is the most cited author in this study of the nature of temporality (becoming). Becoming is the substance of things and "attente" (waiting, looking forward) is the very essence of consciousness. His basic criticism of Bergson concerns Bergson's concept of matter and with it his treatment of negation (Cf. pp.175-182). The problems are two: the presumed primary and the absolute nature of duration and the merely derivative nature of matter. Duration is only possible, the author asserts, if it is confronted with opposition. This opposition is provided, according to Bergson, by matter. One cannot understand, however, how if duration is an absolute principle, it can give rise to its opposite (matter). The author concludes that matter and negativity must be treated as fundamentally real: "Time is thus reality itself, but it is the reality of a mediation." "Le temps est donc la réalité même, mais c'est la réalité d'une médiation." p. 182.

- Pete A. Y. Gunter. "Henri Bergson." in *Founders of Constructive Postmodern Philosophy: Peirce, James, Bergson, Whitehead, Hartshorne*. David Ray Griffin, John B. Cobb, Jr., Marcus P. Ford, Pete A. Y. Gunter, Pete Ochs. Albany: State University of New York Press, 1993, 133-163. (SUNY series in Constructive Postmodern Thought) The author proposes Bergson as a representative of "constructive postmodern" thought. Subjects dealt with from a Bergsonian viewpoint include: the overcoming of "tribalism", the elimination of war, feminism, environmentalism.
- Daniel Haakonsen. "Henri Bergson : norsk litteratur." in *Den Skapende Varighet*. Eds. H. Kolstad and A. Aarnes. Oslo: Aschehoug, 1993, 217-235. An English translation of the title of this item is: "Henri Bergson and Norwegian Literature."
- M.A.R. Habib. "Bergson resartus' and T.S. Eliot's Manuscript." *Journal of the History of Ideas*, 54.2, April, 1993, 255-276. The author examines an essay written by T.S. Eliot in 1910 on Bergson's philosophy. Eliot was skeptical of Bergson's philosophy from the beginning, and argued that Bergson was wrong to hold 1. That consciousness and matter are radically different 2. That time has priority over space, and 3. That philosophy should attempt to avoid both realism and idealism. Perhaps paradoxically, however, Bergson's ideas find their way into Eliot's poetry and literary criticism. Bergson's concepts of language, poetic creativity, the self, and the "integrative nature" of thought found their way into Eliot's writing. Possibly, even his notion of the "objective correlative" is derived from Bergson.
- Michael Hardt. *Gilles Deleuze: An Apprenticeship in Philosophy*. Minneapolis: University of Minnesota Press, 1993, 139. The author treats Deleuze as one of those who, seeking a post-structuralist foundation for philosophy above all attacks the Hegelian tradition, with its valorization of negation as fundamental and its merely formal dialect. In Chapter one ("Bergsonian Ontology: The Positive Movement of Being") the author explores Deleuze's portrayal of Bergson noting that Bergson is used by Deleuze as a means of attacking Plato and mechanism, but above all, Hegel. For Bergson the movement of positive existence is real per se, requiring no negative self definition. The author sees Deleuze as not finding adequate concepts of univocity, convergence, organization, and sociability in Bergson, and as searching for them in Nietzsche and Spinoza. For similarities between Bergson and Nietzsche, Cf. pp. 47-48. For similarities between Bergson and Spinoza, Cf. pp. 60-63, 112-113.
- Charles Hartshorne. "Hartshorne's Response." *Process Studies*, 22,3, Fall, 1993, 172. This is a response to "Hartshorne's Process Theism and Big Bang Cosmology" by David Haugen and L. Bryant Keeling in the same number of *Process Studies* (pp. 163-171). The author's point out that on the basis of the big bang cosmology the universe must in the future (whether or not this should be followed by a period of contraction and the reconstitution of matter) exhibit the loss of form and commensurate transformation into a sea of radiation broken by a few particles. This is inconsistent with Hartshorne's notion of divine memory. (If the mind of God is to the material universe as human memory is to the human body, the decay of the body, the decay of the material universe must result in the death of God's memory. Hartshorne can only save God's memory by abandoning his notion of God's relation to the world.) Hartshorne responds that he agrees with Bergson that the primary function of the animal brain is forgetting—the filtering-out of unneeded memories. Since God has total recall with no need to forget, his relation to the physical world might be different in many respects to the human relation to the body.
- Lawrence W. Howe. "Bergson's Finitism and the Creation Hypothesis." *Modern Schoolman*, 71.1, 1993, 47-57." This essay addresses aspects of Bergson's cosmogony, particularly his view on entropy and its implications for the origin of the universe. His discussion of the genesis of matter may clarify his account of the past and provide a focus for grasping his theological position. I will try

to show that the real issue for Bergson is not the pedestrian one of creationism versus evolutionism; nor is it that of creationism versus externalism. The real issue is whether the past is finite or infinite." *Philosopher's Index*, 28.2, 1994, p. 141.

Lawrence W. Howe. "Unmasking Bergson's Idealism." *Southwest Philosophical Studies*, 15, Spring, 1993, 43-50. "This paper discusses interpretations of Bergson's metaphysics. Some have argued that Bergson's metaphysics is a vitalism, others that he was a pioneer of process philosophy. While each of these interpretations are in certain respects plausible, they ultimately fail to detect a confusion of terms in Bergson's metaphysics that sponsors a very different interpretation of his position. Reasons are presented for interpretation Bergson as an idealist holding that there is a primitive mind operative in each stratum of existence and that the virtual impetus and duration are confused modes of mental activity." *Philosopher's Index*, 27.3, Fall, 1993, p. 147.

Arne Kjell Haugen. "Bergson og latteren" noen perspektiver på *Le rire*." in *Det Skapende varighet*. Eds. H. Kolstad and A. Aarnes. Oslo: Aschehoug, 1993, 121-132. An English translation of the title of this item is: "Bergson and Laughter: New Perspectives on *Laughter*."

Mae-Wan Ho. *The Rainbow and the Worm: The Physics of Organisms*. Singapore, River Edge, NJ: World Scientific Publishing Co, 1993, xiii, 202. Cf. 2nd Ed., 1998, for annotation.

Edmund Husserl. "Letter to Henri Gouhier. November 15, 1928." in *Edmund Husserl: Briefwechsel*. Band VI. *Philosophenbriefe*. Ed. Karl Schuman with Elizabeth Schuman. Dordrecht: Kluwer Academic Publishers, 1993, p. 155. In this letter Husserl responds (in German) to Gouhier's request for an article to be included in a volume celebrating Bergson's 70th birthday. (The volume was never to be published.) Husserl states both that though he would be glad to pay homage to Bergson's genius, and that though such a book would, since it would present the best of both nations, be a blessing to mankind, he has undertaken so many obligations at the present time that it will be impossible to write a new essay.

F.J. Billeskov Jansen. "Den skabende udvikling." In *Den skapende varighet*. Eds. H. Kolstad and A. Aarnes. Oslo: Aschehoug, 1993, 151-156. An English translation of the title of this item is: "Creative Development".

Martin Jay. *Downcast Eyes: The Denigration of Vision in the Twentieth-Century Thought*. Berkeley: University of California Press, 1993, 612. In chapter three of this work the author explores the beginning of a crisis in "ocularcentric thought" in Bergson, Proust, Nietzsche and the impressionists. Cf. "The Crisis of the Ancient Scopic Regime: From the Impressionists to Bergson," 149-209.

G. Kampis. "Creative Evolution." *World Futures*, 38, 1993, 131-137.

Peder Christian Kjerschour. "Bergson og musikken: Musikken I lys av Bergson- Bergson I lys av Bergson." in *Den skapende varighet*. Eds. H. Kolstad and A. Aarnes. Oslo: Aschehoug, 1993, 133-148. An English translation of the title of this item is: "Bergson and Music: Music in the Light of Bergson – Bergson in the Light of Music."

Peder Christian Kjerschour. *Tekningen som deltagelse: musikken som utfordring for tenkningens selvfortåelse*. Oslo: Solum, 1993, 123. An English translation of the title of this item is "Thinking as Participation: Music as a Challenge for Thought's Understanding of Itself."

- Hans Kolstad. "Tiden som handling I Bergsons filosofi." *Den skapende varighet*. Eds. H. Kolstad and A. Aarnes. Oslo: Aschehoug, 1993, 26-65. An English translation of the title of this item is: "Time as Action in Bergson's Philosophy."
- Kenneth Kramer, with John Larkin. *Death Dreams: Unveiling Mysteries of the Unconscious Mind*. New York: Paulist Press, 1993, x, 288.
- André Lalande. "Liberté." *Vocabulaire technique et critique de la philosophie*. Vol. 1. 3rd ed. Paris: Presses Universitaires de France, 1993, 558-557. An English translation of the title of this item is: "Liberty." This item appeared originally in 1926. Bergson participated in attempting to define this term.
- Donald Stewart Langford. "The Primacy of Place in Gary Snyder's Ecological Vision." Ph.D. Dissertation: Ohio State University, 1989, 233. (UMI order number AAC 9325535) The author states in his abstract: "By contrasting the views of Hulme and Bergson on the one hand and Pound and Fenollosa on the other, I try to indicate some of the ways in which juxtaposed images are used differently in Snyder's poetry, emphasizing the structural evidence of a way of being within the poems." (*Dissertation Abstracts International*. A54, No. 7, 1994, p. 2580)
- G. Lebrun. "De la supériorité du vivant humain dans *L'Évolution créatrice*." in *Georges Canguilhem, histoire des sciences*. Paris: Albin Michel, 1993, 217-219. An English translation of the title of this item is: "On Superiority of the Living Human Being in *Creative Evolution*."
- Jean-Marc Lecat. "L'intuition à l'épreuve de l'intelligence chez Bergson." *L'Enseignement philosophique*, 44.3, 1993-1994, 14-27. An English translation of the title of this item is: "Intuition Tested by Intelligence".
- Denise Leduc-Fayette, Ed. *Pascal au miroir du XIX^e siècle : actes du colloque*. Paris: Mame: Ed. Universitaires, 1993, 193. (Philosophie européenne) An English translation of the title of this item is: *Pascal in the Mirror of the Nineteenth Century: Proceedings of a Colloquium*.
- Enrica Li sciani-Petrini. "Merleau-Ponty – Bergson. Un dialogo 'se faisant'." *Pensiero*, 33, 1993, 67-93. An English translation of the title of this item is: "Merleau-Ponty-Bergson. A Dialogue 'In The Making'."
- Genevieve Lloyd. *Being in Time: Selves and Narrators in Philosophy and Literature*. New York: Routledge, 1993, 208. (Ideas) "Being in Time discusses philosophical treatments of time and consciousness in relation to ideas of narrative, highlighting literary aspects of philosophical writing and the relations and contrasts between philosophical and literary responses to the human experience of time. Authors discussed include Augustine, Descartes, Hume, Kant, Bergson, Nietzsche, Proust and Virginia Woolf." *Philosopher's Index*, 28.1, Spring, 1994, 130. Cf. "Bergson: time and loss," 96-107; Cf. pp. 107-110 for comparison of Bergson and Nietzsche on temporality; "Proust: Life Realized Within the Confines of a Book'," pp. 123-125. The author's interpretation of Bergson's concept of memory unduly separates it from Proust's notion of "involuntary memory". (Ed.)
- Keith Edward Locke. "Wallace Stevens: The Art of Impermanence." Ph.D. Dissertation, Indiana University, 1993, 447. UMI order number AAC 9323251) The author states in his abstract: Although Stevens credited Bergson and James as the philosophers fundamental to his 'view of philosophy', I believe that Stevens agreed primarily with Santayana that the individual must create imaginative fictions- beliefs- which serve the necessary expediency of daily human

enterprise in an age of transcendental uncertainty.” (*Dissertation Abstracts International*, A54, No. 4, 1993, p. 1351.

Ottavio Marzocca. “Tempo e molteplicità: la durata Bergsoniana fra relatività e irreversibilità,” *Giornale Critico della Filosofia Italiana*, 72nd Year, Vol. 13, No. 2, 1993, 271-203. An English translation of the title of this essay is: “Time and Multiplicity: Bergsonian Duration Between Relativity and Irreversibility.” The author’s abstract in *Philosophical Index*, 28.2, 1994, p.156, runs as follows: “In questo testo viene esaminato il confronto fra Bergson e Einstein, verificatosi nel 1922, in occasione del quale il filosofo, contrappose una concezione monistica del tempo al pluralismo relativistico. L’analisi individuali nella posizione bergsoniana approva l’esemplare del radicalismo della visione universalistica del tempo nella cultura moderna, radicalismo che appare confermato anche dalla riattualizzazione del Bergsonismo compiuta da Prigogine. Nel testo si evidenzia; tuttavia, come il pensiero bergsoniano abbia ispirato anche autori (come Deleuze e Serres) che superano l’universalismo temporale attraverso la valorizzazione del concetto di molteplicità presente sia in Bergson che in Riemann, precursore di Einstein.” *Philosopher’s Index*, 28.2, 1994, p.156. An English translation of this abstract is: “This essay will compare Bergson and Einstein in 1922, when the philosopher compares a monistic concept of time to relativistic pluralism. The analysis finds in Bergson’s position an exemplary debate concerning the radicalization of the universalistic vision of time in modern culture, a radicalization which appears confirmed also from the reactualization of Bergson accomplished by Prigogine. Bergson’s thought has inspired authors (like Deleuze and Serres) who have surpassed temporal universalism through the reanimation of the concept of multiplicity, which is present in Bergson and Riemann, precursors of Einstein.”

Matt Keoki Matsuda. “The Memory of the Modern.” Ph.D. Dissertation, University of California at Los Angeles, 1993, 609. (*Dissertation Abstracts International*, Vol. 54/07-A, 2696.) The author’s abstract states: “My work is an investigation of the history and historiography of ‘memory’ in late nineteenth-century France. Much of this work has been inspired by the grand project on French historical memory *Les Lieux de Mémoire* (7 volumes) under the direction of Pierre Nora, as well as by the work of other French scholars including Henri Bergson, Gilles Deleuze, Michel Foucault, and Mark Auge.”

Federica Mazzocchi. “Per Una Filosofia del Cinema: Gilles Deleuze.” *Itinerari Filosofici: Rivista di Filosofia*, 3.6-7, May-December 1993, 103-112. An English translation of the title of this item is: “Towards a Philosophy of Cinema: Gilles Deleuze.”

Edouard Morot-Sir. *The Imagination of Reference: Meditating the Linguistic Condition*. Gainesville: University of Florida Press, 1933, ix, 172. Cf. “Bergson and the Functionality of Human Intelligence,” pp. 115f. Challenging Bergson, Heidegger, Chomsky and Rorty, the author argues that “reference” is the fundamental act by which signs and referents exist.

John Mullarkey. “Bergson and Perspectivism.” Dissertation, University of Warwick, 1993, 232 pp.

Luiz Felipe de Cerqueira e Silva Ponde. “Crítica da inteligência em bergson.” Master’s Thesis, São Paulo: Universidade de São Paulo, 1993, 429. An English translation of the title of this item is: “Bergson’s Critique of the Intelligence.”

Maurice Pradines. “Lettre à Henri Bergson: 23 mars 1932.” *Études philosophiques*, No. 4, October, 1993, 440-441. In this letter Pradines congratulates Bergson for his achievement in *The Two Sources of Morality and Religion*, which he describes as the natural culmination of Bergson’s

thought. Bergson restores a “veritable human truth” which more radical views (e.g., those of L. Lévy-Bruhl) are far less able to explain.

- Maurice Pradines. “Lettre à Henri Bergson. 1 juillet 1934.” *Etudes philosophiques*, No. 4, October-December, 1993, 442-444. In this letter Pradines thanks Bergson for a copy of *La pensée et le mouvant* (*The Creative Mind*). He discusses especially the new *Introductions*, written especially for this volume. Bergson has written with remarkable clarity on the nature of duration, the “difficulty” of history, the points of view of science and metaphysics, and of the theoretical and the practical. Even for those who remain rationalists (like Pradines) Bergson has made it clear that to go from knowledge of the work (“œuvre”) to that of the worker requires a *change of method*. (L. Brunschvicg, for example, has seen this.)
- Jacques Raulin. “Péguy, Bergson og katolikkene.” in *Den skapende varighet*. Eds. H. Kolstad and A. Aarnes. Oslo: Aschehoug, 1993, 157-175. An English translation of the title of this item is: “Péguy, Bergson and Catholicism.”
- François Richaudeau. *Ce que révèlent leurs phrases ; une analyse stylistique quantitative de Aragon, Bergson, Bossuet*. Paris: Editions Retz, 1993, 287.
- Jacques F. Roux. “Bergson and His Influence on the Arts.” Master’s Thesis, California State University at Dominguez Hills, 1993, 26.
- Nina Rosenstand. “Arven fra Bergsen-en virkningshistorie.” in *Den skapende varighet*. Eds. H. Kolstad and A. Aarnes. Oslo: Aschehoug, 1993, 198-213. An English translation of the title of this item is: “Bergson’s Legacy: a History of Impact.”
- Jiseok Ryu. “Sur une lettre de Bergson à H. M. Kallen (1915).” *Revue Philosophique de la France et de l’Etranger*, 183.4, 1993, 785-788. This brief article concerns a letter from Bergson to Horace Meyer Kallen first published in *The Journal of Philosophy* (October, 1915), correcting certain interpretations of his philosophy in Kallen’s *William James and Henri Bergson* (1914). The author notes that two different versions of this letter are available in French publications: *Mélanges* (1972) and *Ecrits et paroles* (1959). The first paragraph of Bergson’s letter, as given in *Ecrits et paroles* differs from the first paragraph of the original letter, as presented in *The Journal of Philosophy* and *Mélanges*. In particular, the name “Plato” has been substituted for “Plotinus”.
- Clive Scott. *Reading the Rhythm: The Poetics of French Free Verse 1910-1930*. Oxford: Clarendon Press, 1993, 290. The author describes Bergson’s philosophy as being of profound importance in the development of “free verse”. Among the poets utilizing Bergson’s ideas in this twenty year period are St. John Perse (pp. 25-26, 42) and Blaise Cendrars (pp. 79, 88, 142, 148).
- T.L.S. Sprigge. *James and Bradley: American Truth and British Reality*. Chicago: Open Court, 1993, 630. This is an interpretation and criticism of philosophies of William James and Frances Herbert Bradley. The author takes James and Bergson to be closely similar on many points, and indicates the extent to which they differ with Bradley. (Cf. esp. pp. 186-191 for comparisons of Bergson and Bradley and pp. 214-224 for comparisons of Bergson’s and James’ concepts of experienced time.) The author ignores Bergson’s concept of “rhythms” of duration and hence certain “discontinuitist” aspects of his thought.
- Rex G. Stanford. “Learning to Lure the Rabbit: Charles Honorton’s Process-Relevant ESP Research.” *Journal of Parapsychology*, 57, No.2. June, 1993, 129 ff. The author states that Honorton

followed Bergson and Aldous Huxley in considering the brain and nervous system as filters that help us make manageable the potential influx of information from “Mind at Large”.

Kjell Strömberg. “Omkring tildelingen av Nobelprisen til Henri Bergson.” in *Den skapende varighet*. Eds. H. Kolstad and A. Aarnes. Oslo: Aschehoug, 1993, 267-273. An English translation of the title of this item is: “Concerning the Award of the Nobel Prize to Bergson.”

Hjalmar Sundén. “Bergson I Sverige.” in *Den skapende varighet*. Eds. H. Kolstad and A. Aarnes. Oslo: Aschehoug, 1993, 236-251. An English translation of the title of this item is: “Bergson and Sweden.”

Hjalmar Sundén. “Ett samtal med Henri Bergson.” in *Den skapende varighet*. Eds. H. Kolstad and A. Aarnes. Oslo: Aschehoug, 1993, 89-108. An English translation of the title of this item is: “A Conversation with Henri Bergson.”

Paulo Taroni. *Tempo e intuizione: Alle origini dello slancio vitale nel pensiero di Henri Bergson*. Ravenna: Edizioni Cooperativa Libreria e di Informazioni, 1993, 191. (Il pensiero contemporaneo). An English translation of the title of this item is: *Time and Intuition: On the Origin of Bergson's Vital Impetus*. The author provides a broad overview of Bergson's thought.

Gun-Hi Tcha. “Beruk'usonui ch'ölhak'wan.” *Science and Philosophy*, No. 4, 1993, 100-115. An English translation of the title of this Korean-language item is: “Bergson's Concept of Philosophy”.

Nicholas Dominick Tirone. “The Question of an Extra-Linguistic Reality: Between Derrida and Bergson.” PhD Dissertation, Fordham University, 1993, 297. (UMI Order Number AAC 9313771) Abstract: ‘The question of an extra-linguistic reality: Between Derrida and Bergson’ is an exposition of the ‘between’ which is necessarily omitted from differential linguistic structures. An examination of Derrida’s notion of difference, taking into account the ‘inhabit/inhibit’ structure of differentiation, is hermeneutically employed in a reading of Bergson’s crucial dualisms to reveal the ‘between’ which is there yet not represented by linguistic oppositions. The dissertation opens with an exposition of Derrida’s difference, first noting the ramifications of the letter ‘A’, and then moving into a study of the differ/defer activity of differentiation. With this framework established, the reader begins a study of Bergson’s *Time and Free Will*. Here, the duration/space and heterogeneity/homogeneity dichotomies are explored according to the Derridean analysis; parallels between Derrida and Bergson and emphasized, especially regarding temporality. The reading of Bergson moves into an analysis of *Creative Evolution* where plant/animal and instinct/intellect dichotomies are given similar account designed to reveal the ‘between’ which interpermeates the differends. Again, certain parallels between Derrida and Bergson are noted. Finally, both are shown to be philosophers of the ‘between’ of that reality which remains unrepresented by the narrow parameters of linguistic opposition structures. The dissertation commands importance on several levels. Regarding the history of philosophy, it suggests a connection between Bergson and Derrida, perhaps the two most profound French-language philosophers of this century. Philosophically, regarding Bergsonism itself, it refutes the opinion that Bergson is a dualist by showing that Bergson is aware of the illusionary nature of linguistic constructions. Furthermore, it provides insight into Bergson’s philosophy of language which is significant to the field as a whole. Moreover, regarding Derrida, it adds a new dimension to an understanding of difference, not only by placing that understanding within a French historical context, but also by suggesting how certain interpretations of Derrida, such as those which suggest an entrapment within a language, are misguided. Finally, the dissertation is to be seen as an opening, engendering further consideration of the relationship between Bergson and Derrida. (*Dissertation Abstracts International*, A54, No.1, 1993, p. 205)

Pierre Trotignon. "Bergson et Spinoza." in *Spinoza au XX^e siècle*. Ed. Olivier Bloch. Paris: Presses Universitaires de France, 1993, 3-12. This is a careful analysis of Bergson's view of Spinoza, which deals with all of Bergson's mentions of this philosopher. Through Bergson found in Spinoza intuitions internal to consciousness which "crack the moulds" or ordinary thought, he was inevitably radically opposed to Spinoza's extreme rationalism and Eleaticism.

Paul Valéry. *Estudios filosóficos*. Madrid: Visor, 1993, 241. (La Balsa de Medusa, 62)

Jean-Louis Vieillard-Baron. *Bergson*. 2nd Ed., corr. Paris; Presses Universitaires de France, 1993, 127. (Que sais-je? 2596)

Jean-Louis Vieillard-Baron. "Etudes critiques : Bergson, professeur de khâgne." *Etudes philosophiques*, No. 1, January-March, 1993, 87-92. This is an examination of Bergson's lectures as a lycée teacher in the years prior to 1896 (*Cours II. Leçons d'esthétique. Leçons de morale, psychologie et métaphysique*. Eds. H. Hude and J.-L. Dumas. Paris: Presses Universitaires de France, 1992, 490pp.) The reviewer argues that Bergson's lectures show that there was no sharp break in thought between Bergson's first two books. Also, Bergson's concept of morality was tied to his reflections, and he had an excellent knowledge of the line of thought running from the Scottish common sense philosophers through J.S. Mill to H. Spencer, while his panpsychism evidently stemmed from a reading (unacknowledged) of Schelling.

Truls Winther. "Carl Vilhelm Holstog 'den estetiske tid': Bergson i norsk litteraturteoretisk debatt." in *Den skapende varighet*. Eds. H. Kolstand and A. Aarnes. Oslo: Aschehoug, 1993, 188-197. An English translation of the title of this item is: "Carl Vilhelm Holst and 'Aesthetic Time': Bergson and Norwegian Literary-Theoretical Debate."

Chan-Liang Wu. "Western Rationalism and the Chinese Mind: Counter-Enlightenment and Philosophy of Life in China." Phd Dissertaion, Yale University, 1993, 367. (UMI order number AAC 9400379) The author explores the conflicts between Western Rationalism and the Chinese mind in the thought of two early twentieth century Chinese intellectuals, Liang Shu-ming and Chang Chun-mai. Both used the arguments of Bergson (along with other Western counter-enlightenment thinkers) in trying to come to grips with Western rationalism. (Cf. *Dissertation Abstracts International*, A54, No. 8, 1994, p. 3166).

Egil A. Wyller. "Tidsintuisjonen hos Bergson og Olaf Bull." in *Den skapende varighet*. Eds. H. Kolstad and A. Aarnes. Oslo: Aschehoug, 1993, 175-187. An English translation of the title of this item is: "The Intuition of Time in Bergson and Olaf Bull."

Silvano Zucal, Ed. *La figura di Cristo nella filosofia contemporanea*. Pref Bruno Forte, Cinisello Balsamo (Milan): Edizioni Paoline, 1993, 598. An English translation of the title of this item is: "The Figure of Christ in Contemporary Philosophy." (Le opera, giorni; protagonista della cultura, 12) Cf. Tilliette, "Henri Bergson e Maurice Blondel," 379-409.

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Russell L. Ackoff. "Philosophy as I remember It: Bergson." *Systematic Practice and Action Research*, 7.4, 1994, 345-346.

- Angelo Alvez, Leonardo Coimbra, and Manuel Ferreira Patricio. *A Filosofia De Henri Bergson*. Lisbon: Imprensa Casa da Moeda, 1994, 229. (Colecao Pensamento Portuges) An English translation of the title of this item is: *Concerning the Philosophy of Henri Bergson*.
- Renaud Barbaras. *L'espace lui-même*. Grenoble: Jérôme Milton Ed. 1994, 243. (Revue Épokhè, No. 4) An English translation of the title of this item is: *Space Itself*.
- Renaud Barbaras. *La Perception : essai sur le sensible*. Paris: Hatier, 1994, 79. (Optiques Philosophie) An English translation of the title of this item is: *Perception: Essay on the Sensible*. Cf. "Le tournant bergsonian." ("The Bergsonian Turning-point")
- Franco Bosio. "La domanda speculative fondamentale: Il linguaggio della filosofia come come forme di invocazione." *Gironale di Metafisica*, 16, Nos. 1-2, January-August 1994, 25-30. An English translation of the title of this item is: "The Fundamental Speculative Domain: Philosophical Language as an Invocation."
- Gilbert Boss. *Esquisses de dialogues philosophiques*. Zurich: Editions du Grand midi, 1994, 272. An English translation of the title of this item is: *Outlines of Philosophical Dialogues*.
- François Boullant. *Henri Bergson. Le Rire*. Paris: Bertrand-Lacoste, 1994, 123. (Parcours philosophie, Book 4) This item is an exposition and analysis of Bergson's theory of laughter.
- Giulio Brotti. *Bergson: la coscienza e il tempo*. Padova: CEDAM, 1994, 142. (Briciole de filosofia) An English translation of the title of this item is: *Bergson: Consciousness and Time*.
- Roberto Castillo. "La teoria del instante en Bachelard y el espacio onirico." *Revista de Fliosophia de la Universidad de Costa Rica*, 32.77, July, 1994, 109-116. "The present paper contrasts two positions concerning the reality of time: the theory of duration and the theory of the insant oppose each other and it is from this opposition that Bachelard draws his concept of creative imagination." *Philosopher's Index*, 29.2, Summer, 1995, 143. An English translation of the title of this item is: "The Theory of the Instant in Bachelard and the Space of Dreams".
- Lido Chiusano. *Croce e Bergson*. Gaeta: Bibliotheca, 1994, 83. (Filosofie, 2) This is an analysis and comparision of the philosophies of Benedetto Croce and Henri Bergson.
- Kirk Rising Ireland." *Anglers, Satyr-gods, and Divine Lizards: Comedy in Excess.*" PhD Dissertation, Cornell University, 1994, v, 120. The author uses Bergson's and F. Nietzsche's ideas to shape a theory of the comic.
- Jung-Shik Choi. "Beruk'uson muiroñi punsök." *Science and Philosophy*, No. 5, 1994, 54-81. An English translation of the title of this Korean-language item is: "An Analysis of Bergson's Theory of Nothingness."
- Woo-Won Choi. "Berügüsonge iso kaechesöngkwa yukijög munje." *Inmunronchong*, No. 45, 1994, 41-59. An English translation of the title of this Korean-language item is: "The Problem of Individuality in Bergson's Organic Philosophy." It appears in the humanities journal of Pusan National University.
- Leonardo Coimbra. *A filosofia de Henri Bergson*. Intro. Manuel Ferreira Patricio. Ed. Angelo Alves. Lisbon: Imprensa Nacional, Casa de Moeda, 1994, 229. (Colecao Pensamento poetuguês) This

book consists of two parts. The first part is a new second edition; the second part is the original first edition. An English translation of the title of this item is: *The Philosophy of Henri Bergson*.

Joan Copjec. *Read My Desire: Lacan Against the Historicists*. Cambridge, MA: MIT Press, 1994, x, 272. Cf. 3." Cutting Up The Death Drive: Freud and Bergson."

Karen Csengeri, ed. *The Collected Writings of T.E. Hulme*. Oxford: Clarendon, 1994, xxxv, 489.

Gilles Deleuze. *Difference and Repetition*. Trans. Paul Patton. New York: Columbia University Press, 1994, xxii, 350.

Raül Echaury. "Sobre el origen del ser y la nada." *Acta Philosophica* (Italy), 2, No. 3, 1994, 315-326. An English translation of the title of this item is: "On the Origin of Being and the Nothing."

Francis Eustache, Béatrice Desgranges, and Bernard Lechevalier. "A propos des deux mémoires de M. Bergson: unité ou diversité de la mémoire humaine." in *Les origines de la psychologie scientifique*. Eds. P. Fraise and J. Sequi. Paris: Presses Universitaires de France, 1994, 99-122. Eng. trans. "Concerning Mr. Bergson's Two Memories: Unity or Diversity of Human Memory."

Christine Faquette. "Pour une approche systémique du comique. Exemples moliéresques et cinématographiques d'illusion comique." Ph.D. Dissertation, Université Laval (Canada), 1994, 194. (UMI order number AAC NN 98048) Eng. trans. "For a Systemic Approach to the Comic: Moliéresque and Cinematographic Examples of the Comic Illusion." The author proposes a new approach to the comic. She particularly notes the value of Bergson's and Bakhtine's ideas. Bakhtine alone has discovered the key to what is proper to the comic: "The comic is a metacommunication which proposes a commentary on the weaknesses of the social system." (*Dissertation Abstracts International*, 56A, No. 8, 1996, p. 2940)

James W. Felt, S.J. *Making Sense of Your Freedom: Philosophy for the Perplexed*. Ithaca and London: Cornell University Press, 1994, 110. This is an excellent defense of "free will", written for the general reader and utilizing Bergson's concepts of duration, creativity, novelty and self-determination. The central problem for defenders of free will is to present a concept of causality which avoids the determinist's dilemma (either an event is caused and hence predetermined, or it is a matter of mere "chance" and irrational). The crux of the problem is to show that there is a third sort of causality which renders our acts possible without necessitating their final outcomes. This can be found in psychological duration, the author argues, which combines past actuality with present creative agency to produce a newly definite future. This agency, with its settled past and future being determined, constitutes an indivisible whole.

Paul Fraise and Juan Sequi. *Les Origines de la psychologie scientifique: centième anniversaire de "L'année psychologique" (1894-1994)*. Paris: Presses Universitaires de France, 1994, 277. This item, an account of the first hundred years of the journal *L'année psychologique*, contains accounts of the contributions of Bergson concerning memory and of Alfred Binet and Georg von Bekesy.

Giuseppe L. Goisis. "Il sogno di un'alt(r)a morale: Considerazioni su *Les deux sources* di Henri Bergson." In *L'etica e il suo Altro*. Ed. Camelo Vigna. Milano: Franco Angeli, 1994, 271. (*Filosofia*, 66) An English translation of the title of this item is: "The Dream of a Different/Higher Morality: Concerning Bergson's *The Two Sources*."

- Leslie Grove. "Experiential Time in the Works of Johan Borgen." PhD Dissertation, University of Washington, 1994, 223. (UMI order number AAC 9523690) The author's abstract contains the following: "... the first chapter explores the contrast between the time philosophy of Marcel Proust and that of Henri Bergson, and how this contrast, which is central to the problem of time in Borgen's work, is reflected in his texts." In Borgen's Lillelörd Trilogi Bogen moves away from the notion of time as movement toward the Bergsonian idea of time as 'dureé'." (*Dissertation Abstracts International*, A55, No. 4, 1995, p. 1375)
- Marjatta Mirjami Hautola. "Tule Siske, Mika Olet: Eric Ahlmanin Ihmiskäsityksestä kasvats jatteluun." D. Ed. Dissertation, Oulun Yliopisto (Finland), 1994, 196. Eng. trans. "Become Just What You Are: From Erik Ahlman's Notion of Man to his Philosophy of Education." Through Ahlman did not develop a philosophy of education his work remains relevant to such a philosophy: "Ahlman regards the will as the metaphysical basis of the world, suggesting that the latter is composed of values and instruments created by Schopenhauer, Bergson and depth psychology." (*Dissertation Abstracts International*, C56, No. 1, 1995 p. 13)
- Kyung-Shil Hong. "Mulchilkwa kiököl t'onghaesö pon chikkwanüi taesang." in *Hegeleso litarukkaji*. Eds. PYO, Jae-Myung et al. Seoul: CHisongui saem, 1994, 157-187. An English translation of the title of this item is: "The Object of Intuition Through *Matter and Memory*".
- Petre Horák. "On the Anniversary of the First World War." *Filozoficky Casopis*, 42.4, 1994, 609-621. "The Great War 1914-1918 and the philosophers: for Hermann Cohen (an address to the German Kant Society October 14, 1914) the war was the expression of the German nation's will to defend the highest, i.e., the German culture, against its enemies—the British and the French in the first place. Henri Bergson expressed the view (An address to the French Academy of Moral and Political Sciences, December 12, 1914) that this war was a legitimate defense against Prussian militarism and barbarism. Three brief letters by Ludwig Wittgenstein to Bertrand Russell and John Maynard Keynes, from the battlefield (1914 and 1915) demonstrate Wittgenstein's resolution to continue his philosophical work and his relationship with British friends in spite of the war which separated them." *Philosopher's Index*, 29.4, 1995, 145.
- Irmgard Eisner Hunt." "Zwei glatt, zwei Kraus: revolutionäre (Un)Geduld und la dureé. Stricken in der Literatur als Ausdruck bestimmter Seinsmodalitäten." *The German Quarterly*, 67.2, Spring, 1994, 235-249. The English translation for this item is: "Two Smooth, Two Curled: Revolutionary (Im)Patience and Duration. Knitting in Literature as the Expression of the Modalities of Being."
- Roman Ingarden. "Intuition und Intellect bei Henri Bergson," in *Frühe Schriften zur Erkenntnistheorie*. Ed. W. Galewicz. Tübingen: Max Niemeyer Verlag, 1994, LI, 1-199. This item on pages 196-199 contains an Afterword (Nachwort) concerning its Polish translation. Eng. trans. "Intuition and Intellect in Henri Bergson."
- Kirk Rising Ireland." "Anglers, Satyr-Gods, and 'Divine Lizards': Comedy in Excess." Ph.D. Dissertation, Cornell University, 1994, 125. (UMI order number AAC 9501292) The author states, in his abstract: "The introduction delineates comedy's easy relationship with the malicious with its amorality or unaccountability. It further delineates how a selected number of theorists (Bergson, Sypher, Bakhtin, and others) have dealt with the problem of comedy and how they have endeavored the account for what comedy in its immense variety might mean." (*Dissertation Abstracts International*, A57, No. 7, 1995, p. 1941)
- Vladimir Jankélévitch. *Premières et dernières pages*. Ed. And Pref. François Schwab. Paris: Éditions du Seuil, 1994, 315. The first section of this item is titled "Jankélévitch, lecteur de Bergson." It

consists of four items, "Deux philosophes de la vie : Bergson, Guayau," 13-62 ((originally published 1924); "Bergsonisme et biologie", 64-76 (originally published 1929); "Henri Bergson", 79-81 (originally published 1951) ; " 'N'écoutez pas ce qu'ils disent, regardez ce qu'ils font'," 82-84) originally published 1959); "Quelle est la valeur de la pensée bergsonienne ?", 85-87 (originally published 1959): "Hommage solennel à Henri Bergson", 88-96 (originally published 1960). Letters from Bergson to Jankélévitch (5/12/24, 5/27/29, 5/29/29, 2/10/38, 3/9/38, 9/10/39, appear in this bibliography in the section "By Bergson".

Vladimir Jankélévitch. "Les thèmes mystiques dans la pensée russe contemporaine." in *Premières et dernières pages*. Vladimir Jankélévitch. Paris: Seuil, 1994, 101-130. This item was originally published in 1925. It contains reflections on the reception and influence of Bergson's philosophy in Russia, where he was known less through his own writings than through the writings of German thinkers inspired by Bergson. Eng. trans. "Mystical Themes in Contemporary Russian Thought."

George M. Johnson. "'The Spirit of the Age': Virginia Woolf's Response to Second Wave Psychology." *Twentieth Century Literature*, 40.2, Summer, 1994, 139-164.

Reinhold Kolbitsch. "Der Zeitbegriff bei Augustinus und Bergson." Ph.D. Dissertation, Innsbruck, University 1994, 192. An English translation of the title of this item is: *The Time Concept in Augustine and Bergson*.

Hans Kolstad. "Tid och intuisjon to studier om Henri Bergson filosofi." PhD Dissertation, University of Oslo, 1994, 288. The author deals with Bergson's treatment of the phenomenon of time, and with the intuition and philosophical method in Bergson's *An Introduction to Metaphysics*.

Jerzy Kulczycki. "O zwiazkach filozofii Bergsonia z medycyna." *Archiwum historii i filozofii medycyny*, 57.2, 1994, 193-208. An English translation of the title of this item is: "The Relationship Between Bergson's Philosophy and Medicine." The author argues that Bergson's philosophy is potentially helpful for medical research.

Huei-Yun Lai. *Les études sur Henri Bergson en Chine (1913-1941)*. Lille: A.N.R.T. Université de Lille. 111, 1994. An English translation of the title of this item is: *Works on Henri Bergson in China (1913-1941)*. This is the author's doctoral thesis. It is available in microfiche.

R. Lechat. "Henri Bergson, ou la réalité du devenir." *L'Enseignement philosophique*, 45.1, 1994, 21-34. An English translation of the title of this item is: "Henri Bergson or the Reality of Becoming."

Franklin Leopoldo e Silva. *Bergson: Intuição e Discurso Filosófico*. São Paulo: Loyola, 1994, 357. (Coleção Filosofia, 31) An English translation of the title of this item is: *Bergson: Intuition and Philosophical Discourse*.

Akira Mizuta Lippit. "Wildlife After Death: Zoomorphology and Modernism." PhD. Dissertation, John Hopkins University, 1994, 416. (UMI order number AAC 9420008) The author's dissertation abstract states: "The second chapter follows the transformation of philosophy during the nineteenth and twentieth centuries and attempts to gauge the impact of evolution and psychoanalysis upon traditional philosophical methods. This chapter argues that the figure of the animal, in the wake of the Darwinian and Freudian revolutions, erupts as a significant feature of nineteenth-and twentieth-century thought." The author assesses, in this regard, the work of Bergson, Freud, Horkheimer, Adorno, V. Hearne, Gilles Deleuze and F. Guattari." (*Dissertation Abstracts International*, A55, No.3, 1994, p. 750)

- James Livingston. *Pragmatism and the Political Economy of Cultural Revolution, 1850-1940*. Chapel Hill: University of North Carolina Press, 1994, xxiii, 392. Cf. "Mumford, Bergson, Melville," 231-239.
- Peter Lothar "Élan vital, Mehr-Leben, Mehr als Leben. Lebensphilosophische Aspekte bei Henri Bergson und Georg Simmel." *Jahrbuch für Sociologiegeschichte*, 1994, 7-59. An English translation of the title of this item is: "Elan vital, More-Life, More as Life. Aspects of the Philosophy of Life in Bergson and Georg Simmel."
- Georges Marnellos. *La connaissance mystique d'après H. Bergson à la lumière de la théologie mystique de l'Eglise orthodoxe*. Aghios Nikolaos, Crete: Centre d'études de la culture orthodoxe, 1994, 125. An English translation of the title of this item is: *Mystical Knowledge According to H. Bergson in the Light of the Mystical Theology of the Orthodox Church*.
- J. Martinez Pardo. "La propuesta ética di H. Bergson y su critica del formalism Kantiano." *Estudios filosoficos*, 18.123, 1994, 207-221. An English translation of the title of this item is: "Bergson's Ethical Proposal and his Criticism of Kantian Formalism."
- Gerald A. McCool. *The neo-Thomists*. Milwaukee: Marquette University Press: Association of Jesuit University Presses, 1994, vi, 166. (Marquette Studies in Philosophy, 3) Cf. Ch. 3, "Blondel, Bergson and The French Dominicans," p. 43.
- Darren Middleton. "Nikos Kazantzakis and Process Theology: Thinking Theologically in a Relational World." *Journal of Modern Greek Studies*, 12, 1994, 57 ff. For an abstract of this article Cf. Barry L. Whitney in *Process Studies*, 24, 1995, 122-123. Kazantzakis, the author states, follows Bergson in postulating a vital, agitating impulse at the heart of the world. Through identifying with the evolutionary advance we collaborate with God.
- Carlo Migliaccio. *Invita al pensiero di Bergson*. Milano: Mursia, 1994, 214. (Invita al pensiero, 19) An English translation of the title of this item is: *Invitation to the Thought of Bergson*.
- Paul Miquel. "Animalité et humanité dans *L'Evolution créatrice* de Bergson." in *L'animalité. Hommes et animaux dans la littérature française*. Ed. Alain Niderst. Tübingen: Gunter Narr Verlag, 1994, 201-211. The author explores what Bergson means by "organization"; a term which in Bergson's hands leads to an anti-Aristotelian understanding of the relations between men and animals. These relations, however, remain paradoxical as Bergson describes them, for Bergson is led to attribute contradictory tendencies to instinct and to intelligence. The last part of this article concerns Bergson's description of evolution, which leads, he believes, to an untenable dualism of intuition and materiality.
- Irene R. Miller. "Bergsonian Influences in the Stream-of-Consciousness in Joyce's 'A Portrait of the Artist' and 'Ulysses', Faulkner's 'The Sound and the Fury' and 'As I Lay Dying'." D.A. Dissertation, St. John's University, 1994, 159. (*Dissertation Abstracts International*, Vol. 55/02-A, p. 276)
- Enrique Molina. *Obras completas de Enrique Molina Garmendia*. 2. Vols. Ed. Miguel Da Costa Leiva. Concepcion: Ediciones Universidad de Concepcion, 1994, 517, 720 pp.

- Pierre Montebello. *La décomposition de la pensée. Dualité et empirisme transcendantal chez Maine de Biran*. Grenoble: Millon, 1994, 278. (Krisis) An English translation of the title of this item is: *The Decomposition of Thought. Duality and Transcendental Empiricism in Maine de Biran*.
- Cyrille Morvan. *La philosophie du droit dans Les Deux Sources de la morale et de la religion*. Paris: Published by the Author, 1994, 422. An English translation of the title of this item is: *Legal Philosophy in The Two Sources of Morality and Religion*.
- John Mullarkey. "Duplicity in the Flesh: Bergson and Current Philosophy of the Body." *Philosophy Today*. 38.4, Winter, 1994, 339-355. "This essay examines the conflict between the 'modernist' and 'postmodernist' conceptions of the body. The former privileges the body as a constant in a world of flux; the latter views it as the epitome of flux. My purpose is to see if this division might not be overcome by looking at Bergson and the influence his philosophy has had on Merleau-Ponty and Deleuze, the two thinkers who can be regarded as especially paradigmatic of the modern and postmodern interpretations of the body. In Bergson's conception of corporeality one can see both Merleau-Ponty's 'lived body' and Deleuze's 'body without organs'. The difference, however, is that in their nascent, Bergsonian form, these conceptions of carnality coexist to the extent that each is actually the other's condition of possibility." *Philosopher's Index*, 29.2, Summer, 1995, 194.
- Jean Nabert. "Les instincts virtuels et l'intelligence dans *Les Deux Sources de la morale et de la religion*, étude critique de Bergson." in *L'expérience intérieure de la liberté et autres essais de philosophie morale*. Jean Nabert. Paris: Presses Universitaires de France, 1994, 313-348. Originally published *Journal de Psychologie*, 1934. An English translation of the title of this item is: "Virtual Instincts and Intelligence in The Two Sources of Morality and Religion, a Critical Study of Bergson."
- Jean Nabert. "L'intuition bergsonienne et la conscience de Dieu." in *L'expérience intérieure de la liberté et autres essais de philosophie morale*. Paris: Presses Universitaires de France, 1994, 349-367. An English translation of the title of this item is: "Bergsonian Intuition and the Knowledge of God." Originally published 1941, *Revue de métaphysique et de morale*.
- Ralph Nelson. "Maritain and Bergson: A Friendship Regained." in *Jacques Maritain and the Jews*. Ed. Robert Royal. Mishawaka, Indiana: American Maritain Association; Notre Dame, Indiana: Distributed by University of Notre Dame Press, 1994, 286.
- "Obligations and Heroes." *Religion and Society Report*, 2.1, 1994, 1-3. This is a general account of Bergson's *The Two Sources*, with special reference to contemporary world problems.
- F. Orlando. "Il razionalismo di montale fra Bergson e Sestov." *Annali della Scuola Normale Superiore di Pisa*, 24.4, 1994, 973-1012. An English translation of the title of this item is: "Montale's Rationalism Between Bergson and Shestov."
- Pierre Osmo. "De la vitalité propre aux philosophes de la vie ou comment Nietzsche and Bergson se nourrissent des sciences." *Rue Descartes*, 11, 1994, 98-105. An English translation of the title of this item is: "Concerning the Vitality Inherent in the Philosophers of Life or How Nietzsche and Bergson Derive Support from the Sciences."
- Jacques Parré. "La Durée pure chez Bergson : analyse et évaluation de la notion de temps." Dissertation. Rome. P. Universitas Urbaniana, 1994, 114. An English translation of the title of this item is: "Pure Duration in Bergson: Analysis and Evaluation of the Notion of Time."

Adriano Pessina. *Introduction a Bergson*. Roma: Laterza, 1994, 147, (I filosofi, 62). An English translation of the title of this item is: *Introduction to Bergson*.

Annie Petit. "La Relation du corps à l'esprit selon Henri Bergson." in *Entre le corps et l'esprit. Approche interdisciplinaire du Mind Body Problem*. Eds. Bernard Feltz and Dominique Lambert. Paris: Mardaga, 1994, 55-77. An English translation of the title of this item is: "The Relation of Mind and Body in Bergson." This essay consists of two parts: "Eloge du corps et du cerveau" in which the author points out the very important and positive role which Bergson gives to the body and brain; "Le Dualisme bergsonien : irréductibilités et solidarités" in which the author describes the many transitions between and unifications of the terms of Bergson's dualisms. Criticisms of Bergson's "mind-body" theory by Merleau-Ponty and others are stated on pages 67-68 and in extensive footnotes. This is a successful attempt to correct many fundamental misunderstandings of Bergson's *Matter and Memory*.

Alexis Philonenko. *Bergson ou de la philosophie comme science rigoureuse*. Paris: Editions du Cerf, 1994, 400. An English translation of the title of this item is: *Bergson or Philosophy as a Rigorous Science*.

Debora Cristina Morato Pinto. "Espaco. percepção e inteligencia: bergson ea formação da consciencia empirica humana." Master's Thesis, University of Sao Paulo, 1994, 134. An English translation of the title of this item is: "Space, Perception and Intelligence: Bergson and the Formation of Human Empirical Consciousness."

Jérôme Porée and Alain Vergnioux, eds. *Où est le mal ? Tragique, éthique, politique*. Pref. André Comte-Sponville. Paris: L'Harmattan, 1994, 121. Cf. André Kervella, "Bergson ou l'unité perdue." ("Bergson or Lost Oneness")

G. Prouvost. "Métaphysique de l'être et théologie de la grâce dans le médiévisme contemporain. E. Gilson et M.-D. Chenu entre H. Bergson at A. Gardell." *Revue thomiste*, 94, July-September, 1994, 431-459. An English translation of the title of this item is: "Metaphysics of Being and Theology of Grace in Contemporary Medievalism." The author deals primarily with Chenu's criticisms of Bergson.

Thomas Pugh. "Why is Everybody Laughing? Roth, Coover, and, Meta-comic Narrative." *Critique: Studies in Contemporary Fiction*, 35.2, Winter, 1994, 67.

Jean-Jacques Renoliet. "L'Institut de Coopération intellectuelle (1919-1940)." Doctoral Thesis, University of Paris-I, 1994. An English translation of the title of this item is: "The Institute for Intellectual Cooperation (1919-1940)."

Christiane Reuter-Jendrich. "Lebensweltliche Zeitlichkeit: zur problematischen Bedeutung philosophischen Zeitdenkens für lebensweltliche Zeitlichkeit: am Beispiel Henri Bergsons." Ph.D. Dissertation, Universität Köln, 1994, 172. An English translation of the title of this item is: "Life-World Temporality: On the Problematic Meaning of Philosophical Thought for Life-World Temporality: The Example of Henri Bergson."

Giacomo Scarpelli. "Bergson e la techne: Le origini della precision." *Intersezioni*, 14, 1994, 229-242. An English translation of the title of this item is: "Bergson and *Techné*: The Origins of Precision."

- Ariane Schjelderup. "Det skapende jeg: et studium i Henri Bergson's filosofi." M.A. Thesis: The University of Oslo, 1994, 165. An English translation of the title of this item is: "The Creative I: A Study in the Philosophy of Henri Bergson."
- Ariane Schjelderup. *Det skapende jeg: et stadium i Henri Bergson's filosofi*. Oslo: (A. Schelderup), 1994, 165. An English translation of the title of this item is: *A Study in Bergson's Philosophy*.
- Fabio Serganti. "Henri Bergson: psicologia e metafisica tra Clermont-Ferrand e Parigi." *Intersezioni*, 4.3, 1994, 503-509. An English translation of the title of this item is: "Henri Bergson: Psychology and metaphysics between Clermont-Ferrand and Paris."
- Bernard Sève. *La question philosophique de l'existence de Dieu*. Paris: Presses Universitaires de France, 1994, x, 329. (Les grandes questions de la philosophie) Cf. "Prolongation et recouplement des 'lignes de fait' (Bergson)," 142-152. An English translation of the title of this item is: *The Philosophical Question of the Existence of God*.
- Henryk Skolimowsky. *The Participatory Mind: A New Theory of Knowledge and of the Universe*. London, New York: Arkana/Penguin Books, 1994, xix, 394. The author offers a "grand theory of participatory mind", which builds on the thought of Teilhard de Chardin and Bergson, as well as some more recent thinkers.
- Naoki Sugiyama. "Les 'forces' de la morale dans *Les Deux Sources* de Bergson." *Cartesiana* (Osaka) No.12, 1994, 27. An English translation of the title of this item is: "Moral Forces in Bergson's *The Two Sources*." It consists of a French language abstract of an article written in Japanese.
- Irena Szumilewicz-Lachman. *Zygmunt. Zawirski: His Life and Work. With Selected Writings on Time, Logic, and The Methodology of Science*. Trans. Feliks Lachman. Ed. Robert S. Cohen with Bettina Bergo. Boston: Kluwer Academic Publishers, 1994, 381. (Boston Studies in the Philosophy of Science, Vol. 157) Selections from Zawirski's *Evolution of the Notion of Time* (1936) are translated here on pp. 190-374. There are numerous references to Bergson in these pages. On pp. 248-249 he describes Bergson's theory of time and characterizes it as beginning a fourth period in the history of modern concepts of time. On pp. 279-301 he discusses and criticizes Bergson's concept of duration, while conceding its importance. Bergson fails to see that duration is both qualitative and quantitative. On pp. 329-340 he criticizes Bergson's critique of relativity physics. On pp. 329-340 he notes similarities in the views of Bergson and G. Noel, and on pp 354-358 similarities between Bergson and W. Heisenberg. These passages are without exception valuable for the light they shed on Bergson's notion of duration.
- Yasuchi Takahashi. "Les expériences mystiques et leurs expressions dans la philosophie de Bergson." *Cartesiana* (Osaka), No. 12, 1994, 27. This is a résumé in French, of an article in Japanese. An English translation of the title of this item is: "Mystical Experiences and their Expressions in Bergson's Philosophy."
- Pierre Trotignon. "Bergson et la Propagande de guerre." in *La réception de la philosophie allemande en France aux XIX^e et XX^e siècles*. Ed. Jean Quillien. Lille: Presses Universitaires de Lille, 1994, 207-215. This is a study of Bergson's anti-German propaganda during the First World War. The author concludes: "Je ne reproche à Bergson ni son patriotisme, ni ses missions officielles, qui lui furent confiées, en Espagne et aux Etats-Unis. Il ne faisait là que remplir ses devoirs de citoyen. Mais, je remarque qu'il nous révèle à quel point les intellectuels français se jetèrent de leur plein gré dans une propagande anti-allemande dont les thèmes caricaturaux sont fort navrants sous la plume d'un homme tel que Bergson. Et surtout le plus grave est le lien des thèmes de cette

propagande avec certains de ses concepts philosophiques.” (p.215) The author reproaches Bergson neither for his patriotism nor his diplomatic missions. But Bergson’s war propaganda reveals the point at which French intellectuals knowingly entered into caricatures of the Germans. Still worse is the tie between certain of these caricatural schemes and elements of Bergson’s philosophy.

Robert Van Driessche and Roland Van Roy. *Historisch overzicht van de wijsbegeerte en de ethiek*. Tweede deel. *De negentiende en twintigste eeuw*. Leuven: Apeldoorn, Garant, 1994, 318. An English translation of the title of this item is: *Historical Survey of Philosophy and Ethics*. Second Part. *From the Nineteenth to the Twentieth Century*.

Marina Cleo Volankis. *The Time of Their Life: Anti-Modern Conceptions of Time in Rilke, Bergson, and Nietzsche*. 1994, 89 leaves. A copy of this item may be found in the Harvard Archives, HU92.94.

Jaen Valsiner. “Irreversibility of Time and the Construction of Historical Developmental Psychology.” *Mind, Culture, and Activity*, 1.1-2, Winter-Spring, 1994, 25-42. This paper was originally presented at the International Society for the Study of Behavioral Development, July, 1993. The author states: Bergson’s thinking was the major source of intellectual influence upon the major developmental scientists of this century (e.g. J. Piaget, L. Vygotsky, H. Wallon)...”9P.25) His ideas are worth careful consideration in any number of domains: concept of time, the role of semiotic mediation in regulating the stream of consciousness, constructive focus on development.

Fernando Vidal. *Piaget Before Piaget*. Cambridge, Massachusetts: Harvard University Press, 1994, 276. This study of Jean Piaget’s early personal and intellectual development contains many references to Bergson. Cf. especially Ch.5 “Piaget Discovers Bergson,” pp. 51-56, Ch.6 “Natural History and Creative Evolution,” pp. 56-71, and pp. 123-124 where the author examines Piaget’s break with Bergson.

Jean Wahl. *Du rôle de l’idée de l’instant dans la philosophie de Descartes*. Pref. Frédéric Worms. Paris: Descartes et Cie, 1994, 136. (Essais) This work was originally published in 1920. An English translation of the title of this item is: *The Role of the Concept of the Instant in Descartes’ Philosophy*.

Johnny Washington. *A Journey into the Philosophy of Alain Locke*. Westport, CN: Greenwood Press, 1994, viii, 220. (Contributions in Afro-American and African Studies, No. 166) This item contains a chapter (12) titled: “Norms and the Social Realm: Alain Locke, John Dewey, and Henri Bergson.”

Frédéric Worms. “Introduction. D’un instant à l’autre, Descartes, Bergson, Jean Wahl et nous.” *Jean Wahl in Du rôle de l’idée de l’instant dans la philosophie de Descartes*. Rpt. 1920. Paris: Descartes & Cie, 1994, 134. Eng. trans. “Introduction. From One Instant to Another, Descartes, Bergson, Jean Wahl and Us.”

Frédéric Worms. “Le rire et sa relation au mot d’esprit. Notes sur la lecture de Bergson et Freud.” in *Freud et le rire*. Eds. A.W. Szafran and A. Nysenholc. Paris: Métailié, 1994, 195-223. Eng. trans. “Laughter and its Relation to Wit: Notes on the Readings of Bergson and Freud.” This is a highly perceptive reading of the differences which separate Bergson and Freud.

Frédéric Worms. “Les trois dimensions de l’espace dans l’œuvre de Bergson.” *Epokhé*, 4, 1994, 89-116. An English translation of the title of this item is: “The Three Dimensions of Space in Bergson’s

Work". The author explores the place of space in Bergson's thought from the earlier and incomplete standpoints of *Time and Free Will* and *Matter and Memory* through resolutions of basic problems in *Creative Evolution*. The three "dimensions" of space to which the author refers are theory of knowledge, metaphysics, and psychology. Not until the theory of the genesis of matter, spaciality, and the human intellect in *Creative Evolution* is Bergson able to say to what extent space is "real", and not only a necessary element of human psychology and a precondition of intuition. With his latter standpoint Bergson is able to explain the extent that spatial relations depict material reality to distinguish geometrical from experienced space, and to show how space "mediates" between us and space, us and ourselves. This is a magisterial analysis of Bergson's argument.

Ramon Xirau. *El péndulo y el espiral*. 2nd Ed. Mexico, D.F.: El Colegio Nacional, 1994, 126. An English translation of the title of this item is: *The Pendulum and the Spiral*.

François Zourabichvili. *Deleuze. Une philosophie de l'événement*. Paris: Presses Universitaires de France, 1994, 128. (Philosophies) An English translation of the title of this item is: *Deleuze: A Philosophy of the Event*. The author notes Bergson's influence on Deleuze's concept of temporality on pp. 77. To a surprising degree he neglects the extent of that influence.

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Frédéric Ajzenman. "Einstein, Bergson, Freud: le temps." Ph. D. Thesis, Université Jean Moulin Lyon 3, 1995, 205. Eng. trans. "Einstein, Bergson, Freud : Time."

Karl Albert. *Lebensphilosophie: von den Anfängen bei Nietzsche bis zu ihrer Kritik bei Lukács*. Freiburg: K. Alber, 1995, 205. (Kolleg Philosophie) An English translation of the title of this item is: *The Philosophy of Life: From Its Beginnings with Nietzsche to Its Critique by Lukács*. The author reviews the thought of several "philosophers of life", including Bergson.

Karl Albert. *Vom philosophischen Leben*. Würzburg: Ksningshausen & Neumann, 1995, 80. The author deals in this item with Plato, Meister Eckhart, Jacobi, Bergson and Berdjajev.

Vladimir E. Alexandrov. "Nabokov and Bergson." *Garland Companion to Vladimir Nabokov*. Ed. Vladimir E. Alexandrov. New York: Garland, 1995, xlix, 798. (Garland Reference Library of the Humanities, Vol. 1474)

David F. Allen and Jaques Postel. "Eugeniusz Minkowski ou une vision de la schizophrénie (suivi de sept lettres de H. Bergson à E. Minkowski)." *L'Evolution Psychiatrique*, 60.4, 1995, 961-80. The authors describe Eugene Minkowski's life and basic ideas, arguing that he used the terminology of E. Bleuler to introduce the ideas of Bergson into French psychotherapy. Letters from Bergson to Minkowski (from 1934 through 1939) are cited in the section of this bibliography titled By Bergson.

Kristian Bankov. "Il linguaggio como elemento positive nell'anti-intellettualismo bergsoniano." Master's Thesis. University of Bologna, 1995. English translation: "Language as a Positive Element in Bergsonian Anti-Intellectualism." Cf. the author's *Intellectual Effort*, 2000.

Sarah Ann Banks. "Mobilizing Representation: French and Russian Theater in the Formation of Modernist Aesthetics (French, Stephane Mallarmé, Richard Wagner, Alfred Jarry, Aleksandr Blok, Antonin Artaud." Pd. D. Dissertation, University of California at Berkeley, 1995, 168.

(*Dissertation Abstracts International*, Vol. 57/03-A, p. 1125) The author's abstract states, "I compare Mallarmé's idea that the real operation of the theater occurs within the mind of the spectator to Henri Bergson's theory of time as an internal continuity. I also introduce Bergson's idea of simultaneity to show how his philosophy participates in and influences both symbolist and Futurist aesthetics."

Jean-Luc Barré. *Jacques et Raissa Maritain, les Mendians du ciel. Biographies croisées*. Paris: Stock, 1995, 657. Eng. trans. *Jacques and Raissa Maritain, the Beggars of the Sky: Intersecting Biographies*.

Enrico Berti and others. "Transcendenza, transcendale, esperienca: studi in onore di Vittorio Mathieu." *Archivio di filosofia*, 63.1-3, 1995. Eng. trans. "Transcendence, the Transcendental, Experience: Studies in Honor of Vittorio Mathieu." (Vittorio Mathieu is a leading Italian Bergson scholar. Ed.)

Ermenegildo Bertola. "La dottrina morale di Henri Bergson." *Archivio di Filosofia*, 63.1-3, 1995, 455-67. Eng. trans. "The Moral Doctrine of Henri Bergson."

Jorge Louis Borges. "Review of *Les Deux Sources de la morale et de la religion* by Henri Bergson." in *Borges en Revista Multicolor*. Ed. Irma Zangara. Buenos Aires: Editorial Atlantida, 1995, 190-93. This item appeared originally in *Revista Multicolor*, 8, September 30, 1933. It was also republished in Spain (Madrid: Club Internacional del Libro, 1997, 144-48). In this brief review Borges argues for the relevance of Bergson to contemporary life and argues against anti-intellectual interpretations of Bergson's thought.

Roland Breuer. "De Dodendans en de Pianola." *Tidschrift voor Filosofie*, 57.2, June, 1995, 221-49. "This article attempts to frame Proust's treatment of the 'mémoire involontaire' within a general concept of human being that prevails throughout the *Recherche*, and which is characterized by *non-coincidence*. Proust always portrays the vicissitudes of a subject that never falls together with the world, the other or itself. 'Mémoire involontaire' is itself, following Proust's description of love, jealousy and art, the pre-eminent experience of this *non-coincidence*. Finally, the general concept of human being allows us to approach and to put into question the classic parallel with Bergson's conception of memory." *Philosopher's Index*, 29.4, 1995, 120. An English translation of the title of this item is "The Dance of Death and the Pianola: On Memory in Bergson and Proust."

Richard L. Brougham. "Reality and Appearance in Bergson and Whitehead." *Process Studies*, 24, 1995, 39-43. This is an extremely hasty comparison of Bergson and Whitehead on the question of individuals. The author claims that for Whitehead individuals are the ultimate reality while for Bergson individuals are swallowed up in the "whole" of evolution.

Jean Brun. "La mécanique cinématographique de la pensée chez Bergson et la chronophotographie de Étienne-Jules Marrey." in *De Christian Wolff à Louis Lavelle. Métaphysique et histoire de la philosophie*. Eds. Robert Theils and Claude Weber. Hildesheim, Zurich, New York: Olms, 1995, 244-249. An English translation of this item is: "The Cinematographic Mechanics of Thought in Bergson and the Chronophotography of Etienne-Jules Marrey."

Bernard Cache. *Earth Moves: The Furnishing of Territories*. Translated by Anny Boyman. Ed. Michael Sparks. Cambridge, MA: MIT Press, 1995, xvii, 153. (Writing Architecture Series) The author offers a new understanding of the architectural image. Following Deleuze and Bergson he develops an account of this image that is nonrepresentational and constructive.

- Marie Cariou. *Bergson et Bachelard*. Paris: Presses Universitaires de France, 1995, 128. (Questions) This study of Bergson and Gaston Bachelard interrelates poetry and dreams with the dialectic of scientific concepts. The author, rather than siding with either Bergson or Bachelard, attempts to unite them.
- F. Chirpaz. "Péguy à travers les deux notes sur Bergson et Descartes." *Bulletin d'information et de recherches. L'Amitié Charles Péguy*, No. 72, 1995, 212 – 218. Eng. trans. "Péguy Through his Two Notes, on Bergson and Descartes."
- Jung-Shik Choi. "Beruk'usonkwa Basyularü." in *Söyang kotae ch'ölhaküi sekye*. Eds. Park, Hee-Young et al. Korea: Sokwangsa, 1995, 155-87. An English translation of the title of this item is "Bergson's Philosophy."
- Sergio Cotta. "Il diritto tra 'chiuso' e 'aperto'. Una noterella bergsoniano." *Archivio di Filosofia*, 63, Nos. 1 – 3, 1995, 469 – 476. An English translation of the title of this item is "Law Between 'Closed' and 'Open'. A Brief Note Concerning Bergson."
- Jack White Corvin, Jr. "Merleau-Ponty's Solution to the Problem of Time." Ph.D. Dissertation, University of Georgia, 1995, 138. (UMI Order Number AAC 9537755) In this dissertation I examine the central features of Merleau-Ponty's disquisition on time and show how his descriptive approach to the phenomena of experience affords him the means of overcoming many of the problems associated with the issue of time. In time, I present, in Chapters II through V, an account of previous theories of time which have, in some way, been influential in the development of Merleau-Ponty's thought. For this purpose, I have selected the theories of Aristotle, Augustine, Kant and Bergson both because they are mentioned either implicitly or explicitly in *Phenomenology of Perception* and because they provide a useful context within which to frame Merleau-Ponty's own remarks concerning the nature of time. In Chapter VI, I explicate Merleau-Ponty's theory of time as it appears in *Phenomenology of Perception*, showing how the fundamental ambiguity which he discovers at the level of perceptual experience permits him to identify time with the structure of subjectivity. Finally, in Chapter VII, I show that Merleau-Ponty's acceptance of the ambiguity of human experience enables him to put forth a theory of time which, because it allows us to account for most, if not all, of the phenomena associated with time, is superior to other theories. (From *Dissertation Abstracts International*, A56, No. 8, 1996, p. 3154)
- W.J. Fosati. "Ambivalence and Admiration: Jacques Maritain Toward Henri Bergson." *Contemporary Philosophy*, 17.2, March-April, 1995, 22-30. "Maritain hailed Bergson as a champion of spiritualism against scientism and rejoiced in the metaphysical aspect of Bergsonian philosophy over and against the idealism of Immanuel Kant. For Maritain, Bergson had performed a great service to modern thought by reintroducing cosmic philosophy, and this created important possibilities for a moral philosophy based on absolute reality." (Abstract, p. 1) This abstract also appears in *The Philosopher's Index*, 30.1, Spring, 1996, p. 148.
- P'ei-jung Fu. *Tzu jan ti mei li: Lu-so, Hsi-te, Po-ko-sen, Te Jih-chin*. T'ai-pei shih: Hung Chien-ch'uan yu wen hua chichin hui; T'ai-pei hsien Chung-ho shih: Tsung ching hsiao Hsu shen t'u shu hsien kung ssu, 1995, ill, 219. (4 Hsi fang hsin ling ti p'in wei) This study deals with J.-J. Rousseau, F. Schiller, Teilhard de Chardin, and Bergson.

- R.D.V. Glasgow. *Madness, Masks, and Laughter: An Essay on Comedy*. Madison, New Jersey: Fairleigh Dickinson. University Press; London, Cranbury, New Jersey: Associated University Presses, 1995, 387.
- Richard Green. *The Thwarting of Laplace's Demon: Arguments Against the Mechanistic World-View*. New York: St. Martin's Press, 1995. Cf. p. 170.
- Mary K. Greer. *Women of the Golden Dawn: Rebels and Priestesses*. Rochester, Vermont: Park Street Press, 1995, xxi, 490 pp. This item includes a section on Mina Bergson, sister of Henri Bergson and Member of the Golden Dawn.
- Philippe Grosos. "L'inquiète patience dans la pensée de Péguy et de Bergson." *Bulletin d'information et de recherches. L'Amitié Charles Péguy*, No. 71, 1995, 122-43. An English translation of the title of this item is: "Anxious Patience in the Thought of Péguy and of Bergson."
- Pete A.Y. Gunter. "Bergson's Philosophy of Education." *Educational Theory*, 45.3, Summer, 1995, 379-94. It is argued here that Bergson's philosophy, with its insistence on the reality of duration (process) and the interaction (dialectic) of intuition and intelligence, has important implications for contemporary philosophy of education. Passages from Bergson's three brief essays on education, which have never before been translated into English, are presented here, along with an analysis of their implications for the teaching of the classics, history, mathematics, language, and manual training. Like Alfred North Whitehead, Bergson protests the transmission of 'dead ideas'. Education should never sacrifice the vitality and reflectiveness of intuition." *Philosopher's Index*, 30.1, Spring, 1996, 156.
- Lawrence W. Howe. "Ravaisson's Legacy to Bergson." *Southwest Philosophy Review*, 11.2, July, 1995, 120-130. "Very few scholars have explicitly treated the philosophical stream of ideas from Ravaisson to Bergson. Of those who have addressed this line of influence, very little has been devoted to the theory of habit that Ravaisson proposed in his doctoral dissertation of 1838. This paper discusses Ravaisson's account of habit and its influence on the development of Bergson's philosophy. Further, emphasis is placed on the Role of Ravaisson in the French spiritualist tradition of the nineteenth century." *Philosopher's Index*, 30.1, Spring, 1996, 162.
- (Sir) Muhammed Iqbal. *Mut āla ah-yi Bedil: fikri-Bargsanī kī raushanī men*. Lāhaur: Iqbāl Akādmi, 1995, 60, 38, 44 pp, (T aba- idubbum). An English translation of the title of this item is: *Bedil in the Light of Bergson*. The previous edition of this item appeared in 1988. The present edition consists of a reprint of the English original with English and Urdu translations.
- Robert Geoffery Jensen. "Intellectual Foundations of Dictatorship: Spanish Military Writers and their Quest for Cultrual Regeneration, 1898 – 1923." Ph.D. Dissertation, Yale University, 1995, 375. (UMI Order Number AAC 9537755) The author explores the intellectual world of Spanish military officers 1898 – 1923 as a preliminary to the emergence of the fascism of Francisco Franco. He notes: "In fact, leading Spanish military writers drew heavily from intellectual movements outside of Iberia, borrowing ideas from influential contemporary thinkers such as Friedrich Nietzsche and Henri Bergson." From *Dissertation Abstracts International*, A56, No. 7, 1995, p. 2826.
- Messay Kebede. "Remarques sur la conception bergsonienne de l'histoire." *Les Études philosophiques*, No. 4, 1995, 513-22. An English translation of the title of this item is: "Remarks on Bergson's Concept of History."

- O. Keyewa. "L'Évolution créatrice et moralité en pays kabiye togo." Ph.D. Dissertation, Strasbourg, 1995. Eng. trans. "Creative Evolution and Morality in the Togolese Nations."
- Heike Klippel. "Bergson und Der Film." *Frauen und Film*, February, 1995, 79-97. An English translation of the title of this item is: "Bergson and Film."
- Werner Konitzer. *Sprachkrise und Verbildlichung*. Würzburg: Königshausen & Neumann, 1995, 269. (*Epistemata*. Reihe Philosophie; Ed. 177) This item was originally presented as the author's doctoral thesis at the Freie Universität, Berlin, 1994. An English translation of this item is *Crisis of Language and Symbolization*. The author deals with the philosophy of language in Husserl, von Hofmannsthal, and Bergson.
- Jean Ladrière. "Bergson et les neurosciences." *Ensemble*, September, 1995, 159-65. This talk, published in the journal of l'Université Catholique de Lille, recounts the proceedings of a conference on Bergson and the neurosciences held at Lille May 3-4, 1995. The author concludes by raising questions concerning the relations between philosophy and the sciences. The proceedings of this conference have been published in *Bergson et les neurosciences*, 1977.
- Jung-Woo Lee. "Beruk'usonui ch'ölhak." in *Söyang kotae ch'ölhaküi sekye*. Eds. Hee-Young Park *et al.* Korea, Sokwangsa, 1995, 355-63. An English translation of the title of this item is: "The Philosophy of Bergson."
- Eric P. Levy. "Dicken's Pathology of Time in *Hard Times*." *Philological Quarterly*, 74.2, Spring, 1995, 189 ff. In the wretched social conditions of Coketown Dickens sees human time denatured, deprived of passage, monotonous, lacking organic change.
- Yve Lomax. "Folds in the Photograph." *Third Text*, No. 32, Autumn, 1995, 43-58. The author considers the implications for representation of Bergson's theory of multiplicity as developed by Gilles Deleuze and Felix Guattari. She applies it particularly to photography.
- Stefan Lorentz. "André Lalande, Henri Bergson und die 'Fixation du langage philosophique'. Zur Vorgeschichte des 'Vocabulaire technique et critique de la philosophie'." *Archiv für Begriffsgeschichte*, 38, 1995, 223-235. An English translation of the title of this item is: "André Lalande, Henri Bergson and the 'Fixation of the Language of Philosophy.' Concerning the Prior History of the 'Technical and Critical Vocabulary of Philosophy'."
- Sylvie Loriaux. "Le souvenir chez Henri Bergson et chez Edmund Husserl." Ph.D. Dissertation, KU Leuven (Hoger instituut voor wijsbegeerte), 1995, 190. An English translation of the title of this item is: "Memory in Henri Bergson and in Edmund Husserl."
- Catharine Lumby. "Sickness Benefits." *World Art*, Part 1, 1995, 14-16. This is an interview with the performance artist Bob Flanagan. The reviewer emphasizes the place of the body in Flanagan's work and situates it *via* the art of Marcel Duchamp and the Philosophy of Henri Bergson.
- Charles P. Marie. *De Bergson à Bachelard, essai de poétique essentialiste*. Dijon: Centre Gaston Bachelard, 1995, 262. (Figures libres) An English translation of this item is: *From Bergson to Bachelard: Essay in Essentialist Poetics*.
- José Marinho. "Prefácio ao II volume de Bergson de Leonardo Coimbra." in *Essaios de aprofundamento e outros textos*. Lisbon: Imprensa Nacional-Casa de Moeda, 1995, 327-340. Eng. trans. "Preface to Volume Two of Leonardo Coimbra's *Bergson*."

Joyce Medina. *Cézanne and Modernism: The Poetics of Painting*. Albany: State University of New York Press, 1995, 250. (Margins of Literature) The author interprets the painter Paul Cézanne (1839 – 1906) as a founder of modernism, and argues that his great contribution lay in his creation of “radically new types of images.” These images, of which there are four fundamental types, replace images involved in the mimetic approach to nature with images having symbolist, plastic, contemplative and visionary motivations. Such images are found together in all great modernist masters. The author examines Bergson’s treatment of the image as a “hermeneutical parallel” of Cézanne’s pictorial theory and practice. The author concludes her discussion of the “Bergsonian synthesis” as follows: “... modernism itself can not be understood, except as a mass of confused and contradictory ideological and stylistic positions, without a basic understanding of the systematic unity of the diverse types of images established simultaneously by Bergson and Cézanne.” p. 55. The author, however, refuses on principle to deal with Bergson’s influence on specific artists and art movements.

Maurice Merleau-Ponty. *La Nature. Notes de Cours du Collège de France. Suivi des résumés de Cours correspondants de Maurice Merleau-Ponty*. Ed. and Annotated by Dominique Séglaud. Publié avec le concours du Centre national du livre. Paris: Editions du Seuil, 1995, 381. This consists of a series of notes taken in Merleau-Ponty’s course at the Collège de France, 1956-1957, 1957-1958, 1959-1960. Here, Merleau-Ponty’s thought takes a significant turn from his earlier existential-phenomenological studies towards the philosophy of nature: not at the time, he asserts, a popular field, but one which can not be neglected without offering a “fantastic” image of man. (p. 355) In this context the author provides several discussions of Bergson’s philosophy: in its relations to the *Naturphilosophie* of Schelling and in its implications for relativity physics. Bergson’s and Schelling’s philosophy of nature (pp. 63, 78 – 102, 362 – 367) agree (1) in rejecting both mechanism and finalism (pp. 63, 81) (2) in asserting the existence of a fundamental ground of nature, describable as unified (3) in posing problems in terms of time, not of being (4) in viewing philosophy “empirically”, as the experience of the “Absolute”. On pp. 362-367 the author again explores the relations between Bergson and Schelling, noting Bergson’s inadvertent discovery and use of the dialectic (of nature, and of human thought). Cf. also “La Nature comme aséité de la chose.” (“Nature as the Aseity of the Thing”), pp. 81-86 and pp. 142-52 for commentary on Bergson and relativity physics.

Carlo Migliaccio. “Bergson pour maître.” *Magazine littéraire*, No. 333, June, 1995, 36-38. This is an account of Bergson’s relations with and influence on the writer and essayist Vladimir Jankélévitch. Jankélévitch appreciated Bergson’s willingness to deal with temporality, his emphasis on methodology and consequent call for new modes of thinking. Though Jankélévitch philosophy is both an existentialism and a “philosophy of the instant”, Jankélévitch can still find his place within the context of Bergson. The author publishes a letter here from Bergson to Jankélévitch (1/28/31). An English translation of the title of this item is: “Bergson as a Master.”

John C. Mullarkey. “Bergson and the Language of Process.” *Process Studies*, 24, 1995, 44-58.

John C. Mullarkey. “Bergson’s Method of Multiplicity.” *Metaphilosophy*, 26.3, July, 1995, 230-59. “It is Bergson’s contention that philosophical confusion most often ensues whenever we oversimplify the ontological economy of any problematic in the face of a true, though unpalatable, multiplicity. What I term his ‘method of multiplicity’ responds by dissolving such confusion through a restoration of those original multiplicities. The essay examines Bergson’s own use of this methodological principle in his treatment of mathematics, movement, spatiality, and perception. It also shows the method’s fruitfulness as a general philosophical resource by integrating it into

Bergson's broader philosophy, in particular, the critique of nothingness which provides the grounds for Bergson's libertarian metaphysics." *Philosopher's Index*, 30.1, Spring, 1996, 183.

Frances Nethercott. *Une rencontre philosophique. Bergson en Russie, 1907-1917*. Paris: L'Harmattan, 1995, 346. (Philosophie en commun) An English translation of the title of this item is: *A Philosophical Encounter: Bergson in Russia, 1907-1917*. This is a classic study of Bergson's influence on Russia in the years immediately preceding the Russian Revolution. It is detailed and presents an extensive bibliography, not all parts of which are cited in the present bibliography.

Jong-Won Park. *Intériorité et extériorité. Etude sur l'origine et la génération de la connaissance dans le spiritualisme français. Condillac, Maine de Biran, Bergson*. Ph.D. Dissertation, Paris, Université 1, 1995, 477. An English translation of the title of this item is: *Interiority and Exteriority: A Study of the Origin and Genesis of Knowledge in French Spiritualism; Condillac, Maine de Biran, Bergson*.

Maria do Céu Patrão Neves. "A crítica de Maurice Blondel ao conceito bergsoniano de intuição." *Philosophica*, 5, 1995, 85-101. Eng. trans. "Maurice Blondel's Criticism of Bergson's Concept of Intuition." "Henri Bergson and Maurice Blondel, contemporary philosophers who share a common influence of 'spiritual positivism', show effective conditions for an eventual approximation. Nevertheless, the relative philosophic attitude of each of them is fundamentally marked by divergences which come to light in the particular case of the concept of 'intuition'. With a common general definition, 'intuition' gains precise specificities in each author due to appearance in different phases of the course of both philosophies, aroused by different motivations and bearing distinct function and consequences." *Philosopher's Index*, 30.4, Winter, 1996, 228.

Walter C. Putnam. *Paul Valéry Revisited*. New York: Twayne; Toronto: Macmillan, 1995, xvii, 172. (Twayne World Authors Series, 850. French Literature) This item contains discussions of Valéry's appreciation of Bergson.

Giuseppi Riconda. "Mathieu interprète de Bergson." *Archivio di Filosofia*, 63.1-3, 1995, 435-54. This essay concerns Vittorio Mathieu, *Bergson, Il profondo e la sua espressione* (Napoli: Guida, 1971). An English translation of the title of this item is "Mathieu, Interpreter of Bergson."

Petra Susanne Schindler. "Bergsons Fonction Fabulatrice in Faulkner's Fiction." M.A. Thesis, Johannes Gutenberg-Universitaet Mainz, 1995, 162. The author states: "This thesis collates Faulkner's aesthetics and Berson's metaphysics to enhance the complementary nature of their artistic and philosophical enterprises. I read Faulkner as a modern writer catering to the function fabulatrice, the human myth-making faculty postulated by Bergson as a central epistemological strategy. I do not claim direct influence of philosopher on writer but emphasize resonances and multifarious intersections." Cf. Masters Abstracts, 36.1, 48.

Maurice Schumann. *Bergson ou le retour de dieu*. Paris: Flammarion, 1995, 141. The author—member of the Académie française, long-time associate of Charles de Gaulle, and former minister in the French government—proclaims that the banishment of Bergson from French philosophy is at an end. Thanks to Bergson it is possible to reconcile modern science with both human liberty and with faith as well. The author examines Bergson's philosophy of the natural sciences and of mathematics, arguing that these are consistent with advances in twentieth century scientific thought. The author's reflections on Bergson's philosophy of religion include essays on Bergson and Simone Weil, Jean Guitton, and Charles de Gaulle.

- Ahmet Soysal. "Immanence et animalité (Bergson, Scheler, Heidegger)." *Alter*, No. 3, 1995, 151-65. An English translation of the title of this item is "Immanence and Animality (Bergson, Scheler, Heidegger)."
- Thierry Tahon. "La problématique du tout dans la philosophie de Bergson." Ph.D. Dissertation, Bordeaux, Université 3, 1995. An English translation of the title of this item is: "The Problematic of Totality in Bergson's Philosophy."
- Leona Toker. "Nabokov and Bergson." in *The Garland Companion to Vladimir Nabokov*. Ed. Vladimir Alexandrov. New York: Garland, 1995, 367-78.
- Sumiyo Tsukada. *L'immédiat chez H. Bergson et G. Marcel*. Pref. Jeanne Parain-Vial. Louvain-la-Neuve: Éditions de l'Institut Supérieur de Philosophie; Louvain, Paris: Peeters, 1995, 278. (Bibliothèque philosophique de Louvain, No. 41) An English translation of the title of this item is: *The Immediate in Bergson and Gabriel Marcel*.
- Rosanna Turetta. "Bergson e Popper: confronto sul concetto di società." Thesis. Milan: Istituto Universitario Lingue Moderne, 1995. (Major Professor, Rosa Giannetta Alberoni) An English translation of the title of this item is: "Bergson and Popper: A Confrontation Concerning the Concept of Society."
- Christopher Douglas Vaughen. "Pure Reflection: Self-Knowledge and Moral Understanding in the Philosophy of Jean-Paul Sartre." Ph.D. Dissertation, Indiana University, 1995, 195. (UMI order number AAC 9531507) This study examines the concept of pure reflection in the early Sartre. The author argues that Bergson's 'intuition' and Jasper's 'understanding' had a powerful and often overlooked influence on Sartre's pure reflection. The understanding of this influence helps us to answer criticisms of Sartre's ethical theory involving his notions of authenticity and moral judgement. (*Dissertation Abstracts International*, A56, No. 1, 1995, p. 2272)
- Jean-Louis Vieillard-Baron. *Le problème du temps. Sept études*. Paris: Librairie philosophique J. Vrin, 1995, 178. (Problèmes et controverses) An English translation of the title of this item is: *The Problem of Time: Seven Studies*. Cf. esp. "La spatialisation du temps chez Kant et sa critique chez Bergson." ("The Spatialization of Time in Kant and its Critique by Bergson.")
- Frédéric Worms and Jean-Jacques Wunenburger. *Bergson et Bachelard. Continuité et discontinuité*. Paris: Presses Universitaires de France, 1995, 304. An English translation of the title of this item is: *Bergson and Bachelard: Continuity and Discontinuity*.
- Frédéric Worms. "Le parallogisme du parallélisme: 'Le Cerveau et la Pensée' de Bergson (1904) et sa portée philosophique." *Cahiers philosophiques*, No. 65, 1995, 143 – 169. English translation: "The Parallogism of Parallelism: 'The Brain and the Thought' of Bergson (1904) and its Philosophical Scope." The author argues that three sorts of arguments are involved in Bergson's denial that the brain is the locus of thought: empirical, metaphysical and logical. The third sort of argument becomes increasingly important in his later thinking, specifically in his "The Brain and Thought" (1904). The author notes similarities between Bergson's views and those of Daniel Dennett. (pp. 164-166)
- Frédéric Worms. "Le problème de l'esprit : psychologie, théorie de la connaissance et métaphysique dans l'œuvre de Bergson." Ph.D. Dissertation, Université Blaise Pascal Clermont-Ferrant, 1995, 550. An English translation of the title of this item is: "The Problem of the Spirit: Psychology, Theory of Knowledge and Metaphysics in the Work of Bergson."

Harada Yoko. "La relation entre la sensation et l'art selon Bergson." *Bigaku; The Japanese Journal of Aesthetics*, 48.2, Autumn, 1995, 12-21. An English translation of the title of this item is "Bergson's Concept of the Relation Between Sensation and Art." The author's abstract states: "selon Bergson, l'esprit diffère de la matière en ce qu'il est mémoire. Cependant, du point de la durée, il n'y aurait qu'une différence de rythme entre l'esprit et la matière. Bergson admet dans le monde de la matière une succession analogue à notre conscience. La matière, en tant que mouvement, nous est donnée sous forme de perception inconsciente et existe de façon immanente à travers nos sensations. D'autre part, c'est la mémoire qui par contraction solidifie en qualités sensibles les successions de la matière. Quand le mouvement de la matière immanent à nos sensations, et la mémoire se joignent à un certain degré de la durée, se réalise une nouvelle perception qui nous est donnée à travers les œuvres d'art. Et grâce à ces deux mouvements, c'est-à-dire grâce au mouvement de la matière et à la contraction de la mémoire, il nous est possible d'avoir une vision des choses qui est en même temps mienne et non mienne." Eng. trans. "... And thanks to these two movements, that is, thanks to the movement of matter and the contraction [effected by] memory, it is possible for us to have a vision of things which is at the same time mine and not mine." *Philosopher's Index*, 30.2, 1996, 240.

Gershon Zaniceck. "The Language of the Wisdom of the Body." *The Cancer Journal*, 8, 1995. <http://www.md.huji.ac.il/md/special/cancer/language.html>. The author concludes: "The Wisdom of the Body is operated by intuition, which ought to be the main concern of medicine."

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Mark Antliff. "Organicism against itself: Cubism, Duchamp-Villon and the Contradictions of Modernism." *Work and Image*, 12.1, July-September 1996, 1-24. The sculptor Raymond Duchamp-Villon, a member of the Puteaux Cubist circle shared "organicist" Bergsonian assumptions with other members of this circle (Gleizes and Metzinger). These assumptions supported both his art and his art-criticism. It has been argued (notably by Rosalind Krauss) that metaphors of organic closure impelled aesthetic cubism in the direction of political fascism. The author states: "... The Bergsonian assumptions shared by the cubists served to destabilize any fixed notion of aesthetic closure, and resulted in conflicting views of what constituted organic closure." (p. 2) G. Deleuze, M. Krieger and F. Kermode have understood that Bergson's philosophy transcends the limitations of organicism.

Hervé Barreau. "Quatre arguments contre la continuité de la durée dans la conception bachelardienne de la temporalité ou Bachelard face à Bergson." in *Rythmes et philosophie*. Eds. P. Sauvanet and J.-J. Wunenburger. Paris: Editions Kimé, 1996, 79-92. An English translation of the title of this item is: "Four Arguments Against the Continuity of Duration in the Bachelardian Conception of Temporality or Bachelard Confronting Bergson."

Dominique Bertrand, ed. *Humour et société*. Saint-Denis, Paris: Presses Universitaires de Vincennes; Distribution CID, 1996, 143. (Humoresque, 7) This item contains an essay by Nelly Feuerhahn, "La mécanique psychosociale du rire chez Bergson." ("The Psychosocial Mechanics of Laughter in Bergson")

Peter A. Bien and Darren J.N. Middleton. *God's Struggler: Religion in the Writings of Nikos Kazantzakis*. Macon, Georgia: Mercer University Press, 1996, 200. The interdisciplinary essays that make up this study analyze Nikos Kazantzakis' understanding of God, particularly in relation to his understanding of Bergson, Buddhism, and Nietzsche.

- Bernard Bilan. "L'œil de la coquille Saint-Jacques. Bergson et les faits scientifiques." *Raison présente*, 119, 1996, 87-106. An English translation of the title of this item: "The Eye of the Scallop: Bergson and His Scientific Facts." This is a careful analysis of the fundamental differences between the eye of the pecten (a shellfish) and the vertebrates. Evidence not available in Bergson's time shows that the two have very different structures. Hence, Bergson's argument that an explanation of such an evolutionary convergence requires a metaphysical ground is invalid. (There are, it is important to note, other strong cases of evolutionary convergence. Ed.)
- Constantin V. Boundas. "Deleuze – Bergson: An Ontology of the Virtual." in *Deleuze: A Critical Reader*. Ed. Paul Patton. London: Routledge, 1996, 81 – 106. The author argues that the centrality of Bergson's thought (though shared with Spinoza and Nietzsche) has been largely overlooked by Deleuze's readers. He explores the place of Bergson in Deleuze, amplifying a lack of a concept of the future in Bergson by his appropriating the notion of the eternal recurrence from Nietzsche.
- Roland Breeur. "Bergson, Duration, and Singularity." *Tijdschrift voor Filosofie*, 58.3, September, 1996, 439 – 460. "This article first attempts to reframe Bergson's elaboration (in *Time and Free Will*) of time as duration within his general critique of Kant. It argues that the key to Bergson's revision of the Kantian image of time is Kant's schematism, and more precisely the scheme of the category of magnitude (*Grösse*). Instead of being a determination of time, as Kant thought, the scheme of magnitude (the number) is a determination of space. Thus what Kant thought to be time and the form of the inner sensibility is in fact space. Bergson will then develop the more basic image of the *Innerlichkeit* as duration. The second and last part of the article describes his image of duration in relation to the problem of identity and singularity, contrasting his view with that of Marcel Proust." *Philosopher's Index*, 31.1, Spring, 1997, p. 147.
- Roland Breeur. "Bergson en de neurowetenschappen." *Algemeen Nederlands Tijdschrift voor Wijsbegeerte*, 88.1, Fall, 1996, 55-65. An English translation of the title of this item is: "Bergson and the Neurosciences."
- Stacy Burton. "Bakhtin, Temporality, and Modern Narrative: Writing 'The Whole Triumphant Murderous Unstoppable Chute'." *Comparative Literature*, 48.1, 1996, 39-64.
- André Claire. "Merleau-Ponty lecteur et critique de Bergson. Le statut bergsonien de l'intuition." *Archives de Philosophie*, 59.2, April – July, 1996, 203 – 218. "In a friendly and critical reading of Bergson, Merleau-Ponty juxtaposes two conceptions of intuition: intuition as sympathy and coincidence (and therefore receptive), and intuition and comprehension as construction of meaning (and therefore as active). Rather than setting these two tendencies (as described by Bergson) in opposition, in behooves us to understand (that) the act of intuition, which is the practice of philosophy, requires a correlation between the two carried out in an elliptical movement around the two poles of effort and receptivity. This poses the further question of Bergson's relationship to a philosophy of essences." *Philosopher's Index*, 30.4, Winter, 1996, 157.
- Gregory A. Clark. "Mysticism, Logic and the Metaphysics of Time: Henri Bergson's Method and Its Implications for Contemporary Philosophy." Ph.D. Dissertation, Loyola University of Chicago, 1996, 270. (*Dissertation Abstracts International*, Vol. 96/12 – A, p. 4802) The author studies G. Deleuze's interpretation of Bergson in terms of "difference" and concludes: "... Bergson's method does not rest on a philosophy of difference; the claim that it does suppresses some of Bergson's most central texts and remains open to fatal objections." The author also examines B.

- Russell's attack on Bergson noting that it "accounts for the perception of Bergson in the English-speaking world." p. 8.
- M. Conche. "Bergson à Clermont." *L'Enseignement philosophique*, 17. 2, 1996, 3-11. An English translation of the title of this item is: "Bergson at Clermont."
- Arnold I. Davidson. "The Philosophy of Vladimir Jankélévitch." *Critical Inquiry*, 22.3, Spring, 1996, 545 – 548. The author introduces the philosophy of Vladimir Jankélévitch to an English-speaking audience, stressing the influence of Bergson's thought on Jankélévitch. Jankélévitch took from Bergson not a set of doctrines but a conception of philosophy. This brief essay is followed by two translations of essays by Jankélévitch, "Do Not Listen to What They Say, Look at What They Do," (a sentence from Bergson's *The Two Sources*) and "Should We Pardon Them?" concerning Nazi War Crimes.
- Jean-Claude Dumoncel. *Le symbole d'Hécate. Philosophie deleuzienne et roman proustien*. Paris: editions HYX, 1996, 118 (Resources). An English translation of the title of this item is: *The Symbol of Hecate: Deleuzeian Philosophy and Proustian Novel*. This is a remarkable study. The author uses Henri Bergson's Theory of memory (especially his figure of a cone, with its insertion into the world at its tip and its wealth of virtual memories at its elevated base) to elucidate Proust's similar theory, which, the author shows, is fundamental to his novel *Remembrance of Things Past (À la recherche du temps perdu)*. He also uses it to explore and cast light on the philosophy of Gilles Deleuze.
- Thomas Stearns Eliot. *Inventions of the March Hare: Poems, 1909-1917*. Ed. Christopher B. Ricks. New York: Harcourt Brace, 1996. Cf. Appendix D, section vii, "TSE on Bradley and Bergson."
- Miguel Espinoza. "Bergson, las matemáticas y el devenir." *Thémata: Revista de Filosofía*, 17, 1996, 223 – 243. "Henri Bergson divides nature into two conflicting realms – life, the content of creative evolution, and that inert something which the intellect calls 'matter', the essence of things being their continuous duration which only intuition can grasp. On the other hand, mathematics, the structure of mechanical sciences, is made up of discrete symbols which reflect the categories Bergson links to space such as discontinuity, analysis, and homogeneity. This antagonism between the mathematical intellect and continuous duration explains why mathematical sciences are unable to provide a proper knowledge of the world. Bergson challenges the mathematician who wants to reduce the distance between the intuitive continuum and the mathematical one. The aim of this paper is to explain and evaluate Bergson's assessment of the nature and interest of mathematics." *Philosopher's Index*, 44.1, 2010, 336 – 337. An English translation of the title of this item is: "Bergson, Mathematics and Becoming."
- James W. Felt. "Why Possible Worlds Aren't." *Review of Metaphysics*, 50.1, September, 1996, 63 – 77.
- Frederick Ferre. *Being and Value*. Albany: State University of New York Press, 1996, 406. Cf. Ch. 8 "The Pervasiveness of Change. Marx and Darwin. Bergson. Alexander Whitehead."
- Hilary Lynn Fink. *Bridging the Kantian Gap: Bergson and Russian Modernism, 1900-1930*. Ph.D. Dissertation, Columbia University, 1996, 245. Cf. *Dissertation Abstracts International*, 58, 7A, p. 2687. Cf. the author, 1998.
- Elio Franzini. "Arte, Vita E Verità in Vladimir Jankélévitch." in *Sogetto E Verità: La questione dell'uomo nella filosofia contemporanea*. 20136 Milano: Mimesis, 1996, 177-186. An English translation of the title of this item is: "Art, Life and Truth in Vladimir Jankélévitch."

- Santiago Garcia, ed. *El chiste en el arte del teatro: técnicas, funciones y significado*. Santafé de Bogotá: Ediciones La Taquilla, 1996, ill, 59. (Cuadernos/Taller Permanente de Investigación Teatral; No. 5). An English translation of the title of this item is: *The Joke in the Art of the Theater: Technology, Functions and Significance*. Bergson's concept of the joke is studied here along with those of Freud, Henri Rubenstein, and Bakhtin, Cf. Fernando Peñuela, "Sobre la risa en Henri Bergson." ("Concerning Laughter in Henri Bergson.")
- F. Geisenberg. *Wahl und Entscheidung in Existentialismus: sowie Platon, Aristoteles, Pascal, Descartes und Bergson*. Frankfurt: Peter Lang, 1996, 263. An English translation of the title of this item is: *Choice and Decision in Existentialism: Plato, Aristotle, Pascal, Descartes and Bergson*. (European University Studies, Series XX, Philosophy) This was the author's doctoral dissertation at the University of Freiburg in Breisgau, 1995.
- Mary Ann Gillies. *Henri Bergson and British Modernism*. Montreal and Kingston: McGill-Queen's University Press, 1996, 212. This study does what its title proclaims: it provides a study of the impact of Bergson's ideas on Modernism in Great Britain. The author deals with three basic themes at the intersection of Bergson and modernism: (1) "the problem of origins" in the rationalist, materialistic world of the early 20th century (2) the nature of the self ("problems of identity") and (3) the problem of representation in art. The author deals with five major figures: T.S. Eliot, Virginia Woolf, James Joyce, Dorothy Richardson, and Joseph Conrad.
- Bernard Gilson. *Vers un développement de la philosophie dialectique*. Paris: Vrin, 1996, 146. (Bibliothèque d'histoire de la philosophie) Beginning from the thought of Fichte, Schelling, Hegel and Bergson, the author moves towards a dialectical and eclectically spiritualist philosophy.
- Maxwell J. Goss. "Henri Bergson and 'The Problem of Objectivity'." *Proceedings of the Heraclitean Society*, 18, 1996-97, 99-103.
- Thomas L. Gwozdz. "Jacques Maritain and the Centrality of Intuition (Bergson)." Ph.D. Dissertation, Fordham University, 1996, 246. (*Dissertation Abstracts International*, Vol. 57/04-A, p. 1651) This is a study of the influence of Bergson on Jacques Maritain. The author argues that Maritain wrongly conceived Bergson as anti-intellectual, hence used tenets of Thomistic philosophy to transform Bergsonian intuition.
- Martha Hanna. *The Mobilization of Intellect: French Scholars and Writers During the Great War*. Cambridge, Massachusetts: Harvard University Press, 1996, ix, 292. There are numerous references to Bergson's wartime speeches and writings in this study, Cf. esp. 189-190, 197-198 for Bergson's attitudes towards technology in warfare. Bergson, along with many of his colleagues, was deeply involved with many projects related to the war.
- Ann Hobart and Vladimir Jankélévitch. "Should We Pardon Them?" *Critical Inquiry*, 22.3, Spring, 1996, 549-51. This is an essay on the Holocaust, which the author regards, strikingly, as a "metaphysical crime": hence not so simple to forgive.
- Frederick Harling. "Facing Facts: Realism in American Thought and Culture." *Historian*, 58.3, Spring, 1996, 655.
- Diane Long Hoeveler. "This Cosmic Pawnshop We Call Life: Nathaniel West, Bergson, Capitalism and Schizophrenia." *Studies in Short Fiction*, 33.3, 1996, 411-22. West diagnoses the alienation of his

characters as involving a split in themselves: human vs. machine. West's mocking of the mechanization of sex, religion, and work has Bergsonian origins.

- Lawrence W. Howe. "Bergson Process Metaphysics: An Answer to Lacey on Bergson." *Modern Schoolman*, 74.1, 1996, 43-54. The author argues that A.R. Lacey, in his *Bergson* (1989), poses a false dilemma: according to which either Bergson, with Heraclitus, must hold either a "radical flux doctrine" in which reality consists of a perpetually perishing present, or he must hold some form of the traditional Aristotelian doctrine that change is supported by unchanging primary substance. Bergson in fact holds neither position. He insists on the retention of the past in the present, and hence on the persistence of process, as much as on sheer flux. The author also critiques Lacey's notion that it must be possible to translate a substance language into a process language. Cf. the author's abstract, *Philosophers Index*, 31.2, Summer, 1997, 187.
- Pat Duffy Hutcheson. *Leaving the Cave: Evolutionary Naturalism in Social-Scientific Thought*. Waterloo, Canada: Wilfrid Laurier University Press, 1996, xvi, 504. Chapter twelve of this item is titled "From Naturalism to Mysticism: Henri Bergson."
- Horace Meyer Kallen. "James, Bergson, and Mr. Pitkin." in *Pure Experience: The Response to William James*. Eds. Eugene I. Taylor and Robert H. Wozniak. Bristol, England: Thoemmes Press, 1996, 209-213. Kallen's article was originally published in 1910.
- Jarzy Kulezycski. *Problem psychofizyczny w filozofii Henri Bergsona*. Kraków: Wydaw. Naukowe WSP, 1996, 193. (Prace Monograficzne) An English translation of the title of this item is: *The Mind-Body Problem in the Philosophy of Bergson*.
- Eric Laursen. "Memory in Nabokov's *Mary*." *Russian Review*, 55.1, January, 1996, 55-64.
- Maurizio Lazzerato. *Videofilosofia: La percezioni del tempo nel posfordismo*. Roma: Manifestolibri, 1996, 212. An English translation of the title of this item is: *Vidiophilosophy: The Perception of Time in Postfordism*.
- Emmanuel Lévinas. *Den annens humanisme*. 2nd ed. Ed. and Trans. with Essay, Asbjørn Aarnes. Afterward on Bergson and Lévinas by Hans Kolstad. Oslo: Aschehoug in collaboration with the Fund for Thorleif Dahl's Cultural Library and the Norwegian Academy for Language and Literature, 1996, 301. (Thorleif Dahl's Cultural Library) An English translation of the title of this item is: *The Humanism of the Other*.
- Harro Maas. *The Will, the Pendulum, and Human Choice: Jevons and Bergson on the Measurability of Human Feelings*. Amsterdam: Tinbergen Institute, 1996, 39 pp. (Discussion Paper/ Tinbergen Institute, TI96-72/8)
- Matt K. Matsuda. *The Memory of the Modern*. New York: Oxford University Press, 1996, 255. This is a cultural history of the period 1870 -1914 in France, written with special reference to the creation and deconstruction of French national memory, with its reference to contemporary political struggles. The author's approach is Bergsonian, stressing the dynamic function of memory in the fashioning of the present. (Cf. pp. 8-9, 95-98). Critical of the pretensions of French official "modernity", the author offers interesting insights into Bergson and neurophysiology, film, and his influence in the France of his time.
- Patrick McNamara. "Bergson's 'Matter and Memory' and Modern Selectionist Theories of Memory." *Brain and Cognition*, 30.2, 1996, 173-186.

- Patrick McNamara. "Bergson's Theory of Dreaming." *Dreaming: Journal for the Association for the Study of Dreams*, 6.3, 1996, 173-186.
- Marques Silene Torres. "Libertad bergsoniana: da indeterminacao da consciencia profunda a indeterminacao ativa da consciencia." Master's Thesis, Sao Paulo: Univerversidad de Sao Paulo, 1996, 124. An English translation of the title of this item is: "Bergsonian Liberty: From the Indeterminacy of Profound Consciousness to the Active Indeterminacy of Consciousness."
- Eric Matthews. *Twentieth Century French Philosophy*. Oxford: Oxford University Press, 1996, 232. (An Opus Book) Cf. Ch. II, "Bergson", pp. 14-19. Speaking of Bergson's influence on subsequent French thought, the author concludes "It cannot be often that the preoccupations of a single philosopher have coincided in such an all-pervasive way with those of a whole culture." (p. 39) Among those significantly formed by their encounter with Bergson are Emmanuel Levinas, Emmanuel Mounier, and Jean-Paul Sartre.
- Louis Menand. "Eliot and the Jews." *The New York Review of Books*, 43.10, June 6, 1996, 34, 36 – 41. This is a review of *T.S. Eliot, Anti-Semitism, and Literary Form* by Anthony Julius. The review notes, in tracing out Eliot's "temporary conversion to Bergsonism" and subsequent (but ambiguous) conversion to a more classicist and a-temporal standpoint, the extreme importance of Charles Maurras' rightist and implicitly anti-Semitic *L'Avenir de l'intelligence* in Eliot's change of stance. Eliot claimed that he wrote "The Love Song of J. Alfred Prufrock" as a Bergsonian. (p. 36) There are several references in this review to Bergson and English-language literature.
- Krzysztof Michalski. *Logic an Time: An Essay on Husserl's Theory of Meaning*. Translated by Adam Czerniawsk. Hingham, Massachusetts: Kluwer Academic Publishers, 1996, vii, 162. (Boston Studies in the Philosophy of Science, 185) This item contains a section which interprets Husserl's theory of time-consciousness in terms of the concepts of Brentano, Bergson, and James. Cf. especially pp. 115-127, 130-134, 136-137, 140-140.
- Paul-Antoine Miquel. *Le problème de la nouveauté dans l'évolution du vivant. De l'évolution créatrice à la biologie contemporaine*. Lille: Presses universitaires du Septentrion, 1996, 606. An English translation of the title of this item is: *The Problem of Novelty in the Evolution of Life. From Creative Evolution to Contemporary Biology*.
- Paul-Antoine Miquel. "L'exil de l'esprit dans la philosophie de Bergson." *Figures de l'exil*. Paris, Klincksieck, 1996, 150-166. An English translation of the title of this item is: "The Exile of the Spirit in the Philosophy of Bergson."
- F.C.T. Moore. *Bergson: Thinking Backwards*. New York: Cambridge University Press, 1996, xx, 152. (Modern European Philosophy) "This book takes as its point of departure Henri Bergson's insistence on precision in philosophy. It discusses a variety of topics including knowledge and representation, laughter and humor, the nature of time as experienced, how intelligence and language should be construed as a pragmatic product of evolution, and the antinomies of reason represented by magic and religion. The book is not a comprehensive scholarly exposition. It aims to show how Bergson should be of lively interest to philosophers from the analytic tradition, by showing how his approach would solve, or dissolve, certain salient philosophical problems." *Philosopher's Index*, 30.3, Fall, 1996, 215.
- Jon S. Moran. "Bergsonian Sources of Mead's Philosophy." *Transactions of the Charles S. Peirce Society*, 32.1, Winter, 1996, 41 – 63. "Through an investigation of the published writings and

- unpublished correspondence of G.H. Mead, the influence of Henri Bergson on Mead's Thought is explored. Two principal lines of influence are stressed. First, the functional view of primary and secondary qualities that Mead developed, in part, through reflections on Bergson's thought. This enabled him to construct an adequate conception of the relation between human perception and the world as envisioned by science. Second, insights from Bergson's process though considered in the light of problems that Mead discovered in Minkowski's interpretation of relativity were instrumental in the development of Mead's perspectival view of reality." *Philosopher's Index*, 88.1, Fall, 1996, p. 215.
- Isabelle Mourral. *Premières leçons sur "La conscience et la vie" de Bergson*. Paris: Presses Universitaires de France, 1996, 177. (Major bac) This is a study of Bergson's essay "Life and Consciousness" (1911).
- Evanghélou Moutsopoulos. "Intuition et raison chez Bergson." *Diotima*, 24, 1996, 156-164. "L'auteur décèle chez Bergson les étapes successives d'une tendance à la connaissance profonde de l'être, tendance qui se manifeste à travers le jeu établi entre raison et intuition. Alors qu'au départ Bergson oppose radicalement intuition et raison, il s'achemine peu à peu vers une solution plus modérée, en considérant les deux moyens de connaissance comme les deux aspects complémentaires de l'intelligence. Cette conception d'une épistémologie ontologique n'est pas sans être enracinée dans la métaphysique plotinienne où procession et conversion se complètent à la fois sur le plan intuitionnel. Toutefois, procession et conversion plotinienne supposent une discontinuité concrète initiale au niveau des hypostases, alors que l'intuition bergsonienne suppose, elle, un mouvement continu transfini pourvu de début mais privé de fin." *Philosopher's Index*, 30.3, Fall, 1996, p. 217.
- John C. Mullarkey. "Bergson: The Philosophy of *Durée-Différence*." *Philosophy Today*, 40.3, Fall, 1996, 367-380. "Through close examinations of the Bergsonian critique of negativity, his concept of 'dissociation', and his devastating analyses of perception and presence, a divergent and challenging understanding of Bergson is presented in the hope of placing in full view those radical aspects of his thinking which fly in the face of its current domesticated image. With his notions of the irreducibility and ontological priority of difference, the impossibility of subtracting representation from presence, and the denial of a temporal present, some inkling may be gained of the revolutionary character of Bergsonian thought, and with that of the qualities which is gained it such notoriety in the first decades of this century." *Philosopher's Index*, 31.1, Spring, 1997, p. 215.
- Arno Münster. *Progrès et catastrophe, Walter Benjamin et l'histoire. Réflexions sur l'itinéraire philosophique d'un marxisme « mélancolique »*. Paris : Presses Universitaires de France, 1996, 160. (Philosophie, Épistémologie) This study of the progress-catastrophe dialectic in the thought of the French philosopher Walter Benjamin, in relation to his critiques of neo-Kantianism and historicism and his reading of Bergson, Baudelaire, and Proust.
- Gemma Muñoz – Alonso López. *Henri Bergson (1859-1941)*. Madrid : Ediciones del Orto, 1996, 94. (Biblioteca filosófica)
- Rubens Murillio Trevisan. *Bergson e a educacao*. Piracicaba : Editoria UNIMEP, 1995, 192. An English translation of the title of this item is *Bergson and Education*.
- Frances Nethercott. "La pensée philosophique russe à la veille de la Première Guerre mondiale et la réception de Bergson." Ph.D. Dissertation, Paris, École des Hautes Études en Sciences Sociales,

- 1996, 343. An English translation of the title of this item is: "Russian Philosophy on the Eve of the First World War and the Reception of Bergson."
- Dorthea Olkowski. "Merleau-Ponty and Bergson: The Character of the Phenomenal Field." in *Merleau-Ponty: Difference, Materiality, Painting*. Ed. M. Véronique Fóti. New Jersey: Humanities Press, 1996, 27-36.
- Saleh Omar. "Philosophical Origins of the Arab Ba'th Party: The Work of Zaki Al-Arsusi." *Arab Studies Quarterly*, 18.2, 1996, 23-37. Zaki al-Arsusi is among the most important contributors to the philosophy of the Arab Ba'th Party. His thought, profoundly influenced by Henri Bergson, is based on the concept of the revival of national genius or spirit.
- Zbigniew Orbik. "Critical Remarks on the Concepts of Time and Space in H. Bergson's Philosophy." *Kwartainik Filozoficzny*, 24.2 1996, 97-110.
- Christopher Perricone. "Poetic Philosophy: The Bergson-Whitman Connection." *Journal of Speculative Philosophy*, 10.1, 1996, 41-61.
- Adriano Pessina. *Introduzione a Bergson*. 3rd Ed. Rome: Laterza, 1996, 147. (I filosofi, 62) An English translation of the title of this item is: *Introduction to Bergson*.
- Christophe Prochasson, Anne Rasmussen. *Au nom de la patrie : les intellectuels et la Première Guerre mondiale, 1910-1919*. Paris: Découverte, 199, 302. (Textes à l'appui. Aventures intellectuelles de la France au XX^e siècle) An English translation of the title of this item is: *In the Name of the Nation: The Intellectuals and the First World War, 1910-1919*.
- Hélio Rebello Cardoso Júnior. "The Origin of the Concept of Multiplicity in Gilles Deleuze." (In Portuguese) *Trans/Form/Ação*, 19, 1996, 151 – 161. "Deleuze seeks for his own concept of multiplicity through the issue of multiplicity both in Riemann's theory and in Bergson's philosophy. The attempt states for Deleuze's peculiar creation of concepts. In fact, he draws out from Riemannian and Bergsonian concepts of multiplicity new features for the notions of space and time. Hence, he is able to supply his own concept with an ontological spread." *Philosopher's Index*, 31.2, Summer, 1997, p. 152.
- Nicholas Rescher. *Process Metaphysics*. Albany: State University of New York Press, 1996, vii, 213. (SUNY Series in Philosophy) The author deals with Bergson as a source of process philosophy on pp. 16-18. He stresses similarities between Bergson and Leibniz on pp. 37-38; Bergson and Whitehead on pp. 80-81; Bergson and Plato on pp. 18, 121.
- Joseph N. Riddel. *The Turning Word: American Literary Modernism and Continental Theory*. Ed. Mark Bauerlein. Philadelphia: University of Pennsylvania Press, 1996, xii, 172. (Critical Authors and Issues) The author relates the writing of H.D., Hart Crane, G. Stein and Charles John Olson to the philosophies of M. Heidegger, J. Derrida, S. Freud, G.W.F. Hegel and Bergson. Cf. pp. 84-123, "Stein and Bergson."
- Alicia Rodriguez Serón. "Fundamentos metodológicos de la psicología en Bergson y en Freud." *Revista de historia de la psicología*, 17.3-4, 1996, 391-397. An English translation of the title of this item is: "Methodological Fundamentals in the Psychology of Bergson and Freud."
- Lane Roth. "Bergsonian Comedy and Human Machines in 'Star Wars'." Database: Resources in Education, U.S. Department of Education, 1996, 13 pp. The characters C-3P0 and R2-D2 in

George Lucas' "Star Wars" demonstrate Bergsonian comic principles primarily through reversal (a machine acting like a person) and sometimes through a double reversal, a machine acting like a person acting like a machine.

J.-R. Rouger. "Bergson et Machado." *L'Enseignement philosophique*, 41.5, 1996, 50 – 65. This concerns Bergson and the poet Antonio Machado.

Pier Aldo Rovatti. *Introduzione alla filosofia contemporanea*. Milan: Bompiani, 1996, viii, 135. An English translation of the title is: *Introduction to Contemporary Philosophy*.

Larissa Rudera. "Bergsonism in Russia: The Case of Bakhtin." *Neophilologus*, 80.2, 1996, 175 – 188.

Pierre Sauvanet and Jean-Jacques Wunenberger, eds. *Rythmes et philosophie*. Paris : Presses Universitaires de France, 1996, 240. (Philosophie, Epistémologie) This is a symposium organized by the Centre Gaston-Bachelard of the Université de Bourgogne. In concerns Bachelard's statements concerning "rhythmanalysis" and his polemical dialogue against Bergson.

Daniel L. Schacter. *Searching for Memory: The Brain, the Mind, and the Past*. New York: Basic Books, 1996, 398. The author, a prominent memory theorist, notes (p. 165) that as a young researcher he found it exciting to consider using scientific techniques to study the contention of Bergson, and others, that the past survives in two fundamentally different forms. He notes (pp. 169-170) that experimental psychologists were reluctant, nevertheless, to part with the "simpler and more parsimonious" axiom of a single memory system. Bergson's ideas lead to a new approach in the study of memory and a new focus on memory and brain localization.

Philippe Sergeant. *Bergson, matière à penser*. Paris : E.D. Editions, 1996, 109. An English translation of the title of this item is: *Bergson, Matter for Thought*. It is a thoroughgoing critique of Bergson's position, particularly in *Matter and Memory*.

Young-Jin Song. "Berugusongui saengui yakdongwa yulli." *Pumhan-chulhak*, No. 13, 1996, 137 – 152. An English translation of the title of this Korean language item is "Bergson's élan vital and ethics." It appears in the Journal of the Pan-Korean Association of Philosophy.

Enrico Tomasso Spanio. *Il tempo della scienza e il tempo della coscienza: Bergson e modelli interpretativi dello spacio-tempo*. Venezia: il cardo, 1996, 94. (Ricerche: Facoltà di lettere e filosofia dell'Università di Venezia; Biblioteca). An English translation of the title of this item is: *The Time of Science and the Time of Consciousness: Bergson and Interpretive Models of Space-Time*.

Robert Storey. "Comedy, its Theorists, and the Evolutionary Perspective." *Criticism*, 38.3, Summer, 1996, 407-441.

Jyrki Stukonen. "On Artistic Knowledge: Notes for a Minor Platonic Exercise." Published by the Centre for the Study of Sculpture, Leeds, England, 1996, 8 pp. The author criticizes the positivistic theory of art, as exhibited by A.J. Ayer. In its place he proposes a concept of intuition which, he argues, is a kind of knowledge. The author examines intuition in G.W. Leibniz, B. Croce, and Bergson, which he finds the most satisfactory of the three. He ends with a discussion of the sculpture of Constantin Brancusi.

- Gun-Hi Tcha. “Berŭgŭsongŭi sigankwankwa saengmyŏngŭi dŭrama.” *Kwahak-sasang*, No. 17, 1996, 96-116. An English translation of the title of this Korean-language item is “The Concept of Time and the Drama of Life in Bergson.”
- Antônio Braz Teixeira. “Criacionismo e Evolução Criadora: Leonardo Coimbra Perante Henri Bergson.” *Revista Portuguesa de Filosofia*, 54.1-4, January – December, 1996, 919-928. An English translation of the title of this item is “Creationism and Creative Evolution: Leonardo Coimbra Perante in the Presence of Henri Bergson.”
- David Toews. “The Social Occupations of Modernity: Philosophy and Social Theory in Durkheim, Tarde, Bergson and Deleuze.” Doctoral Thesis, University of Warwick, 1996, 269.
- Claude Tresmontant. *Essej o myŋli hebrajskie*. Rans. Maria Tarnowska. Intro. Adam Przedm. Krakow, Znak, 1996, 212. (Biblioteka Filozofii Religii) A translation of the title of this item is *An Essay on Hebrew Thought*.
- Lori Lynn Webb. “Contemplating Locke, Hume, and Bergson on the Topic of Free Will.” M.A. Thesis, University of Guelph (Canada), 1996, 70. *Masters Abstracts*, Vol. 35, 03, p. 665. The author concludes that Bergson’s treatment of free will, because it does not depend on treating the mental like the physical, provides a more complex, in-depth account of the issue.
- Frédéric Worms. “Henri Bergson.” *Dictionnaire d’éthique et de philosophie morale*. Ed. Monique Cantosperber. Paris: Presses Universitaires de France, 1996.
- Arne A. Wyller. *The Planetary Mind*. Aspen, Colorado: MacMurray and Beck, 1996, 268. The author argues that knowledge gained over the last fifty years in biology (especially molecular biology) makes it highly unlikely – perhaps impossible – that life has emerged and developed through chance alone. In place of chance as the “motor” of evolution the author proposes mind: a cosmic or planetary mind which is responsible for the emergence of increasingly elaborate and diverse life-forms on the Earth (and doubtless elsewhere). On pages 178-185 the author describes Bergson’s philosophy, characterizing it as strongly influenced by Plotinus. Pantheism, he argues, can only succeed if it is conceived as an extension of existing paradigms in the natural sciences, as is the case in Bergson’s philosophy. (The author notes that he will argue this point in chapter 11.) The *élan vital* is intended to enlarge our understanding of the evolutionary process. It must be considered “... a seed idea, incomplete in structure and form. We shall see in the last two chapters how this idea may be rearticulated in a new form – that of the Planetary Mind Field – and integrated into the natural sciences of our times.” (p. 183) Though the author—an astronomer and cosmologist – draws ideas from Aristotle, Plotinus, Spinoza, and Alfred North Whitehead, Bergson is the most quoted philosopher in this work. On page 99 he describes quantum physicists as having reached a view of the limitations of their subject which is similar to Bergson’s.
- Koo-Byung Yoon. “P’ungkyŏngsajinŭil t’onghaesŏ pon beruk’uson ch’ŏlhak.” In *Sŏyang kotae ch’ŏlhakŭi sekye*. Eds. PARK, Hee-Young *et al.* Korea: Sokwangsa, 1995, 355 – 363. An English translation of the title of this item is “Bergson’s Philosophy From the Vantage-Point of a Panoramic Photo.”
- Gershon Zaniceck. “Editorial: Bergson and Medicine.” *The Cancer Journal*, 9, No. 6, 1996. The author argues that medicine has neglected the Wisdom of the Body, which depends on intuition for its understanding. Thus we move towards a truly patient-oriented medicine.

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- Yanming An. "Lian Shuming and Henri Bergson on Intuition: Cultural Context and the Evolution of Terms." *Philosophy East and West*, 47.3, 1997, 337-62. This essay compares Bergson's concept of intuition and its Chinese counterpart in Lian Shuming (1893-1988) a prominent Chinese philosopher. What does intuition mean to these two thinkers? How does Chinese cultural heritage contribute to Liang's zhijue? What is the relation between his early term zhijue and his later term lixing (reason)?
- Renaud Barbaras. "Le Tournant de l'expérience : Merleau-Ponty et Bergson." *Philosophie*, No. 54, June, 1997, 33-59. This is an excellent analysis of Maurice Merleau-Ponty's changing interpretation of Bergson's philosophy. Merleau-Ponty's view of Bergson shifted from a methodologically critical stance, based on Husserlian assumptions, to an increasing acceptance and utilization of Bergson's ideas, as he moved away from the Husserlian notion of intentionality. Merleau-Ponty remains critical of Bergson's notion of intuition as simple "coincidence" of the knower with the known. Coincidence remains only partial. The most profound aspect of Bergson for Merleau-Ponty is his taking of the "turn" from habitual perception to insight as the most profound meaning of human experience. (The author bases much of his argument on unpublished notes by Merleau-Ponty.)
- Edmond Barbotin. *Dieu créateur ou évolution créatrice*. Paris: Le Laurier, 1997, 84. An English translation of the title of this item is: *God the Creator or Creative Evolution*.
- J. Bessiere. "De Bergson à Deleuze. Fabulation, image, mémoire : de quelques catégorisations littéraires." *Neohelican*, 24.2, 1997, 127-159. An English translation of the title of this item is: "From Henri Bergson to Gilles Deleuze: Some literary Categorizations, Including Fabulation, Image, Memory."
- Sigmund Bonk. "We See God": *George Berkeley's Philosophical Theology*. Berlin, New York: Peter Lang, 1997, 109. (European University Studies: Series 20, Philosophy. Vol. 528) The author examines Bergson's contention (in his essay, "Philosophical Intuition") that for Berkeley "the corporeal world is something like a thin, transparent skin between man and God."
- François Bremond. "La critique de Bergson par Ruyer est-elle justifiée ?" in *Bergson et les neurosciences*. Eds. Ph. Gallois and G. Forzy. Le Plessis, Robinson: Institut Synthélabo, 1997, 169-93. An English translation of the title of this item is: "Ruyer's Critique of Bergson: Is it Justified?"
- Jean-Marie Breuvar. "Whitehead, critique de Bergson sur la spatialisation." in *Bergson et les neurosciences*. Eds. Philippe Gallois et Gérard Forzy. Le Plessis-Robinson,: Institut Synthélabo, 1997, 29-64. This is a careful, thoroughgoing analysis and comparison of the theories of knowledge of Whitehead and Bergson. For Whitehead, spatialization does not stand in the way of our understanding the fluidity and changeableness of things, but, rather, helps us in achieving this understanding. For Bergson, spatialization stands in the way of intuition, and must be transcended if an intuition of duration is to be achieved. The author provides ample illustrations of this parting of the ways.
- Steven A. Carelli. "The Last Moderns: Bergson, Freud, Nietzsche, Weber and the Emergence of the Postmodern Paradigm." Ph.D. Dissertation, Southern Illinois University of Carbondale, 1997, 227. The author argues that Bergson *et al.* studied reality empirically, believed in epistemological certainty and rational deduction, and represent the "last gasp" of modernism. Cf. *Dissertation Abstracts International*, 58, 9A, p.3671.

B. Chantre. "Péguy et Bergson en dialogue." *Bulletin d'information et de recherches. L'Amitié Charles Péguy*, No. 78, 1997, 84-92. An English translation of the title of this item is: "Péguy and Bergson in Dialogue."

Paul M. Cohen. *Freedom's Moment: An Essay on the French Idea of Freedom from Rousseau to Foucault*. Chicago and London: University of Chicago Press, 1997, 229. The author describes a distinctly French concept of freedom, different from the English and the German concepts through its emphasis on the democratic "self-rule", both of the individual and of the society as a whole. The eight "consecrated heretics" who the author describes as sustaining the French idea of reason are: Rousseau, Robespierre, Stendahl, Michelet, Bergson, Péguy, Sartre, and Foucault. Though the author may be viewed as exaggerating Bergson's negative attitudes towards his contemporary French political surroundings, his treatment of Bergson is often apt and always suggestive. His comparisons of Bergson with Péguy, Sartre, and Foucault are extremely perceptive. For an interpretation of Bergson which places him within the English political tradition, Cf. E. Kennedy, 1980, 1987. (Ed.)

Jean Delacour. "Matière et mémoire, à la lumière des neurosciences contemporaines." in *Bergson et les neurosciences*. Eds. Philippe Gallois et Gérard Forzy. Le Plessis-Robinson: Institute Synthélabo, 1997, 23-27. The author provides less an essay than the outlines of an argument. A virtue of Bergson's mind-body theory is that, unlike those of most philosophers it is stated with such definiteness that it can be falsified. But Bergson's theory, based as it is on the neurophysiology of its time, describes the brain as mechanical, constituted for the transmission of motion, has been largely falsified. The activity of the brain does not consist simply of connections; neuromodulators and hormones play an important role. The organization of connections is not "serial and local" but "parallel and distributed". The brain has capacities for auto-organization. Most neurons in the brain have neither motor nor perceptual functions. Finally it is proved today that the brain has a representational capacity.

Gilles Deleuze. *Henri Bergson zur Einführung*. 2nd Ed. Ed. and Trans. Martin Weinmann. Hamburg: Junius-Verlag, 1997, 170. (Zur Einführung, 154) An English translation of the title of this item is: *Bergsonism*.

Jean-Claude Dumoncel. "L'Argument de Bergson contre la théorie de la trace. Le concept de mémoire multiple." in *Bergson et les neurosciences*. Eds. Philippe Gallois et Gérard Forzy. Le Plessis-Robinson: Institut Synthélabo, 1997, 141-149. An English translation of the title of this item is "Bergson's Argument Against Trace Theory: The Concept of Multiple Memory."

Stephen Crocker. "The Oscillating Now: Heidegger on the Failure of Bergsonism." *Philosophy Today*, 41.3-4, Fall, 1997, 405-423.

Paul Crowther. *The Language of Twentieth-Century Art: A Conceptual History*. New Haven, Connecticut: Yale University Press, 1997, 251. Cf. esp. "From Duration to Modernity: Bergson and Italian Futurism," 51-70. The author argues that Bergson's philosophy "permeates" Italian Futurism, which nonetheless sought to go "beyond him".

Christian Yves Dupont. "Receptions of Phenomenology in French Philosophy and Religious Thought 1889-1939." Ph.D. Dissertation, University of Notre Dame, 1997, 499. The author cites the philosophies of Henri Bergson and Charles Blondel as having prepared for the reception of phenomenology in France. In Bergson's case this influence was direct. (Cf. "Henri Bergson: Lived Duration and Intuition", 48-80; Cf. also 128-33) In other respects it was indirect, stemming

from thinkers like E. LeRoy (257-77), Gaston Rabeau (352-54) and others (444-452). Cf. the author's conclusion, 453-70.

Jennifer H. Dyer. "Theory and Painting: The Work of Mark Rothko." M.A. Thesis, University of Western Ontario, 1997, vii, 108.

Hilary Fink. "Andrei Bely and the Music of Bergsonian Duration." *Slavic and East European Journal*, 41.2, 1997, 287-302. The author argues that Bely and Bergson share a common philosophical vision based on the intuition of a musical duration to grasp the essence of reality. For Bely as for Bergson symbols are the metaphysical embodiment of movement.

A. Frappier. *L'Évolution vitale, ou les Chemins de l'évolution créatrice*. Charles-de-Gaulle University, mémoire de philosophie, 1997. Eng. trans. *Vital Evolution, or the Ways of Creative Evolution*.

Philippe Gallois. "En quoi Bergson peut-il, aujourd'hui, intéresser le neurologue." in *Bergson et les neurosciences*. Ed. Philippe Gallois et Gérard Forzy. Le Plessis-Robinson: Institut Synthélabo, 1997, 11-22. The author suggests three respects in which Bergson's *Matter and Memory* remains interesting to neurology. Bergson played an important part in the history of the theory of cerebral localization. His concept of "the two memories", his concept of comprehension via the body, and his notions of the temporality of the brain are entirely contemporary. Even his more provocative ideas (the place of "true memory" outside the brain, the lack of image centers in the brain) can be argued for convincingly. The problem of holism and atomism ("le continu et le discontinu") in the structure of the nervous system is capable of a Bergsonian interpretation.

Philippe Gallois et Gérard Forzy. *Bergson et les neurosciences*. Le Plessis-Robinson: Institut Synthélabo, 1997, 207. (Les empêchements de penser en rond) The articles in this item are presented in this bibliography. An English translation of the title of this item is *Bergson and the Neurosciences*. Articles in this item are presented in this bibliography (1997).

Beatrix Garcia Moreno. "Arquitectura, experiencia e imagen: Explorando el camino de Bergson." *Estud. de Filo.* 15-16, February-August, 1997, 9-19. "Contextualism is an interesting way of approaching architectonic work for its taking into account (the) human act of 'inhabiting'. That view demands from the interpreter to consider not only the incidental and historical character of the work, but also its relation to the environment. In order to show how special this proposal employing visual and tactile typologies is, the author first compares it to those methods focused merely on formal or pre-existing parameters. She brings then into relief the ideas of Henri Bergson, because being a thinker of contextual thought, he makes possible, on the other hand, an analysis of (the) image as an element leading to new ideas and changes of meaning, and on the other (hand) to many paths to interpretation. Finally, two works by Oscar Niemeyer, architect, are studied through whose works the author distinguishes more concretely the sense of this proposal." *Philosopher's Index*, 35.2, 2001, 18. Eng. trans. "Architecture, Experience, and Images: Exploring Bergson's Way."

Giuseppi Goisis. "Tempo e Durata: Il Contributo dell'Essai sur les données immédiates di H. Bergson." in Luigi Ruggiu, Ed. *Il Tempo in Questione: Paradigmi della Temporalità nel Pensiero Occidentale*. Milano: Guerini, 1997, 279-90. An English translation of the title of this item is: "Time and Duration: The Contribution of *Time and Free Will*."

Leighton Hodson. *Marcel Proust*. London: Routledge, 1997, 441. This is an "electronic book".

Suzanne Guerlac. *Literary Polemics: Bataille, Sartre, Valéry, Breton*. Stanford, California: Stanford University Press, 1997, 294. Cf. esp. Ch. 6. "The Voluntary and the Automatic: Sartre, Valéry, Breton, and Bergson," 164-193, and Ch. 7 "The Politics of Erasure," 194-209, which explores the "erasure" of Bergson and his ideas in subsequent French thought. The author states: "My attempt to contextualize the philosophy of Bergson led us back to Bataille and confirmed the hypothesis that Bataille shared a Bergsonian subtext with the other figures examined in this study: Sartre, Valéry, and Breton." p. 209.

Michel Guérin. "Le concept de topoiétique." *Philosophiques*, 24.1, 1997, 127-40.

Pete A.Y. Gunter. "Bergson, les images et l'homme neuronal," in *Bergson et les neurosciences*. Eds. Philippe Gallois et Gérard Forzy. Le Plessis-Robinson: Institute Synthélabo, 1997, 109-124. This is a critique of contemporary neurophysiological reductionism. Contemporary reductionists disagree among each other on the most fundamental issues concerning the nature of the brain. No neurophysiological "paradigm" exists. More specifically, the theories of Changeux, according to which the brain contains images, does not cohere with current knowledge of brain imagery, which shows images broken up into mosaics of image parts "located" in different parts of the brain. There is no theater in the brain where images are "shown".

Inge Heremans. "Het lichen bij Bergson." Ph.D. Dissertation, K.U. Leuven (Hoger instituut voor wijsbegeerte), 1997, 106. Eng. trans. "Laughter by Henri Bergson."

John Spencer Hill. *Infinity, Faith, and Time: Christian Humanism and Renaissance Literature*. Montreal: McGill-Queen's University Press, 1997, xiv, 200. (McGill-Queen's Studies in the History of Religion) Chapter 7: "Inner Time: Augustin and Bergson."

Matti Tappani Itkonen. "Itsayteni ja Toiseutesi-Opettajuutemme Jaljitetty Maa: Esseistinen Montassi Kasvatusfilosofian Perusteiksi" Dr. Ed. Turun Yliopisto (Finland), 1997, 285. An English translation of the title of this item is: "The Quidditas of Self and Other: Our Teaching Leaves its Tracks in the Soil." Using Bergson's distinction between intuition and analysis the author develops an approach to education: "Intuition, for its part, 'possesses' its object; acts of intuition are brimful of real content. Intuition is a way of living at the focal point of an ever-changing world." Intuition requires "montage": collections of separate pictures leading to the fundamental reality. But intuition is one, requiring openness. For this, and for successful teaching, we must "step outside the enslaving manual of research procedure." *Dissertation Abstracts International*, 58, 03-C, 1997, 768.

Craig Keating. "Reflections on the Revolution in Iran: Foucault on Resistance." *Journal of European Studies*, 27.106, 1997 (Part 2), 181-97. The author argues that Foucault's writings on the Iranian Revolution (1978-79) make sense when seen in the light of his vitalist theory of resistance.

Leszek Kolakowski. *Bergson*. Warsaw: Wydaw Naukowe PWN, 1997, 146.

Jean Ladriere. "En guise de clôture de colloque." in *Bergson et les neurosciences*. Eds. Ph. Gallois and G. Forzy. Le Plessis-Robinson: Institut Synthélabo, 1997, 195-207. This is an overview of the proceedings of a conference on Bergson and the neurosciences.

H. Lazar. "Proust et Bergson." *Chronique*, No. 3, 1997, 55-56.

Jean Lombard. *Bergson: création et éducation*. Paris: L'Harmattan, 1997, 166. (Education et Philosophie) The author argues that Bergson's concept of education is closely related to his general

philosophy. For him education is not transmission but creation. Education is a matter of both liberation and knowledge. Bergson's ideas on education are strikingly contemporary.

Amedeo Marinotti. "La ricezione di Bergson in Italia, attraverso il «Leonardo»." *Revue des Etudes Italiennes*, 43.3-4, 1997, 149-178. Eng. trans. "Bergson's Reception in Italy, in the Journal *Leonardo*." The author presents a brief bibliography of Bergsonian-Italian articles.

Maurice Merleau-Ponty. "Bergson et Péguy vus par Merleau-Ponty." *Bulletin d'information et de recherche. L'Amitié Charles Péguy*, No. 78, 1997, 93-95. An English translation of the title of this item is: "Bergson and Péguy as viewed by Merleau-Ponty."

Ulrika Claudia Mesch. "Problems of Remembrance in Postwar German Performance Art." Ph.D. Dissertation, University of Chicago, 1997, 392. The author, in the course of her investigation, outlines the Frankfurt school's revision of Bergson's theory of memory into a model of emancipator remembrance developed by M. Horkheimer, W. Benjamin, H. Marcuse and J. Habermass. "This understanding of memory comprised the intellectual context for the development of performance in West Germany in the 1960's." *Dissertation Abstracts International*, 57, A7, p.2429.

Krzysztof Michalski. *Logic and Time: An Essay on Husserl's Theory of Meaning*. Trans A. Czerniawski. Boston: Kluwer Academic Publishers, 1997, 162. The author treats Husserl as having taken up the ideas on "inner time" of Brentano, Bergson and James but, seeing their inherent weakness, improved on them. His interpretation and analysis of Bergson's and James' notion of temporality is given on pages 115-137 and 140-141. Bergson and James failed to see that what is real about temporality is its form. Time, he concludes, is a general term for "the ways in which something can appear to us. (It is) the very structure of appearance; thus it is the condition of the world with which we concern ourselves, which can appear to us at all." (p.141) The author's entire analysis rests only on his reading of *Time and Free Will*, without reference to future works, in which Bergson's views change. A similar view is worked out in K.A. Pearson, *The Adventure of the Virtual* (2003). (Ed.)

Paul-Antoine Miquel. *Le problème de la nouveauté dans l'évolution créatrice. De l'évolution créatrice de Bergson*. Lille, France: Presses universitaires du Septentrion, 1997. Eng. trans. *The Problem of Novelty in Creative Evolution. On Bergson's Creative Evolution*.

Jean-Noël Missa. *L'esprit-cerveau. La philosophie de l'esprit à la lumière des neurosciences*. Pref. Claude Debru. Paris: Vrin, 1993, 266. (Pour demain) Cf. Ch. 5, "Bergson, Ribot et les neurosciences," 137-163. An English translation of the title of this item is: *Mind-Brain: Philosophy of the Mind in the Light of the Neurosciences*.

Jean-Noël Missa. "Une Critique positive du Chapitre II de *Matière et mémoire* de Bergson." in *Bergson et les neurosciences*. Eds. Philippe Gallois and Gérard Forzy. Le Plessis-Robinson: Institut Synthélabo, 1997, 65-83. This is a critique of Chapter 2 of *Matter and Memory* ("On the Recognition of Images. Memory and the Brain."). For Bergson, the brain is simply an organ of action. But for contemporary neuroscientists it is an organ both of representation and action. Also, Bergson's treatment of agnosia and sensory aphasia as based on disturbances of motor habits is entirely out of date. The author concludes his criticisms by pointing out that though Pierre Marie and Bergson agree that memories are not localized in the brain, Marie has a very different theory of the aphasias than Bergson—a point many of Bergson's commentators have failed to note.

- Evangelos Moutsopoulos. *La Critique du platonisme chez Bergson*. New Edition. Athens: Institutions Philosophiques Réunies, 1997, 75. An English translation of the title of this item is *Bergson's Critique of Platonism*.
- John Mullarkey. "La Méprise de l'homonculus et l'image de la science. Deux interprétations de la 'Perception pure' de Bergson." in *Bergson et les neurosciences*. Eds. Philippe Gallois et Gérard Forzy. Le Plessis-Robinson: Institut Synthélabo, 1997, 125-140. An English translation of the title of this essay is "The Paradox of the Homunculus and the Image of Science: Two Interpretations of Bergson's 'Pure Perception'."
- Krystyna Najder-Stefaniak. *Bergsona idea pickna i problem heurystiki*. Warszawa: Wydawn. SGGW (Wydawnictwo Szkoły Głównej Gospodarstwa Wiejskiego), 1997, 146. (Rozprawy naukowe i monografie: 212) An English translation of the title of this item is "The Idea of Beauty According to Bergson and the Problems of Heuristics." The author argues that Bergson's concept of beauty is interesting for at least three reasons: 1. It allows us to surmount the modernist schema (by renouncing the domination of actuality, the glorification of reason). 2. It de-subjectivizes beauty, which for him becomes a moment of being. 3. It emphasizes the "consecutive value" of beauty which becomes a way of liberating experience from language and practicality, making creative thought, action, and self-creation more efficacious.
- Michel Narcy. " 'Le principe, c'est la représentation.' Bergson traducteur d'Aristote." *Philosophie*, No. 54, 1997, 14-32. The author comments here on Bergson's translation of chapter 7 of book XI(Δ) of Aristotle's *Metaphysics*. His remarks, which involve an analysis of Bergson's philosophy of translation, concern not only Bergson's text but his conception of classical Greek philosophy. Bergson considered Aristotle to be already in possession of the concepts later developed by neoplatonists. (Without Aristotle, Bergson appears to have thought, there would have been no neoplatonism.) The author concludes with reflections on Bergson's failure to recognize any "intuition of movement" in Aristotle.
- Agapio Nieto Hernandez. "La Posibilidad en la Filosofía de Henri Bergson." Ph.D. Dissertation, Universidad de Navarra (Spain) 1997, 310. An English translation of the title of this item is: "Possibility in Bergson's Philosophy." *Dissertation Abstracts International*, 59, No. 2C, 1997, 190.
- Kazuhisa Oishi. "Le rôle de l'hors-champ dans l'espace filmique." (In Japanese) *Bigaku*, 48.2, Fall, 1997, 61-72. "J'essaie d'expliquer l'espace caractéristique du film par son utilisation particulière de l'hors-champ. Donc je prends aussi comme sujet le cadrage qui divise l'espace filmique en deux : champ visible et hors-champ invisible." *Philosopher's Index*, 32, No. 1, Spring, 1998, p. 203. Eng. trans. "The Role of Outside-the-Field in the Space of Film."
- Vincent Peillon. "H. Bergson et le problème du commencement humain de la réflexion." *Revue de métaphysique et de morale*, No. 3, July-September, 1997, 385, 403. The author states: "The actuality of Bergson's thought is not due to any set of theorems, but to the urgency of an inquiry, whose radical nature he would have been the first to consider, and which remains pressing today. This inquiry brings to light the difficulty of a beginning of a reflection which is rightfully and solely human." p. 385. An English translation of the title of this item is: "Bergson and the Problem of the Beginning of Human Reflection."
- Mariano Peñalver Simão. *Desde et Sur: Lucidez, Humor, Sabiduría y Otros Discursos*. Cádiz: Universidad de Cádiz, Servicio de Publicaciones, 1997, 206. Cf. "Suscitar el Bergsonismo: Las Paradojas Contemporáneas de un Filósofo Cortés," 53-92. An English translation of this essay is:

- “To Revivify Bergsonism: The Contemporary Paradoxes of a Genteel Philosophy.” The author (who dedicates his essay to Paul Ricœur) explores Bergson’s philosophy, both its general structure and in its historical context. He ends by examining fundamental Bergsonian “paradoxes” concerning language, corporeality, movement and symbolism.
- Vincenza Petyx. “Un Dibatto Filosofico Francese Sulla Germania.” *Rivista di storia della filosofia*, 52, No. 4, 1997, 725-746. An English translation of the title of this item is: “A French Philosophical Debate Concerning Germany.” The author focuses on Bergson’s part in the “mobilization of French intellectuals” during the First World War.
- Alexis Philonenko. “Kants Zeitbegriff innerhalb der Grenzen seiner Vernunftkriik: im Hinblick auf Bergson.” *Wiener Jahrbuch für Philosophie*, 29, 1997, 73-80. An English translation of title of this item is: “Kant’s Concept of Time Within the Limits of his Critique of Reason: With Regard to Bergson.”
- Alexis Philonenko. “La Problématique de Bergson dans *Matière et mémoire*.” in *Bergson et les neurosciences*. Eds. Philippe Gallois and Gérard Forzy. Le Plessis-Robinson: Institut Synthélabo, 1997, 151-59. Eng. trans. “Bergson’s Problematic in *Matter and Memory*.”
- Emmanuel Picavet. *Choix rationnel et vie publique : pensée formelle et raison pratique*. Paris: Presses Universitaires de France, 1997, 525. (Fondements de la politique. Serie Essais, 1242-8124) On pages 37-52 the author examines Bergson’s *Time and Free Will* (pp. 130 and following). The author shows that Bergson critiques the “spatializing” of action, holding that it is limited, while indicating its usefulness. Eng. trans. *Rational Choice and Public Life*.
- Patricia Rae. *The Practical Muse: Pragmatist Poetics in Hulme, Pound, and Stevens*. Leurisburg, PS: Bucknell University Press; London; Cranbury, NJ: Associated University Presses, 1997, 320. This work discusses the poetics of three modernist writers in connection with the pragmatism of William James. Its first chapter contains a section titled: “Daylight Symbolism: Ribot, Bergson, and the ‘Conception Ideale’,” 51-64.
- John S. Ransom. “Forget Vitalism: Foucault and *Lebensphilosophie*.” *Philosophy and Social Criticism*, 23.1, 1997, 33-47. “Recent interpretations of Michel Foucault’s work have leaned heavily on a reading that can be traced back to the ‘vitalist/mechanist’ debate in the philosophy of science from earlier in this century. Friends (Gilles Deleuze) and enemies (Jurgen Habermas) both read Foucault as a kind of vitalist, championing repressed and unrealized life-forces against burdensome facticity. This reading of Foucault, however, comes with a prohibitively high cost: the giving up of Foucault’s most trenchant insights regarding the nature of power. In fact, Foucault has a quite different relation to the history and philosophy of science than the one ascribed to him by critics.” *Philosopher’s Index*, 31.1, Spring, 1997, 230.
- A. Rodriguez Seron. “Bergson: duración, psicológica y acto libre.” *Contrastes, Revista interdisciplinar de filosofía*, 2, 1997, 241-254. An English translation of the title of this item is: “Bergson: Duration, Psychology and the Free Act.”
- Maria Teresa Russo. “Genealogia dello spiritualismo bergsoniano.” *Sapienza*, 50.3, 1997, 317-324. An English translation of the title of this item is: “The Genealogy of Bergson’s Spiritualism.”
- Bertrand Saint-Sernin. “L’Action à la lumière de Bergson.” *Philosophie*, No. 54, June, 1997, 60-72. Though many of Bergson’s concepts of the self and of evolutionary biology are clearly out of date, he still has a profound contribution to make to our notion of human, especially of social,

action. The author examines the dialect which Bergson describes between the individual and the social. This dialectic between the open and the closed is not only not outdated, it is fundamental to the problem of action which we face in the twenty-first century. All morality and all action are for Bergson “d’essence biologique”. An English translation of the title of this item is: “Action in the Light of Bergson.”

Susan LeAnn Shaevitz. “Nabokov and Bergson: An Influence of Independence.” M.A. Thesis, Old Dominion University, 1997, vi, 88.

Alan Sokel, Jean Briemont. *Impostures intellectuelles*. Paris: Editions Odile Jacob, 1997, 276. Cf. Chapter 3 “Le regard sur l’histoire des rapports entre science et philosophie : Bergson et ses successeurs,” 164-178. This is a root and branch critique of Bergson’s presumed scientific erudition. The author views Bergson, and his successors, as enemies of science: *impostures*.

Ivan Strenski. *Durkheim and the Jews of France*. Chicago: University of Chicago Press, 1997, ix, 215. (Chicago Studies in the History of Judaism). In the course of examining the relation between Durkheim’s Jewishness, his nationality, and his social thought the author explores his ideology in connection with other French-Jewish thinkers, including Bergson.

Philippe Soulez, complété par Frédéric Worms. *Bergson. Biographie*. Paris: Flammarion, 1997, 386. (Grandes Biographies) An English translation of the title of this item is: *Bergson: Biography*. It is the only biography of Bergson. Painstaking, detailed, well-written, it is a rich source of insights into Bergson’s life and ideas.

Strube, Claudius. “The Modernity of the Theme of Time.” (In German) *SynPhil*, 12.2, 1997, 495-505.

Jean-Marie Tréquier. “Merleau-Ponty et le ‘bergsonisme’.” *Revue de Métaphysique et de Morale*, No. 3, September, 1997, 405-30. An English translation of the author’s ‘résumé’ runs as follows: “Taken from Heidegger and having become a method in the history of philosophy, the quest for a datum prior to human thought (impensé) is also what animates and characterizes the research of Merleau-Ponty. Applied to Bergson, such a method discloses a Bergson-in-the-making, richer and more complex than ‘bergsonism’ allows itself to believe; it also reveals essential aspects of Merleau-Ponty’s thought which a reference to phenomenology alone can only conceal. p. 405.

Pierre Trotignon. “Durée et mémoire : une difficulté dans la philosophie bergsonienne.” in *Bergson et les neurosciences*. Eds. Philippe Gallois and Gérard Forzy. Le Plessis-Robinson: Institut Synthélabo, 1997, 161-67. Eng. trans. “Duration and Memory: A Difficulty in Bergson’s Philosophy.”

Jean-Louis Vieillard-Baron. “Bergson et Fichte.” in *Fichte et la France*. Ed. Ives Radrizzani. Paris: Beauchesne, 1997, 201-20. Eng. trans. “Bergson and Fichte.”

Jean-Louis Vieillard-Baron. “Bergson et Nabert lecteurs de Fichte.” *Fichte Studien*, 13, (Beiträge zur Geschichte und Systematik der Transzendental philosophie), 1997, 89-108, An English translation of the title of this item is: “Bergson and Nabert, Readers of Fichte.”

RJ.Weksler-Waszkinel. “Bergson, Judaism and Catholicism.” *Dharma*, 22.3, July-September, 1997, 225-46.

Joachim Wilke, Jean-Marc Gabaude, Michel Vadé, eds. *Les chemins de la raison. XX^e siècle : la France à la recherche de sa pensée*. Paris, Montreal: L’Harmattan, 1997, 332. (Ouverture philosophique)

In this item the function and status of reason are studied in the thought of Bergson, G. Bachelard, and J.-P. Sartre.

Frédéric Worms. "La conception bergsonienne du temps." *Philosophie*, No. 54, 1997, 73-91. The author shows how Bergson, starting from the notion of "passage" (simply: that things *happen*), persistently deepens this notion, arriving successively (and in each case surprisingly) at the concepts of inner duration, of dynamic memory, and of creativity, concepts which express the past, present, and future, respectively, as given in intuition. The author corrects several fundamental misunderstandings of Bergson. The intuition of duration (active) and the perception of duration (passive) are aspects of one fundamental experience, they are not two unrelated facts. This article was published in *deis pontos* (Brazil) 2004.

Frédéric Worms. *Introduction à Matière et mémoire de Bergson*. Paris: Presses Universitaires de France, 1997, 330. (Les grands livres de la philosophie) This is a careful, accurate step by step analysis of Bergson's argument in *Matter and Memory*, with attention to those philosophers and psychologists whose views Bergson analyzed and discussed. It is fundamental to any serious study of Bergson's theories of embodiment, perception, imagery, and the "mind-body problem".

Frédéric Worms. "La Théorie bergsonienne des plans de conscience. Genèse, structure et signification de *Matière et mémoire*." in *Bergson et les neurosciences*. Eds. Philippe Gallois and Gérard Forzy. Le Plessis-Robinson: Institut Synthélabo, 1997, 85-108. The author explores a relatively ignored concept in Bergson's thought, that of levels (planes) of consciousness, which the author characterizes as fundamental to other, better known Bergsonian theses (denial of brain localization of memories, theory of matter) and prior to them. The theory of planes of consciousness is a psychological theory, which serves as the *basis* for a theory of brain functioning: for Bergson the condition of any such theory, however complex. The author explores the concept of levels of consciousness in relation to associationism, "pure perception", "degrees of reality", "memory", "unconscious", "attention" and other basic Bergsonian ideas. This is an excellent analysis of, among other things, the fundamental structure of Bergson's argument in *Matter and Memory*.

Kotaro Yamazaki. *Kobayashi Hideo no Berukuson: "Kanso" o yumo*. Tokyo: Sanryushei, 1997, 251. Eng. trans. *Kobayashi Hideo and Bergson*.

An, Yanming YM. "Liang Shuming and Henri Bergson on Intuition: Cultural Context and the Evolution of Terms." *Philosophy East and West*, 47.3, July, 1997, 337-62. The author compares Bergson's concept of intuition with the concept of *zhijue* in Liang Shuming (1893-1988), a prominent Chinese philosopher and social reformer, Shuming's concept of 'zhijue' was based in part on Bergson's notion of 'intuition'.

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E. Aliez. "On Deleuze's Bergsonism." *Discourse*, 20.3, 1998, 126-147. 226-247.

B. Andrieu. "Le Cerveau hier et aujourd'hui. La réécriture de la neurologie par Bergson en 1896." in *Cerveau et mémoire*. Eds. E. Jaffard, B. Clavier, B. Andrieu. Paris: éditions Osiris, 1998, 55-76. An English translation of the title of this item is: "The Brain Yesterday and Today: Bergson's Rewriting of Neurology in 1896." This is a critique—highly ironic—of Bergson's "rewriting" of the history of Neurophysiology in *Matter and Memory*. Bergson's approach to neurophysiology is *a priori*; he is not really concerned with memory or with science.

- Peder Anker. "Ecosophy: An Outline of its Metaethics." *The Trumpeter* (1998), <http://trumpeter.athabasca.ca/content/v15.1/test.html>. The author notes the impact of Bergson and Spinoza on Arne Naess's environmental philosophy. Naess considered Bergson to be one of the most important harbingers of Naess' "Deep Ecology."
- Paul-Laurent Assoun *et al.* *Analyses & réflexions sur... Henri Bergson. La Pensée et le mouvant*. Paris: Ellipses, 1998, 128. (Expériences du présent) This is a collection of essays by F. Worms, V. Godfroy, M.-P. Burtin, C. Montserrat-Cals, C. Prudi, E. Hanquier, A. Pigler, M.-N. Wickler, E. Rogue, P. Rodrigo, A. Maille, J.Y. Mézerette, P.-L. Assoun, E. Seknaje-Askénazi, and D. Prast on Bergson's *La Pensée et le mouvant* (*The Creative Mind*).
- Jolin Baldacchino. *Easels of Utopia: Art's Fact Returned*. Aldershot; Brookfield, USA: Ashgate, 1998, 163. (Avebury Series in Philosophy) Cf. "Searching an Absolute. Aquinas, Bergson, Boccioni," pp. 16ff.; "Myth, Duration. Croce, Sorel, Bergson," pp. 46ff.
- Renaud Barbaras. *Le Tournant de l'expérience*. Paris: J. Vrin, 1998, 287. (Bibliothèque d'histoire de la philosophie. Nouvelle série) Cf. "Le Tournant de l'expérience. Bergson et Merleau-Ponty", 33-61. This item was published originally in *Philosophie*, n. 54, 1997. Eng. Trans. "The Turning-Point of Experience: Bergson and Merleau-Ponty." (Cf. Barbaras, 1997, this bibliography, for annotation.)
- Jean Bardy. *Bergson professeur au lycée Blaise Pascal de Clermont-Ferrand (1883-1888). Cours 1885-1886*. Pref. Bruno Ingrao. Paris, Montréal: L'Harmattan, 1998, 218. This item is two things: an analysis of Bergson as a young professor of philosophy at Clermont-Ferrand, and the presentation of lecture notes taken from his classes taken during 1885-1886, on metaphysics, on the history of ancient philosophy, and on psychology. The author finds two striking characteristics in Bergson's teaching: constant appeal to the history of philosophy and a concern with the sciences of his time. Bergson's courses are cited in this bibliography in the section "By Bergson".
- H. Beauniex, B. Desgranges, F. Eustache. "Matière et mémoire et les modèles actuels de la mémoire. De Bergson à Tulving." in *Cerveau et mémoire*. Eds. E. Jaffard, B. Claviere, B. Andrieu. Paris: éditions Osiris, 1998, 95-112. An English translation of the title of this item is: "Matter and Memory and Contemporary Models of Memory: From Bergson to Tulving."
- Jane R. Becker. "'Only One Art': The Interaction of Painting and Sculpture in the Work of Medardo Rosso, Auguste Rodin, and Eugène Carrière, 1884-1906." Ph. D. Dissertation, New York University, 1998, 546. The author examines Bergson's influence (among many influences) on the work of Rosso, Rodin, and Carrière. Cf. *Dissertation Abstracts International*, 58, A12, p. 4471.
- Enrico Castelli Gattinara. *Les inquiétudes de la raison : épistémologie et histoire en France dans l'entre-deux-guerres*. Paris: Vrin, 1998, 338. (Contextes) Eng. trans. *The Anxieties of Reason: Epistemology and History in France Between the Two Wars*.
- Marie-Christine Bellosta. *Expériences du présent : un thème, trois œuvres*. Paris: Belin, 1998, ill, 320. (Belin sup. Lettres) This is a study of time and movement in Bergson's *Creative Mind*, Camus' *Noces*, and Jean Giono's *Les Grands Chemins*. An English translation of the title of this item is: *Experiences of the Present: One Theme, Three Works*.
- Jean Bessiere. "Fiction, fabulation. En passant par Bergson, Alain et Jean Paulhan." *Neohelicon*, 25.1, 1998, 161-189. Eng trans. "Fiction, Fabulation: Via Bergson, Alain and Jean Paulhan."

- Magid Ali Boucha. "La réfutation de 'Le possible et le réel' de Bergson." in *Lire Bergson. « Le possible et le réel »*. Paris: Presses Universitaires de France, 1998, 201-217. An English translation of the title of this item is "Refutation of Bergson's 'The Possible and the Real'."
- Mari-Pierre Burton. "La Perception du changement. Un résumé analytique." in *Analyses & réflexions sur Henri Bergson, La Pensée et le mouvant*. Paul-Laurent Assoun *et al.* Paris: Ellipses, 1998, 24-32. An English translation of the title of this item is: "The Creative Mind: An Analytic Resumé."
- Genevieve Bussac *et al.*, eds. *L'épreuve littéraire : expériences du présent. Camus, "Noces", Giono, "Les grands chemins", Bergson "La pensée et le mouvant"* (ch. 5, "La perception du changement, 2^e conférence". Rosny-sous-Bois: Bréal, 1998, 223 (Concours d'entrée aux grandes écoles scientifiques). The author examines the experience of the present in Camus, Giono, and Bergson.
- Enrico Castelli Gattinara. *Les inquiétudes de la raison : épistémologie et histoire en France dans l'entre-deux-guerres*. Paris: J. Vrin, 1998, 338. An English translation of the title of this item is: *The Misgivings of Reason: Epistemology and Reason in France Between the Two Wars*.
- F. De Carolis. "L'antropologia filosofica de Henri Bergson." *Studi etnoantropologici e sociologici*, 26, 1998, 1998, 51-58. An English translation of the title of this item is: "Bergson's Philosophical Anthropology."
- Francisco Castro Merrifield. "La Mística en la filosofía de Bergson." Thesis, Universidad Iberoamericana, 1998, 115. An English translation of the title of this item is "The Study of the Contemplative Life in Bergson."
- Rosalia Cavalieri. *Linguaggio, coscienza, azione: il caso Bergson*. Roma: Herder, 1998, 167. (Biblioteca di Magesterium, 3) An English translation of the title of this item is: *Language, Consciousness, and Action: the Case of Bergson*.
- Michael Chapman. *Constructive Evolution: Origins and Development of Piaget's Thought*. New York: Cambridge University Press, 1998, 459. For Bergson's influence on Piaget's philosophy and psychology cf. pp.4-5, 9, 13-15, 19-20 and elsewhere. Piaget was, in spite of his reaction against Bergson, decisively influenced by him in the formation of his basic ideas.
- G. Chapouthier, Y. Clement, P. Venault. "Une mémoire sans émotion, ou l'erreur de Bergson." in *Cerveau et mémoire*. Eds. E. Jaffard, B. Claverie, B. Andrieu. Paris: editions Osiris, 1998, 69-76. An English translation of the title of this item is: "A Memory without Emotion: Bergson's Mistake." The authors' approach is psychopharmacological.
- Soo-Jin Chun. "Berügüsong hyöngisanghaküi mihakjök üüie kwan yönku." *Souldae-mihakyonku*, No. 5, 1998, 147-182. An English translation of the title of this Korean language item is "Studies in the Aesthetic Significance of Bergson's Metaphysics. About the Conception of Intuition, Duration, and Feeling." It appears in the aesthetics journal of Seoul National University.
- Christopher Coker. *War and the Illiberal Conscience*. Boulder, CO: Westview Press, 1998, xvi, 240. This dark reading of the present state of "Western Liberalism" contains a section on "Bergson and the Élan Vital" pp. 140-143.

- Ann C. Colley. *Nostalgia and Recollection in Victorian Culture*. New York: St. Martin's Press, 1998, x, 218. Cf. ch. 8. "From the Vignette to the Rectangular: Bergson, Turner, and Remembrance," 192-208.
- Doniel Cordonier. *Cerveau et mémoires. Bergson, Ribot et la neuropsychologie*. Eds. E. Jaffard, B. Claverie and B. Andrieu. Paris: Editions Osiris, 1998, 112. Eng. Trans. *Brain and Memories: Bergson, Ribot and Neuropsychologie*.
- Frédéric Cossutta. *Lire Bergson. Le possible et le réel*. Paris: Presses Universitaires de France, 1998, 217. (La librairie du Collège international de philosophie) Eng. trans. *Reading Bergson : The Possible and the Real*.
- Frédéric Cossutta. "L'œuvre philosophique de Bergson : une création continue d'imprévisible nouveauté ?" in *Lire Bergson. « Le possible et le réel »*. Ed. Frédéric Cossutta. Paris: Presses Universitaires de France, 1998, 49-100. An English translation of the title of this item is: "Bergson's Philosophical Work: A 'Continuous Creation of Unforeseeable Novelty?'"
- Antoine Côté. "La question du néant en métaphysique : Henri Bergson et la critique de Jacques Maritain." *Revue de Théologie et de philosophie*, 130.1, 1998, 21-36. The author's abstract states: "Dans le contexte d'une métaphysique créationniste la question *pourquoi y a-t-il quelque chose plutôt que rien ?* peut être considérée comme la question fondamentale de la métaphysique, question à laquelle une réponse possible consiste à invoquer la volonté d'un Dieu transcendant. Mais qu'en serait-il de cette interrogation si une analyse révélait que le concept de néant est un concept absurde ? Tel fut précisément le propos de Henri Bergson dans un texte célèbre de l'*Evolution créatrice*. L'A analyse ici les arguments de Bergson ainsi que ceux que lui a opposés J. Maritain, et en arrive à la conclusion que la légitimité de la question *pourquoi il y a-t-il quelque chose plutôt que rien ?*, loin de s'imposer à l'intelligence comme un fait d'évidence, reste à démontrer." *Philosopher's Index*, 32.4, 1998, 149. The author agrees with Bergson that the question "Why is there something instead of nothing?" (as a presumed prelude to a proof of God's existence) is nowhere shown to be a valid question.
- Jean-Claude Dumoncel. *Les Sept Mots de Whitehead ou L'Aventure de l'être (Créativité, Processus, Événement, Organisme, Enjoyment, Aventure). Une explication de Processus & Réalité*. Paris: E. P. E. L.: Cahiers de l'Unebévue, 1998, 290. (Editions et publications de l'école Lacanienne) English translation of the title of this item is: *The Seven Words of Whitehead or the Adventure of Being*.
- Maria Donzelli. "Noterella su Bergson and Jankélévitch." *Studi Filosofici*, 1998, 187-192. An English translation of the title of this item is: "Notes on Bergson and Jankélévitch."
- Bruce Elder. *The Films of Stan Brakhage: Brakhage in the American Tradition of Ezra Pound, Gertrude Stein and Charles Olson*. Waterloo, Ontario: Wilfred Laurier University Press, 1998, xi, 527. Cf. "Bergson, Hume, Pound and Brakhage on the Body and Energy," 75-100; "First Person Singular: Bergson, Hume, and Brakhage on the Primacy of Individuality," 146-157.
- Hilary L. Fink. *Bergson and Russian Modernism, 1900-1930*. Evanston, Illinois: Northwestern University Press, 1998, lxxviii, 169. (Studies in Russian Literature and Theory)
- Hilary Fink. "The Kharmsian Absurd and the Bergsonian Comic: Against Kant and Causality," *The Russian Review*, 57.4, October, 1998, 526-538.

- Gregor Fitzi. "Lignes pour la reconstruction des rapports personnels et l'échange intellectuel entre Henri Bergson et Georg Simmel." *Simmel Newsletter*, 8.2, 1998, 87-93. Eng. Trans. "Lines For the Reconstruction of Personal Relations and Intellectual Dialogue Between Henri Bergson and Georg Simmel."
- Juan Garcia del Muro Solans. "Apuntas entorno a la antimetafisica." *Espiritu*, 47.118, 1998, 229-241. An English translation of the title of this item is: "Notes Concerning Anti-metaphysics."
- Angelo Genovesi. "Henri Bergson, Lettere a Albert Einstein." *Filosofia* (Turin, Italy), 49.1, 1998, 3-41. An English translation of the title of this item is: "Henri Bergson: Letters to Albert Einstein." It consists of four letter from Bergson, 1924-1925, concerning the Institute for Intellectual Cooperation of the League of Nations. A brief note by Vittorio Matthieu concerning the historical and personal context and significance of this correspondence appears here on pages 3-5. Detailed historical notes are provided on pp. 5-22 by A. Genovesi: These letters are presented separately in this bibliography under the heading "By Bergson."
- Christophe Giolito. "L'impossible et le réel : sur la représentation." in *Lire Bergson : « Le possible et le réel »*. Ed. Frédéric Cossutta. Paris: Presses Universitaires de France, 1988, 159-181. An English translation of the title of this item is: "The Impossible and the Real: Concerning Representation."
- Véronique Godfrey. "Changement, intelligence et intuition." in *Analyses & réflexions sur Henri Bergson, La Pensée et le mouvant*. Paul-Laurent Assoun et al. Paris: Ellipses, 1998, 13-23. This is an opening address of the conference whose proceeding are published in *Analyses & réflexions...* It outlines basic Bergsonian assumptions.
- Taylor Aitken Greer. *A Question of Balance: Charles Seeger's Philosophy of Music*. Berkeley: University of California Press, 1998, 278. Seeger, who inaugurated the music department at the University of California's Berkeley Campus, was most influenced in his philosophy of music by Henri Bergson, Bertrand Russell, and Ralph Barton Perry. Seeger's ideas were to influence subsequent ethnomusicology and systematic musicology.
- Patrick Hayden. *Multiplicity and Becoming: The Pluralist Empiricism of Gilles Deleuze*. New York: P. Lang, 1998, viii, 160. The author argues that a crucial yet overlooked aspect of Deleuze's thought is his concept of a radical empiricism of dynamic and creative difference. Cf. "Bergson," pp. 39f.
- Linda Dalrymple Henderson. *Duchamp in Context: Science and Technology in the Large Glass and Related Works*. Princeton, New Jersey: Princeton University Press, 1998, 374. The author explores the development and conceptual base of the art works of Marcel Duchamp. Duchamp's work is treated by the author as a point-by-point refutation of Bergson's philosophy. In the process, however, Duchamp was deeply influenced by his foe. Cf. pp. 198-208 and throughout.
- Mae-Wan Ho. *The Rainbow and the Worm: The Physics of Organisms*. 2nd Ed. Singapore, River Edge, NJ: World Scientific Publishing Co., 1998, xix, 282. The author, a biophysicist, allies her laboratory research and her anti-reductionist standpoint with the philosophies of Bergson and Whitehead.
- Merrill Horton. "Bergsonian Laughter in Bernard Shaw's *Back to Methusala*." *Analectica, Husserliana*, 56, 1998, 71-76.
- Renata Jackson. "Voices of Maya Deren: Theme and Variation." Ph. D. Dissertation, New York University, 1998, 307. The author notes that Derens' concept of film and her aesthetics are a

“resonant blend of the philosophy of Henri Bergson, the poetics of T. E. Hulme, T.S. Eliot and Gestalt theory.” *Dissertation Abstracts International*, 59.5A, 1998, p. 1375.

E. Jaffard, P. Claverie, B. Andrieu, eds. *Cerveau et mémoires. Bergson, Ribot et la neuropsychologie*. I. *Ribot et Bergson*, II. *Le cerveau hier et aujourd’hui*, III. *Modèles actuels de Matière et Mémoire*. Paris: Editions Osiris, 1998, ill, 112. An English translation of the title of this item is: *Brain and Memories: Bergson, Ribot and Neuropsychology*. I. *Ribot and Bergson*, II. *The Brain Yesterday and Today*, III. *Contemporary Models of Matter and Memory*. The articles in this item (by S. Nicolas, F. Worms, B. Andrieu, G. Chapouthier, Y. Clement, P. Venault, R. Jaffard, H. Beaunieux, B. Desgranges, F. Eustache) are listed separately in this bibliography (1998).

R. Jaffard. “Coopération et incompatibilité fonctionnelle entre systèmes de mémoire chez l’animal : apports de la Neurobiologie.” in *Cerveau et mémoires*. Eds. E. Jaffard, P. Claverie, B. Andrieu. Paris: éditions Osiris, 1998, 77-94. An English translation of the title of this item is: “Cooperation and Functional Incompatibility Between Memory Systems in Animals: The Contribution of Neurobiology.”

Kelly Lynne Joslin. “Henri Bergson’s Influence on Henri Matisse’s Views on the Artist’s Nature and Perception.” M. Hum. Wright State University, 1998, v, 109. The author argues that Matisse found Bergson’s ideas on the nature of the artist and his perceptual abilities to be accurate, and that Matisse was familiar with Bergson’s views on these subjects prior to writing his first major theoretical statement “Notes of a Painter” (1908). Bergson had a direct influence on Matisse’s aesthetics.

Soon-Hyun Jung. “Kamkagūi pyosangkwa silchae. Kantūi neaporyangkwa kaenyomkwa sironeso punsōkhan ūsik sangtaedūlūi kangdoe kwanhayō.” *Chulhakronko*, No. 5, 1998, 99-119. An English translation of the title of this Korean language item is: “The Representation of Sensation and the Real. On Intensive magnitude in Kant and the Intensity of Conscious States in Bergson in *Time and Free Will*.”

Peter Kemp. *Bergson*. 3rd Ed. Copenhagen: Munksgaard, 1998, 233. (De store taenkere)

Max-Cyril Lafie. “La création comme processus évolutif de la vie dans la pensée de H. Bergson.” Thesis, Pontificia Universita Urbaniana. Rome, 1998, 286. An English translation of the title of this item is: “Creation as the Evolutionary Process of Life in the Thought of H. Bergson.”

Alain Lhomme. “Formuler l’informulable : analyse d’un paradoxe pragmatique.” in *Lire Bergson : « Le possible et le réel »*. Ed. Frédéric Cossutta. Paris : Presses Universitaires de France, 1998, 101-137. An English translation of the title of this item is “Formulating the Unformulatable: Analysis of a Pragmatic Paradox.”

Peter Lothar. “Lebensphilosophie und Gesellschaftskritik. Anmerkungen zur Bergson-Rezeption von Max Horkheimer.” *Lendemains*, 23.90, 1998, 57-82. Eng. Trans. “Philosophy of Life and Social Criticism. Remarks on Bergson’s Reception by Max Horkheimer.”

Bryan Magee. *The Story of Philosophy*. New York: DK Pub., 1998, 240. The concluding sections of this book contain a discussion of Bergson and recent French philosophy.

Dominique Maingueneau. “‘Le possible et le réel’ : quel genre de texte ?” in *Lire Bergson: « Le possible et le réel »*. Paris: Presses Universitaires de France, 1998, 29-47. An English translation of the title of this item is “‘The Possible and the Real’: What Kind of Text?”

- John Marks. *Gilles Deleuze: Vitalism and Multiplicity*. London and Sterling, Virginia: Pluto Press, 1998, 204. (Modern European Thinkers) The author cites Bergson throughout. Cf. esp. "Bergson," pp. 67-72 where the author states that the importance of Bergson for Deleuze cannot be overestimated.
- Donald Robert Maxwell. "The Abacus and the Rainbow: Bergson, Marcel Proust and the Digital-Analogic Opposition." Ph. D. Dissertation, The University of Michigan, 1998, 312. The author finds numerous correspondences between the thought of Bergson and Proust, but holds that Proustian time is "essentially spatial in character." Cf. *Dissertation Abstracts International*, 59, A2, p. 507.
- Mark S. Muldoon. "Freud and Bergson: Configuring Freedom." *Explorations*, 8, 1998, 7-32. The author explores the meaning of personal freedom in Freud and Bergson, arguing that for both freedom involves the capacity to "possess oneself" by being in possession of, not possessed by, one's past.
- Sandra G. Montenegro Orozco. "El proceso de la comunicación literaria a partir del pensamiento de Henri Bergson." Thesis, Universidad Iberoamericana (Mexico City), Departamento de Comunicación, n.d., 20pp. An English translation of the title of this item is: "The Process of Communication in Literary Creation, Starting From the Thought of Henri Bergson."
- Gaspari Mura. *Chi e per voi Gesu Christo?: riposte della cultura contemporanea*. Roma: Citta nuova, 1998, 90. (Fede: perche) An English translation of the title of this item is: *Who is Jesus Christ for you? : The Responses of Contemporary Culture*
- S. Nicolas. "Les idées sur la mémoire d'un contemporain de Bergson : Théodule Ribot (1839-1916)" in *Cerveau et mémoires*. Eds. E. Jaffard, B. Claverie, B. Andrieu. Paris: éditions Osiris, 1998, 11-42. An English translation of the title of this item is: "The Ideas Concerning Memory of a Contemporary of Bergson: Theodule Ribot (1839-1916)." The author provides an excellent survey of Ribot's psychology, stressing its roots in the ideas of Herbert Spencer. He notes those points on which Ribot's concepts are still important.
- Jong-Won Park. "Chisongjuũijok chayõn haesõgkusa pipanũl whian-sogo." *Chayonũi hyonsanghak, Chulhagkwa hyunsanghak yonku*, No. 10, 1998, 231-250. An English translation of the title of this Korean language item is: "Essay For the Critique of Intellectualist Interpretations of Nature."
- Jong-Won Park. "Inkwayule kwanhan midũmui kũngõ. Malbũrangsyu, hyum, kantũ, maen dũ, pirang, berũgũsong." *Chulhak-bipyong*, No.1, 1998, 141-155. An English translation of the title of this Korean language item is: "Foundations of Belief in the Law of Causality: Malebranch, Hume, Kant, Maine de Biran, Bergson."
- Su-Young Park-Hwang. *L'Habitude dans le spiritualisme francais: Maine de Biran, Ravaisson, Bergson*. Villeneuve d'Ascq: Presses Universitaires du Septentrion, 1998, 385. An English translation of the title of this item is *Habit in French Spiritualism: Maine de Biran, Ravaisson, Bergson*. It was the author's doctoral thesis at the University of Paris-Sorbonne (Paris IV)
- André Péres. *Le Rire, Henri Bergson* Paris: Ellipses, 1998, 63. (Philo-textes: commentaire) This item is an analysis of Bergson's theory of laughter.

- L. Peter. "Lebensphilosophie und Gesellschaftskritik. Anmerkungen zur Bergson-rezeption von Max Horkheimer." *Londemains*, 23.90, 1998, 57-82. An English translation of the title of this item is: "Life-philosophy and Social Criticism: Remarks on Max Horkheimer's Reception of Bergson."
- Gilles Philippe. "Théorie du lexique et pratiques d'écriture : les gloses métadiscursives dans 'Le possible et le réel'." In *Lire Bergson: « Le Possible et le réel »*. Ed. Frédéric Cossutta. Paris: Presses Universitaires de France, 1998, 183-200. An English translation of the title of this item is "Lexical and Practical Theory of Writing: Metadiscursive Glosses in The Possible and the Real'."
- Debora M. Pinto. "Espaco, Extensão e Número: Suas Relações e seu Significado na Filosofia Bergsoniana." *Discurso, Revista do Departamento de Filosofia da USP*, 29, 1998, 133-173. An English translation of the title of this item is: "Space, Extension and Number: Their relations and Significance in Bergson's Philosophy." The author's abstract states "Este artigo pretendo acompanhar, a análise bergsoniana da multiplicidade numérica e do tempo homogêneo conceitualização do tempo operada, principalmente pela ciência; o objetivo desta análise é esclarecer o papel do espaço na formação do número e na apreensão conceitual da duração, explicando o procedimento geral da inteligência humana." Eng. trans. "This article claims to accompany the Bergsonian analysis of numerical multiplicity and of homogeneous time conceived as utilized primarily in science; the object of this analysis is to clarify the role of space in the formation of number and in the conceptual apprehension of duration, thus explaining the procedure of human intelligence."
- Edurado Placenza. "La Responsabilidad del Filósofo en Tiempos de Crisis: Reflexiones Sobre una Carcajada." *Ideas Valores*, August, 1998, 17-26. An English translation of the title of this item is: "The Responsibility of the Philosopher in Times of Crisis: Reflections Concerning a Peal of Laughter."
- Paulo Quintili. "Scaravelli interprete di Bergson e de Broglie: Due dialoghi, attraverso gli Scritti kantiani." In Mario Corsi, Ed. *Il Pensiero di Luigi Scaravelli: La Storia come Problema e come Metodo*. Severia Mannelli: Rubettino, 1998, 127-141. An English translation of the title of this item is: "Scaravelli, Interpreter of Bergson and of de Broglie: Two Dialogues Athwart the Writings of Kant."
- Panu Johannes Rajala. "The Origins of Silja. F. E. Sillanpaa From 1923-1931." Diss. Helsingin Yliopisto (Finland), 1998: 323. Print. 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." *Dissertation Abstracts International*, 50.2C (1989): 323. Print.
- Jacques Ricot. *Leçon sur « La perception du changement » de Bergson*, Paris: Presses Universitaires de France, 1998, 160. (Major) This contains the text of Bergson's lectures on *The Perception of Change*, with explication and commentary consists of examinations of both lectures by Bergson, plus four "annexes" concerning the art of publishing and lecturing, the relations between the present and the past, Zeno's paradoxes, and Bergson's attitude towards science.
- Aan Rioja. "Biología, cosmología y filosofía en Henri Bergson." *Themata*, 20, 1998, 107-128 "This paper reviews Bergson's ideas of living beings and the universe as systems closed by nature, thus quite other than material objects or systems artificially closed and isolated by science. From this standpoint, a peculiar vision of the relationship between philosophy and sciences arises, which

should be discussed paying due respect to some of the twentieth century's scientific developments." *Philosopher's Index*, 43.3, 2009, 490.

Alicia Rodríguez Serón. "El Estudio de la memoria en Henri Bergson: antecedentes e implicaciones filosóficas." Ph.D. Dissertation, Universidad de Málaga (Spain), 1998, 385. (Thesis doctorales/microfiche, 240) An English translation of the title of this item is: "The Study of Memory in Bergson: Antecedents and Philosophical Implications."

Alicia Rodríguez Serón. "El papel de los ciencias en la filosofía de Bergson." *Contrastes*, 3, 1998, 211-229. An English translation of the title of this item is: "The Role of Science in Bergson's Philosophy." The author's abstract states: "Based upon the analysis and the interpretation of Bergson's main writings, this paper endeavors to address Bergson's attitude towards the sciences in order to clarify, as far as possible, the role they play in his philosophy. I argue that his interest in science and in scientific debates is not circumstantial. On the contrary, this interest aims to publicize scientific debates and conditions his whole philosophy." *Philosophers Index*, 33.3, 1999, p. 244.

Pierre Rodrigo. *La Pensée et le mouvant, Henri Bergson*. Paris: Ellipses, 1998, 63. This is an analysis of Bergson's *The Creative Mind*.

M. Carmen Sanchez Rey. "La vida como evolución creadora." *Themata*, 20, 1998, 129-140. Eng. Trans. "Life as Creative Evolution." "This paper deals with a topic central to Bergsonian thought: life. As it is an extensive matter, only those aspects Bergson himself considers most important will be emphasized. On the premise that life is evolution, the issue comes to dilucidating the nature and cause of evolutionary processes. Bearing science in mind, he reaches the conclusion that the driving force behind evolution is the tendency to change, an internal cause of a psychological nature. "L'élan vital", the image of that tendency, ultimately turns into a metapsychological principle." *Philosopher's Index*, 43.3, 2009, 499.

Arno Sann. *Intuition und Expression: über einige Beziehungen der Philosophie Henri Bergson zu Kunsttheorie Paul Klees*. Giessen: Focus, 1998, 134 (Focus Kritische Universität) This work was originally presented as the author's doctoral dissertation at Giessen University, 1997. An English translation of its title is *Intuition and Expression: Concerning Some Relationships of Bergson's Philosophy to Paul Klee's Theory of Art*.

Judith N. Shklar. *Political Thought and Political Thinkers*. Ed. S. Hoffman, Pref. G. Kateb. Chicago: University of Chicago Press, 1998, xxvi, 402. Cf. "Bergson and the Politics of Intuition," 316-338. This is a reprint of an essay first published in 1958. It is a good example of a blanket condemnation of Bergson's thought.

Jan Sokol, Milič Čapek, Laurent Giroux. *Cas a etika: texty k problem temporality*. Prague: Sofis, 1998, 133. Eng. trans. *Time and Ethics: Texts and Problems of Temporality*.

Paulo Taroni. *Bergson, Einstein e il Tempo: la filosofia della durata bergsoniana nel dibattito sulla teoria della relatività*. Urbino: Quattroventi, 1998, 175. (Collana di filosofia e storia delle idee) "Il presente testo indaga l'ambiente storico-filosofico al-l'interno del quale si è sviluppato il dibattito fra **Bergson** e la teoria della relatività di Einstein, a partire dagli anni Venti del xx secolo. L'autore ricostruisce, così, la storia della polemica avvenuta fra fisici e filosofi, in seguito alla pubblicazione dell'opera di **Bergson** *Durata e simultaneità (a proposito della teoria di Einstein)*. Viene presentata una sintesi dell'evoluzione del concetto di durata bergsoniana, attraverso le opere del filosofo, per cogliere meglio quali siano stati gli sviluppi che l'autore ha

- apportato alla sua concezione grazie al-l'incontro con la fisica." *Philosopher's Index*, 32, No. 3, 1998, 234-235. An English translation of the title of this item is: *Bergson, Einstein and Time: Bergson's Philosophy of Duration in the Debate Over the Theory of Relativity*.
- Nurettin Topçu. *Bergson*. 2nd Ed. Eds. Ezel Erverdi and Ismail Kars. Istanbul: Dergah Vayinfari, 1998, 136. (Topçu, Nurettin, 1909-1975, Works, 8)
- Györgi Tverdota. "Le bergsonisme dans la littérature hongroise du début du siècle." *Neohelicon*, 25.1, 1998, 119-130. Eng. trans. "Bergsonism in the Hungarian literature of the beginning of the Twentieth Century."
- Theodore F. Villa. "Marcel Duchamp and the Utopian Philosophies of Peter Kropotkin and Henri Bergson." M. A. Thesis (Art): Michigan State University, 1998, v, 55.
- Sean Watson. "The New Bergsonism: Discipline, Subjectivity and Freedom." *Radical Philosophy: A Journal of Socialist and Feminist Philosophy*, 92, November-December, 1998, 6-16. The author uses Bergson's thought, chiefly as developed in *Matter and Memory*, to develop a mind-body theory. He utilizes several contemporary thinkers to bolster his case (Henri Atlan, Ilya Prigogine, Gilles Deleuze, Fritof Capra) and draws interesting and unsuspected parallels between Bergson's viewpoint and that of reductionist Daniel Dennett. In the end, the author's views are mildly reductionist.
- Clifford Williams. "A Bergsonian Approach to A- and B-Time." *Philosophy*, 73.285, July, 1998, 379-393. The author's abstract states: "Debate between the A- and B-theories of time has rested on the supposition that there is a clear difference between A- and B-time. This supposition is mistaken for two reasons. (1) We cannot distinguish the two conceptions of time by means of Bergsonian intuition. (2) Unless we can do so, we cannot distinguish them at all. One (1) is true because none of the various ways of intuiting the two kinds of time works. Two (2) is true because the issue is an experiential one, unlike metaphysical issues that are less connected to experience. The inference from (1) and (2) is that no progress will be made in the debate between the two theories until it becomes clear what the difference is between the two kinds of time." *Philosopher's Index*, 32.4, 1998, 255.
- Frédéric Worms. "Le mouvement de la pensée dans *La Pensée et le Mouvant*." in *Analyses & réflexions sur Henri Bergson. La Pensée et le Mouvant*. Paul-Laurent Assoun et al. Paris: Ellipses, 1998, 6-12. This is a general analysis of the structure and import of *La Pensée et le Mouvant (The Creative Mind)*.
- Frédéric Worms. "Bergson, mémoire et vie." in *Cerveau et mémoire*. Eds. E. Jaffard, B. Claverie, B. Andrieu. Paris: éditions Osiris, 1998, 43-54. An English translation of the title of this item is: "Bergson, memory, and life." This essay is an exposition Bergson's position in *Matter and Memory*. The author describes Bergson's theory here as threefold: 1. Life is corporeal (fundamentally embodied) in a real world. 2. Life is temporal. 3. Memory and life are multiple: They exist on a scale of levels.
- Frédéric Worms. "Les deux écritures d'Henri Bergson." *Cahiers de la Bibliothèque littéraire Jacques Doucet*, No. 2, 1998, 143-52. An English translation of the title of this item is: "The Two Writings of Henri Bergson."
- Thondukuzhiyil Perumal Varughese. "Christology in the Writings of Pandippeddi Chenchiah and Raimundo Panikkar: An Indian Evangelical Assessment." Ph. D. Dissertation, Westminster

Theological Seminary; 1998, 260. The author shows how Indian Christian theologians attempted to create a Christology which would distinguish Christianity from all other religions in the Indian mind. Chenchiah relied on the concept of creative evolution, as developed by Henri Bergson and Teilhard de Chardin (*Dissertation Abstracts International*, 59.5A, 1998, p. 1632).

Hideya Yamakawa. *Greek Philosophy and the Modern World*. Athens: International Center for Greek Culture, 1998, 184. (Meletes Hellenikesphilosophies, No. 26) Chapter five of this item is titled "Henri Bergson and Zeno of Elea."

E. Yombo. "Bergson, Sartre et la critique du temps homogène." *Science et esprit*, 50.2, 1998, 195-213. An English translation of the title of this item is: "Bergson, Sartre and the Critique of Homogeneous Time."

Kurt Charles Zellen. "Through Difference to Relations: The Finite and the Infinite in Bergson's Notion of Self." Ph. D. Dissertation, K. U. Leuven (Hoger instituut voor mijsbegeerte), 1998, 114.

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G. Dale Adamson. "Henri Bergson: Time, Evolution, and Philosophy." *World Futures*, 54.1, 1999, 135-162. The author responds to Bertrand Russell's notion of time and his criticisms of Bergson.

Mark Antliff. "Cubism, Futurism, Anarchism: The 'Aestheticism' of the *Action d'art* Group. 1906-1920." *Oxford Art Journal*, 21.12, 1999, 99-120. In this essay the author explores and reanalyzes the relations between "aestheticism" and "political philosophy." He examines appropriations of Bergson's philosophy by the "Aristocrats" group and by futurists. Figures influenced by Bergson are Gino Severini, Ugo Giannatasio, and André Colomer.

Mark Antliff. "The Rhythms of Duration: Bergson and the Art of Matisse." in *The New Bergson*. Ed. John Mullarkey. New York and Manchester: Manchester University Press, 1999, 184-208.

Randall E. Auxier, Ed. "A Dialogue on Bergson." *Process Studies*, 28.3-4, Fall-Winter, 1999, 339-345. This dialogue contains reflections on Bergson's concepts of intellect, intuition, and mathematics by P. A. Y. Gunter, C. Hausman, T. Stark and R. Auxier. The editor urges the readers to note the changes in attitude by the dialogue participants between the time of the dialogue (1993) and their essays in this focus section, which have been substantially rewritten.

Randall E. Auxier. "Influence as Confluence: Bergson and Whitehead." *Process Studies*, 28.3-4, Fall-Winter, 1999, 301-338.

Randall E. Auxier. "Special Focus Introduction: Bergson and the Calculus of Intuition." *Process Studies*, 28.3-4, Fall-Winter, 1999, p. 266. The author contends that the present "focus" section should put to rest many fundamental misunderstandings of Bergson's philosophy.

Randall E. Auxier, Ed. "Special Focus: Bergson and Whitehead." *Process Studies*, 28.3-4, Fall-Winter, 1999, 267-345. Items from this "focus" section will be listed separately in this bibliography.

Oliver Bakof. "'The Double Well-Head' – By Schiller and Bergson." *Filozofia*, 54.8, 1999, 586-591. "The paper focuses on the analogy between 'the double-headed' in F.C.S. Schiller's writings and Bergson's "double-head" of religion and morals. The author's suggestion is that there is an intrinsic relation between the material and formal instinct in Schiller's conception and Bergson's

static and dynamic religions. In his view there is a certain analogy between the Nietzschean Apollonian principle and Bergson's "fabulatory function" of reason. His conclusion is that this analogy one of the reasons why Bergson explores the presence of nature in works of art and the necessity to search for it only there." *Philosopher's Index*, 43.3, 2009, 286.

Renaud Barbaras. *Le désir et la distance. Introduction à une phénoménologie de la perception*. Paris: Vrin, 1999, 174. (Problèmes et controverses) Eng. trans. *Desire and Distance. Introduction to a Phenomenology of Perception*.

Garrett Barden. "Method in Philosophy." in *The New Bergson*. Ed. John Mullarkey. New York: Manchester University Press, 1999, 32-40.

Giovanna Borradori. "On the Presence of Bergson in Deleuze's Nietzsche." *Philosophy Today*, 43 (supplement) 1999, 140-145. "The paper shows how Deleuze's influential reading of Nietzsche is profoundly indebted to Bergson's metaphysics. Bergson's model of explanation relies on the notion of "tendency" rather than cause, so that entities are discussed in terms of their tendencies to develop certain properties rather than the properties themselves. Borradori's central argument in this short essay is that Bergson's concept of tendency plays a crucial role in Deleuze's interpretation of Nietzsche's notion of force and his characterization of forces as active and reactive." *Philosopher's Index*, 35.1, First Quarter, 2001, p. 144.

Giovanna Borradori. "Virtualidad, arquitectura, filosofía." *Ideas Valores*, 110, August, 1999, 35-56. "The author contrasts a current representationalist definition of virtuality, according to which this concept "represents" the effects of communication and informational technology on our way of knowing and building the world, with an alternative concept according to which virtuality describes a constitutive component of experience, and, as such, resists all reduction to physical processes as well as quantification and formalization. The author suggests to rethinking virtuality in terms of the Nietzschean notion of perspectivism, which amounts to the assumption that experience contains a virtual dimension. This move calls into question a whole range of philosophical categorizations and architectural presuppositions, first and foremost the Cartesian notion of space. A new concept of virtual spatiality emerges which is articulated in Nietzschean as well as in Bergsonian terms." *Philosopher's Index*, 34.1, 2000, p. 129. Eng. trans. "Virtuality, Architecture, Philosophy."

Marie Cariou. "Bergson: The Keyboards of Forgetting." Trans Melissa McMahon. in *The New Bergson*. Ed. John Mullarkey. New York: Manchester University Press, 1999, 99-117.

Richard A. Cohen. "Philo, Spinoza, Bergson: The Rise of an Ecological Age." in *The New Bergson*. Ed. John Mullarkey. New York: Manchester University Press, 1999, 18-31.

J. Crary. *Suspensions of Perception: Attention, Spectacle, and Modern Culture*. Cambridge, MA: MIT Press, 1999.

Gilles Deleuze. *Bergsonism*. Trans. Piotr Mrówczyński. Warsaw: "KR", 1999, 119. Eng. trans. *Bergsonism*.

Gilles Deleuze. "Bergson's Conception of Difference." Trans. John Mullarkey. in *The New Bergson*. Ed. John Mullarkey. New York: Manchester University Press, 1999, 42-65.

Paul Douglass. "Bergson and Cinema: Friends or Foes?" in *The New Bergson*. Ed. John Mullarkey. New York: Manchester University Press, 1999, 209-227.

- Luis do Esprites Santo. *Henri Bergson e Leonardo Coimbra: estudos comparativos*. Lisbon: s.n. 1999, 94. (Bib. Centro Estudos Humanist) An English translation of the title of this item is: *Henri Bergson and Leonardo Coimbra: Comparative Studies*.
- Benedetto Farina. *Il déjà vu e la coscienza. Dal Ricordo del presente di Bergson al Presente ricordato di Edelman*. Milan: FrancoAngeli, 1999, 176. (serie di psicologia) Eng. trans. *Déjà vu and Consciousness. From the Memory of the Present in Bergson to the Present Remembered in Edelman*. The third section of this book compares Bergson's view of the *déjà vu* phenomenon to that of the Darwinian biologist and neurophysiologist Gerard Edelman.
- Jure Ganter. "The Case of the Falling Man: Bergson and Chaos Theory." *Mosaic*, 32.2, June 1, 1999, 43-57. The author's abstract states: "Conceived as a reaction to 19th century scientific methods, Bergson's *Le Rire* (1900) gained a new significance when these same methods were questioned by later scientists. Focusing on how Bergson anticipated some of the ideas of chaos theory, this essay draws parallels between his theory of laughter and the discourse of non-linear dynamics." (p. 43)
- R. Gennaro. "La poetica di Ungaretti e il pensiero di Bergson. Continuità di un rapporto." *Rassegna della letteratura italiana*, 103.2, 1999, 429-448. An English translation of the title of this item is: "Ungaretti's Poetics and Bergson's Thought: The Continuity of a Relationship."
- Henri Gouhier. *Bergson et le Christ des Évangiles. Bibliographie*. Paris: Vrin, 1999, 145. An English translation of the title of this item is: *Bergson and the Christ of the Gospels*.
- Elizabeth Grosz, Ed. *Becomings: Explorations in Time, Memory, and Futures*. Ithaca, New York: Cornell University Press, 1999, vi, 250. Cf. Gail Weiss, "The Durée of the Techno-Body," 161-175.
- Pete A. Y. Gunter. "Bergson and Jung." in *Jung in Contexts: A Reader*. Ed. Paul Bishop. Pref. Anthony Storr. New York: Routledge, 1999, 265-282. This is a reprint of an article published in *The Journal of the History of Ideas*, 1982. Cf. p. 22 in the editor's introduction. The editor states: "The search for non-Germanic continental influences on C. G. Jung, begun by Gunter and J. Haule, 'point the way to a new era of fruitful enquiry'."
- Pete A. Y. Gunter. "Bergson, Mathematics, and Creativity." *Process Studies*, 28.3-4, Fall-Winter, 1999, 268-288. Henri Bergson's concept of intuition is modelled on the infinitesimal calculus. Not only does his intuition—analogously to the calculus—deal with modes of change, but his concept of a hierarchy of durations parallels the fundamental theorem of the calculus, which makes possible an ascent by integration to 'higher' levels and a descent by differentiation to 'lower' levels. Bergson's universe consists of a "nested" series of durations, with the longest at the top, the briefest at the bottom. Intuition can integrate/differentiate at each level." *Philosopher's Index*, 34.4, 2000, 176.
- Wayne John Hankey. "Henri Bergson: The End of the Beginning." in *French Neoplatonism in the 20th Century*. (1999) http://epe.lacbac.gc.ca/100/201/300/animus/latest/1999vol4/hawkey4.htm#N_2 [http://epe.lac-bac.gc.ca/100/201/300animus/latest/1999vol4/hankey4.htm#N_2]
- Wayne John Hankey. "French Neoplatonism in the 20th Century". *Animus*, 4, 1999. (www.swge.mun.ca/animus) The author states: "(Bergson) found in Plotinus not only a 'schema dynamique' which corresponded to his own notion of reality but also what comprised the most fundamental error of the metaphysical tradition, the misrepresentation of life and movement in

intellectual stability.” Ravaisson, Schelling, Blondel and others appear in this survey of Plotinian influence on recent French thought.

Carl R. Hausman. “Bergson, Peirce, and Reflective Intuition.” *Process Studies*, 289.3-4, Fall–Winter, 1999, 289-300. This is an excellent analysis of Bergson’s and Peirce’s concepts of intuition. Both treat intuition as the source of new concepts and a basis for our knowledge of things. Peirce’s intuitions are “thinner” than Bergson’s. Nothing better than this has been done on Bergson and Peirce.

Lawrence W. Howe. “Bergsonian Methodology: The Problem of Time.” *Southwest Philosophy Review*, 15.2, 1999, 39-55. “This study treats an often misunderstood aspect of Bergson’s philosophy: his method of analyzing concepts. In particular, attention is paid to his analysis of ‘spatialized time’ as a concept composed of two metaphysically distinct notions, i.e., duration and extensity. His thought on time is contrasted with the space-time models advanced by J.J.C. Smart and D.C. Williams and argues that Bergsonian duration overcomes problems concerned with irreversibility not handled by a space-time model.” *Philosopher’s Index*, 34.1, 2000, p. 160.

Su-Young Hwang. “Saengmyong pikyöljöngsöngüi üimi. Berügüsonüi chinhwaron hae sök.” *Kwahak – cholhak*, 2.2, 1999, 69-87. An English translation of the title of this Korean-language article is: “The Signification of Indetermination in Life. Bergsonian Interpretation of Evolutionary Theory.”

Dominique Janicaud. “La lecture exemplaire de Bergson.” In *Le regard de Henri Gouhier ; actes du colloque du CEPPF*. Ed. Denise Leduc-Fayette, Paris : Vrin, 1999, 277-287. (Bibliothèque d’histoire de la philosophie. Nouvelle série) This item depicts Henri Gouhier’s ‘exemplary’ (balanced and accurate) reading of Bergson.

René Jotterand. *Actualité de Henri Bergson. Enregistrement sonore*. Geneva : Laboratoire audiovisuel universitaire, 1999, approx. 60 minutes. (Conférence de l’Université du 3^e âge. Section littéraire) An English translation of the title of this item is: *The Actuality of Bergson*.

S. Katagiri. “Bergson et l’Ethique de l’Environnement : esquisse de la problématique.” *Bulletin of Tokai Gakuen University*, No. 4, 1999, 185-198. An English translation of the title of this item is: “Bergson and Environmental Ethics: Outline of the Problematic.”

P. Kerszberg. “The Sound of the Life-World.” *Continental Philosophy Review*, 32.2, 1999, 169-194. The author explores the manner in which sounds impact our experience of and concept of the life-world (Lebenswelt). Musical sound is taken into consideration. Bergson’s philosophy of the listening experience is, the author states, very useful for this task.

K. Köchy. “Im Ozean des Lebens: Bergsons Philosophie des Lebens auf Suche nach der natürlichen Ordnung.” in *Hermeneutic des Lebens. Potentiale des Lebensbegriffs in der Krise Moderne*. Eds. Ralf Elm, K. Köchy, and M. Meyer. Freiburg/Munich: Alber, 1999. (Alber-Reihe Philosophie) An English translation of the title of this item is: “In the Ocean of Life: Bergson’s Philosophy of Life: In Search of a Natural Order.”

J.-M. Le Lanou. “Voir les choses mêmes, art et philosophie selon Bergson. ” *Philosophique*, 26, 1999, 61-73. An English translation of this item is: “See Things Themselves : Art and Philosophy According to Bergson. ”

Ruth Lorand. “Bergson’s Concept of Art.” *British Journal of Aesthetics*, 39.4, 1999, 400-415. “This paper examines and criticizes Bergson’s ideas of art as presented in his *Creative Evolution*. Bergson’s

original distinction between two types of order, vital and geometrical order, is a fruitful, qualitative distinction that coheres with his dualism. However, by denying (1) a positive interaction between the two orders and (2) the effectiveness of the concept of disorder, Bergson takes his dualism to an unnecessary extreme and, thus, fails to account for the evaluative aspect of art. Art is not only qualitative, it is quantitative. The quantitative aspect of art is required for the understanding of aesthetic evaluation.” *Philosopher’s Index*, 34.1, 2000, p. 172.

- Patrick McNamara. *Mind and Variability: Mental Darwinism, Memory, and Self*. London: Praeger, 1999, 163. In place of the prevailing “instructionist” theory of memory the author argues for “selectivist” theory according to which memory is based on (1) preexisting variation among components within the biological system (2) “polling” of the system’s components in its encounter with its environment and (3) differential amplification of those components of the system that meet a threshold criterion. The two thinkers most cited in this study are William James and Henri Bergson. Cf. esp. pp. 33-34, 42-43, 129-132, 34-38.
- Eric Matthews. “Bergson’s Concept of a Person.” in *The New Bergson*. Ed. John Mullarkey. New York and Manchester: Manchester University Press, 1999, 118-134.
- Gunnar Matti. *Det intuitiva livet: Hans Larssons vision om enhet i splittrad tid*. Uppsala: Uppsala Reprocentralen, Edonomikum, 1999, 288. (Skrifter/Institutionen för idé-och laï domshistoria. Uppsala universitet; 19) An English translation of the title of this item is: *Intuitive Life: Hans Larsson’s Vision of Unified and Splintered Time*.
- Ronald E. Maxwell. *The Abacus and the Rainbow: Bergson, Proust, and the Digital-Analogic Opposition*. New York: Peter Lang, 1999, xiv, 263. (Studies in the Humanities, Vol. 50) The author analyzes the concepts of time, memory, self, and thought in Proust and Bergson via the digital-analogic (abacus and rainbow) opposition central to Bergson’s thought. Bergson’s analysis of memory is distinct from Proust’s but resembles that of contemporary neurophysiology.
- Bertrand Méheust. *Somnambulisme et médiumnité*. Tome 1. *Le défi du magnétisme*. Tome 2, *Le choc des sciences psychiques*. Le Plessis-Robinson, France, Institute Synthélabo pour le Progrès de la Connaissance, 1999. Eng. trans. *Somnambulism and Mediumism*. The author provides many insights into Bergson’s concepts of psychical research.
- F. C. T. Moore. “Magic.” in *The New Bergson*. Ed. J. Mullarkey. New York and Manchester: Manchester University Press, 1999, 135-144.
- John Mullarkey, Ed. with Introduction. *The New Bergson*. Manchester and New York: Manchester University Press, 1999, 235. The essays in this collection are presented separately in this section of the present bibliography.
- Timothy S. Murphy. “Beneath Relativity: Bergson and Bohm on Absolute Time.” In *The New Bergson*. Ed. John Mullarkey. New York: Manchester University Press, 1999, 66-81. The author stresses the agreement of Bergson and quantum physics that there is one universal time. (Cf. the Schrodinger Equation.)
- S. Okamoto. “La thérapie de Morita et la philosophie de Bergson.” *Information psychiatrique*, 75.9, 1999, 912-918.
- Dorthea Olkowski. *Gilles Deleuze and the Ruin of Representation*. Berkeley, California: University of California Press, 1999, 298. Cf. Chapter 4 “Bergson, Matter, and Memory,” 89-117 and “Creative

- Evolution: An Ontology of Change,” 118-146. The author states “In many respects Deleuze-Bergson’s strict method of condemning false problems and struggle against illusion to discover differences in kind or articulation of the real carries out the program of Deleuze’s evocation of Nietzsche’s critical method.” p. 94. The author is remarkably insightful in her interpretation of Bergson’s “mind-body” theory and his cosmology, both of which she states, form a central basis for Deleuze’s philosophy.
- Jong-Won Park. “Berügüsonüi kundaegwahak haesöke isösö eleahakpaüi imiji.” *Chulhak*, No. 59, 1999, 75-94. An English translation of the title of this Korean language item is: “The Image of the Eleatic School in Bergson’s Interpretation of Science.”
- Keith Ansell Pearson. “Bergson and Creative Evolution/Involution : Exposing the Transcendental Illusion of Organismic Life.” in *The New Bergson*. Ed. John Mullarkey. New York and Manchester: Manchester University Press, 1999, 146-167.
- Keith Ansell Pearson. *Germinal Life: The Difference and Repetition of Deleuze*. New York: Routledge, 1999, xii, 270. The author states in his introduction: “I believe that the character of Deleuze’s ‘Bergsonism’ has been little understood, and yet I want to show that it plays the crucial in the unfolding of his philosophy as a philosophy of ‘germinal life’.” p. 1. Cf. esp. Ch. 1 “The Difference of Bergson: Duration and Creative Evolution,” 20-76. Profoundly inspired by Bergson, Deleuze was to use central Bergsonian insights in order to go beyond Bergson.
- A. Petit. “Animalité et humanité, proximité et altérité selon Bergson.” *Cahiers Vilfredo Pareto*, 37.115, 1999, 171-183. An English translation of the title of this item: “Animality and Humanity, Nearness and Otherness in Bergson.”
- Émilie Poulat. *L’Université devant la mystique. Expérience du Dieu sans mode, transcendance du Dieu d’amour*. Paris : Éd. Salvator, 1999, 292. (Pierres d’angle) This item contains an annex, “Une entretien avec Bergson.” First published in *Vie catholique*, January 7, 1933. English translation: *The University Confronts Mysticism. The Experience of God Without a Specific Means. The Transcendence of the God of Love*.
- Ji-Seok Ryu. “A Letter From Bergson to John Dewey. Introduction and Annotation.” in *The New Bergson*. Ed. John Mullarkey. New York and Manchester: Manchester University Press, 1999, 84-87.
- Paulo Taroni. *Tempo interiore, tempo oggettivo: Bergson e Piaget: il concetto di tempo dalla filosofia della vita all’epistemologia genetica*. Urbino: Quattroventi, 1999, 418. (‘Filosofia e storia della idea’) An English translation of the title of this item is: *Interior Time and Objective Time: Bergson and Piaget: The Concept of Time From the Philosophy of Life to Genetic Epistemology*.
- Patricia Verdeau. “Le problème de la personnalité dans la philosophie de Bergson.” Ph. D. Dissertation, Poitiers, 1999. Eng. trans. “The Problem of Personality in Bergson’s Philosophy.”
- Jean-Louis Vieillard-Baron. *Bergson et le bergsonisme*. Paris: A. Colin, 1999, 95. (Synthèse. Série philosophie, 90) This is a concise, accurate description of Bergson’s philosophy. An English translation of the title of this item is: *Bergson and Bergsonism*.
- Jean-Louis Vieillard-Baron. “L’éducation momie selon Bergson et Lavelle.” *Impacts*, No. 2-3, 1999, 69-81. An English translation of the title of this item is: “Mummified Education in Bergson and Lavelle.”

Frédéric Worms. "James et Bergson : lectures croisées." *Philosophie*, No. 64, 1999, 54-68. An English translation of the title of this item is: "James and Bergson: Intersecting Readings."

Frédéric Worms. "*Matter and Memory* on Mind and Body: Final Statements and New Perspectives." Translated by Pelagia Goulimari, in *The New Bergson*. Ed. John Marllarkey, New York: Manchester University Press, 1999, 88-98. This is an excerpt from the author's *Introduction à Matière et Mémoire de Bergson* (Paris, 1997).

Frédéric Worms. "Le Bergsonisme." *Dictionnaire d'histoire et de philosophie des sciences*. Paris: Presses Universitaires de France, 1999, 104-09. Eng. trans. "Bergsonism."

P. Soulez and F. Worms. "Comment Bergson est sorti de lui-même." *Critique*, 55.627-628, 1999, 714-731. An English translation of the title of this item is: "How Bergson Came Out of Himself"

Yonhiro Yamagata. "Cosmos and Life (According to Henry and Bergson)." *Continental Philosophy Review*, 32.3, 1999, 241-253. "In his essay on Kandinsky, *Voir l'invisible*, Henry assigns to cosmos another manner of existence than that of the visible world. The cosmos will no longer be more objective or exterior or visible: it will receive, as characteristics, the opposing qualifications of 'subjective, internal and invisible'. To further this elucidation of Henry's concept of cosmos, we will profit from the inherent connection that Bergson has indicated between life and matter in his magna opera, *Matière et mémoire* and *L'évolution créatrice*." *Philosopher's Index*, 34.1, 2000, 218.

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G.D. Adamson. "Bergson's Spinozist Tendencies." *Philosophy Today*. 44.1, 2000, 73-85. The author states: "The aim of what follows will be to read Bergson beside Spinoza, not only to reveal his indebtedness to Spinoza but, in accordance with the intricate nature of Spinoza's ontology, to indicate a far greater complexity and coherence to Bergson's thought than has been observed by most commentators thus far." p.73

G. Dale Adamson. "Science and Philosophy: Two Sides of the Absolute." *Warwick Journal of Philosophy*, 9, 2000, 53-86. This article concerns the relations between the thought of Bergson and of Bertrand Russell.

Mark Antliff. "The Fourth Dimension and Futurism: A Politicized Space." *Art Bulletin*, 77.4, December, 2000, 720-733. This is an analysis of the futurist Umberto Boccioni's appropriation of Bergson's metaphysics and theory of knowledge to frame his own concept of art and to inspire his sculpture and painting. He also used Bergson to justify his own nationalist and imperialist philosophy. The impact of George Sorel's philosophy on Italian politics is also examined here.

Ekaterina A. Babrynskaya. *Futurism*. Moscow: Galart, 2000, 192 pp. The text of this item is in Russian. On pp. 27-8 the author states: "The poetics of 'dynamic sensations' disseminated by the futurists not only for mechanistic movement or visible movement, but also for 'movement' of the psyche, internal dynamism, the turning of artists toward this theme is often linked with the influence of the philosophical works of Henri Bergson. The concept of 'duration' presented by Bergson and also supposing the constant changeability, the coming into being of different temporal layers, of the past, present, and future—gave a basis for futurist experiments. Not 'the logic of hard bodies' but the thinking, by a dynamic process, by current sensation lay the foundation for futurist

painting of 'the conditions of the soul' because, in the opinion of Bergson, particularly duration also comprises the essence of our internal lives" Trans. Sheila D. Gunter

Gaston Bachelard. *The Dialectic of Duration*. Trans. and Annot. Mary M. Jones. Intro. Cristina Chimisso. Manchester: Clinamon Press, 2000, viii, 159. (Philosophy of Science)

Krisian Bankov. *Intellectual Effort and Linguistic Work: Semiotic and Hermeneutic Aspects of the Philosophy of Bergson*. Acta Semiotica Fennica, 9, International Semiotic Institute at Imatra, 2000, 152. The author takes the concept of intellectual effort (even though it takes up a small part in his writings) to be central both to Bergson's thought and to the understanding of his thought. The first part of this essay (pp 32-101) begins with an examination of the (wildly) divergent interpretations of Bergson's philosophy, then moves on to explore the centrality of intellectual effort in Bergson. Intellectual effort is not an acceptance of tradition but its transcendence. It is effortful self-overcoming. Especially, it involves for Bergson a "complex and dynamic attitude towards language." (p. 71) The author compares Bergson's thought to that of F. de Saussure, P. Ricœur, J. Caputo, H. Gadamer, helpfully bringing his discussion into the contemporary context. He also engages in a comparison between Bergson's thought and that of C.S. Peirce (pp. 115-130), which he finds to be surprisingly similar. This is the best study of Bergson and Peirce since that of C. Hausman (1999). It is also a healthy and convincing refutation of any notion that Bergson is "an enemy of language." (Ed.)

Renaud Barbaras. "Le problème de la perception." *Magazine littéraire*, No. 386, April, 2000, 46-47. Bergson rethinks the concept of perception from the roots up, denying three presumably classical verities: 1. that there is a reality "out there" unrelated to the possibility of being perceived, and known by representations 2. that representations are produced by this reality "for" a perceiving subject 3. that perception is contemplation, knowledge for its own sake, and hence is *knowledge*. Perception for Bergson is within reality, which it (perception) simplifies but does not create. (Cf. the author's *Le désir et la distance*, Paris: Vrin, 1999.) Eng. trans. "The Problem of Perception."

Julian Barbour. "Time, Instants, Duration and Philosophy." in *Time and the Instant*. Ed. Robin Durie. Manchester: Clinamen Press, 2000, 98-111. The author, basing his approach on recent interpretations of quantum cosmology, argues that Bergson's (and Bachelard's) ideas of temporality are false. Quantum Cosmology may now deal with reality without giving time an essential role. (However, Lee Smolin's article on pp. 112-142 of this collection denies that the premises of quantum cosmology must be accepted *as is*.)

Bento Prado Jr. "Une philosophie vivante." *Magazine littéraire*, No. 386, April, 2000, 28-30. The author argues that Bergson's reemergence into contemporary philosophy is occasioned by the fact that phenomenology, logical analysis, and theory of cognitive structures have reached their limits, where they encounter certain Bergsonian ideas. The effigy of Bergson appears on the horizon of "post-phenomenological, post-analytic, and post-computational philosophy." Eng. trans. "A Philosophy that Lives."

Arthur L. Benton. *Exploring the History of Neuropsychology*. Intro. Kenneth M. Adams. Oxford; New York: Oxford University Press, 2000, xv, 348. Cf. "Bergson and Freud on Aphasia: A Comparison," 183-192.

Giovanna Borradori. "The Temporalization of Difference: Reflections on Deleuze's Interpretation of Bergson." *Continental Philosophy Review*, 33.4, October, 2000, 1-20. Starting from Deleuze's largely ignored 1956 essay "Bergson's Concept of Difference", the author argues that throughout

Deleuze's career the antihegelian notion of temporalized difference was central to Deleuze's thought: most surprisingly in his interpretation of Nietzsche.

Arnaud Bouaniche. "La pensée et le nouveau." *Magazine littéraire*, No. 386, April, 2000, 43-45. The author concurs with Gilles Deleuze that Bergson's thought involves a profound paradigm shift. His philosophy is a protest against all those, ancient or modern, who fail to understand novelty and hence duration. Eng. trans. "Thought and the New."

Bernard Bourgeois. "L'idée de dialectique dans la pensée française au XX^e siècle." in *Philosopher en français. Langue de la philosophie et langue nationale*. Paris: Presses Universitaires de France, 2000, 45-67. (Quadrige) Eng. trans. "The Concept of the Dialectic in Twentieth Century French Philosophy."

Jean-François Braunstein. "Canguilhem avant Canguilhem." *Revue d'histoire des sciences*, 53.1, 2000, 9-26. This item includes an English abstract. Eng. trans. "Canguilhem Confronting Canguilhem."

Benoît Chantre. "Péguy, l'essentiel médiateur." *Magazine littéraire*, No. 386, April, 2000, 34-37. An English translation of the title of this item is: "Peguy, the Essential Mediator."

Roberto Cipriani. *Sociology of Religion: An Historical Introduction*. Trans. Laura Ferrarotti. New York: Aldine de Gruyter, 2000, ix, 278. This work contains an essay titled: "Bergson (1859-1941): Religion and 'Elan Vital'."

Yvette Conry. "*L'Évolution créatrice*" d'Henri Bergson. Pref. Françoise Dagognet. Paris: L'Harmattan, 2000, 328. (Collection Epistémologies et philosophie des sciences) An English translation of the title of this item is: *Bergson's Creative Evolution*. This study consists of materials left at the author's death in 1992. It is a highly critical examination, first, of the reception of Bergson's *Creative Evolution* understood especially with regard to the sciences of his time. Though in some respects the author affects a "hatchet job" on Bergson's philosophy, she raises many interesting questions. Why, for example, does Bergson say so little about Mendelian genetics? The author concludes that *Creative Evolution* is an ontology hiding behind the mask of a philosophy of science. His vision and his utilization of knowledge are ideological. His philosophy is an ideology.

Robin Durie. "Splitting Time: Bergson's Philosophical Legacy." *Philosophy Today*, 44.2, Summer, 2000, 152-168. "Heidegger argues that Bergson's theory of *durée* merely reverses the opposition between limit and continuity found in Aristotle's treatise on time privileging continuity where Aristotle had privileged limit. Neither thinker, Heidegger claims, thinks time's origin. This paper argues that if we concentrate on Bergson's use of the Riemannian concept of the 'multiplicity' (*Mannigfaltigkeit*) it can be demonstrated that Bergson does indeed provide a profound meditation on time's origin. Moreover, Bergson's way of conceiving heterogeneous, virtual multiplicity, overcomes the operative schemas underpinning the paradoxes which bedevil Aristotle's treatise, clearing the way for a genuinely new reflection on time's nature." *Philosopher's Index*, 35, No. 1, First Quarter, 2001, 160-161.

Elie During. "Fantômes de problèmes." *Magazine littéraire*, No. 386, April, 2000, 39-42. The author stresses Bergson's contention that a poorly stated problem is incapable of solution, and that a true philosopher will always attempt to avoid false problems by questioning their terms. Bergson's is a "critical" philosophy. The author examines Bergson's treatment of Zeno's paradoxes, liberty, negation, and order. An English translation of the title of this item is: "Phantoms of Problems".

- Philipp Felsh and Moritz Gagern. "Die Seiten und die Zeiten des Lebens. Individuum und Gesellschaft bei Bergson, Durkheim, Simmel." *Simmel Studies*, 10.1, 2000, 66-92. Eng. trans. "The places and the Times of Life. Individual and Social Reality in Bergson, Durkheim, Simmel."
- Marietta Grindler. *Das holistische Evolutionsmodell Pierre Teilhard de Chardin in Vergleich mit den Entwicklungsgedanken bei Plotin, Schelling und Bergson*. Aachen: Shaker, 2000, 440. (Berichte aus der Philosophie) An English translation of the title of this item is: *Pierre Teilhard de Chardin's Holistic Model of Evolution in Comparison With the Developmental Concepts of Plotinus, Schelling, and Bergson*.
- Bruni Guido. "Í fantasma del presente: Note su temp, movimento, significato a partire de Bergson e Dilthey." *Teoria*, 20.1, 2000, 59-68. An English translation of the title of this item is: "The Ghost of the Present: Notes on Time, Motion and Meaning Starting From Bergson and Dilthey."
- Pete A.Y. Gunter. "Retour à Bergson." *Magazine littéraire*, No. 386, April, 2000, p. 27. This is a discussion of the third edition of the Bergson bibliography. Interest in Bergson's philosophy gradually increases—worldwide. Eng. trans. "Return to Bergson."
- Pete A.Y. Gunter. "Seeing in the Dark: Motor Space and the Status of Visual Imagery." *Annales d'histoire et de philosophie du vivant*, 3, 2000, 155-163. The author examines the premotor theory of vision, which claims that there is more than one perceptual space, and that all such spaces have an essentially "motor" function: that it codes for bodily action. Experiments supporting this viewpoint are explored. The author relates this research program in neurophysiology to the ideas of Bergson and M. Merleau-Ponty.
- Gregory Hermati. *Le problème de la réduction : essai d'interprétation de la méthode de la réduction dans les travaux de Henri Bergson, à l'aide de la phénoménologie d'Edmund Husserl*. Doctoral Thesis, University of Paris IV-Sorbonne, 2000, 1 microfiche. An English translation of the title of this item is: *The Problem of (Phenomenological) Reduction: Essay on the Interpretation of the Method of Reduction in the Work of Henri Bergson, With the Help of Edmund Husserl's Phenomenology*.
- Julia V. Iribarne. "Memoria y olvido en relación la identidad personal." *Escritos de Filosofía*, 19.37-38, December, 2000, 195-213. "An interpretation of Husserl is first advanced in order to show that forgetting cannot be adequately dealt with if it is considered as a suppression of attention, and that the limited character of memory is related to the abandonment of the Cartesian way. Secondly, the article recalls Bergson's convenient contrast between habitual memory and spontaneous memory, along with the thesis that forgetting has a positive function for life insofar as it inhibits what would otherwise be the omnipresence of memory. Finally an analysis is offered of Proust's distinction between a voluntary, intelligent memory and involuntary memory that opens a lived past impregnated with love, fear, and grief. The article concludes by exploring how, in the three standpoints, memory is the condition for the development of personal identity." *The Philosopher's Index*, 36, No. 1, 2002, p. 210. An English translation of the title of this item is: "Memory and Forgetting in Relation to Personal Identity."
- Dominique Janicaud. "La lecture exemplaire de Bergson." in *Le regard d'Henri Gouhier*, Ed. D. Leduc-Fayette. Paris: Vrin, 2000. Eng. trans. "The Exemplary Reading of Bergson."
- Frédéric Keck. "Face aux sciences humaines." *Magazine littéraire*, No. 386, April, 2000, 58-61. The author describes Bergson's relations with the "social sciences": psychology, sociology, anthropology, ethnology. The real source Bergson's insights into each of these fields depend on

the “vital”—his concept of Biology developed in *Creative Evolution*. The author suggests ways in which Bergson can “animate” the ideas of the social sciences *vis à vis* the development of technology and the emergence of new social structures. Eng. trans. “Confronting the Human Sciences.”

Premur Ksenija. *Bergson i Buddha*. Zagreb: Naklada Jurèiae d.o.o., 2000, 213. Eng. trans. *Bergson and Buddha*.

Peter Kemp. *Bergson*. Copenhagen: Rosinante, 2000, 233. (De store tankere)

Spyridon Koutroufinis. “Über die Affinität der Zeitphilosophie Henri Bergsons zum Ammonschen Verständnis von Zeiterleben.” *Dynamische Psychiatrie*, 33.180-181, 2000, 137-158. Eng. trans. “On the Affinity of Henri Bergson’s Time-Philosophy to Ammon’s Understanding of the Experience of Time.” “The author argues that Guenter Ammon’s ‘Dynamic Psychiatry’ displays a process-philosophically oriented image of man in a psychotherapeutic perspective. Ammon describes psychic-corporal health as a process of the creation and development of dimensions of experiencing the world and the self. One of these is the dimension of time and the experience of time. This and other positions of ‘Dynamic Psychiatry’ offer to be examined in the light of Henri Bergson’s process-ontology, because the source of his philosophy is the time theory which he gained from the analysis of time experience. Bergson’s work is suited as a starting point for this not just for philosophy-historical reasons, but because the essence of Ammon’s psychology shows remarkable affinities to Bergson’s understanding of time.” (Author’s abstract)

Jean-Marc Lévy-Leblond. “Bergson, Einstein et la Relativité.” *Magazine littéraire*, No. 386, April, 2000, 48-49. The author defends Bergson against criticisms of his criticisms of Einstein’s theory of relativity.

Ruth Lorand. *Aesthetic Order: A Philosophy of Order, Beauty and Art*. London: Routledge, 2000, xi, 324. Cf. Ch. 5 “Bergson: The Unpredictable Order,” 82-95. On pp. 178-179 and elsewhere the author utilizes Bergson’s writings to help shape her concepts of order and disorder.

Magazine littéraire, no. 386, 2000. All items in this Bergson number of ML are reproduced in this bibliography (2000).

Eduardo T. Mahieu. “Une Lecture de Minkowski. Séminaire du 20 avril 2000.” Cercle d’Etudes Psychiatriques Henri Ey de Paris.
<http://eduardo.mahieu.free.fr/Cercle%20Ey/seminaire/MINKOWSKI.htm>. This concerns the ideas of E. Minkowski.

Donald R. Maxwell. *Science or Literature?: The Divergent Cultures of Discovery and Creation*. New York: Peter Lang, 2000, 165. (Studies in the Humanities, Vol. 54) The author clearly distinguishes the language of science (clear, unambiguous) from that of literature (ambiguous, metaphorical). Science discovers what already exists while literature creates that which might never exist. The author explores this dualism via the writings of Bergson, M. Proust, and others. Cf. “Bergson’s and Pascal’s Two Paths to Truth,” 27-31; “Ruskin and Bergson,” 4-43; “Huxley, Barthes, Proust and Bergson,” 64-68; “Bergson’s Demon,” 146-149; and throughout.

Paul-Antoine Miquel. *Comment penser le désordre ? Réconcilier la science et la philosophie*. Paris: Fayard, 2000, 317. Eng. trans. *How to Think Disorder? The Reconciliation of Science and Philosophy*.

- Paul-Antoine Miquel. "La contingence de l'évolution." *Magazine littéraire*, No. 386, April, 2000, 55-57. An English translation of the title of this item is "The Contingency of Evolution."
- Enrique Molina. *Obras Completas*. 3. Vols. Ed. Miguel Da Costa Leiva. Concepción, Chile: Editorial Universidad de Concepción, 2000. This item consists of the complete works of Enrique Molina.
- Pierre Montebello. "Nietzsche et Bergson : deux philosophes de la vie." *Magazine littéraire*, No. 386, April, 2000, 52-54. Eng. trans. "Nietzsche and Bergson: Two Philosophers of Life." The author argues that though these two philosophers appear radically different, their ideas develop in much the same way, due to the fact that both pay fundamental attention to life, accepting it, similarly, as the fundamental datum.
- David Morris. "The Logic of the Body in Bergson's Motor Schemes and Merleau-Ponty's Body Schema." *Philosophy Today*, 44 (Supplement), 2000, 60-69. "An analysis of Bergson's motor schemes shows how there is logic within the body, one that informs the recognition of images, and thence perception and memory. But for Bergson, this logic of the body is entirely explicit, and is distinct from the implicit logic that we find in thinking. A contrast with Merleau-Ponty's concept of the body schema shows how the temporality of the body is crucial to Bergson's distinction between the logic of the body and the logic of thinking, and suggests how we might find a logic of the body—but one that informs thinking—via Merleau-Ponty and his concept of expression." *Philosopher's Index*, 35.4, 2001, 265.
- John Mullarkey. "Les nouvelles lectures." Trans. Frédéric Worms. *Magazine littéraire*, No. 386, April, 2000, 24-26, 28. The author considers Bergson in terms of the divide between Anglo-American and Continental Philosophy, noting the contempt for his thought by Daniel Dennett, Alain Sokal, and others. Bergson's opposition to "system" does not make him the opponent of clear thought. Uniformed opinions of his work cannot do justice to his originality.
- Debora Morato Pinto. "Bergson et la représentation : la théorie des images et le rôle du cerveau dans la perception humaine." *Annales d'histoire et de philosophie du vivant*, 3, 2000, 165-177. An English translation of the title of this item is: "Bergson and Representation: The Theory of Images and the Role of the Brain in Human Perception." This is a very perceptive analysis of the role of "images" in the first chapter of *Matter and Memory*. With his concept of images Bergson introduces and consistently develops a profoundly original argument concerning perception, action, imagery, and representation.
- Alberto Nave. *Libertà e responsabilità nell'antropologia crociana*. Bari: Lavante, 2000, 152. (Ethos, 18) An English translation of the title of this item is: *Liberty and Responsibility in Croce's Anthropology*. The author compares Benedetto Croce's ethical ideas to Bergson's. Topics examined include responsibility, liberty, suffering, and political ethics.
- Dorothea Olkowski. "The End of Phenomenology: Bergson's Interval in Irigaray." *Hypatia*, 15.3, Summer, 2000, 73-91. "Luce Irigaray is often cited as the principle feminist who adheres to phenomenology as a method of descriptive philosophy. A different approach to Irigaray might well open the way to not only an avoidance of phenomenology's sexist tendencies, but the recognition that the breach between Irigaray's ideas and those of phenomenology is complete. I argue that this occurs and that Irigaray's work directly implicates a Bergsonian critique of the limits of phenomenology." *Philosopher's Index*, 35.1, 2001, 204.

- Francesco Parisi. "Henry Bergson: Mente e Linguaggio. Note su un convegno e una pubblicazione." *Studi Filosofici*, 23, 2000, 319-332. An English translation of the title of this item is "Mind and Language: Notes on a Convention and One Publication."
- Mieczyslaw Pawel Migon. "An Aspect of Christian Thought in A.-T. Tymieniecka's Philosophy/Phenomenology of Life." *Aquinas*, 43.3, 2000, 613-621.
- Keith Ansell Pearson. "Duration and Evolution: Bergson contra Dennett and Bachelard." in *Time and the Instant*. Ed. Robin Durie. Manchester: Clinamen Press, 2000, 144-176. The author states: "In this essay I want to demonstrate, contra the criticisms of Bergsonism from Bachelard to Badiou, that duration is the condition of novelty." p. 145.
- Keith Ansell Pearson. "Thinking/Immanence: On the Event of Deleuze's Bergsonism." in *Deleuze and Guattari: Critical Assessments*. Vol. 2. Ed. G. Genesko. London: Routledge, 2000, 1343-1373.
- Stephen E. Robbins. "Bergson, Perception and Gibson." *Journal of Consciousness Studies*, 7.6, May, 2000, 23-45. "Bergson's 1896 theory of perception/memory assumed a framework anticipating the quantum revolution in physics, the still unrealized implications of this framework contributing to the large neglect of Bergson today. The basics of this model are explored, including the physical concepts he advances before the crisis in classical physics, his concept of perception as 'virtual action' with its relativistic implications, and his unique explication of the subject/object relationship. All form the basis for his solution to the 'hard' problem. The relation between Bergson and Gibson is also explored. (edited)" *Philosopher's Index*, 35.1, 2001, 216.
- Pierre-Edmond Robert. "Proust, bergsonien malgré lui ?" *Magazine littéraire*, No. 386, April, 2000, 37-38. An English translation of the title of this item is: "Proust Bergsonian in spite of himself?" The author concludes that Proust has little in common with Bergson.
- André Robinet. "Bergson et ses contemporains." *Magazine littéraire*, No. 366, April, 2000, 33-34. The author suggests that Bergson's treatment of extensity in *Matter and Memory* owes much to Jean Jaurès critiques of *Time and Free Will*. Eng. trans. "Bergson and his Contemporaries."
- Pierre Rodrigo. "Le devenir de la philosophie." *Magazine littéraire*, No. 386, April, 2000, 64-66. An English translation of the title of this item is: "The Becoming of Philosophy." The author deals with Bergson's philosophy of the history of philosophy, which seeks to go beyond the externals of the expression of the philosopher's thought to the fundamental intuition on which it is based.
- Ji-Seok Ryu. "Berŭgŭson cholhakŭi munhŏnhakjog chŏpkin. Sae munhŏnŭi palkankwa kŭ ŭiŭi." *Daedong-chulhak*, No. 11, 2000, 203-225. An English translation of the title of this Korean language item is: "Studies of Bergson from the Point of View of Philology. The Publication of New Documents and Their Contribution."
- Ji-Seok Ryu. "Une Contribution à la recherche de la pensée d'Henri Bergson. Présentation, annotation et analyse historique et philosophique des documents inédits ou publiés hors les *Mélanges* (1888-1940)." Ph.D. Dissertation, Université Charles de Gaulle-Lille III, 2000, 360. This study is a presentation of items by or concerning Bergson, items either previously unpublished or published since the appearance of *Mélanges* (1972), along with commentary and annotation. The first volume consists of five parts. Of these, the first two contain a careful analysis of the relation between Bergson and French and foreign contemporaries with whom he had correspondence. The third explores the genesis and development of Bergson's thought through careful accounts of his major publications. The fourth explores, in turn, Bergson's involvement in the First World War,

his attitude towards German philosophy, his interview with Albert Beveridge (1915), the reception of his *The Meaning of War* in Germany and Sweden, his diplomatic missions, and his involvement in the translation of his works. An appendix contains a bibliography of works on Bergson, 1985-1999. The second volume is a collection of documents with annotations. The greater part of this volume is made up of Bergson's correspondence, though in addition there are five interviews given at different periods of his life. Two concluding sections of the second volume provide an account of the sources and bibliography of documents written by Bergson and a "Bergson bibliography" (1889-1941) outlining the important dates in his life. In addition there is a list of books which he received in connection with his correspondence. This painstaking study is a remarkably rich source of information on Bergson: his context, his biography, and his thought. The present bibliography presents articles and letters from Ryu's magisterial study.

Jorge Saltor. "Identidad y memoria: a proposito del monism neutral." *Escritos de Filosofia*, 19.37-38, 2000, 37-38. "The author attempts to investigate memory in neutral monism on the basis of B. Russell's formulation of this standpoint. First, a number of Russell's theses are discussed, especially his attempt to reject the notion of psychical subject. Secondly, the author examines his theory of meaning and the function it performs within the monist conception. Finally he argues that memory is for Russell a disturbing presence that undermines his antimetaphysical stance and brings him, in a strange manner, close to Bergson's *Matter and Memory*." *Philosopher's Index*, 36.1, 2002, 280. Eng. trans. "Identity and Memory: Concerning Neutral Monism".

Claudia Stancatti. *Le problème du lexique de la philosophie*. Cosenza: Brenner, 2000, 31. An English translation of the title of this item is: *The Problem of the Philosophical Dictionary*.

Hans-Martin Schönherr-Martin. "Technik und Élan Vital." *Concordia*, 38, 2000, 45-68. An English translation of the title of this item is: "Technology and Life Force."

J.-L. Vieillard-Baron. *La philosophie française*. Paris: Armand Colin, 2000, 73-90. Eng. trans. *French Philosophy*.

Jean-Louis Vieillard-Baron. "La place de la religion." *Magazine littéraire*, No. 386, April, 2000, 61-64. The author argues that Bergson is in no sense (as was Nietzsche) a prophet. His work constitutes an *analysis* of the phenomenon of religion. Even so, he offers us not a dogma so much as an openness to "the things of the spirit". He offers us neither an emotional bond nor a fusion with God as his final insight, but a spiritual intersubjectivity which sustains action. Eng. trans. "The Place of Religion."

Frédéric Worms. "Bergson entre Russell et Husserl : un troisième terme ?" *Rue Descartes*, n. 29, Paris: Presses Universitaires de France, 2000, 79-96. Eng. trans. "Bergson Between Russell and Hegel: A Third Term?"

Frédéric Worms. "Bergson par ses livres." *Magazine littéraire*, No. 386, April, 2000, 31-32. This is an exposition of the basic contents of *Time and Free Will*, *Matter and Memory*, *Creative Evolution*, and *The Two Sources of Morality and Religion*.

Frédéric Worms. "Bibliographie." *Magazine littéraire*, No. 386, April, 2000, p. 66.

Frédéric Worms. "Dossier Bergson." *Magazine littéraire*, No. 386, April, 2000, p. 16. The author ponders the question of what 20th century thought might have been without Bergson. It is hard to imagine.

Frédéric Worms. "Dossier. Chronologie." *Magazine littéraire*, No. 386, April, 2000, 18-23. This consist of a series of brief chronologically ordered biographical sketches, ending with a account of Bergson's "posterity": those who accepted and utilized important aspects of his philosophy.

Frédéric Worms. "Le morceau de cire et le morceau de sucre, étendue et matière entre Descartes et Bergson." *L'esprit cartésien*. Vol. 2, Eds. B. Bourgeois and J. Havet, Paris: Vrin, 2000, 1102-1108. Eng. trans. "The Bit of Cheese and the Bit of Sugar, Extension and Matter Between Descartes and Bergson."

Frédéric Worms. "Péguy auditeur de Bergson : entre deux écritures." *L'Amitié Charles Péguy*, December, 2000, 461-467. Eng. trans. "Péguy in Bergson's Lectures: Between Two Writings."

Frédéric Worms. *Le vocabulaire de Bergson*. Paris: Ellipses, 2000, 64. Eng. trans. *The Bergsonian Vocabulary*. The author, in his introduction (pp. 3-7) admits the difficulties involved in compiling a Bergson "dictionary." Nonetheless, he argues, there are basic terms used throughout Bergson's writings. In defining them it is necessary to pay careful attention to quality (textual context), critique (attention to change of meaning), and intensity (the extent to which a term is used). The author deals with thirty-five terms from "Action" to "Vie" and including images, intuition, memory, mysticism, and philosophy.

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M. Alcaro. "Le Bios et la Conscience." in *Henri Bergson: esprit et langage*. Ed. Cl. Stancati et al. Sprimont: Mardaga, 2001, 21-32. Eng. trans. "Bios and Consciousness."

Alia Al-Saji. "Merleau-Ponty and Bergson: Bodies of Expression and Temporalities of the Flesh." *Philosophy Today*, 45.4, 2001, 110-123. Cf. especially "The Turn to Bergson in the later Merleau-Ponty: The Intuition of Difference," 114-117. The author states: "Instead of the earlier almost exclusively critical treatment of the *Phenomenology*, in *The Visible and the Invisible* as well as in *La Nature*, Merleau-Ponty finds Bergson an ally, offering a counterpart to, and a reconfiguration of, the Husserlian influence that continues to be felt in his work." p. 115. The author cites a "Bergsonian reduction" on p.116.

Henrietta Bannerman. "Thoroughly Modern Martha." *Dance Theater Journal* (London), 17.2, 2001, 32-36. This item notes the dancer Martha Graham's appropriation of Bergson's ideas.

Giovanna Borradori. "The Temporalization of Difference: Reflections on Deleuze's Interpretation of Bergson." *Continental Philosophy Review*, 34.1, March, 2001, 1-20. "This paper provides an in-depth analysis of Deleuze's interpretation of Bergson based on his largely ignored 1956 essay, "Bergson's Conception of Difference". In this essay Deleuze first attacks the Hegelian tradition for misunderstanding the role of difference by reducing it to negation and then uses Bergson's concept of duration—a flow of purely qualitative mental states—to formulate a notion of differences utterly 'internal' to itself, that is, irreducible to negation. The paper argues that the temporalization of difference represents a permanent feature of Deleuze's philosophy—one particularly visible in his highly influential book on Nietzsche which, therefore, appears molded by a Bergsonian imprint." *Philosopher's Index*, 35.4, 2001, 184.

Roland Breeur. "Bergson's and Sartre's Account of the Self in Relation to the Transcendental Ego." *International Journal of Philosophical Studies*, 9.2, May, 2001, 177-198. "In *The Transcendence of the Ego* Sartre deals with the idea of the self and of its relation to what he calls 'pure

consciousness'. Pure consciousness is an impersonal transcendental field in which the self is produced in such a way that consciousness thereby disguises its 'monstrous spontaneity'. I want to explore to what extent the ego is to be understood as a result of absolute consciousness. I also claim that the idea of the self Sartre has in mind is Bergson's 'moi profond'. Since this 'deeper self' has to be understood as a result of an impersonal transcendental field, it loses its central position in consciousness. Sartre claims that the ego is not transcendental, as Husserl had claimed, but transcendent to consciousness." *Philosopher's Index*, 36.1, 2002, 166.

Camille de Belloy. "Bergsonisme et christianisme. *Les Deux Sources de la morale et de la religion au jugement des catholiques.*" *Revue des sciences philosophiques et théologiques*, 85, 2001, 641-667. Eng. trans. "Bergsonism and Christianity. *The Two Sources of Morality and Religion in the Opinion of Catholics.*"

Monique Castillo. "L'obligation morale : le débat de Bergson avec Kant." *Les Etudes Philosophiques*, No. 4, 2001, 439-452. An English translation of the title of this item is: "Moral Obligation: Bergson's Debate with Kant." Author's abstract (translated from French to English): "Kant's is not a social morality, it is agreed to compare Bergson and Kant as the founders of the two equally "open" (Bergson's term) moralities relating to the destiny of the human species, Kant's "cosmic" philosophical perspective permits a double approach to questions of faith, mysticism, and myth."

A. Contini. "Dire la vie : art et création vitale chez Bergson." in *Henri Bergson. Esprit et langage*. Eds. Cl. Stancatti et al. Sprimont: Mardaga, 2001, 205-217. Eng. trans. "To Speak Life: Art and Vital Creation in Bergson."

Gilles Deleuze. *Henri Bergson zur Einführung*. Trans. Martin Weinmann. Hamburg: Janius Verlag, 2001, 170. This is a translation of Deleuze's *Bergsonisme* (1966).

Laurent Fedi. "Bergson et Boutroux, la critique du modèle physicaliste." *Revue de métaphysique et de morale*, No. 2, 2001, 97-118. Abstract. "The article offers an interpretation of the *Essai sur les données immédiates de la conscience* that puts into light Boutroux's intellectual debt toward Bergson regarding the specificity of psychological investigation and its related irreducibility to the sort of explanatory schema familiar in the natural sciences. The relationship between Bergson and Boutroux is set against the background of the general effort of the years 1870 to 1880 for granting autonomy to sciences of the mind. It is argued that Bergson makes use of the relativization of the law of the conservation of energy in order to challenge the equivalence of psychical causes and effects. And also that he thereby offers a devastating critique of the classical theories of liberty, but also initiates a new approach to the individual open to meaningfulness, similarly to Dilthey."

Angelo Genovesi. *Bergson e Einstein: dalla percezione alla durata alla concezione del tempo*. Pref. Viltorio Mathieu. Milano: F. Angeli, 2001, 159. An English translation of the title of this item is: *Bergson and Einstein: From the Perception Duration to the Conception of Time*.

D. Gil. "Sur l'imagination entomologique de Bergson." *Cahiers philosophiques*, No. 86, 2001, 47-73. Eng. trans. "On Bergson's Entomological Imagination."

Jean-Christophe Goddard. "Lavelle lecteur de Bergson : hommage et critique." *Filosofia oggi*, 24.96, 2001, 461-472. Eng. trans. "Lavelle, Reader of Bergson: Homage and Critique."

Jean-Christophe Goddard. "Bergson : une lecture néo-platonicienne de Fichte." *Les Etudes Philosophiques*, No. 2, 2001, 465-477. An English translation of this title of this item is: "Bergson: A

Neoplatonic Reading of Fichte.” An English translation of the author’s abstract reads: “Basing himself on Bergson’s 1898 course on Fichte, the author discusses the mediating image through which, in *Creative Evolution*, the French philosopher expresses Fichte’s philosophical intuition. Bergson detects two philosophies in Fichte’s philosophy: an original philosophy, subjectivist and idealist, and an opposite philosophy, mystical but less original since it is common to the whole of Alexandrian thought. For Bergson these two philosophies are two faces of a single thought, whether in a contracted state or in a relaxed one. In this distinction between a relaxed and a contracted Alexandrianism the author suggests a principle that Bergson employed for interpreting the history of philosophy.”

Elizabeth Grosz. *Architecture From the Outside: Essays on Virtual and Real Space*. Fore. Peter Eisenman. Cambridge, MA: MIT Press, 2001, xxi, 219. The author explores architecture from the “outside”: that is, from the vantage-point of philosophy. Using Bergson and several other philosophers (R. Callois, G. Deleuze, J. Derrida) she raises abstract but nonformalistic questions about space, inhabitation, and building. This is one of several recent works relating Bergson and architecture. Cf. B. Cache, 1995.

Gabriela Hernández García. *La vitalidad recobrada: un estudio del pensamiento ético de Bergson*. México, D.F.: Facultad de Filosofía y Letras, Universidad Nacional Autónoma de México, 2001, 126. (Colección Seminarios) An English translation of the title of this item is: *Vitality Regained: A Study of Bergson’s Ethical Thought*.

Sanford Kwinter. *Architectures of Time: Toward a Theory of the Event in Modernist Culture*. Cambridge, MA: MIT Press, 2001, ill, 237. (Electronic reproduction. Boulder, CO.: Net Library, 2003) The author explains how the demise of the concept of absolute time and of the classical notion of space as a fixed background against which things occur led to a field theory and a physics of the “event”. He concludes by arguing that Franz Kafka’s work manifests a coherent cosmology which can only be related to the constant temporal flux which underlies it.

Guy Lafrance. “Mémoire, pensée et esprit.” *Carrefour*, 23.1, 2001, 119-127. “The problem of dualism is central to Bergsonian philosophy. It is closely connected to the major themes of this philosophy: time, duration, evolution, knowledge and perception, consciousness and freedom. *Matter and Memory*, one of Bergson’s most important books, is devoted to the study of this problem. The article presents an analysis of the Bergsonian thesis on the relation between spirit and matter and on the role of memory in the phenomena of perception.” *Philosopher’s Index*, 36.2, 2002, 231.

Roland Lamontagne. *Les fondements de la personnalité d’après Henri Bergson. Introduction aux œuvres et aux cours*. Montreal: R. Lamontagne, 2001, ii, 147. An English translation of the title of this item is: “The Foundations of Personality in Henri Bergson: An Introduction to His Writings and Courses.”

Stephane Legrand. “Procès et devenir chez Hegel et Bergson.” in *De la nature à l’esprit : études sur la philosophie française du XIX^e siècle*. Eds. R. Belay and C. Marin. Paris: CENS Editions; Lyon: Ens editions, 2001, pp. 258. Eng. trans. “Process and Becoming in Hegel and Bergson.”

Jean-Michel Le Lannou. “L’anti-idéalisme de Bergson.” *Les Etudes Philosophiques*, No. 4, 2001, 419-437. An English translation of the title of this item is “Bergson’s Anti-Idealism”. The author explores the development of Bergson’s critique of idealism, which alienates us from both skepticism and formalism. Intuition recues us from skepticism with regard to our experienced world and from abstract formalism.

Maël Lemoine. "Remarques sur la métaphore de l'organisme en politique. *Les Principes de philosophie du droit et Les deux sources de la morale et de la religion.*" *Les Etudes philosophiques*, No. 4, 2001, 479-497. An English translation of the title of this item is: "Remarks on the Metaphor of the Organism in Politics: Elements of the Philosophy of Right and The Two Sources of Morality and Religion." The author's abstract states: "Popper wrote that Hegel, as a thinker, is a forerunner of totalitarianism; on the one hand, one cannot but regard Bergson as a true democrat. Both, however, considered the body politic as an organism, a doctrine favored by the supporters of a totalitarian state. This assertion must not be underrated: neither thinker intended to use a metaphorical expression, hence a broad meaning of "organism". As a matter of fact the organicity of a body of politic, far from threatening individual freedom, is the only form compatible with individuality. The important thing is to distinguish all-made 'organized organization' from self-making 'organizing organization': the former treats individuals as mechanical entities, while the latter is the result of the self-development of their freedom."

Bernard Mabile. "Eloge de la fluidité : Hegel, Bergson et la parole." *Les Etudes Philosophiques*, No. 4, 2001, 499-516. An English translation of the title of this item is: "The Celebration of Fluidity: Hegel, Bergson and Speech." The author's abstract states: "Between the apparent antinomy between a philosophy of intuition and a logic of concept, this article attempts to unveil, by Hegel and Bergson, two trends of thought that, though irreducible, acknowledge an essential tie between language and mediation, mistrust of the abstraction of analytical understanding and seek a philosophical word able to fluidly 'rigid thoughts' in order to express a true life to meaning."

Toni Louise McMillen. "Bergsonian Conceptions of Time in Willa Cather's *The Professor's House.*" Master's Thesis, Texas A&M University-Commerce, 2001, 86.

Maurice Merleau-Ponty. *The Incarnate Subject : Malebranche, Biran, and Bergson on the Union of Body and Soul.* Trans. Paul B. Milan. Eds. Andrew G. Bjelland Jr. and Patrick Burke. Pref. Jacques Taminiaux. Amherst, New York: Humanity Books, 2001, 152. (Contemporary Studies in Philosophy and the Human Sciences) In his introduction Jacques Taminiaux argues that the lectures which constitute this book were intended as preparation for a test (the "aggregation" in philosophy) for those who would have become "lycée" professors. No similar genre exists in German or English educational systems. Even though such lectures served a pedagogical and not a purely philosophical purpose, they do reflect Merleau-Ponty's fundamental thinking at the time he gave them. They are thus doubly valuable.

Paul-Antoine Miquel. "Humanité comme fin ?" *Cités*, 8, 2001, 141-144. Eng. trans. "Humanity as a Goal?"

Marcos José Müller. "Restituição do mundo de percepção e arqueologica de reflexão crítica." *Kriterion* (Brazil), 42.103, 2001, 29-57. "In this article I try to discuss how Schelling's Naturphilosophie, Bergson's theory of the perceptual field and Husserl's later phenomenology take part in the Merleau-Pontyan project of bringing out of the perceptual world. In particular, I show how such a project may be understood as a radicalization of the critical reflection, which is dealt with by these authors." *Philosopher's Index*, 36.1, 2002, 238. Eng. trans. "The Restitution of the World of Perception and Archeology of Critical Reflection."

Cornelia Niedermeyer and Karl Wagner, Eds. *Literatur um 1900: Texte der Jahrhundertwende neu gelesen.* Koln: Böhlau, 2001, xii, 197. This item contains passages from Bergson's *Laughter.*

- S. Ohkoda. "Bergson et Merleau-Ponty, la philosophie de l'incarnation." *Revue de Philosophie Française* (Franco-Japanese Philosophical Society) No. 6, 2001, 185-201. An English translation of the title of this item is: "Bergson and Merleau-Ponty, The Philosophy of Incarnation."
- Alain Panero. "Intuition et espace chez Bergson." Ph.D. Dissertation. Lille, France, 2001, 728. Eng. trans. "Intuition and Space in Bergson."
- Alain Panero. *Intuition et espace selon Bergson : le concept d'espace comme principe d'univocité des intuitions*. Lille: ANRT-Septentrion, 2001, 728. (Ouverture philosophique) Eng. trans. *Intuition and Space According to Bergson: The Concept of Space as a Principle of the Univocity of Intuitions*. The author argues that Bergson, who takes a rationalist perspective, must produce a principle of the univocity (oneness) of intuition. This principle of univocity is space.
- Keith Ansell Pearson. "Pure Reserve: Deleuze, Philosophy and Immanence." in *Deleuze and Religion*. Ed. M. Bryden. London: Routledge, 2001, 141-155.
- Henri Peyroles. *Science et mystique en philosophie : Henri Bergson et Martin Heidegger*. s.l., s.n., 2001, 336. Eng. trans. *Science and Mysticism in Philosophy: Henri Bergson and Martin Heidegger*.
- Enrico Piscione. "Il riso di Bergson e l'umonismo di Pirandello: Un possibile confront." *Sapienza*, 54.4, 2001, 465-471. An English translation of the title of this item is: "Bergson's Laughter and Pirandello's Humanism: A Possible Confrontation."
- Rosetti Regina. "Bergson e a Natureza Temporal da Vida Psíquica." *Psicologia: Reflexão e Crítica*, 14.3, 2001, 617-623. An English translation of the title of this article is: "Bergson and the Temporal Naturalization of Psychological Life."
- Claude Romano. "Bergson métaphysicien et critique de la métaphysique." *Philosophie*, No. 70, 2001, 47-73. An English translation of the title of this item is: "Bergson: Metaphysician and Critic of Metaphysics."
- Rocco Ronchi. *Il Pensiero Bastardo: Figurazioni dell'invisibile e comunicazioni indiretta*. Milano: Christian Marinotti Editore, 2001, 346. (Il pensiero del arte, 2) This item contains critiques of Deleuzian readings of Bergson. An English translation of the title of this item is: *Bastard Thought: Representation of Invisible and Indirect Communication*.
- Juan José Sanguinetti. "La filosofia della natura in Max Scheler. Un contributo di Franco Bosio." *Aquinas*, 44.2-3, 2001, 483-488. An English translation of the title of this item is: "Max Scheler's Philosophy of Nature. A Contribution by Franco Bosio."
- Jesús Rodolfo Santander. "Bergson en el tribunal de Galileo." *Elementos: Ciencia y cultura*, 8.43, 2001, 3-10. This is a discussion of Bergson's treatment by Alan Sokal and Jean Bricmont in their book *Intellectual Impostors*. Eng. trans. "Bergson and the Tribunal of Galileo."
- Mike Sandbothe. *The Temporalization of Time: Basic Tendencies in Modern Debate on Time in Philosophy and Science*. Trans. Andrew Inkpen. New York: Rowan and Littlefield, 2001, 129.
- Louis A. Sass. "Self and World in Schizophrenia: Three Classic Approaches." *Philosophy, Psychiatry, and Psychology*, 8.4, 2001, 251-270. The author discusses three phenomenological approaches to the understanding of schizophrenia: these of Eugene Minkowski, Wolfgang Blankenburg, and

- Kimura Ben. His discussion of Minkowski includes an examination of Minkowski's use of Bergson's ideas and concludes with a critique of some of Minkowski's conclusions.
- Philippe Sergeant. *Idées clandestines*. Paris: Provare, 2001, 627. An English translation of the title of this item is: *Clandestine Ideas*.
- Coryn Russell Ronald Smethurst. "Towards a Creative Aesthetics: With Reference to Bergson." Doctoral Thesis. University of Warwick, 2001, 317.
- Pr Dong-Hyun Son. "Bergson, précurseur de l'épistémologie évolutionniste." (in Korean) *Philosophical Studies*, 54, 2001. An English translation of the title of this item is: "Bergson, Precursor of Evolutionary Epistemology."
- Claudia Stancatti, Donata Chiricò, Ferderica Vercilio, Eds. *Henri Bergson. Esprit et langage*. Sprimont: Mardaga, 2001, 317. (Philosophie et langage) This item contains the proceedings of a colloquium at the University of Calabria, 1998. It concerns Bergson's philosophy of language.
- Stefan Srobár. "Some Aspects of the Dynamic Ontology of H. Bergson." (In Slovak) *Filozofia*, 56.8, 2001, 562-567.
- Peter Thieist. *Det onde & Latterans lyst: to sider af mennesket: to idéhistoriske indføringer*. Frederiksberg: Det lille Forlag, 2001, 287. (Redaktion filosofi) Eng. trans. *The Wave; and The Glitter of Laughter*. The second of these two studies was originally published in 1988 (by Tiderne Skifter). It is an examination of laughter as understood by S. Kierkegaard, H. Bergson, and S. Freud.
- David Toews. *The Social Occupations of Modernity: Philosophy and Social Theory in Durkheim, Tarde, Bergson and Deleuze*. Doctoral Thesis: University of Warwick, 2001, 269.
- Donato Totaro. "Time, Bergson, and the Cinematographical Mechanism." *Offscreen*, January 11, 2001. http://www.horschamp.qc.ca/new-offscreen/Bergson_film.html. The author states his purpose in this essay "...to draw out the precise contextual meanings Bergson gave to cinema and show how they can help us to understand some of the fundamental, and fundamentally philosophical properties of cinema: movement, fragmentation, and time."
- Susana Trejos Marin. "La libertad en Bergson y en Jankélévitch." *Revista de Filosofía* (Costa Rica), 39.97, 2001, 21-30. An English translation of the title of this article is: "Liberty in Bergson and Jankélévitch." "This is a study of the notion of liberty in Henri Bergson's philosophy. The theme is addressed from the perspective of the French thinker Vladimir Jankélévitch, who is, for the moment, the most profound scholar of Bergsonism. In his book, *Henri Bergson*, Jankélévitch studies the thought of the philosopher, using the same method of analysis as Bergson for the treatment of his themes. Jankélévitch legitimates the author from himself, and a reading, not only of his texts, but from his texts, of his intellectual itinerary." *Philosopher's Index*, 36.2, 2002, 287.
- Annick Urfer. "Phenomenology and Psychopathology of Schizophrenia: The Views of Eugene Minkowski." *Philosophy, Psychiatry, & Psychology*, 8.4, 2001, 279-289. The author examines Bergson's psychology as a prelude to exploring the psychopathology of Eugene Minkowski, who applied Bergson's essential ideas to the study of mental illness, particularly schizophrenia. Minkowski's work added significantly to the understanding of schizophrenia.
- Jean-Louis Vieillard-Baron. "Bergson et la religion." *Revue Philosophique de la France et de l'Etranger*, 191.4, 2001, 505-516. "Bergson stresses the twofold dimension of religion: i.e. magic and

superstition on the one hand, and strength of moral progress and of love, on the other. Bergson's interest in the spiritual surge of the mystics starts as early as the beginning of the century, not later than 1905. Bergson finds the exceptional characteristics of the mystical experience interesting because he sees in it a sign of spiritual worth. Both the creative emotion and philosophical reflection share with the mystical experience a moral energy which is neither a mere contemplation nor a mere speculation, but rather, enables humanity to move one step forward towards achieving its fate." *Philosopher's Index*, 36.3, 2002, 305.

Jean-Louis Vieillard-Baron. "L'ego chez Bergson et chez Husserl." in *Philosopher en français*. Ed. J.-F. Mattéi. Paris: Presses Universitaires de France, 2001, 327-337. (Quadrige) Eng. trans. "The Ego in Bergson and in Husserl."

Jean-Louis Vieillard-Baron. "Les paradoxes de l'éternité chez Hegel et Bergson." *Les Études Philosophiques*, No. 4, 2001, 317-530. An English translation of the title of this item is: "Paradoxes of Eternity in Hegel and Bergson." An English translation of the author's abstract states: "Thinkers who deal with time, Hegel and Bergson, have nonetheless elaborated a paradoxical concept of eternity, in the sense that for them eternity is active, dynamic. An inversion of Platonism is at work here in that both wish to think of eternity in starting from time and not the inverse. For Hegel, eternity signifies systematic circularity on one side, the eternal presence of the Idea in the profundity of the present on the other. But Hegel resists an eternalizing logic which would make the spirit collapse into abstraction. For Bergson, duration is reality itself, and the opposition to Spinoza's philosophy *sub specie aeternitatis* is radical. Nonetheless, duration is expressed in a profound and divine creative joy, which is certainly not a return to the immutable Platonic eternity, but indicates another eternity. This is an eternity of life, or an absolute in which we live, move, and have our being.

Jean-Louis Vieillard-Baron. "Présentation." *Les Etudes Philosophiques*, 4, 2001, 417-418. This is a brief introduction to a number of *Les Etudes Philosophiques* devoted to the relations between Bergson and German idealism. Similarities between Bergson, Fichte, Kant, Schelling, and Hegel are briefly cited.

Patricia Verdeau. "La Représentation." *Matière et mémoire, La Représentation*. Groupe ESC Clermont, 2001, 74-79. Eng. trans. "Representation".

Ferdinando Maria Volpati. "Riflessioni sull'ontologia dell'atto creative di Dio (sulle omne di H. Bergson)." *Sapienza*, 54.1, January-March, 2001, 83-91. An English translation of this item is "Reflections on the Ontology of the Creative Activity of God (On the View of H. Bergson)."

Peter Watson. *The Modern Mind: An Intellectual History of the Twentieth Century*. New York: Harper Collins 2001, xiv, 847.

Frédéric Worms. "Au-delà de l'histoire et du caractère : l'idée de philosophie française, le moment 1900." *Revue de métaphysique et de morale*, No.3, 2001, 63-81. An English translation of the title of this article is "Beyond the History of the Character: The idea of the French philosophy, the First World War and the 'Moment' 1900." (Abstract) "The purpose of the present paper is to study the privilege case of "French" philosophy at the beginning of the century, in order to understand how one goes from the history of philosophy to its national characterization. This in turn leads to two other orders of considerations, in order to understand how the national characterization of the philosophy implies the reverse philosophical characterization of nations: particularly in the period which finds its end with WWI; in order also to understand what other conception of the moments, problems and places of philosophy can be devised to articulate its individual, common, and

historical dimensions. One is thus lead to study a series of precise writings from French philosophy, particularly by Bergson, to a general and double appreciation of the “1900 moment”, and finally to more general perspectives on history of philosophy as such.”

Frédéric Worms. “L’intelligence gagnée par intuition ? La relation entre Bergson et Kant.” *Les Etudes Philosophiques*, No. 4, 2001, 453-464. An English translation of the title of this item is: “Intelligence Achieved by Intuition: the Relation between Bergson and Kant.” Author’s abstract: “The purpose of this paper is to show how Bergson’s reading of Kant, far from any expeditive fight word, implies at the same time some reappropriation, a precise critique, and a final objection that together lead to the heart of a profound relationship between two irreducible doctrines. The partial endorsing of Kant’s distinction between intelligence and intuition, and even between matter and the forms of intuition itself, must not be understood as only ironical homage. On the contrary, it helps us to understand the unity Bergson advocates against Kant, first between the matter and the form of intuition in the case of time, then between intuition and intelligence itself, after *Creative Evolution*. In its own turn, that unity helps us to understand why intelligence is separated from intuition in Bergson’s last great book. Intelligence or understanding is thus won in a double way: not only as surpassed, but also as penetrated by intuition, up to a last limit, which reveals a peculiar difference, at the heart of a common problem.”

Frédéric Worms. “Intuition et intelligence, Kant et Bergson.” *Cahiers d’histoire et de philosophie des sciences*, n. 50, 2001, 105-17. Eng. trans. “Intuition and Intelligence, Kant and Bergson.”

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Paula Tatia Amad. *Archiving the Everyday: A Topos in French Film Industry, 1896-1931*. Ph.D. Dissertation, University of Chicago, 2002, 483. Cf. *Dissertation Abstracts International*, V. 63-07, Section A, p. 2397. “Particular attention is given to the geographer Jean Brunhes and the philosopher Henri Bergson who influenced Kahn’s films and reshaped their disciplines through their conceptualizations of the everyday.”

_____. *Autour du livre de Bento Prado, Présence et champ transcendantal. Conscience et négativité dans la philosophie de Bergson*. (Eng. trans. *Presence and Transcendental Field Consciousness and Negativity in Bergson’s Philosophy*.) *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 329-70. This consists of a series of essays concerning Bento Prado’s *Presence and Transcendental Field*, by Bento Prado Jr., R. Barbaras, J.-C. Goddard, P. Montebello, and F. Worms. These essays are presented in the present bibliography with brief annotations (2002).

Renard Barbaras. “La phénoménologie de Bergson (Sur Bento Prado).” *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 337-41. Eng. trans. “Bergson’s Phenomenology (Concerning Bento Prado).” The central thesis of Bento Prado’s study is that the philosophy of Bergson can be read as the creation of an “Ontology of Presence”. This viewpoint stems from Bento Prado’s reading of Bergson’s critique of negation in *Creative Evolution*. Bento Prado’s interpretation, however, raises some questions.

G. William Barnard. “Vital Intuitions: Bergson and Mystical Ethics.” in *Crossing Boundaries: Essays on the Ethical Status of Mysticism*. Eds. G. William Barnard and Jeffrey J. Kripal. New York: Seven Bridges Press, 2002, 310-60.

- Arnold Bouaniche. "L'originare et l'original, l'unité de l'origine, dans *Les Deux Sources de la morale et de la religion*." *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 143-70. Eng. trans. "Origin and Original, the Unity of Origin in *The Two Sources of Morality and Religion*." The author stresses the unity of the origin of life for Bergson and hence, so to speak, the unity of their complementary developments. He is concerned primarily with the duality of the closed and the open society and their common source, analyzing them in terms of Durkheim, Hegel, and Ravaisson.
- Camille de Belloy. "Une mise au point de Bergson sur *Les Deux Sources*." *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 131-142. Eng. trans. "A Clarification by Bergson of *The Two Sources of Morality and Religion*." This is an analysis and presentation of notes written by Bergson in response to A. Loisy's sharply critical examination of *The Two Sources (Y a-t-il deux sources de la religion et de la morale ? 1934)*. Bergson here states the true meaning of his philosophy of religion, very different from what Loisy supposes.
- Bento Prado. *Présence et champ transcendantal : conscience et négativité dans la philosophie de Bergson*. Trans. (from Portuguese) Renaud Barbaras. Hildesheim: Olms, 2002, 181. (Europa memoria, Bd. 20) An English translation of the title of this item is: *Presence and Transcendental Field: Awareness and Negativity in Bergson's Philosophy*. A section of *Annales bergsoniennes* (2002) is devoted to this work.
- Bento Prado Junior. "Review of *Bergson: Intuição e Discurso Filosófico* by Leopoldo e Silva." *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 363-65.
- Michele Bertolini. *L'estetica di Bergson: immagine, forma, e ritmo nel Novecento francese*. Michele Bertolini, trans. un saggio di Ramond Bayer. Milano: Mimesis, 2002, 198. An English translation of the title of this item is: *Bergson's Aesthetic: Image, Form and Rhythm in Twentieth Century France*.
- Richard Bilsker. *On Bergson*. Wadsworth, 2002, 77. (Wadsworth Philosophers Series) This item is, like the other numbers in this series, intended to give a clear general description of a philosopher's views without entering into either details or the details of controversies. The author succeeds in attaining these goals. His analysis of Bergson's theory of laughter is enlightening for its insights into laughter theorists influenced by Bergson.
- Yvon Brès. "L'avenir du judéo-christianisme (suite en fin)." *Revue Philosophique de la France et de l'Étranger*, 1, January-March, 2002, 55-83. "The first part of this paper was studying, for this coming century, a new Judeo-Christianism compatible with contemporary atheism, since it would consist in some kind of theatrical practice. This new form of Judeo-Christianism would keep from tradition no longer the metaphysical and historical faith but the couple sin/redemption, lived as some kind of positive illusion. One now attempts to determine what maybe the part played in such a process by Kant, Bergson, Freud, Pope John Paul II and a few contemporary French philosophers (namely, Michel Henry, Alain Juranville, Jean-Luc Marion)." *Philosopher's Index*, 36.2, 2002, p. 178.
- Roland Breeur. *Vrijheid en bewustzijn: essays over Descartes, Bergson en Sartre*. Leuven: Peeters, 2002, 196. (Tertium datur, 10) An English translation of the title of this item is: *Freedom and Knowledge: Essays on Descartes, Bergson and Sartre*.
- Roland Calori. "Organizational Development and the Ontology of Creative Dialectical Evolution." *Organization*, 9.1, 2002, 127-150. The author "... invites organizational theorists to a double

stretching, towards philosophy on the one hand and towards practitioners' lay theories on the other. We rely on Bergson's ontology of creative evolution so as to build a 'quad-motor' theory explaining the process of development in organizations and to formulate propositions on the relationships between organizational development and the lay ontology of organizational members. Then we illustrate the links between philosophy and practice, and show how the analysis of a narrative by a practitioner (Michel Barthod, Chief Executive of Salomon, a high-growth company of the 1980's) can elicit his lay ontology, thus making possible future empirical corroborations of the above propositions. This narrative is in line with Bergson's of creative (dialectical) evolution, and also contains the concepts of an integrative framework explaining organizational development. In the third section, inspired by the philosopher Henri Bergson and by the practitioner Michel Barthod, we build such a framework in which becoming and relating are two central intertwined concepts."

Milič Čapek. "Berson, Henri: On the Nature of Time (In Czech)." Trans. Jakub. *Filosoficky Casopis*, 50.2, 2002, 261-78.

Milič Čapek. "Henri Bergson: On the Way to Real Time." Trans. Jakub. *Filosoficky Casopis*, 50.2, 2002, 229-248. "This article attempts to present Bergson's analysis of time. It begins by reconstructing his starting point, i.e. his criticism of the idea of homogeneous time. This negative procedure is followed by a positive discovery of real time, of 'duration'. This article then explains the core of Bergson's analysis, which consists of three propositions: the past in some way 'survives', the present is not a point without extension, and finally, the future is only an artificial reconstruction or absolute novelty." *Philosopher's Index*, 36.4, 2002, 170.

Milič Čapek. "Process and Personality in Bergson's Thought." in *Personalism Revisited: Its Proponents and Critics*. Ed. Thomas O. Buford. New York: Rodopi NY, 2002, 291-304. "This paper which was presented to the Personalist Discussion Group in 1969 was first published in *The Philosophical Forum*, 17 (1959-1960), 25-42. There are three persistent themes in Bergson's thought: theoretical self-knowledge, time, and freedom. He rejected associationism and its notion of mental "states". With James, Bergson rejected the notion of 'the knife-edge present' and the substantial fictitious ego. Bergson espoused a dynamic personalism which was influenced by William James. Later Bergson, in close contact with James, argued for the idea of a supra-personal or supra-individual life ('cosmic-self'). Like Brightman and Whitehead, Bergson held to the view that God was not omnipotent and omniscient: the power attributes are less important than the moral qualities." *Philosopher's Index*, 36.4, 2002, 170.

Melissa Clarke. "The Space-Time Image: The Case of Bergson, Deleuze, and *Memento*." *Journal of Speculative Philosophy*, 16.3, 2002, 167-81. The author uses Bergson's theory of time, memory, and the time-space relation to examine these factors in the film *Memento* (2002) directed by Christopher Nolan.

Pam Clements. "Continuity and Change." (online) In *Image, Text and Sound 2003: Change and Continuity*. Ed. P. Anastasio. Melbourne: RMIT Publishing, 2003. Availability <http://searchinformit.com/au/documentSummary.dn=80653253848825.res=1LHSS> The author uses Bergson's philosophy to explore continuity and change. "I use objects and images within an installation practice to explore perception and time."

Con Coroneos. *Space, Conrad, and Modernity*. New York: Oxford University Press, 2002, viii, 199. Cf. Chapter 5, "Why Bergson Laughs."

Manuel Delanda. *Intensive Science and Virtual Philosophy*. London: Continuum, 2002, 232.

- _____. *Les Deux Sources de la morale et de la religion aujourd'hui*. (Eng. trans. *The Two Sources of Morality and Religion Today*.) *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 129-264. This is a group of articles on Bergson's *The Two Sources*, by A. Bouaniche, B. Sitbon-Peillon, F. Keck, J.-C. Goddard, L. Lawler, and G. Fitz. Each of these articles is presented in this bibliography with a brief annotation. A brief discussion by Bergson of A. Loisy's criticism of his philosophy of religion is also included in this issue of *Annales bergsoniennes* and is noted in this bibliography in the section titled By Bergson.
- Daniel A. Dombrowski. "Nikos Kazantzakis, Bergson and God." in *Literature and Process Thought*. Ed. D. Middleton. Burlington, VT: Ashgate, 2002, 173-89.
- Douglas L. Donkel. "Deleuze's Challenge: Thinking International Difference." *Philosophy Today*, 46.3, Fall, 2002, 323-329. "This essay seeks to clarify and supplement Deleuze's efforts to introduce a conception of difference that is internal to and constitutive of identity and being thereby rendering it irreducible to the self-same. With reference to Deleuze's reading of Bergson and Spinoza, the analysis proceeds by focusing on a specific instance of qualitative or nonnumerical difference that is shown to internally constitute the very form of identity, while further establishing ontological consonance or the univocity of being." *Philosopher's Index*, 37.2, 2003, 196.
- Janine Marie Duncan. "Overwriting, Institutions, and Social Policy Analysis: A Philosophical Framework Based on the Work of Henri Bergson Evaluating the Relationship Between Schools and Families." Doctoral Thesis (Ed. D.), The University of Missouri: St. Louis, 2002, iii, 196.
- Robin Durie. "Creativity and Life." *Review of Metaphysics*, 56.2, December, 2002, 367-389. "Complexity Theory challenges the reductionist hegemony of neo-Darwinism. This paper explores the similarities between the position developed by such thinkers as Kaufman and Goodwin and that of Bergson, in his critique of mechanist and finalist interpretations of neo-Darwinism. The ultimate aim is to ascertain whether Bergsonism could offer a metaphysics appropriate to complexity science. It is argued that this end may be achieved on the basis of a 'relational ontology' developed from Bergson's theory of multiplicities. In conclusion, the question is posed whether such a relational ontology offers the means for sustaining Deleuze's 'differential' interpretation of Bergsonism." *Philosopher's Index*, 37.2, 2003, 199.
- James W. Felt. "Epochal Time and the Continuity of Experience." *Review of Metaphysics*, 56, September, 2002, 19-36.
- Alexander Tibor Ferentzy. "Deleuze and the Trajectory Bergson-Marx." Ph.D. Dissertation, York University (Canada), 2002, 483.
- Arnaud François. "Vers l'Introduction à la métaphysique." *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 17-24. The author here introduces Bergson's lectures on the history of the concept of time. (December 5 and 12, 1902, published in this issue of *Annales bergsoniennes*) stating their historical context and analyzing their fundamental arguments. Bergson's lectures on the history of time lead immediately to *An Introduction to Metaphysics* and account for much in the fourth chapter of *Creative Evolution*.
- Arnaud François. "La volonté chez Bergson." in *La volonté*. Ed. Philippe Saltel. Paris: Ellipses, 2002, 225-39. (Philo) Eng. trans. "The Will in Bergson."

- Gregor Fitzi. *Sociale Erfahrung und Lebensphilosophie: Georg Simmels Beziehung zu Henri Bergson*. Konstanz: UVK Verlagsgesellschaft, 2002, 340. This is a thesis presented at the University of Bielefeld, 1999. An English translation of the title of this item is: *Social Experience and the Philosophy of Life: George Simmel's Relationship to Henri Bergson*.
- Gregor Fitzi. "Société et morale sous l'angle de la philosophie de la vie. Une comparaison franco-allemande." *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 243-264. Eng. trans. "Society and Morality From the Vantage-point of a Philosophy of Life. A Franco-German Comparison." This is a comparison of the Lebensphilosophies of Bergson and Georg Simmel which, the author contends, while they derive from the same philosophical paradigm, are developed in very different fashions.
- Ch. Gagnebin. "Henri Gouhier, interprète de la philosophie bergsonnienne." in *Henri Gouhier: historien des philosophes français (1898-1994)*. Ed. Michèle Sacquin. Paris: Bibliothèque nationale de France, 2002, 89-106. An English translation of the title of this item is: "Henri Gouhier, Interpreter of Bergson's Philosophy."
- Bernard Gilson. *L'individualité dans la philosophie de Bergson*. 2nd Ed. Rev. and aug. Paris: Vrin, 2002, 110. (Bibliothèque d'histoire de la philosophie) An English translation of the title of this item is *Individuality in Bergson's Philosophy*.
- Jean-Christophe Goddard. "Exception mystique et santé moyenne de l'esprit dans *Les Deux Sources de la morale et de la religion*." *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 214-229. Eng. trans. "The Mystical Exception and Normal Mental Health in *The Two Sources of Morality and Religion*." This is a remarkably perceptive reflection on the place of neurosis in ordinary human life from a Bergsonian standpoint. For Bergson neurosis is understood as a failure to remain attached to life (hence an inability to act, to pursue a "normal" life). Often the neuroses of a person or society are dealt with through a "fabulative function", which creates myths. The mystic's attachment to life, however, is more complete, more definitive than this. It involves a fundamental transcendence of the crowd, the social matrix.
- Jean-Christophe Goddard. "Réflexion et présence." *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 343-348. Eng. trans. "Reflection and Presence." The author congratulates Bento Prado for his originality in tying Bergson's philosophy to "the destiny of phenomenology"—to the point of speaking of a Bergsonian phenomenology. The concept of a transcendental field without subject is thus understood as a Bergsonian "phenomenological reduction." This notion is then explored by the author in terms of its relations with Sartre, Fichte, and finally, Deleuze.
- Jean-Christophe Goddard. *Mysticism et folie. Essai sur la simplicité*. Paris: Desclée de Brouwer, 2002, 191. Eng. trans. *Mysticism and Madness. Essay on Simplicity*. The author presents a Bergsonian concept of mysticism, arguing against the view that mysticism is a schizophrenic creation turned against practical engagement with life. (Cf. B. Sitbon-Peillon, 2009, 148 n.)
- Victor Goldschmidt. "Cours sur *Matière et mémoire*." *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 73-128. Eng. trans. "Course on *Matter and Memory*." The author explores the first chapter of *Matter and Memory* correcting misunderstandings of Bergson by J.-P. Sartre, A. Thibaudet and others and describing similarities between Bergson and Husserl. (Bergson's intuition is paralleled with Husserl's phenomenological reduction.) Throughout Bergson's approach to perception is interpreted in terms of the notion of the transcendental field.

- Luz Gonzáles Umeres. "Duración y tiempo humano: Bergson-Polo." *Studia Poliana: Revista sobre el pensamiento de Leonardo Polo*, 4, 2002, 129-40. "This study presents two points of view on human time: those of Bergson and Polo. Bergson's proposition, which dates from 1888 (Paris), came forth from the intellectual ambience marked by a mechanist vision of the world, which he confronts, recovering psychological time. Polo's point of view, which found its beginning half way through 20th century, goes beyond the psychological level: he goes deeply into the ambit of the personal transcendentals." *Philosopher's Index*, 41.4, 2007, 397. Eng. trans. "Duration and Human Time: Bergson-Polo."
- Madeline Grynztajn, Daniel Birnbaum, Michael Speaks, Eds. *Olafur Eliasson*. London and New York: Phaidon Press, 2002, 159. (Contemporary Artists) This item (concerning the contemporary sculptor Olafur Eliason) contains a section titled "Henri Bergson—Artist's Writings."
- Pete A. Y. Gunter. "The Actual Indefinite in Bergson and Whitehead." *International Journal of Field-Being*, 2.1, 2002, Article 1: 1-9. "Pete Gunter agrees with Breuvert's perspective, that Whitehead's anti-substantialism is not sufficiently thorough. Gunter focuses on the concept of the 'actual indefinite' to point out that Whitehead's commitment to mathematical continua has ruled out the possibility of any existing concrescence, nexus or society being actually indefinite. Gunter argues that the actual indefinite is necessary for a truly anti-substantial cosmology, and shows how Bergson had a better grasp of the actual indefinite than Whitehead did. (edited)" *Philosopher's Index*, 38.3, 2004, 268.
- Pete A. Y. Gunter. "The Problem of Understanding Change: Bergson, Whitehead, and the Future of Process Thought." *Concrescence: The Australasian Journal of Process Thought*, 3, 2002 (online journal: www.alfred.north.whitehead.com/AJPT/) Title listed *sans* article text.
- Curtis L. Hancock. "The Influence of Plotinus on Bergson's Critique of Empirical Science." in *Neoplatonism and Contemporary Thought*. Part One. Ed. R. Baine Harris. Albany: State University of New York Press, 2002, 139-61.
- Alastair Hannay. *Mental Images: A Defense*. London: Routledge, 2002, 264. This work was originally published by Allen & Unwin (London).
- Laura Hengehold. "Staging the Non Event: Material for Revolution in Kant and Foucault." *Philosophy and Social Criticism*, 28.3, 2002, 337-58. "This paper addresses the Kantian origin of the idea that 'revolution', however defined (or deferred) is the only plausible image for effective historical engagement capable of motivating spectators to action. Drawing on Foucault's inquiries into conditions for the possibility of 'heroizing' the present, I examine two frameworks for understanding the ontological impact of historical models for 'eventfulness', those offered by Heidegger and Bergson." *Philosopher's Index*, 36.4, 2002, 206.
- Jeanine Hortonedá. "Le langage chez Bergson." This talk was given at the February 27, 2002 meeting of the Atelier Bergson. Cf. <http://pedagogie.ac-toulouse.fr/philosophie/forma/hortonedá-Bergson27fevrier2002.htm>. Eng. trans. "Language in Bergson."
- Lungu Itakanea. "La durée dans la morale de Bergson." Ph.D. Dissertation, Université Catholique de Louvain, 2002, 318. Eng. trans. "Duration in Bergsonian Morality."
- Christopher S. Jones. "A Lost Tradition: Nishida Kitarō, Henri Bergson and Intuition in Political Philosophy." *Social Science Japan Journal*, 5, 2002, 55-70. The author argues against the widespread view that intuitive approaches to philosophy are either intellectually inferior or

inherently dangerous. This view, stemming as it does from a coopting of “intuition” by German and Japanese militarists, needs to be re-examined and rejected.

Frédéric Keck. “Bergson et l’anthropologie. Le problème de l’humanité dans *Les Deux Sources de la morale et de la religion*.” *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 195-214. Eng. trans. “Bergson and Anthropology. The Problem of Humanity in *The Two Sources of Morality and Religion*.” The author considers *The Two Sources* as fundamentally a reflection on anthropology, rather than on sociology, as is often assumed. An anthropological interpretation reveals traits of *The Two Sources* which a sociological interpretation will overlook. The author contrasts Bergson’s views with those of Comte, Durkheim, and Lévy-Bruhl.

Frédéric Keck. “Le primitif et le mystique chez Lévy-Bruhl, Bergson et Bataille.” in *Methodos, savoirs et textes*, No. 3, 2003, <http://methodos.revues.org/sommaire.32.html>. Eng. trans. “The Primitive and the Mystique chez Lévy-Bruhl and Bataille.” The author states that at the beginning of the 20th century the French human sciences assimilated the mad person, child, and the “primitive” as an opposite to (an “other” of) rationality. This becomes clear when the mystic is added to the list. The author examines this distinction in the sociology of Lévi-Bruhl, the philosophy of Henri Bergson and the Literature of Georges Bataille.

Jerzy Kulczycki. “Bergson on Psychophysical Parallelism (In Polish).” *Kwartainik Filozoficzny*, 30.1, 2002, 21-43.

Leonard Lawler. “Asceticism and Sexuality: The ‘Trumpery of Nature’ in Bergson’s *The Two Sources of Morality and Religion*.” *Philosophy Today*, 46.5, Supplement, 2002, 92-101. The author states: “...if the contemporary problem with *The Two Sources* is war, then *The Two Sources* really concerns sexuality.” p. 92.

Leonard Lawler. “L’ascétisme et la sexualité. Le progrès éthique dans *Les Deux Sources de la morale et de la religion*.” *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 231-42. Eng. trans. “Asceticism and Sexuality: Ethical Progress in *The Two Sources of Morality and Religion*.” The author argues that while the proximate goal of *The Two Sources* is the elimination of war, its ultimate goal is the understanding of sexuality.

Catharine Lever. “Bergson: An Intellectual Context for Henri Matisse.” Doctoral Dissertation, Oxford University, 2002, 302 leaves, 135 leaves of Plates. Supervisor: Paul Crowther.

Stephan Linstead. “Organization as Reply: Henri Bergson and Causal Organization Theory.” *Organization*, 9, No. 1, 2002, 95-112. This paper introduces a symposium on Bergson’s creative evolution, arguing for the continuing relevance and vitality of Bergson’s work for organization studies: “It is argued that Bergson’s work would view organization as part of its object, a process that is changed by that engagement in a nondialectical conversation with it. Organizing, then, is a reply to the object, an act that creates its own possibility. Calculative and formalistic organization theory fails to take account of the importance of intuition as a form of knowing, responsive to the shifting nature of both its object and itself over time, which a causal organization theory, on Bergsonian lines, would do. However, there is no Bergsonian system or programme to be offered here—merely an introduction to some of the rich veins of ideas in his work, and an invitation to engage with them—an invitation which, like all invitations, invites reply.”

Subacchi Martina. *Bergson, Heidegger, Sartre: Il problema della negazione e del nulla*. Florence: Firenze Atheneum, 2002, 184. (Collezione Oxenford) An English translation of the title of this item is: *Bergson, Heidegger, Sartre: The Problem of Negation and of the Nothing*.

- Brian Massumi. *Parables for the Virtual: Movement, Affect, Sensation*. Durham, NC: Duke University Press, 2002, viii, 328. The author protests against the models of the body in contemporary cultural theory, insisting that these have neglected the most significant characteristics of existence-movement, affect and sensation. He renews and reassesses Wm. James' radical empiricism and Bergson's theory of perception through the lenses of Deleuze, Guattari, and Foucault.
- Maurice Merleau-Ponty. *The Incarnate Subject: Malebranche, Biran, and Bergson on the Union of Body and Soul*. Trans. Paul B. Bilan, Authors Andrew G. Bjelland, Patric Burke, and Jacques Taminiaux. Amherst, New York: Humanity Books, 2002, 152.
- Paul-Antoine Miquel. "Sur la catégorie de désordre." *Arches* (Bucharest), 3, 2002, 26-49. Eng. trans. "On the Category of Disorder."
- Pierre Montebello. "Bento Prado et la genèse de l'intelligence chez Bergson." *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 349-54. Eng. trans. "Bento Prado and Bergson's Genesis of the Intelligence." The author examines Bento Prado's analysis of two closely related factors central to Bergson's philosophy: his concept of the genesis of the human intelligence and his critique of the concept of non-being (nothingness). Only these two factors make it possible for Bergson to hold that human intelligence works *within* reality and thus can not be taken as an *a priori* arbiter of reality.
- Vasile Morar. "The Judeo-Christian Sources of Henri Bergson's Open Morals." *Studia Hebraica*, No. 2, 2002, 128-34. The author identifies and presents the Judeo-Christian sources of Henri Bergson's open morals.
- Valentine Moulard. "The Time-Image and Deleuze's Transcendental Experience." *Continental Philosophy Review*, 35.3, 2002, 325-45.
- Hudson C. Moura. "L'image-exil." Ph.D. Thesis (comp. lit.) University of Montreal, 2002, xix, 327. The author deals with Gilles Deleuze, Henri Bergson, Rocha Glauber and several others in the context of film, video, and photography. Eng. trans. "Image-Exile."
- John Mullarkey. "La naturalisation de la métaphysique. La théorie bergsonienne de la possibilité appliquée à la science et à la philosophie." Trans. Terence Blake. *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 309-327. Eng. trans. "The Naturalization of Metaphysics: Bergson's Theory of Possibility Applied to Science and to Philosophy." Bergson's model of metaphysics is, the author argues, entirely immanent: non-transcendental and needing no abstract notion of Being. It provides an opening towards novelty in the domain of the observable. The most explicitly metaphysical moments of human thought are those which have intrigued metaphysicians and revolutionized science. The source of new scientific concepts is thus broadly empirical.
- Dorothy Olkowski. "Flesh to Desire: Merleau-Ponty, Bergson, Deleuze." *Strategies*, 15.1, 2002, 11-24.
- Anthony O'Shea. "The (Revolution) of New Product Innovation." *Organization*, 9.1, 2002, 133-125. The author states: "...management and engineering literatures on new product innovation conceive it as evolving by some form of biological evolutionary mechanism: punctuated equilibrium, neo-Lamarckian genetic transfer or neo-Darwinian natural selection. These accounts hold out the possibility of 'best practice' models based on particular views of time and progress that are too

limiting to adequately explain radical innovation in terms of a process rather than the 'final' product. I then turn to the works of Henri Bergson to consider the processual quality of innovation."

Juan Padilla. "¿Puede dars por zanjada la controversia Bergson-Einstein acerca del tiempo?" *Pensamiento*, 58.222, 2002, 461-69. An English translation of the title of this item is: "Can We Take the Controversy Between Bergson and Einstein Concerning Temporality to Remain Open?"

Keith Ansell Pearson and John Mullarkey, Eds. *Henri Bergson: Key Writings*. Mélanges trans. Melissa M^cMahon. New York: Continuum, 2002, 402. (Athlone Contemporary European Thinkers). This item contains, besides passages from his major works, the first English translations of Bergson's "Good Sense and Classical Studies", "Letter to G. Lechalas" and other significant items.

Keith Ansell Pearson. *Philosophy and the Adventure of the Virtual: Bergson and the Time of Life*. New York: Routledge, 2002, 240. "Keith Ansell Pearson examines the nature of continuity, probes relativity, pursues a notion of creative evolution, and outlines a novel approach to perception and memory. Staging a series of encounters between Bergson and philosophers as diverse as Kant, Nietzsche, Russell, Pepper, Dennett, Badiou, and Sartre, the book provides some genuinely insightful readings of Bergson and endeavors to revitalize Bergsonism for a contemporary audience." *Philosopher's Index*, 36.2, 2002, 255.

Déborah Cristina Morato Pinto. "Bergson e o problema mente-corpo." *Atas do X Encontro Nacional de Filosofia*. São Paulo: Anprof., 2002, 303. Eng. trans. "Bergson and the Mind-Body Problem."

Déborah Morato Pinto. "Présentation du cours de Victor Goldschmidt." Trans. Rodolphe Meunier. *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 69-72. Eng. trans. "Presentation of the Course of Victor Goldschmidt." This is a brief account of a course by Victor Goldschmidt (University of Rennes, 1959-1960) on Bergson's *Matter and Memory*. Goldschmidt analyzes Bergson's position in this book, overcoming re-interpretations and relating Bergson's thought to that of Edmund Husserl.

Bento Prado. "Intervention." *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 331-35. The author describes the history of the writing of his book, *Presence and Transcendental Field*.

Ksenija Premur. *Bergson I Buddha*. Zagreb: Naklada Jurci'c d.o.o., 2002, 213. An English translation of the title of this item is: *Bergson and Buddha*.

Alain Prochiantz. "A propos de Henri Bergson, être et ne pas être un animal. Henri Bergson, L'Évolution créatrice." *Critique*, 58, 2002, 531-41, 661-62. Eng. trans. "Concerning Henri Bergson, to be and Not to be an Animal."

André Robinet, Nelly Bruyère, Brigitte Sitbon-Peillon, Suzanne Stern-Gillet, eds. *Correspondances de Henri Bergson*. Paris: Presses Universitaires de France, 2002, 1472. This is a massive and detailed presentation of Bergson's correspondence. It is the successor of *Mélanges* (1972). The contents of this work are not presented in this bibliography.

André Robinet. "L'œuvre de Bergson. Et maintenant?" *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 267-78." Eng. trans. "Bergson's Work: And Now?" This is an extremely valuable—indeed, irreplaceable—account of the creation of the three great collections of Bergson's works: *Œuvres* (1959), *Mélanges* (1972), and *Correspondances* (2002). The task of

bringing together, editing, and publishing the remainder of Bergson's letters and a multitude of other uncollected materials remains to be completed. This will require the creation of a whole research group dedicated to the task. (Note: The compiler of the present bibliography is entirely in agreement with Prof. Robinet. What remains to be done can not possibly be done by an individual, as regards either unpublished bergsonianism or Bergson's bibliography. (Ed.))

Jesús Pardo Martínez. "Una lectura bergsoniana del egoísmo racional." in *XIV^e Congrès Valencian de Filosofia: Peníscola, 21, 22, i 23 de març de 2002*. Ed. Euri Casaban Moya. València: Dipulació València, 2002, 421-29. "The fact of being determined by different values and the fact of determining them rationally have nothing to do with each other. Gauthier's rejection of the second justice principle—as Rawls presents it—would be due to the fact of not having taken into account this distinction. Bergson defends a similar position." *Philosopher's Index*, 37.4, 2003, 261.

M. Scott Ruse. "The Critique of Intellect: Henri Bergson's Prologue to an Organic Epistemology." *Continental Philosophy Review*, 35.3, 2002, 281-302. "Bergson never dared to entitle his own work in such a fashion. However, his philosophical working on the workings of intelligence deserves such a high title. This article seeks to elucidate Bergson's contribution to philosophy in terms of his anticipation of several developments in human understanding. The article seeks to display how Bergson's work is not only a precursor to constructivism but lays the foundation for a modified constructivism that can achieve a rigorous philosophical level. The proposed ground for the intellect is the organic. Such a foundational would ultimately justify an evolutionary epistemology, in that, the structuring of the organic is evolving and thus the structuring of intellect would likewise evolve. Clarifying such an epistemology may aid in developing Deleuze's an-organic Bergsonism." *Philosopher's Index*, 37.3, 2003, 292.

Sanford Schwartz. "Paradise Reframed: Lewis, Bergson, and Changing Times on Perelandra." *Christian Literature*, 51.4, Summer, 2002, 569-602.

Brigitte Sitbon-Peillon. "Bergson et le primitif: entre métaphysique et sociologie." *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 171-94. Eng. trans. "Bergson and the Primitive: Between Metaphysics and Sociology." The author explores the manner in which Bergson distinguishes between "primitive" and "civilized" man. What is primitive in humanity, Bergson holds, still remains within us, and can be known *via* introspection. "Civilized" humanity, however, has added an openness to an original primitive closure. The author compares Bergson's views with those of L. Lévy-Bruhl, C. Lévi-Strauss, E. Durkheim and the English anthropologist Radcliffe-Brown.

Steven G. Smith. "The Mind-Matter Inversions: Bergson's Conception of Mental and Material Reality." *Southern Journal of Philosophy*, 40.2, 2002, 293-314. "The development of a metaphysics of actuality is reconstructed from Plato to Bergson to capitalize on Bergson's suggestion that mind and matter can be understood as inversions of each other, or as respectively a centering and extending of terms. This view avoids the pitfalls of reductive monism and disjunctive dualism: it is dyadic (cognizant at once of mind-matter difference and of the unity of reality), symmetrical (not apt to close off prematurely our reckoning with complexity and change, on either side) and correlational (able to track relations of form, energy and sequence between mental and material terms)." *Philosopher's Index*, 38.1, 2004, 325-26.

Martina Subacchi. *Bergson, Heidegger, Sartre: Il problema della negazione e del nulla*. Firenze: Firenze Atheneum, 2002, 182. (Oxford, 122) An English translation of the title of this item is: *Bergson, Heidegger, Sartre: The Problem of Negation and Nothingness*.

- Damian Peter Sutton. "The Crystal Image: A Theoretical Approach to Image Perception Across Film and Photography." Ph.D. Thesis, University of Glasgow, 2002, 326. This item is centered primarily on the work of Gilles Deleuze's views on motion pictures and photography, but contains criticism and interpretation of Bergson.
- Temenuga Dencheva Trifonova. "The Image in French Philosophy." Ph.D. Dissertation, State University of New York at Buffalo, 2002, 455.
- Patricia Verdeau. "La personnalité. Pour relire l'œuvre bergsonienne." *Diotima*, 30, 2002, 54-71. "Bergsonian work: read *sub specie durationis* asks what we are and beyond the articulation between metaphysics and psychology. In the foundation of personality theory, Bergsonian philosophy questions thought based on space, which occults lived duration, as in the case of Spencerian evolutionism. Intelligence gives precedence to the metaphysical intuition of personality as creative continuity. Personality allows us to consider the being of duration and the being as duration. Great creative personalities, whose existence is an appeal, carry metaphysic truth, and involve a new thought about relations between the world, the ego, and God." *Philosopher's Index*, 37.4, 2003, 297.
- Jean-Louis Vieillard-Baron. "Continuité et discontinuité dans l'œuvre de Bergson." *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 278-307. Eng. trans. "Continuity and Discontinuity in Bergson's Works." The author insists that though Bergson rethought his philosophy, breaking with prior assumptions in each case, his thought exhibits a continually affirmed creativity and derives from a unity of inspiration. Cf. the author's confrontation of Bergson with the criticisms of J. Jaurès, 290-96.
- Stanislav Vinaver. *Problemi nove estetike: Bergsonovo u čenje e reitmy: na Bergsonovem času*. (in Croatian) Belgrad: Narodna Kniga/Alfa, 2002, 120. Eng. trans. *Problems Towards a New Aesthetic; A Study of Bergson Concerning Rhythm: On Bergsonian Time*. It concerns Bergson and the problems of 20th century aesthetics.
- Mirjana Vrhunc. *Bild uund Wirklichkeit: Zur Philosophie Henri Bergsons*. München: W. Fink, 2002, 288 (Übergänge, Bd. 47) An English translation of the title of this item is: *Picture and Reality: On Bergson's Philosophy*.
- Martin Wood. "Mind the Gap? A Processual Reconsideration of Organizational Knowledge." *Organization*, 9.1, 2002, 151-171. The author states: "On Henri Bergson's view, the flux of time is reality itself and the things we study are the things which flow. Unfortunately, popular literature on organizational knowledge is accustomed to seeing the moving by means of the immobile. They perceive knowledge as an already organized state that can be transferred between spatially distinct points. Drawing on Bergson's theory of continual movement (Duration) and Deleuze's concept of transversal communication, I challenge the ontological concern for knowledge production and use between the discrete parts of an organized system. Instead of seeing knowledge as the integration of derived points or positions, I advocate a threefold method of creative involution in which production and use are considered as a living interpretation of foldings and movements that connect all 'things' at all places and times."
- Frédéric Worms, ed. *Annales bergsoniennes I. Bergson dans le siècle*. Paris: Presses Universitaires de France, 2002, 374 (Épiméthée). The essays in this item are presented individually and with brief annotation in this bibliography (2002).

Frédéric Worms. "Conscience, néant, vie. Les problèmes bergsoniens dans le moment philosophique des années 1960 (D'après le livre de Bento Prado Jr.) *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 355-362. Eng. trans. "Consciousness, Negation, Life: Bergsonian Problems in the 'Philosophical Moment' of the 1960's (Bento Prado Jr.'s Book)." The author situates Bento Prado's *Presence and Transcendental Field* in the context of the 1960's. Bento Prado's viewpoint was a provocation lanced against the prevailing Heideggerian stance of philosophy during this period. The author treats Bento Prado's approach as an answer to Merleau-Ponty's criticisms of Bergson in *The Visible and the Invisible*. The strength of this answer lies in Bento Prado's treatment of negation, consciousness, and life.

Frédéric Worms. "Entre critique et métaphysique. La science chez Bergson et Brunschvicg." *Les philosophies et la science*. Ed. Pierre Wagner. Paris: Gallimard, 2002. This item is translated into English by Robin MacKay in *Angelaki*, 10.2, August 2005, 39-57, as "Between Critique and Metaphysics". The author's abstract is as follows: This article discusses the role of science in the philosophies of Henri Bergson and Leon Brunschvicg. For them, science is a conquest and a subjective rupture in man. The different principles that establish a break between the endeavors of scientific thought and man's knowledge and experience are examined."

Frédéric Worms. "Un empirisme métaphysique ? Bergson dans le siècle." *Annales bergsoniennes I*. Paris: Presses Universitaires de France, 2002, 5-12. Eng. trans. "A Metaphysical Empiricism? Bergson in the Century." This is a general introduction to the first volume of the *Annales bergsoniennes*. The author reflects on the various roles Bergson has played in 20th century philosophy.

Tony Fu-Lai Yu. "The Economics of Frank H. Knight: An Austrian Interpretation." *Forum for Social Economics*, 31.2, 2002, 1-23. The author argues that the "subjectivist" economics of Knight, though influenced by Henri Bergson, William James, and Max Weber, is essentially Austrian.

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Arnaud François. "La volonté chez Bergson et Schopenhauer." *Methodos. Savoirs et textes*, 4.4, 2003. (<http://methodos.revues.org/document135.html>.) An English translation of the title of this item is: "The Will in Bergson and Schopenhauer." The author states: "One could find therefore, in the works of Bergson and Schopenhauer, two "ontologies of will". But one must still specify what the two authors mean by the word "will". Two major differences must be noted: for Schopenhauer, will is the thing in itself, while Bergson refuses the Kantian distinction between appearance and thing in itself. Second, for Schopenhauer the experience of will is suffering. Bergson, on the contrary, characterizes that experience as joy."

José Maria Atencia Páez. "Ortega y Gasset, mediador de la técnica." *Argumentos de Razón Técnica*, 6, 2003, 61-95. "This paper tries to establish the validity and present the Orteguian writings on technique, considered from a mainly anthropological point of view. It has taken us to assist to their relationship with reflections on related topics or time, present in the work of Bergson, Heidegger or Nietzsche. In another way, we try to show the continuity of the Orteguian reflection and the intimate connection of writings whose topics don't seem at first sight to maintain relationship and whose production is very far away in time." *Philosopher's Index*, 42.3, 2008, 318.

M. Auvray. "Bergson. Une théorie sensori-motrice de la perception." *Psychologie et histoire*, 4, 2003, 61-100. Eng. trans. "Bergson. A Sensory-Motor Theory of Perception."

- Renaud Barbaras. *Vie et intentionalité. Recherches phénoménologiques*. Paris: Vrin, 2003, 222. (Problèmes et controverses) An English translation of the title of this item is: *Life and Intentionality. Phenomenological Investigations*.
- Jean Bardy. *Regard sur "L'évolution créatrice"*. Pref. François Béal. Paris: L'Harmattan, 2003, 109. Eng. trans. *A View of Creative Evolution*.
- Moisés Barroso-Ramos. "La aventura de la immanencia en Bergson." *Laguna*, 12, 2003, 115-126. "The immanentist élan contained in Bergsonism would be summarized in the word adventure. The adventure, however, is locked by spiritualist notions and especially by Bergson's increasing theological preoccupation. In order both to perform the adventure of immanence and to defuse this preoccupation on the Bergsonian ontology we would need to embrace the virtual and the possible in a 'circuit'. On that condition the future could receive a humanistic turn." *Philosopher's Index*, 40.4, 2006, 335. Eng. trans. "The Adventure of Immanence in Bergson."
- Jason M. Bell. "The Laughing Animal: An Inquiry into the Ethical and Religious Implications of Humor." *Kinesis*, 30.2, 2003, 4-22.
- Manuele Bellini. *I profile dell'immagine. L'estetica della percezione in Henri Bergson: Dalla metafisica al cinema*. Milano: Mimesis, 2003, 212. An English translation of the title of this item is: *The Aesthetic of Perception in Henri Bergson*.
- Henri Bergson. "Creative Evolution (1907): Analysis and Life. Ed. F.T.C. Moore." in *The Classics of Western Philosophy: A Reader's Guide*. Malden, Massachusetts: Blackwell Publishing, 2003, 467-73. "This chapter sets Bergson's book *Creative Evolution* in its historical context. There were contrasting reactions by William James and Bertrand Russell, with James praising it as a death-blow to 'intellectualism', and Russell attacking it for the limits it placed on 'analysis' as opposed to 'intuition'. A summary account of the work indicates how it fits in with the rest of Bergson's oeuvre, and shows that neither of these reactions was quite right, since Bergson practiced and respected 'analysis', and the work of the natural sciences, but considered that the intellect had evolved for pragmatic rather than Platonic purposes." *Philosopher's Index*, 37.2, 2003, 258.
- Inna Igorevna Blauberg. *Anri Bergson*. Moscow: Progress-Traditsiia, 2003, ill, 670. Eng. trans. *Henri Bergson*.
- Jonas Gonçalves Coelho. "Bergson leitor de Leocrécio: as implicações existenciais do determinismo." *Trans/form/Ação*, 26.1, 2003, 129-140. Eng. trans. "Bergson, Reader of Lucretius: Existential Implications of Determinism." The author states: "We take as object of analysis Bergson's early work *Extraits de Lucrèce* trying to show that by privileging the negative existential implications of determinism, he prefigures and justifies his having dedicated a great deal of his later philosophical thought to a criticism of determinism and a defense of liberty." *Philosopher's Index*, 38.1, 2004, 242.
- Sophie Coeuré and Frédéric Worms, Musée Albert Kahn. *Henri Bergson et Albert Kahn. Correspondance*. Pref. Jeanne Beausoleil. Strasbourg: Musée départemental Albert Kahn, 2003, 155. An English translation of the title of this item is: *Henri Bergson and Albert Kahn: Correspondence*. It consists of a series of letters between Bergson and his former student Albert Kahn, from 1879 through 1893. Kahn, a visionary and highly successful businessman, founded the Société Autour du Monde, whose goal was to provide inter-national schooling for young students. All correspondence in this item is presented in this bibliography.

Nicholas Cornibert. "Perception corporelle et perception virtuelle chez Bergson." in *Le Corps*. Eds. J.-C. Goddard and M. Labruno. Paris: Vrin, 2003. (Thenna Intégrale) An English translation of the title of this item is: "Bodily Perception and Virtual Perception in Bergson."

Eric Dickson. "Cassirer, Whitehead, and Bergson: Explaining the Development of the Symbol." *Process Studies*, 32.1, Spring-Summer, 2003, 79-93. "The purpose of this paper is to explain the development of symbolic functioning in the work of Ernst Cassirer and then to enhance that work to provide a more complete account. In particular, I focus on the transition from the most basic level, expression, to the middle level, representation. Cassirer's account lacks a metaphysical foundation, and I attempt to provide one by employing both Whitehead and Bergson. Ultimately I appeal to Bergson's *élan vital* to explain how the transition is effected. More specifically, the increase in durational moments allows for the possibility of representation." *Philosopher's Index*, 38.3, 2004, 244.

José Ezcurdia. "Algunas consideraciones relativas a la forma de la intuición en la filosofía de Henri Bergson." *Topicos* (Mexico), 24, 2003, 31-70. "This article deals with some of the most important notions that constitute the form of intuition in Bergson's philosophy, in order to proceed to its reconstruction in such a way that makes clear its determination under the form of love as charity, and its expression in the life-man binomial as an origin of the Divine Identity amongst the notions of *natura naturata* and *natura naturata* on one side, and of procession and conversion on the other, is shown as the core which determines the fundamental structure of the binomial mentioned above." *Philosopher's Index*, 41.2, 2007, p. 347. Eng. trans. "Some Considerations Relative to the Form of Intuition in Bergson's Philosophy."

David S. Fitz Simmons. "I See, He Says, Perhaps, on Time: Vision, Voice, Hypothetical Narration, and Temporality in William Faulkner's Fiction." Ph.D. Dissertation, Ohio State University, 2003, 272. This study, which deals with narrative techniques in Faulkner's writings, concludes that the effect of Faulkner's techniques suggests a temporal understanding similar to that of Henri Bergson.

Luis M. Agosto González. "Esbozo de un misticismo en Henri Bergson." *Paideia*, 24.64, 2003, 185-206. Eng. trans. "Sketch of a Mysticism in Henri Bergson." The author states: "Contrary to materialist reductionism on a biological basis, the Bergsonian idea of religion is articulated and makes full sense in the light of a dimorphic theory of the religious phenomenon: two qualitatively different ways of understanding religion or to religions of irreconcilable nature. The dimorphism found in *The Two Sources of Morality and Religion* is presented only for a philosophic analysis, not from an intuition integrating point of view. Our purpose is to offer an interpretation of one of these sources of religion: dynamic religion or mysticism, as well as trying to clarify, as such as possible, the origin of both sources of religion." *Philosopher's Index*, 38.1, 2003, 242.

Edward J. Grippe. "Evolution and Emergence and Scientific Perspective." *Contemporary Philosophy*, 26.1-2, 2003, 48-59. "This considers the claim that science can offer an account of the world that is free from the subjunctive, the irrational and cultural bias. My question is what makes the scientific metaphor seem privileged and thus fruitful? I will use the medium of evolutionary emergence to highlight the debate between spiritual emergence advocates (Bergson and Naser) and their reductionist opponents (Dennet and Dawkins). Finding both sides unsatisfying, I look to Dewey's pragmatism for a possible solution." *Philosopher's Index*, 39.4, 2005, 303.

Gregory Harmati. *Le problème de la réduction : essai d'interprétation de la méthode de la réduction dans les travaux de Henri Bergson à l'aide de la phénoménologie d'Edmund Husserl*. Ville neuve

d'Ascq: Presses Universitaires du Septentrion, 2003, 367. This is the author's doctoral thesis, completed at the Université de Paris IV-Sorbonne in 2000. Eng. trans. *The Problem of Reduction: Essay of Interpretation of the method of reduction in the Works of Henri Bergson With the Aid of Edmund Husserl's phenomenology*.

Antoine Hatzenberger. "Open Society and Bolos: A Utopian Reading of Bergson's 'Final Remarks'." *Culture and Organization*, 9.1, March, 2003, 43-58. "The Last chapter of Henri Bergson's *The Two Sources of Morality and Religion* can still today be read as a powerful incentive to reflect upon alternative models of social organization. This article compares Bergson's 'Final Remarks' and P.M.'s *Bolo'bolo* in order to demonstrate how Bergson's farseeing economic analysis and plea for peace can concur with more recent radical political criticism and potentially lay the ground for concrete projects, *Bolo'bolo* can in many ways be interpreted as a response to Bergson's call for cultural change 50 years before. To advocate the implementation of a worldwide network of small communities or 'bolos' is to follow the inspiration of the 'open society' agenda, thus contributing to keeping the utopian spirit alive." (Author's Abstract)

Michel Henry. *Généalogie de la psychanalyse. Le commencement perdu*. 2nd Ed. Paris: Presses Universitaires de France, 2003, 398. The first edition of this work appeared in 1985. Eng. trans. *The Genealogy of Psychoanalysis. The Lost Beginning*.

Jean Hyppolite. "Various Aspects of Memory in Bergson. Trans. Athena V. Coleman." in Leonard Lawler. *The Challenge of Bergson*. London: Continuum, 2003, 112-27. This is a translation of Jean Hyppolite's "Aspects divers de la mémoire chez Bergson" (1949) which, Lawler states, has influenced his interpretation of Bergson.

Frédéric Keck. "Le primitif et le mystique chez Lévy-Bruhl, Bergson et Bataille." *Methodos, savoirs et textes*, No. 3, 2003. Eng. trans. "The Primitive and the Mystic in Lévy-Bruhl, Bergson and Bataille."

Frédéric Keck. "Le problème de la mentalité primitive : Lévy-Bruhl entre philosophie et anthropologie." Ph.D. Dissertation, Université de Lille III, 2003. Eng. trans. "The Problem of the Primitive Mentality: Lévy-Bruhl Between Philosophy and Anthropology."

Wahida Khandker. "Bergson, Kant, and the Evolution of Metaphysics." *Pli*, 14, 2003, 103-124. The author provides a point-by-point analysis of Kant's and Bergson's theories of knowledge, paying special attention to their concepts of purpose (in relation to mechanistic causality). She concludes: "... the question remains as to whether Bergson's alternative privileging of an image, rather than a concept, of a 'vital principle' in the examination of living processes, provides metaphysics with adequate means for describing 'creative evolutionism'.

Gary Lachman. *A Secret History of Consciousness*. Intro. Colin Wilson. Great Barrington, MA: Lindisfarne Books, 2003, xxxv, 314. This item contains a selection on "Henri Bergson and the Elan Vital", 20-27.

Leonard Lawler. "The Ontology of Memory: Bergson's Reversal of Platonism." *Epoche*, 8.1, 2003, 69-102. "The question posed in this essay, following Heidegger, is: does Bergson manage not only to reverse Platonism but also twist free of it? The answer presented here is that Bergson does twist free, which explains Deleuze's persistent appropriations of Bergsonian thought. Memory in Bergson turns out to be not a memory of an idea, or even of the good, which is one, but a memory of multiplicity. Therefore, Bergson's memory is really, from a Platonistic standpoint, forgetfulness or even, a counter-memory." (edited) *Philosopher's Index*, 38.3, 2004, 298.

- Leonard Lawler. *The Challenge of Bergsonism: Phenomenology, Ontology, Ethics*. London: Continuum, 2003, 154. Bergson's concept of "duration", the author argues, stands as a challenge to phenomenology (since Bergson denies that "presences" is defined by "presence to consciousness"); to ontology (since, contrary to Heidegger's accusation, Bergson's inversion of Platonism privileges not the present, but memory); to ethics (since it escapes Levinas' insistence on intersubjectivity and the logic of alterity). The author's analysis of Bergson's image of the cone (pp. 43-59) is extremely clear and unusually insightful. It is, the author states, inspired by J. Hyppolite's "Aspects Diverse de la mémoire chez Bergson" (1949), which appears in translation on pp. 112-127. The author's interpretation of *The Two Sources* with reference to *Matter and Memory* is equally clear and original.
- Peter Lynds. "Time and Classical Quantum Mechanics: Indeterminacy vs. Discontinuity." *Foundations of Physics Letters*, 15.3, 2003, 1-7.
- Peter Lynds. "Zeno's Paradoxes: A Timely Solution." URL: <http://philsci-archive.pitt.edu/archive/00001197> (deposited September 15, 2003).
- Paul-Antoine Miquel. "La critique de la mesure des sensations au problème philosophique de la liberté humaine. Réflexions autour de l'actualité de l'Essai sur les données immédiates de la conscience d'Henri Bergson." *Social Science Information, SAGE Publications*. (London) 42.4, December 1, 2003, 463-486. Eng. trans. "The Critique of the Measurement of Sensations as it Relates to the Philosophical Problem of Human Liberty. Reflections on the Contemporary Significance of Bergson's *Time and Free Will*."
- François Moll. "Bergson et la parole. La question de l'inexprimable." Ph.D. Dissertation, Lille, Université Charles de Gaulle, 2003, 472. Eng. trans. "Bergson and Speech: The Question of the Inexpressible."
- Pierre Montebello. *L'autre métaphysique. Essai sur Ravaisson, Tarde, Nietzsche et Bergson*. Paris: Desclée de Brouwer, 2003, 308. (Philosophie) The author portrays the philosophies of Ravaisson, Tarde, Nietzsche and Bergson as providing an alternative to Heidegger. Eng. trans. *The Other Metaphysics: Essay on Tarde, Nietzsche, and Bergson*.
- F.C.T. Moore. "Bergson." in *The Cambridge History of Philosophy*. Ed. Thomas Baldwin. Cambridge: Cambridge University Press, 2003, 63-73. "Bergson and Russell revived interest in analysis. Russell emphasized its liberating power, Bergson drew attention to its tricky limits. Bergson's notion of *durée* is described, and its cautions against the spatialization of time, which permitted processes as made up of constituents. His notion of *intuition* is described. It enabled Bergson to go beyond earlier issues about the mind, to discuss evolutionary and relativity theory. But he warned against viewing philosophy as a handmaiden to scientific work. The intellect developed in evolution as a pragmatic instrument. In philosophy we reverse this normal direction of thought to *think backwards*." *Philosopher's Index*, 38.2, 2004, 283.
- F.T.C. Moore. "Henri Bergson, Creative Evolution." in *The Classics of Western Philosophy: A Reader's Guide*. Eds. J.J.E. Garcia, G.M. Teichenberg, and B.N. Schumacher. Maiden, MA: Blackwell Pub., 2003, xviii, 614.
- Maria Nuria Morgado. "Las nociones kantianas de intuición y concepto en la obra de Antonio Machado." Ph.D. Dissertation, University of Arizona, 2003, 237. Eng. trans. "The Kantian Notions of Intuition and Concept in the Work of Antonio Machado."

- John Mullarkey. "The Rule of Dichotomy: Bergson's Genetics of Matter." *Pli*, 104, 2003, 125-43. This is a joint analysis of Bergson's theory of matter and his concept of biological evolution, showing that, given their profound interdependence, they can not be understood as constituting a dualism: "Both the processes of organic life and of death are immanent in the *élan*. It is as much a theory of biology as it is a theory of 'metabiology'." p. 143.
- Francesca Murphy. "Gilson and Maritain: Battle Over the Beautiful." in *A Thomistic Tapestry: Essays in Memory of Etienne Gilson*. E. Peter Redpath. New York: Rodopi, 2003, 95-106. "The aesthetics of Etienne Gilson and Jacques Maritain were both influenced by Henri Bergson, but in different ways. Gilson learned metaphysical realism from Bergson. Maritain absorbed Bergson's epistemology of intuition. Maritain argued that an artist creates in virtue of 'poetic intuition', a precognitive grasp of beauty reproduced in the artwork. For Maritain an artwork is an analogate of the real world. For Gilson, an artwork is nonrepresentative to the extent that it aims to be beautiful. The divergence of their aesthetics reflects their views of God's knowability. Maritain's God is the unknown." *Philosopher's Index*, 37.3, 2003, 270.
- Greg O. Niemeyer. "The Function of Stereotypes in Visual Perception." *Documenta Opthomologica*, 106, 2003, 61-66. The author proposes a cultural modification of our modality of perception, arguing for a shift in our emphasis of stereotypes towards the recognition of flows, processes and durations. He utilizes the work of both Bergson and Heidegger as "the philosophical basis for this modification" and cites several empirical and experimental examples to illustrate such modifications in practice.
- Hernán Neira. "Creación y reproducción de la libertad en la obra de Jean-Paul Sartre." *Revista de Filosofía de la Universidad de Costa Rica*, 41.104, 2003, 85-96. "Taking as point of departure the insufficiently studied link between Bergson and Sartre, this paper brings to the fore the creative character that morality has for both thinkers. That allows for the reinterpretation of the fundamental characteristics of the Sartrean concept of freedom. Finally, the paper addresses the question stated at the conclusion of *Being and Nothingness*: can freedom take itself as its own end? This essay responds in the affirmative: but then it shows the necessity of showing a theory of freedom as producer of freedom, of the broadened reproduction of freedom. This concept, not developed by Sartre, deepens the Bergsonian inspiration in the theory of freedom, and at the same time remains faithful to the essence of Sartrean philosophy." *Philosopher's Index*, 40.1, 2006, 437. Eng. trans. "Creation and the Reproduction of Liberty in the Work of Jean-Paul Sartre."
- B. Neveu. "Bergson et l'Index." *Revue de métaphysique et de morale*, No. 4, 2003, 543-51. Abstract.— "Since 1998 the congregation for the Doctrine of Faith which is the heiress of the archives of the Holy Office's congregation and together with them of those of the Index congregation, has opened up to consulting the historic collections which is in its possession. Until this very recent date these documents were strictly out of reach. From now on the historian finds himself in quite a new situation and is acceding to information that may throw a light on some still imperfectly known episodes. Thus an edition of the whole materials regarding the Alfred Loisy's condemnation, that has been pronounced by the Holy Office's decree on the 16th of December 1903, should soon be brought to light. Compared to this voluminous dossier the thin Index fascicle relative to the first three of Henri Bergson's books holds a very modest place: yet its disclosure should bring out some points so far unknown by the philosopher's biographers."
- Dorthea E. Olkowski. "Immersed in an Illusion: Realism, Language and the Actions and Passions of the Body." *Journal of the British Society for Phenomenology*, 34.1, January, 2003, 4-21.

- Thomas Osborne. "What is a Problem?" *History of the Human Sciences*, 16.4, 2003, 1-17. "By way of a selective comparison of the work of Georges Canguilhem and Henri Bergson on their respective conceptions of 'problematology', this article argues that the centrality of the notion of the 'problem' in each can be found in their differing conceptions of the philosophy of life and the living being. Canguilhem's model, however, ultimately moves beyond or away from (legislative) philosophy and epistemology towards the question of ethics in so far as his vitalism is a means of signaling the refusal of the supposition that all of the dimensions of life are or might be in our possession. Michel Foucault's project, though directed for the most part to very different subject-matter, worked out a similar logic in the historical problematology of the sciences of 'man' and mentalities of government and power." *Philosopher's Index*, 38.4, 2004, 309.
- Anthony O'Shea. "(R)evolving New Product Innovation?" *Process Studies*, 32.2, 2003, 244-57. "In this paper, I argue that the management and engineering literatures on new product innovation conceive it as evolving by some form of biological evolutionary mechanism: punctuated equilibrium, neo-Lamarckian genetic transfer or neo-Darwinian natural selection. These accounts hold out the possibility of 'best practice' models based on particular views of time and progress that are too limiting to adequately explain radical innovation in terms of a process rather than a 'final' product. I then turn to the works of Henri Bergson to consider how these may help us too consider the processual quality of innovation." *Philosopher's Index*, 38.3, 2004, 327.
- Juan Padilla. "La evolucion de la idea de conciencia en la filosofia de Bergson." *Logos: Anales del Seminario de Metafisica*, 36.2, 2003, 99-130. "This paper is an analysis of consciousness in Bergson's works—*Essai sur les données immédiates de la conscience* (1889), *Matière et mémoire* (1896), *L'évolution créatrice* (1907)—firstly, exploring the significance of this idea in Bergson's contemporary philosophic thought and then analyzing the variations and enrichments, explicit and underlying, of it in his own thinking. Bergson's idea of consciousness changes from being mainly cognitive to coincide with the idea of human life." *Philosopher's Index*, 38.4, 2004, 310. Eng. trans. "The Evolution of the Idea of Consciousness in Bergson."
- Alain Panero. "La feinte comme superposition temporelle chez Gaston Bachelard." in *La Voix du Regard/Croire et faire croire*. Ed. Jocelyn Maixent. Ivry-sur-Seine, 2003, 268-72. Eng. trans. "Deceptions as Temporal Superpositions in Gaston Bachelard." The author treats Bachelard as a "Great Reader of Bergson."
- A. Pennisi. "Langage, action, réalité chez Bergson." in *Henri Bergson. Esprit et langage*. Eds. Cl. Stancati et al. Sprimont: Mardage, 2003, 147-57. Eng. trans. "Language, Action, Reality in Bergson."
- Krzysztof Pezdek. "The Problem of Teleology in H. Bergson's Philosophy." (In Polish) *Sudia Philosophiae Christianae*, 39.1, 2003, 135-67. "The issue of teleology often crops up in Bergson's philosophy. The author of *Creative Evolution* analyzes both inner and external teleologies. However, he tries to spell out the investigative values of the teleological interpretation of reality. Bergson's purpose was not only to analyze the very nature of teleology but to analyze the doctrines of mechanism and teleology. This critique had to reveal weaknesses of both these doctrines. He considers the nature of teleology in three dimensions: ontological, epistemological and methodological. Such—one may say—complimentary attitudes toward teleology allow him to expose several important features which establish the originality of this phenomenon but also its restrictions." *Philosopher's Index*, 39.4, 2005, 378.
- C. Power. "Freedom and Sociability in Bergson." *Culture and Organization*, 6.1, 2003, 59-71.

- Larissa Rudova. "Bergsonism in Russia: The Case of Bakhtin." in *Mikhail Bakhtin*. Vol. 1, Part 2: *Intellectual Influence and Contexts*. Ed. Michael E. Gardner. London, SAGE, 2003.
- Llan Safit. *Movement as Concept and as Image in Philosophy and in Modernist Literature*. Ph.D. Dissertation, State University of New York at Buffalo, 2003, 264. The author deals, as examples, with the writings of Uri Nissan Gnessin and Samuel Beckett. He argues that their work demonstrates movement in the form that Bergson and Hegel thought it: an activity of the mind that finds its physical correlate in the physical world.
- Milos Sevcik. "Bergson's Conception of Art: Art as a Reference to the Reality of Time. (In Czech)." *Estetika*, 39.3-4, 2003, 159-194. "This study pursues the development of Bergson's conception of art in its relation to his conception of time as 'real duration'. The author primarily analyzes possibilities of art as 'hypnosis' or 'suggestion' as a moment or a part of evolution of duration which forms the profound reality of human consciousness. However, art can not really express 'duration'. Subsequently the study concentrates on the relation between art and duration, which Bergson conceives as godly consciousness creating the universe. Art as 'rhythm' demonstrates the power of this consciousness, which is the universal 'duration'." *Philosopher's Index*, 38.4, 2004, 336.
- Alain Panero. *Commentaire des essais et conférences de Bergson*. Paris: Editions L'Harmattan, 2003, 325. (Ouverture philosophique) Eng. trans. *Commentary on Bergson's Essays and Lectures*.
- Yannis Prélourentzos. "Introduction à la philosophie d'Henri Bergson (Introduction to Bergson's Philosophy)." in *The Teaching of Philosophy at a Distance*. (In Greek) Ioannina: Department of Philosophy, 2003, 47-78.
- Rocco Ronchi. *Teoria critica della comunicazione*. Milano: B. Mondadori, 2003, 176. This book develops the relationships between Bergson and the human (social) sciences. Eng. trans. *A Critical Theory of Interpretation*.
- Margaret A. Simons. "Bergson's Influence on Beauvoir's Philosophical Methodology." in *The Cambridge Companion to Simone de Beauvoir*. Ed. Claudia Card. Cambridge: Cambridge University Press, 2003, 107-128. "Having discovered in Beauvoir's unpublished student diary her early enthusiasm for Henri Bergson's *Time and Free Will*, I set out to investigate Bergson's influence on Beauvoir's early philosophical methodology. Analyzing Beauvoir's metaphysical novel, *She Came to Stay* (1943) and Bergson's *Time and Free Will*, *Matter and Memory* and *Creative Evolution*, I identified three Bergsonian themes in Beauvoir's methodology: the use of the novel as a vehicle for doing philosophy; second, an interest in exposing the distortions in perception and thought; and third, the turn to immediate experience and the disclosure of freedom." *Philosopher's Index*, 38.1, 2004, 323.
- Demet Kurtoğlu Tasdelen. "Bergson's Conception on Metaphysical Freedom." (In Turkish) *Tartismalari*, 31, 2003, 69-86. "In this article I discuss how language, society and our habits play a role in Bergson's concept of freedom, his distinction between the superficial self and the fundamental self within the context of freedom, his ideas concerning determinism and libertarianism and the conception of causality. I end up by claiming that freedom in Bergson's philosophy is a choice. Whether we are free or not depends on the way we conceive reality. If we conceive reality only spatially, we can only understand homogeneous reality whereas acting freely means to conceive reality heterogeneously." *Philosopher's Index*, 38.2, 2004, 329.

- Demet Kurtoğlu Tasdelen. "Bergson's Conception of Time: Its Effects on a Possible Philosophy of Life." Ph.D. Thesis, Department of Philosophy, Middle East Technical University, July, 2003, 215. "The aim of this study is to show how a possible philosophy of life can arise from Bergson's conception of time. In realizing this aim I appeal to Hadot's description of the paradox of the human condition."
- Demet Kurtoğlu Tasdelen. "Conforming to Society or Understanding Reality?" (in Turkish) *Felsefe Tartismalari*, 30, 2003, 109-15. "In this article I claim that the question 'conforming to society or understanding reality?' is a question one can not avoid asking within Bergson's philosophy. It arises from our thinking tendency, the habit of thought. Based on this the two kinds of individual come out: the individual who lives according to the habit of thought and therefore conforms to society and the individual who, by trying to dispense with the habit of thought by trying to understand reality in intuition, avoids conforming to society. The real metaphysician seems to be an idealized metaphysician who succeeds both in conforming to society and in understanding reality." *Philosopher's Index*, 38.2, 2004, 329.
- Margaret Teboul. "Lectures juives des *Deux Sources de la morale et de la religion* des années 1930." *Archives juives. Revue d'histoire des Juifs de France*, n. 36-2, No. 2, 2003, 101-18. Eng. trans. "Jewish Reading of *The Two Sources of Morality and Religion* in the 1930's."
- Temenuga Trifonova. "Matter-Image or Image-Consciousness: Bergson Contra Sartre." *Janus Head*, 6.1, 2003, 80-114.
- Luis António Umbelino. "A Natureza am Merleau-Ponty. Prolegómenos a uma leitura das *Notes de Cours du Collège de France, 1956-1960*." *Revista. Port: Filosof*, 59.3, 2003, 713-30. "The aim of this paper is to shed light on some of the central themes that Merleau-Ponty pursued throughout his *Notes de Cours du Collège de France, 1956-1960*, thus presenting what might be considered the main features of Merleau-Ponty's meditation on the concept of nature. The paper starts by underlining how much nature is part of the ontological quest of Merleau-Ponty's late philosophy. According to Merleau-Ponty, nature needs to be seen as a leaf of "Being" or the "sensible" itself, present in every living being and in its environment, but also as inscribed in the body of the painter, beyond any noetic effort, as lived space-time, aesthesiological echo, savage thinking or an experience of the universal sensed as an ontological continuity without losses." *Philosopher's Index*, 38.2, 2004, 334. Eng. trans. "Nature in Merleau-Ponty: Prolegomena to a Reading of *Course Notes, Collège de France, 1956-1960*."
- Richard Vernon. "Bergson's *The Two Sources* Revisited: The Moral Possibility of Nationalism." *Contemporary Political Theory*, 2.3, 2003, 271-88. "Beyond borrowing the terms 'open' and 'closed' societies, political theorists have not had much time for Henri Bergson's book *The Two Sources of Morality and Religion* (1932, English translation 1935). However, the recent flowering of interest in liberal nationalism provides a context for understanding what the book has to contribute. For it takes up the relation between the nation-state and 'special ties' on the one hand and 'cosmopolitan' obligations on the other. Although both nationalists and cosmopolitans will find things to welcome in Bergson's book, its most original contribution may be its claim that nationalists can not consistently resist the demands of cosmopolitan morality, for the nation-state already draws upon it for its legitimatization." (edited) *Philosopher's Index*, 38.3, 2004, 380.
- S. Watson. "Bodily Entanglement: Bergson and Thresholds in the Sociology of Affect." *Culture and Organization*, 9.1, 2003, 27-41.

David G. Wedamin. "Apollinaire and Mayakovsky: Applied Bergsonism." Ph.D. Dissertation, Brandeis University, 2003, 217. An analysis of the poetry of G. Apollinaire and V. Mayakovsky, the author states, reveals that the two poet's work can be seen as an adjustment of Bergson's aesthetics: towards greater form and greater intellectuality.

Martin Wood. "The Process of Organizing Knowledge: Exploring the In-Between." *Process Studies*, 32.2, 2003, 225-43.

Frédéric Worms. "L'art et le temps chez Bergson : un problème philosophique au cœur d'un moment historique." *Mil neuf cent, Revue d'histoire intellectuelle au tournant du siècle*, November, 2003, 153-66. Eng. trans. "Art and Time in Bergson: A Philosophical Problem at the Heart of a Historical Moment."

Frédéric Worms. "L'évolutionnisme vrai selon Bergson." *Sciences et Avenir* (Magazine), April-May, 2003. Eng. trans. "The True Evolutionism According to Bergson."

Calvin Yu. *Cezanne and Bergson*. (in Chinese) Pref. Vincent Shen. Taipei: Cultuspeak, 2003, 244. The author states: "The main crux of this book is to discuss the analogy between Paul Cezanne's late work and Henri Bergson's philosophy, thereby providing those who are interested in or troubled by the artist's motivation a Bergsonian interpretation. I would then like to proceed from the basis of this case to outline Bergson's influence on modern painting in the early 20th century. I will adopt the method of contrast in analyzing both their notions of "intuition and reason" epistemology-wise as well as "appearance and reality" epistemology-wise. This thesis will also compare their respective use of abstract philosophical symbols and concrete artistic symbols. In sum, aside from arguing the intensive analogy between Cezanne and Bergson, this thesis will also point out that Bergson's philosophical development continued to have influences on some of Cezanne's artistic successors. This included, but was not limited to the main proponents of such artistic movements as Fauvism, Cubism, and Futurism. Consequently, a principle characteristic of early 20th century French painting could be interpreted as the multiple formal expressions and innovative developments of "Bergsonian style", or the crystallization of Bergsonian spiritual-positivism.

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Andrew Aitken. "An 'Applied Rationalism' of Time: A Reinvestigation of the Relationship Between Bachelard and Bergson-Deleuze." *Pli*, 15, 2004, 76-102. This is a careful analysis of Gaston Bachelard's concept of duration and his various responses to Bergson. The author sidelines works in which Bachelard directly attacks Bergson. Both philosophers agree in the analysis of the open and dynamic nature of science and in "an intuition of radical difference in the infinitely small." p. 102. They diverge over their views of nature, which for Bachelard is absurd/inhuman.

Mai Basel Al-Nakib. "Transtemporal Modernism and Postcolonial Transmutations." Doctoral Dissertation, Brown University, 2004, 442. The author uses Deleuze's "Bergsonian Theory of the Virtual" to explain modernism's ongoing, if ignored flexibility. Modernism's continuing capacity to transmute is what makes it "transtemporal".

Georges Arabatzis. "Plotin, la théologie négative et Bergson. L'apophatisme du lieu." *Philosophical Inquiry*, 26, no. 4, 2004, 45-66. Eng. trans. "Plotinus, Negative Theology, and Bergson. The Apophatism of Place."

- Paul Atkinson. "Bordering Duration: The Shifting Surfaces of Materiality and Corporeality in Bergson." Doctoral Thesis, Centre for Comparative Literature and Cultural Studies, Monash University, Melbourne, Australia, 2004, 274.
- José Maria Atencia Páez. "Razón, intuición y experiencia de la vida: Coincidencia y divergencias entre H. Bergson y J. Ortega y Gasset." *Logos: Anales del Seminario de Metafísica*, 36.2, 2004, 300-309. "In this paper a comparison of some central elements of the philosophies of H. Bergson and J. Ortega and Gasset is tried. After analyzing their coincidences and divergences we will establish their common ownership to a line of development of European metaphysics that begins with Kantianism and its critics." *Philosopher's Index*, 38, n. 4, 2004, 201. Eng. trans. "Reason, Intuition and Experience of Life: Coincidence and Divergence between H. Bergson and J. Ortega and Gasset."
- Henri Bah. "Les héros bergsoniens et la manifestation du sens de l'être." *Horizons Philosophiques*, 15.1, 2004, 53-65. Eng. trans. "Bergsonian Heroes and the Manifestation of the Meaning of Being."
- Renaud Barbaras. "Le problème de l'expérience." *Annales bergsoniennes II*. Paris: Presses Universitaires de France, 2004, 288-303, Eng. Trans. "The Problem of Experience." This is a methodical analysis of the factors which separate Bergsonian intuition from Husserlian phenomenological reduction, an analysis which includes an examination of Merleau-Ponty's understanding of Bergson. In the end, the author asserts that Bergson's standpoint, which is limited to the organism's need to survive and endure, does not make a place for life as essentially *desire*.
- Edmond Barbotin. *Dieu créateur ou évolution créatrice*. Paris: Ed. du Laurier, 2004, 64. (Du Laurier) Eng. trans. *God the Creator or Creative Evolution*. This item was originally published (Paris: Laurier) in 1997.
- Hervé Barreau. *Séparer et rassembler. Quand la philosophie dialogue avec les sciences*. Chennevières-sur-Marne: Editions Dianopia, 2004, 91. (Maât Cogitationes) Cf. "Bergson et le problème de l'irréversibilité temporelle," pp. 38-70. Eng. trans. "Bergson and the Problem of Temporal Reversibility." The author argues that one can find many supports in contemporary science and philosophy for Bergson's belief in the irreversibility of time. Among those thinkers cited are: O. Costa de Beauregard, S. Watanabe, A. Pacault, R. Thom, and A. Kastler.
- Sébastien Blanc. "Comme elle-même et en elle-même, ce n'est pas la même chose, la perception chez Husserl et Bergson." *Annales bergsoniennes II*. Paris: Presses Universitaires de France, 2004, 305-332. Eng. Trans. "As Itself and In Itself Are Not the Same Thing: Perception in Husserl and Bergson." This essay is unique in analyzing the difficulties inherent in the theories of perception of both Bergson and Husserl. In both there is a strong and unresolved tension between subjects and the objective, mind and matter, to whose resolution both continued to return. The author's comparisons of Bergson and Husserl are of real value.
- Arnaud Bouaniche. "Origine et histoire dans le moment philosophique des années 1930. *Les deux sources de la morale et de la religion* (1932) et la *Crisis* de Husserl (1935-1936)." *Annales bergsoniennes II*. Paris: Presses Universitaires de France, 2004, 333-362. Eng. Trans. "Origin and History in the Philosophical Moment of the 1930's: *The Two Sources of Morality and Religion* (1932) and Husserl's *Crisis* (1935-1936)." The author seeks a profound kinship between Bergson and Husserl, a kinship not found in the specific comparison of their texts. Both insist on the importance of original individuals, a universal collective horizon open to these individuals, a collective transformation of humanity. Three terms characterize their approach to these three

factors: novelty, act, and life. The author concludes that, nonetheless, contrasts between phenomenology and process metaphysics remain.”

Arnaud Bouniche, Frédéric Keck, Frédéric Worms. *Les deux sources de la morale et de la religion. Henri Berson*. Paris: Ellipses, 2004, 72. (Philo-Œuvres) Eng. trans. *The Two Sources of Morality and Religion: Henri Bergson*.

A. Bucher. “Wiederholung und Repräsentation bei Henri Bergson.” *Text und Zeit. Weiderholung, Variante*. Serie. *Konstituieren literarische Transmission*. Ed. Barbara Sabel. Würzburg: Königshausen and Neumann, 2004. Eng. trans. “Repetition and Representation in Bergson.”

Florence Caeymaex. “Bergson, Sartre, Merleau-Ponty. Les phénoménologies existentialistes et leur héritage bergsonien.” *Annales bergsoniennes II*. Paris: Presses Universitaires de France, 2004, 409-425. Eng. trans. “Bergson, Sartre, Merleau-Ponty: Existential Phenomenologies and Their Bergsonian Heritage.” The author states that while the early philosophies of Sartre and Merleau-Ponty aimed to substitute Husserl’s standpoint for Bergson’s, this substitution was achieved on the basis of three Bergsonian goals: 1. to establish a philosophical position irreducible to either a psychology or to philosophical idealism 2. to avoid any dependence on “representation” (hence on the primacy of intellect) 3. to base their notions of consciousness on temporality.

Jacob Čapek. “Les apories de la liberté bergsonienne.” *Annales bergsoniennes II*. Paris: Presses Universitaires de France, 2004, 249-259. Eng. Trans. “The Dilemmas of Bergsonian Liberty.” The author argues that Bergson proposes a unique and original concept of liberty but denies that (this) liberty can be an absolute as Bergson holds. Liberty is a function of contrast: it requires a field, in Merleau-Ponty’s terms. But if liberty requires a contrast, nothing can be said of it without taking account of its concrete situation.

Edward S. Casey. “Image and Memory in Bachelard and Bergson.” *Spirit and Soul: Essays in Philosophical Psychology*. 2nd Ed. Putnam, Connecticut: Spring Publications, 2004, 101-117.

Stephen Crocker. “The Past is to Time What the Idea is to Thought or What in General is the Past in General?” *Journal of the British Society for Phenomenology*, 35.1, 2004, 42-53.

Gilles Deleuze. “Bergson, 1859-1941.” in *Desert Islands and Other Texts*. Trans. Michael Taormina. Ed. D. Lapoujade. Cambridge: Semiotexte, 2004, 22-31.

Gilles Deleuze. *Le bergsonisme*. 3rd ed. Presses Universitaires de France, 2004, 128. (Quadrige, Grands Textes)

Gilles Deleuze. “Cours sur le chapitre III de *L’évolution créatrice* de Bergson.” *Annales bergsoniennes II*. Paris: Presses Universitaires de France, 2004, 166-188. This item consists of two lectures by Deleuze (March 14 and April 25, 1960) on chapter 3 of Bergson’s *Creative Evolution*. Cf. A. Sauvagn, description of the content of these lectures (2004, 151-165, *Annales bergsoniennes II*).

H. De Vries. “Deux sources de la ‘machine théologique’, note sur Derrida et Bergson.” *Cahier de l’Herne, Edition de l’Herne*, 2004, 255-260. Eng. trans. “The Two Sources of the ‘Theological Machine’, a note on Derrida and Bergson.”

Jean-Claude Dumoncel. *La Philosophie telle quelle. Suivi de conversation apocryphe entre Bergson et Russell*. Paris: Petra, 2004, 298. (Transphilosophiques) Eng. Trans. *Philosophy as it is: Followed by an Apocryphal Conversation Between Bergson and Russell*.

- Robin Durie. "The Mathematical Basis of Bergson's Philosophy." *Journal of the British Society for Phenomenology*, 35, no. 1, 2004, 54-67. "This paper begins by Reviewing Russell's argument that Bergson mistakenly reduces number to spatiality, and relies on outdated theories of mathematical interpretation. It demonstrates that Bergson does not simply reduce number to spatiality, and that the sophistication of Bergson's position derives from a nuanced interpretation of Riemannian mathematics. In fact, it is shown that space and number are assimilable only to the extent that they share the more basic characteristic of divisibility. The paper concludes by suggesting that the importance of Bergson's recourse to Riemann consists in the ontological significance he gives to the Riemannian fundamental axioms to geometry." *Philosopher's Index*, 39.1, 2005, 273.
- Robin Durie. "Nature From the Perspective of Immanence." *Pli*, 2003, 144-158. This item concerns Maurice Merleau-Ponty's philosophy of nature in comparison with Bergson's. Both philosophers, the author states, attempt to develop and "immanent ontology of nature." Bergson, however, maintains a belief in "non-coincidence": the impossibility of entering simply into nature-as-primitive. The author argues that Merleau-Ponty failed to understand Bergson's notion of difference, taking it to mean division.
- Elie During. "'A History of Problems': Bergson and the French Epistemological Tradition." *Journal of the British Society for Phenomenology*, 35, no. 1, 2004, 4-23. The author argues that the so-called "French Epistemological Tradition", though defined by its anti-Bergsonism, contained an unavowed Bergsonian heritage from its beginnings in the 1930's until now. The author analyzes this unavowed heritage in the divergent strands of French philosophy in the 20th century. This is a searching, careful, and convincing study. (Ed.)
- André do Eirado and Eduardo Passos. "A Noção de autonomia e a dimensão do virtual." *Psicologia em Estudo*, 9.1, 2004, 77-85. Eng. trans. "Concerning the Notion of Autonomy and the Virtual Dimension."
- Gregor Fizi. "Frammento, flusso e limite nell'indagine dell'esperienza." *Società degli individui*, 20, 2004, 45-62. "Temporalità, fluidificazione, accelerazione del flusso vitale sono concetti caratteristici della specificità moderna, di cui Simmel indaga la frammentarietà risultante dalla crescente complessità sociale. In tale quadro si colloca anche la sua ricezione di Bergson, il quale pone al centro dell'indagine filosofica la fluidità temporale del vissuto. Simmel integra tuttavia la lezione bergsoniana con un concetto di forma di ispirazione kantiana al fine di fondare una teoria vitalistica della cultura. Questa si fonda sul concetto filosofico-della cultura e della società a partire dalla dotazione di forma del flusso esperienziale individuale." *Philosopher's Index*, 39.2, 2005, 282. Eng. trans. "Fragment, Flux and Limit of Inquiry into Experience." The author is concerned particularly with Bergson's interpretation by Simmel.
- Russell Ford. "On the Advantages and Disadvantages of Comedy for Life." *Journal of the British Society for Phenomenology*, 35.1, 2004, 89-105.
- Russell Ford. "Immanence and Method: Bergson's Early Reading of Spinoza." *Southern Journal of Philosophy*, 42.2, 2004, 171-192.
- Arnaud François. "Histoire de la mémoire et histoire de la métaphysique." *Annales bergsoniennes II*, Paris: Presses Universitaires de France, 2004, 17-40. This is an introduction to a series of previously unpublished lectures by Bergson (published here, pp. 41-149, and cited in the part of

- this bibliography devoted to items by Bergson). Eng. trans. "The History of Memory and the History of Metaphysics."
- Arnaud François. "La volonté chez Bergson et Schopenhauer." *Methodos, savoirs et textes*, n. 4, 2004. Eng. trans. "Volition in Bergson and Schopenhauer."
- Sylvain Francotte. *Bergson: durée et morale*. Pref. Pete A.Y. Gunter. Louvain-la-Neuve: Academia Bruylant, 2004, 248. (Coll. "Thèses de sciences humaines") Eng. trans. "Bergson: Duration and Morality."
- Sandro Kobal Fornazari. "O Bergsonismo de Gilles Deleuze." *Trans/Form/Ação: Revista de Filosofia*, 27.2, 2004, 31-50. "The text is an interpretation of Gilles Deleuze's interpretation of Henri Bergson's philosophy. It aims to focus on subjects that Deleuzian philosophy will return to, developing them in *Difference and Repetition* and from this work. Among the most outstanding, we find the affirmative ontology subject that involves the passage from virtual to actual though being differentiation process. Being does not stop to have existence to actualize itself, but it differentiates itself in this process, being individualized as things. Being is thus pre-individual and pre-subjective in Bergson, there should be a virtual coexistence of all different degrees in Bergson." *Philosopher's Index*, 39.4, 2005, 200.
- Davide Fugante. "Bergson e Levinas: emozione creatrice ed alterità." Ph.D. Thesis. Università Cattolica del Sacro Cuore di Piacenza e Cremona, 2004, 139. Eng. trans. "Bergson and Levinas: Creative Emotion and Alterity."
- Hisashi Fujita. "La main de Bergson. Pour une histoire du vitalisme (non)-organique." *Revue de langage et littérature française* (University of Tokyo), n. 29, 2004, 307-331. Eng. trans. "Bergson's Hand: Towards a History of (Non)organic Vitalism."
- Hisashi Fujita. "La notion de finalité chez Kant et Bergson." *Revue de langage et littérature française*, (University of Tokyo), n. 29, 2004, 135-159. Eng. trans. "The Notion of Finality in Kant and Bergson."
- Perrotti Gabriele. *Filosofia felicità memoria. Saggio su Platone, Cartesio, Bergson*. Naples: Editori Bibliopolis, 2004, 164. (Saggi Bibliopolis) Eng. trans. *Philosophy Happiness Memory: Essay on Plato Descartes, Bergson*.
- Rosario Gennaro. *Patrie della poesia: Ungaretti, Bergson e altri saggi*. Firenze: Cadmo, 2004, 168. (Il confronto, 23) Eng. trans. *Nation of Poetry: Ungaretti, Bergson and Other Essays*. It relates Bergson's thought to that of Giuseppe Ungaretti.
- Elizabeth A. Grosz. *Nick of Time: Politics, Evolution, and the Untimely*. Durham, North Carolina: Duke University Press, 2004, viii, 314. Cf: Part III Bergson and Becoming, pp.153-243, which includes 7. "Bergsonian Difference," 8. "The Philosophy of Life," 9. "Intuition and the Virtual." The author states: "(Bergson's) notion of the virtual, embedded in his understanding of duration, is a crucial if commonly unrecognized concept for reconceptualizing the dynamics of political change and social and cultural upheaval." p. 13. This is particularly true of feminism.
- Suzanne Guerlac. "The 'Zigzag of a Doctrine: Bergson, Deleuze, and the Question of Experience.'" *Pli*, 15, 2004, 34-53. The author first examines the state of French philosophy at the time Gilles Deleuze wrote *Bergsonisme* (1966). Deleuze's Bergson had to be defended, even at significant cost, against the charge of being "phenomenological". Intuition, characterized as a method, is

then separated from the experience of duration. To recover from Deleuze's view of Bergson we must "...reintroduce the energies of contact (or experience) back into our reading of Bergson." p. 37 For other critiques of Deleuze's Bergson Cf. Mark B.N. Hansen (2004) and Pete A.Y. Gunter (2009).

Pete A.Y. Gunter. "Review Essay: New Bergsons." *Continental Philosophy Review*, 37, 2004, 263-270. This item contains reviews of J. Mullarkey, *Bergson and Philosophy* (1999), K.A. Pearson, *Philosophy and the Adventure of the Virtual* (2002), L. Lawler, *The Challenge of Bergson* (2003), J. Mullarkey, Ed. (1999), and J. Mullarkey and K.A. Pearson, *Bergson: Key Writings* (2002).

Wolfhart Henckmann. "La réception schélérienne de la philosophie de Bergson." *Annales bergsoniennes II*. Paris: Presses Universitaires de France, 2004, 363-389. Eng. trans. "The Schelerian Reception of Bergson's Philosophy." This is a careful analysis of the often conflicted and changing views of Bergson's thought by the German philosopher Max Scheler. Indebted to Bergson as to Husserl, Scheler continued to transform his views of both.

Amy Herzog. "Dreams of Difference and Songs of the Same: The Image of Time in Musical Film." Ph.D. Dissertation, The University of Rochester, 2004, 273. The author states: "Drawing on the work of Gilles Deleuze and Henri Bergson, my study focuses on the cycles of repetition and transformation that drive musicals, positioning film and music not as static texts, but as dynamic events.

Maria Rodica Iacobescu. "Intuition versus Intelligence in H. Bergson." *Rivista Româna di Studi Culturale (pe Internet)*, n. 4, 2004, 64-70. "Intuition for Henri Bergson is a wager. He has succeeded in demonstrating the falseness of many of the ideas of classical rationalism. This justified reaction against the excesses of scientism, an appeal to the continuity of our sentiment, thought, and potential thoughts." The text of this item is in English.

Vladimir Jankélévitch. *Bergson lesen*. Trans. Jurgen Brankel. Vienna: Turia and Kant, 2004, 142. Eng. trans. *Bergson Selections*. It is a collection of essays on Bergson by Jankélévitch.

Izilda Johanson. "Bergson e a busca do tempo perdido." *Trans/Form/Ação: Revista de Filosofica*, 27, n. 2, 2004, 21-29. "Having as point of reference the works of Henri Bergson and from these, the relationship of the identity between freedom and creation, free and action and creative action, the purpose of this paper to bring to light some questions about the function of method to a philosophy which faces the art, the artist and the artistic activity as examples for which the knowledge of the real and the true are possible, and for this reason, take it as paradigms of the own philosophy. In other words, it interests one to give some steps in the direction of investigations of one wants and what a philosophy, which has profound affinities with art and, beyond this, can search to understand it in its essence, in its principles, and reveal its nature." *Philosopher's Index*, 39.4, 2005, 320. Eng. trans. "Bergson and In Search of Lost Time."

Tomotaro Kaneko. "Bergson's Theory of Creation and Fabrication." *Bigaku*, 55.1, Summer, 2004, 1-13. "In the essay I propose an approach to his theory of art production, which is based on the difference and the relation between fabrication in producing art. In Bergsonism, creation means endless self-creation, and the way life exists. On the other hand, fabrication is defined as the action giving forms to materials in *Creative Evolution* (1907). According to Bergson, the object of fabrication relates to the confrontation between life creating itself and matters interacting each other inevitably. In this confrontation, fabrication supports creation by making 'indeterminations' within matters. I consider such difference and relationship between creation and fabrication could be found in Bergson's art production theory (edited)." *Philosopher's Index*, 39.2, 2005, 315.

- Emmanuela Kantzia. "Evolving Memories: Narrative Habits and Strategies of Survival." Ph.D. Dissertation. Harvard University, 2004, 315. The author describes memory narratives as strategies of survival, noting how Bergson's crippling arthritis led him, through the acceptance of the *élan vital*, to work in the League of Nations.
- Margarita Karkayanni. "On Certain Transitory Themes That Allow the Passage from Duration to the Intuition of Duration." *Pli*, 15, 2004, 54-75. The author states: "In this text, we will focus on the conditions of the formation of the problem of life (and consequently of the problem of knowledge as well) through the Bergsonian idea of time (duration). In accordance with this task, we will illustrate those themes proper to Bergsonian time that give this dynamic and transitive character." p. 35 The author examines the concept of duration in G. Deleuze, V. Jankélévitch, E. Levinas, Plotinus, and Kant.
- Joshua Kavaloski. "The Fourth Dimension: Time in Modernist Novel." Ph.D. Dissertation, University of Virginia, 2004, 202. The author challenges the view that time in modernist novels involves subjectivity (instead of form and narrative) and as merely responding to the spirit of its times (Bergson, Einstein, Heidegger...).
- Frédéric Keck. "Le primitif et le mystique chez Lévy-Bruhl, Bergson et Bataille." *Methodos*, 3, 2003, 17 p. (<http://methodos.revues.org/document111.html>) The author's abstract states: "The French human sciences at the beginning of the 20th century assimilate the figures of the mad person, the primitive and the child. This assimilation should not be interpreted as an opposition between the archaic and the developed, or the normal and the pathological, but, once the figure of the mystic is added to this list, in the sense of an opposition between rationality and its other. Three examples allow us to analyze the link between the primitive and the mystic: the sociology of Lévy-Bruhl, the metaphysics of Bergson, the literature of Bataille. The author shows that the link between the primitive and the mystic allows us to think a larger experience by opening it to an alterity. It also prepares the ground for an empty and formal experience that will be explored by structuralism.
- Wahida Khandker. *Lives of the Real: Bergsonian Perspectives*. Coventry: University of Warwick, 2004, 234.
- R. Kurenkova and N. Kurenkova. "Creative Process as a Factor and a Condition of the Phenomenology of Life." *Analecta Husserliana*, 83, 2004, 87-90.
- Pavel Kouba. "Le mouvement entre temps et espace (Bergson aux prises avec sa découverte)." *Annales bergsoniennes II*. Paris: Presses Universitaires de France, 2004, 207-225. Eng. Trans. "The Movement Between Time and Space (Bergson Grappling With the Difficulties of His Discovery)" Bergson struggled to overcome the sharp distinction drawn in his first work, *Time and Free Will*, between inner duration and outer space. From his second work *Matter and Memory* onwards "pure memory" and "pure perception" become limits of a single reality. The author, however, does not believe that Bergson was able to quite overcome his initial dualism.
- Spyridon Koutroufinis. "Die Gedächtnis-Theorie Bergsons und Das 'Rätsel der Vergangenheit' Ricœurs." in *Erinnerungsarbeit. Zu Paul Ricœurs Philosophie von Gedächtnis, Geschichte und Vergessen*. Eds. A. Breitling and S. Orth. Berlin: BMW, 2004, 53-63. Eng. trans. "Bergson's Theory of Memory and Ricœur's 'Enigma of the Past'." "In his study 'La marque du passé' Paul Ricœur examines the ontological dimension of time; he enquires after the meaning of "past-ness". His thoughts are close to Henri Bergson's philosophy of time, who linked the topics of memory and

remembering to the question of the nature of passed time. The author emphasizes that Bergson's treatment of the relation of the topic of memory to the concepts of matter and image is close to Ricœur's examination of the topic of traces. The comparison of both philosophers shows that hermeneutics could offer the starting point for two important amendments to Bergson's philosophy of time and memory: the introduction of the dimension of the future and of the collective aspect of memory." (Author's abstract)

Maria Lakka. "Duration, Rhythm, Present." *Pli*, 15, 2004, 18-33. Starting from Bergson's definition of duration as the preservation and prolongation of the past in the present, the author attempts to show how duration is prolonged into the present. In the first part she argues that the present "doubles itself and endures as the most contracted degree of the past." In the second part she defines the Bergson past as a "virtual repetition of the whole." In the third and final part she argues that to account for duration as a continuous creation in the present, we must account for the force of the future.

David Lapoujade. "Intuition and Sympathy in Bergson." Trans. David Reggio. *Pli*, 15, 2004, 1-17. The author examines the manner in which Bergson relates the concept of sympathy with that of intuition. Intuition cannot be understood as sympathy. Rather: "...sympathy receives its condition from intuition while intuition receives its extension and generality from sympathy." p. 17. The author relates reasoning from analogy to this epistemic duality.

T. Leterre. "Le Congrès de 1904. Esquisse d'une interprétation analytique de Bergson, par Alain." *Bulletin de l'association des amis d'Alain*, n. 98, 2004, 18-28. Eng. trans. "The 1904 Congress. Outline of an Analytical Interpretation of Bergson by Alain."

Leonard Lawler. "Dieu et le concept. Une petite comparaison de Levinas et Deleuze à partir de Bergson." Trans. David Olivier Gougelet. *Annales bergsoniennes II*. Paris: Presses Universitaires de France, 2004, 442-451. Eng. trans. "God and the Concept: A Brief Comparison of Levinas and Deleuze, Starting from Bergson." Heidegger's posing of the question of Being (1927) is, the author states, the turning-point of twentieth century philosophy, opening up a field of options for philosophy which includes the work of Levinas and Deleuze. The author treats Deleuze's work as stemming from Bergson's *Matter and Memory*, Levinas' work as stemming from Bergson's *The Two Sources of Morality and Religion*. The main section of this work deals with the (problematic) approach to immanence and transcendence by Deleuze and Levinas.

Leonard Lawlor. "What Immanence? What Transcendence? The Prioritization of Intuition over Language in Bergson." *Journal of the British Society for Phenomenology*, 35.1, 2004, 24-41.

Guillaume le Blanc. "Le problème de la création : Bergson et Canguilhem." *Annales bergsoniennes II*. Paris: Presses Universitaires de France, 2004, 489-506. Eng. trans. "The Problem of Creation: Bergson and Canguilhem." G. Canguilhem held that it was Bergson who brought the philosophy of biology (a "philosophy of the organism") into French thought. In different ways this is reflected in the work of Nogué, Pradines, Ruyer, Merleau-Ponty and even Deleuze. Though he "displaced" certain of Bergson's ideas concerning biological creativity, Canguilhem opens the possibility of a rereading of Bergson.

Maël Lemoine. "Durée, différence et plasticité de l'esprit" in *Bergson. La durée et la nature*. Ed. J.-L. Vieillard-Baron. Paris: Presses Universitaires de France, 2004, 99-117. Eng. Trans. "Duration, Difference, and Plasticity of the Mind." The author argues that for Bergson reality, like duration, is differentiated in itself.

- Izar Lunacek. "The Way They Laughed." in *Slovak Phenomena*, 13.47-48, 2004, 193-214. "Comparing Bergson's and Freud's theories of laughter, the essay reveals that despite their contrary positions in distributing attributes between the subject and the object of laughter. Bergson's rational, dispassionate and self-conscious representative of life/society laughs at the unconscious, passionate individual, while Freud has the unconscious, socially disrupting tendency of the individual laughing at the inert inhibitions of society. They both conform to the division between subject and object, enabling them to refer laughter to a form of serious statement on behalf of the object in the effect of confirming the central notion of their respective theories (life, the unconscious tendency) and denying its other in the mocked object (the automation and inhibition). Bachtin's theory reveals the possibility of converging the subject and object of laughter by making the former collective and the latter universal." *Philosopher's Index*, 39.4, 2005, 342.
- Jesse Matz. "T.E. Hulme, Henri Bergson, and the Cultural Politics of Psychologism," in *The Mind of Modernism*, Ed. M.K. Micale. Stanford: Stanford University Press, 2004, 339-65.
- Jean-François Marquet. "Durée bergsonienne et temporalité." in *Bergson. La durée et la nature*. Ed. J.-L. Vieillard-Baron. Paris: Presses Universitaires de France, 2004, 77-97. Eng. trans. "Bergsonian Duration and Temporality." This is a comparison of Bergsonian duration with Heideggerian temporality.
- Éric Méchoulan. "Bergson anachronique, ou la métaphysique est-elle soluble dans l'intermédiaire?" *Intermédialités*, n. 3, 2004, 199-135. Eng. trans. "Bergson as an Anachronism, or is Metaphysics Soluble in the Intermediate?" The author defends Bergson, arguing that his notion of intuition is intended to explain, not explain away, the ideal creations of human intelligence. One finds in this essay perceptive comparisons of Bergson and Wittgenstein and of Bergson and the physics of chaos ("strange attractors"). (Ed.)
- Mark S. Micale. *The Mind of Modernism: Medicine, Psychology and the Cultural Arts in Europe and America, 1880-1910*. Stanford: Stanford University Press, 2004, xv, 455.
- Eugene Minkowski. *Il tempo vissuto*. Trans. Federico Leoni. Torino: Biblioteca Einaudi, 2004, xx, 411. This is a translation of Minkowski's *Lived Time*.
- Paul-Antoine Miquel. "Bergson et Darwin." in *Bergson. La durée et la nature*. Ed. J.-L. Vieillard-Baron. Paris: Presses Universitaires de France, 2004, 199-235. Eng. trans. "Bergson and Darwin." The author, in contrasting Bergson's views with Darwin's, sharpens Bergson's arguments, noting that for Bergson life (élan vital) is immanent in matter. Life is a paradoxically limited absolute.
- Paul-Antoine Miquel, Ladislav Robert. *Bio-logiques du vieillissement*. Paris: Kimé, 2004, 111. (Philosophie-épistémologie) Eng. trans. *The Bio-Logic of Ageing*.
- Pierre Montebello. "Différences de la nature et différences de nature." in *Bergson. La durée et la nature*. Ed. J.-L. Vieillard-Baron. Paris: Presses Universitaires de France, 2004, 137-58. Eng. trans. "Difference in Nature and Differences of Nature."
- Pierre Montebello. "Vie et phénomène de la vie." *Kairos*, 23, 2004, 75-104. Eng. trans. "Life and Phenomenon of Life."
- Marisol Morales Ladrón. "La temporalidad bergsoniana en las estéticas de Antonio Machado y James Joyce." *BELLS* 13 Autumn, 2004. <http://www.publicaciones.ub.es/revistas/bells13>

Eng. trans. "Bergsonian Temporality in the Aesthetics of Antonio Machado and James Joyce."

John Mullarkey. "Bergson's Genetics of Matter." *Pli*, 15, 2004, 125-43.

John Mullarkey. "Henri Bergson." in *Encyclopedia of Modern French Thought*. Ed. Christopher John Murray. New York: Fitzroy Dearborn, 2004, 80-86.

John C. Mullarkey. "Creative Metaphysics and the Metaphysics of Creativity." *Journal of the British Society for Phenomenology*, 35.1, 2004, 68-81. "Bergson asserts that 'the true empiricism is the real metaphysics' and that a 'superior metaphysics' must become 'experience itself'. What can Bergson mean by this? Is he foreshadowing that deconstruction of the difference between the analytic and the synthetic? Moreover, how can he reconcile this reconfiguration of metaphysics as a superior empiricism without at the same time conceding philosophy's traditional place to science? It is these questions that this paper examines by looking at the peculiarities of his view of a creative metaphysics and its concomitant notion of metaphysical possibility, which is what grounds this naturalized, nontranscendental notion of the metaphysical." *Philosopher's Index*, 39.1, 2005, 349-350.

John C. Mullarkey. "The Rule of Dichotomy: Bergson's Genetics of Matter." *Pli*, 15, 2004, 125-143. The author points out two contrasting views of Bergson. Is he a process philosopher (like Whitehead) or an existential phenomenologist (as is held by Levinas, Jankélévitch, and Merleau-Ponty)? In *Creative Evolution*, however, there is a seeming reconciliation between naturalism and subjectivism. Bergson here proposes a philosophy of time prior to a philosophy of life, insisting that matter and life are two forms of movement: and *élan vital* co-engendered with an *élan matériel*, a genesis of matter. Given this duality, the question arises as to what subtends both matter and life. The author responds that is the dissociative character of the *élan* itself. The author parallels the present science of deterministic chaos with Bergsonian matter, complexity with Bergsonian life. (Cf. pp. 136-139 for this apt comparison)

Katherine Norman. *Sounding Art: Eight Literary Excursions Through Electronic Music*. Aldershot, Hants, England and Burlington, Vermont: Ashgate, 2004, xiii, 227. This item contains an item on microscopic time and Henri Bergson.

Alain Panero. "La découverte de la durée ou l'épreuve de la discordance." in *Bergson. La durée et la nature*. Ed. J.-L. Vieillard-Baron, 2004, 25-44. Eng. trans. "The Discovery of Duration or the Test of Discordance." The author explores Bergson's intuition of duration as involving an "expression" which renders intuition socially intelligible and which involves risk-taking.

Vincent Peillon. *Merleau-Ponty. L'épaisseur du cogito: trois études sur la philosophie de Maurice Merleau-Ponty*. Latresne: Bord de l'eau, 2004, 153. The author deals here (among other topics) with the influence of Bergson on Merleau-Ponty. Eng. trans. *Merleau-Ponty: The Thickness of the Cogito: Three Studies of Merleau-Ponty's Philosophy*.

Jean-François Pelletier. "Art-Action et action art dans le premier futurisme italien. Henri Bergson, Friedrich Nietzsche et Georges Sorel comme matrice intellectuelle du mouvement." M.A. Thesis, Université Laval (Canada), 2004, 158. Eng. trans. "Art-Action and Action Art in the First Italian Futurism: Henri Bergson, Friedrich Nietzsche and George Sorel as the Intellectual Matrix of the Movement."

Rosario Pesce. "Etica e politica nella durée de Bergson." Thesis, Università degli Studi di Salerno, 2004, 227. Eng. trans. "Ethics and Politics Within Bergson's Duration."

- Miroslav Peříčĕk. "Bergson et Bergson." *Annales bergsoniennes II*. Paris: Presses Universitaires de France, 2004, 453-458. Eng. trans. "Bergson and Bergson." The author examines Bergson's concept of memory. He concludes that Bergsonian memory is a paradox. Integrating everything into its dynamic continuity, it can never present/reveal/display its own singularity.
- Déborah Cristina Morato Pinto. "A crítica do racionalismo em Bergson." *Atas do XI Encontro Nacional de Filosofia. Salvador-Bahia: Associação de Pós-graduação em Filosofia*, 2004, 122-134. Eng. trans. "Bergson's Criticism of Rationalism"
- Déborah Cristina M. Pinto. "Bergson e os dualismos." *Trans/Form/Ação: Revista de Filosofia*, 27.1, 2004, 79-91. "This article is an introducing presentation of Bergson's analysis of ontological dualism and his critical dialogue with the modern tradition. The proposal of metaphysical reconstruction demands a study of Cartesian dualism to dissolve the antithetical positions of conceptual thought. In this way Bergson's philosophy makes an analytical dissolution of two domains of human experience and determines two domains of reality. Only the idea of duration can solve the tensions of Bergson's dualism." *Philosopher's Index*, 39.4, 2005, 380. Eng. trans. "Bergson and his Dualisms."
- Déborah Cristina Morato Pinto. "Memória, ontologia e linguagem na análise bergsoniana da subjectividade." *UNAMONTES Científica, Montes Claros Unimontes*, 6.1, 2004, 71-80. Eng. trans. "Memory, Ontology and Language in Bergson's Analysis of Subjectivity."
- Louis Pinto. "Le débat sur les sources de la morale et de la religion." *Actes de la recherche en sciences sociales*, n. 153, 2004, Eng. trans. "The Debate Concerning the Sources of Morality and Religion."
- Travis David Pittman. "Time, Transcendence, and Change in T.S. Eliot's Four Quartets: The Influence of Sākhya Yoga and Henri Bergson." M.A.Thesis, University of Texas at Austin, 2004, vi, 72.
- Bernard G. Prusak. "Le rire à nouveau: Rereading Bergson." *Journal of Aesthetics and Art Criticism*, 62.4, October, 2004, 377-388. "Although Henri Bergson's 1900 *Le rire : essai sur la signification du comique* predates his *L'évolution créatrice* by seven years, the earlier book not only anticipates, but is already organized by the doctrine of the *élan vital* or 'life drive' that the latter book would elaborate. It is argued in this paper that Bergson's metaphysics distorts *Le rire's* account of laughter and the nature of the comic. A critical reading of this book, however, also finds in it insights that Bergson himself apparently did not see. Notably, we stand to gain new insight into the meaning of the scholastic proposition, *Homo est animal risibile.*" *Philosopher's Index*, 39.2, 2005, 373.
- Tahia Thaddeus Reynaga. "The Elusive and Yet Irrepressible Modernist Self: Formulating a Theory of Self-Reflexivity in Kurt Schwitters' Hanover Merzbau Through the Vitalist Philosophies of Georg Simmel and Henri Bergson." Ph.D. Thesis, University of Nottingham, 2004, 250.
- Camille Riquier. "Y a-t-il une réduction phénoménologique dans *Matière et mémoire*?" *Annales bergsoniennes II*. Paris: Presses Universitaires de France, 2004, 261-285. Eng. trans. "Is There a Phenomenological Reduction in *Matter and Memory*?" The author compares the (putative) phenomenological reductions in *Matter and Memory* (a reduction closely tied to the concept of "image") with Husserl's concept of phenomenological reduction. This very careful study of the first and fourth chapters of *Matter and Memory* reveals that Bergson practices two contrasting phenomenological reductions, the first of which examines the "givens" of ordinary experience,

the second of which reveals the duration of things underlying the world of ordinary experience. These two reductions are profoundly opposed to those of Husserl, for whom the world is not accepted as is but is put in question.

Pierre Rodrigo. "Une genèse de la phénoménologie du langage. De Bergson et Whitehead à Merleau-Ponty." *Annales bergsoniennes II*. Paris: Presses Universitaires de France, 2004, 427-439. Eng. trans. "A Genesis of the Phenomenology of Language: From Bergson and Whitehead to Merleau-Ponty." The author compares the philosophies of language of Wittgenstein (in his *Tractatus*), Whitehead, Bergson, and Merleau-Ponty. He concludes that a phenomenology of language must begin from a concept of language as meditative, indirect, metaphorical.

Paulo César Rodrigues. "Percepção e inteligência na filosofia de Bergson." Ph.D. dissertation, Federal University of San Carlos (Brazil), 2004. Eng. trans. "Perception and Intelligence in Bergson's Philosophy."

Yuko Rojas. "Space and Female Consciousness in Virginia Woolf's Fiction: Idealist and Phenomenological Perspectives." Ph.D. Dissertation, University of Hong Kong, 2004. The author states: "This thesis begins by arguing that Bergson's idea of duration... bears close resemblance to Woolf's evocations of a continuously evolving totality of consciousness..." Much of her writing can be understood as an attempt to escape Schopenhauerian pessimism through a more optimistic vision resembling the theories of Bergson.

Lylas Dayton Rommel. "A Poetics of Shame and the Literary Meaning of Kenosis." Ph.D. Dissertation, University of Dallas, 2004, 298. The author compares William Faulker and Fyodor Dostoevsky, noting Faulker's indebtedness to Bergson "...in particular concerning the concepts of memory and consciousness in the formation of the soul."

M. Scott Ruse. "Technology and the Evolution of the Human: From Bergson to the Evolution of Technology." *Essays in Philosophy*, 6.1, 2005, 1-12. "Philosophy of Technology is gaining recognition as an important field of philosophic scrutiny. This essay addresses the import of philosophy of technology in two ways. First, it seeks to elucidate the place of technology within ontology, epistemology, and social political philosophy. I argue technology inhabits an essential place in these fields. This philosophy of Henri Bergson plays a central role in this section. Second, I discuss how modern technology, its further development, and its intercultural transfer constitute a drive toward a global 'hegemony of technology'. The crux of the argument is that the technology impulse within humanity insinuates itself into nearly every aspect of human existence. The structure of the state, the economy and culture are each framed by the impulse. In the final analysis, it is argued that only a thorough examination of the intimate connection between humanity and technology can lay the foundation for a comprehensive philosophy for human existence." *Philosopher's Index*, 39.1, 2005, 381.

Oliver Sachs. "In the River of Consciousness." *The New York Review of Books*, 51.1, January 15, 2004, 41-44. This is a review of James' *Principles of Psychology*, Bergson's *Creative Evolution*, Hebb's *Organization of Behavior*, Edelman's *Neural Darwinism* and several other works by contemporary neurophysiologists. The author first states the view of Bergson and James—that consciousness is continuous, then criticizes it from the vantage-point of contemporary neuroscience (utilizing evidence that perception consist of consecutive static units). He concludes, however, that it is not just physiological movements but "movement of an essentially personal kind, which constitute our very being." (p.44) This item contains many interesting challenges to the James-Bergson theory of "psychological time."

Jean-Michel Salaskis. "Bergson, le continu et l'être-au-monde." *Annales bergsoniennes II*. Paris: Presses Universitaires de France, 2004, 227-248. Eng. Trans. "Bergson, Continuity and Being-in-the World." The author, who concedes an immense gulf between Bergson and phenomenology, nonetheless finds two bridges between them: 1. the concept of continuity and 2. the concept of being-in-the-world. The author proceeds to a careful analysis of these concepts as employed by Bergson and Husserl. In the end Husserl's views are more in line with the actual practice of science than Bergson's.

Hans Rainer Sepp. "Illusion et transcendance. Ingarden lecteur de Bergson." Trans. Arnaud Françoise. *Annales bergsoniennes II*. Paris: Presses Universitaires de France, 2004, 391-407. Eng. trans. "Illusion and Transcendence: Ingarden as a Reader of Bergson." Roman Ingarden wrote his doctoral dissertation on Bergson's concept of intuition. The author follows the development of Ingarden's subsequent thought to find persisting Bergsonian influences.

Anne Sauvagnargues. "Deleuze avec Bergson. Le Cours de 1960 sur *L'évolution créatrice*." *Annales bergsoniennes II*. Paris: Presses Universitaires de France, 2004, 151-165. Eng. Trans. "Deleuze with Bergson: The 1960 Course on *Creative Evolution*." The author, in introducing Deleuze's lectures on *Creative Evolution*, points out that Deleuze returned to the reading of Bergson at important junctures throughout his career. One of these junctures is marked by Deleuze's lectures in 1960 on Chapter 3 of *Creative Evolution*. Deleuze takes the notion of difference as an operation of life from Bergson while transforming Bergson's opposition of duration and matter into the duality of the virtual and the actual. Bergson's fundamental problem, Deleuze argues, lies in his dualism.

Anita Helena Schlesever. "Bergson e a idéia de duração real." *Filosofia Unismos*, 5.8, 2004, 139-164. "The article analyzes some aspects of Bergson's theory on the notion of pure duration. Bergson challenges the philosophical tradition, based on the assumption of permanence and the unchangeable, and proposes the movement of life and temporality as the foundation of a new ontology." *Philosopher's Index*, 39.1, 2005, 385. Eng. trans. "Bergson and his Concept of Real Duration."

P. Truchot. "Pour une esthétique bergsonienne." *Philosophie*, No. 82, 2004, 36-58. Eng. trans. "Towards a Bergsonian Aesthetics."

Ryan Turnbull. "The Ontology of Duration, Intuitions and Transcendental Empiricism." M.A. Thesis, Carleton University (Canada), 2004, 135. The author concludes that in Deleuze's transcendental empiricism it is seen how Bergson provides a radical empiricism used to modify the transcendental project of Kant.

Julia Urabayan. "La filosofía de Marcel: del idealismo al realismo, del realismo a la filosofía concreta." *Penamiento*, 6.226, 2004, 115-136. "En estas páginas se reflexiona acerca del pensamiento de Marcel para delimitar qué es la filosofía concreta. Se incide en su formación neoidealista y su contacto con Bergson, que le conduce a una crítica del pensamiento sistemático que se agudiza tras la Primera Guerra Mundial. En Segundo lugar se produce un acercamiento al realismo, pero aparece un punto de desavencia: para Marcel el ser está más allá del juicio predicativo. De ahí que opte por una filosofía existencial basada en dualismos y que se desarrolla como una serie de acercamientos al ser y no como una ontología." *Philosopher's Index*, 38.4, 2004, 353. Marcel's original idealism was changed by his contact with Bergson, leading to a criticism of philosophical system. He then moved to an existential standpoint based on dualisms and an approximation to "being" but not an ontology. This latter is his version of "concrete philosophy."

- Patricia Verdeau. "Des Cours de l'année scolaire 1892-1893 à l'*Essai sur les données immédiates de la conscience*, un itinéraire de la passion chez Bergson." in *La Passion*. Groupe ESC Clermont, 2004, 227-235. Eng. trans. "From the Courses of 1892-1893 to *Time and Free Will*, Bergson's Passionate Itinerary."
- Jean-Louis Vieillard-Baron, ed. *Bergson. La durée et la nature*. Paris: Presses Universitaires de France, 2004, 168. (Débats philosophiques) Eng. trans. *Bergson: The Duration of Nature*. The items in this anthology are presented in this bibliography.
- Jean-Louis Vieillard-Baron. "Introduction: La durée et la nature." in *Bergson: La durée et la nature*. Ed. Jean-Louis Vieillard-Baron. Paris: Presses Universitaires de France, 2004, 11-24. Eng. trans. "Introduction. The Duration of Nature."
- Jean-Louis Vieillard-Baron. "L'intuition de la durée, expérience intérieure et fécondité doctrinale." in *Bergson. La durée et la nature*. Ed. J.-L. Vieillard-Baron. Paris: Presses Universitaires de France, 2004, 45-75. Eng. trans. "The Intuition of Duration, Inward Experiences and Doctrinal Fecundity." The author argues that Bergsonian intuition is understood as creating notions which are in a broad sense useful. We are far from having fully exploited the riches of Bergson's philosophy for dealing with our present (social, political) problems.
- Jean-Louis Vieillard-Baron. "Lettres inédites de Bergson." *Annales bergsoniennes II*, Paris: Presses Universitaires de France, 2004, 461-462. These previously unpublished letters by Bergson are presented in the section of this bibliography titled "By Bergson".
- Jean-Louis Vieillard-Baron. "Overview of Bergson's Unpublished Letters." *Annales bergsoniennes II*, Paris: Presses Universitaires de France, 2004, 487-488.
- Remigijus Veprauskas. "Conception of Time in H. Bergson's Scientific Work 'Matter and Time'." (in Lithuanian) *Sotor: Religijos mokslu žurnalas (Journal of Religious Science)*, 14.42, 2004, 265-270. "Especially in his scientific work, *Matter and Memory*, Henri Bergson finds the argument that consciousness and memory aren't only the function of our body. Brain doesn't create the contents of consciousness, but it transfers the connection, expedient connection of irritating and moving. The main philosopher's scientific work confirms the reality of spirit and matter and tries to determine the connection between these two components with the help of memory. Memory is resisting to the flow of time, it means to the time itself. (edited)" *Philosopher's Index*, 41.4, 2007, 579.
- Thönnies Volker. "Das Leben zur Sprache bringen: Bergson and Heidegger im Lichte eines buchstäblich zeit-losen Problems." Dissertation. Freiburg, 2004. Dissertation director Prof. Dr. Günter Figal. Eng. trans. "Bringing Life to Language: Bergson and Heidegger With Regard to a Literally Taken Timeless Problem."
- Matthias Vollet. "Zamjedba Kao interpretacija Kao otkrivanje svijeta. Henri Bergson: *Matière et mémoire*." (in Croatian) in *Hermeneutika i fenomenologija*. Ed. Zeljko Pavic. Zagreb: Naklada breza, 2004, 79-91. Eng. trans. "Perception Interpreted as Coming Together With the World: Henri Bergson, *Matter and Memory*."
- Martin Weeks. "Beyond a Joke: Nietzsche and Birth of 'Super-Laughter.'" *Journal of Nietzsche Studies*, 27, 2004, 1-17.

Frédéric Worms. “A concepção bergsoniana do tempo.” *Dois Pontos*, 1.1, 2004, 129-149. “The aim of this article is to show how Bergson’s philosophy derives from the understanding of the passage of time as an original and primordial fact. In this way his works can be considered to be different attempts to explain this experience of temporality which, philosophically considered, consist of the *intuition of duration*. Thus we examine the way in which the treatment given to distinct philosophical problems discussed in each of his works takes place as a meditation on the primitive fact and its progressive clarification. First we follow the course of deduction of the main characteristics of duration, succession, conservation, and act, emphasizing some of his philosophical consequences. We then examine the critical dimension of Bergson’s philosophy through the analysis of the *concept of the instant*, which distorts the experience of time and gives rise to an equivocal way of traditional metaphysics; in this examination we shall seek to differentiate this idea from the *experience of simultaneity* that constitutes our concrete relationship with things.” *Philosopher’s Index*, 41.4, 2007, 593. Eng. trans. “On Bergson’s Concept of Time.”

Frédéric Worms. “À propos des relations entre nature et liberté” in *Bergson. La durée et la nature*. J.-L. Vieillard-Baron. Paris: Presses Universitaires de France, 2004, 159-166. Eng. trans. “Concerning the Relations Between Nature and Liberty.” The author argues against a prevalent false opposition of nature and liberty. For Bergson liberty is in nature or it is nowhere. This realization, as is made clear in *The Two Sources of Morality and Religion*, has important practical (social/economic/ethical) implications.

Frédéric Worms. *Bergson ou les deux sens de la vie. Étude inédite*. Paris: Presses Universitaires de France, 2004, 360. (Quadrige. Essais-débats) Eng. trans. *Bergson, or the Two Senses of Life: A Previously Unpublished Study*.

Frédéric Worms. “Is Life the Double Source of Ethics? Bergson’s Ethical Philosophy Between Immanence and Transcendence.” *Journal of the British Society for Phenomenology*, 35.1, 2004, 82-88.

Frédéric Worms. “Présentation. Bergson, Deleuze, la phénoménologie.” *Annales bergsoniennes II*. Paris: Presses Universitaires de France, 2004, 7-14. This is an introduction to vol. 1 of *Annales bergsoniennes*, which pays special attention to Bergson and Merleau-Ponty, Deleuze, and phenomenology.

Frédéric Worms, ed. *Le moment 1900 en philosophie*. Villeneuve d’Ascq: Presses Universitaires du Septentrion, 2004, 417. Eng. trans. *The Moment 1900 in Philosophy*. Cf. F. Worms. “Bergson et ses contemporains, le problème de l’homme entre vie et connaissance.”

Frédéric Worms. “Problèmes. La conscience ou la vie ? Bergson entre phénoménologie et métaphysique.” *Annales bergsoniennes II*. Paris: Presses Universitaires de France, 2004, 191-206. Eng. trans. “Problems. Consciousness or Life? Bergson Between Phenomenology and Metaphysics.” As a rule, the author notes, Bergsonism and Husserlian phenomenology are dramatically contrasted, with Husserl seen as sharply distinguishing the knower from felt reality and Bergson seen as immersing the knower in this (temporal) reality. The author protests strongly against this view, arguing that Bergson both immerses the knower in the known *and* distinguishes the knower from its object. Bergsonian intuition rejoins Husserlian reflective consciousness, engendering it in a confrontation with felt temporality.

Frédéric Worms. "Is Life the Double Source of Ethics? Bergson's Ethical Philosophy Between Immanence and Transcendence." *Journal of the British Society for Phenomenology*, 35.1, 2004, 82-88. This article is translated and republished in A. Bouaniche, *Les deux sources*, 2004, 61-70.

Frédéric Worms. "La vie qui unit et qui sépare? La question philosophique du sens de la vie aujourd'hui." *Kairos*, 23, 2004, 211-28. Eng. trans. "Life Which Separates and Unites? The Question Today of the Meaning of Life."

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Alia Al-Saji. "Bergson'sche Spuren in Sartres Philosophie: Emotion und Negation." in *Über Sartre: Perspektiven und Kritiken*. Eds. Thomas R. Flynn, Peter Kampits and Erik M. Vogt. Vienna: Verlag Turia + Kant, 2005, 17-54. Eng. trans. "Bergsonian Sources in Sartre's Philosophy: Emotion and Negation."

Alia Al-Saji. "The Memory of Another Past: Bergson, Deleuze and a New Theory of Memory." *Continental Philosophy Review*, 37.2, January, 2005, 203-39. "Through the philosophies of Bergson and Deleuze, my paper explores a different theory of time. I reconstitute Deleuze's paradoxes of the past in *Difference and Repetition* and *Bergson* to reveal a theory of time in which the relation between past and present is one of coexistence rather than succession. The theory of memory implied here is a nonrepresentational one. To elaborate this theory I ask what is the role of the 'virtual image' in Bergson's *Matter and Memory*? Far from representing the simple afterimage of a present perception, the 'virtual image' carries multiple senses. Contradicting the immediate past for the present or expanding virtually to hold the whole of memory (and even the whole of the universe), the virtual image can form a bridge between the present and the non-representational past. The non-representational account of memory sheds light not only on the structure of time for Bergson, but also on its concepts of pure memory and virtuality. The rereading of memory also opens the way for Bergsonian intuition to play an intersubjective role: intuition becomes a means of navigating the resonances and dissonances that can be felt between different rhythms of becoming or planes of memory, which constitute different subjects." (Author's Abstract)

Arnaud François. "Bergson et l'ontologie de la volonté. Essai sur la structure du bergsonisme et sur sa relation aux philosophies de Schopenhauer et Nietzsche." Ph.D. Dissertation, Université Lille 3 Charles-de-Gaulle, 2005. An English translation of the title of this item is: "Bergson and the Ontology of Volition. Essay on the Structure of Bergsonism and on its Relation to the Philosophies of Schopenhauer and Nietzsche." This thesis was later published as "Bergson, Schopenhauer, Nietzsche (2009)".

Arnaud François. "Bergson plagiaire de Schopenhauer? Analyse d'une polémique." *Études germaniques*, 60.4, 2005, 369-90. Eng. trans. "Is Bergson a Plagiarist of Schopenhauer? Analysis of a Polemic."

Renato Barilli. *Bergson: il filosofo del software*. Milano: R. Cortina, 2005, xix, 126. Eng. trans. *Bergson: the Philosopher of Software*.

Philip Bartok. "Brentano's Intentionality Thesis: Beyond the Analytic and Phenomenological Readings." *Journal of the History of Philosophy*, 43.4, 2005, 437-480. "Philosophies in the analytic and phenomenological traditions have interpreted Franz Brentano's intentionality thesis and his empirical psychology in significantly different ways. Disregarding his distinctive psychological

method, analytic philosophers have typically read Brentano as a philosopher of mind engaged in the Cartesian project of clarifying the distinction between the mental and the physical. Phenomenologists, while more attentive to his empirical psychological method, tended to read Brentano as merely “on the way” to a truly phenomenological approach. I offer a third reading of Brentano’s thesis, one that attends to both his motivating concerns and the distinctive methodological features of his psychological prospect.” *Philosopher’s Index*, 40.2, 2006, 283.

Rudolf Bernet. “A Present Folded Back on the Past (Bergson).” *Research in Phenomenology*, 35, 2005, 55-76. “In *Matter and Memory*, Bergson examines the relationships between perception and memory, the status of consciousness and its relation to the brain, and more generally a possible conjunction of matter and mind. Our reading focuses particularly on his understanding of the evanescent present of the present and of the debt vis-à-vis the “unconscious” of a “virtual past”. We wish to show that the Bergsonian version of a critique of the “metaphysics of presence” is, for all that, an offshoot of a Platonic type of metaphysics. It is true that Bergson departs from traditional standpoints on the side of a self-sufficient and original present and a form of presence to which the transparency of consciousness would confer the character of immediate evidence. All the same, it can hardly be claimed that his rehabilitation of the past and the unconscious opens up new perspectives on how forgetting and death are bound up with the work of memory.” *Philosopher’s Index*, 40.2, 2006, 288.

Margo Bistis. “Simmel and Bergson.” *Journal of European Studies*, 35, No. 4, 2005, 395-418. The author states: “Taking a comparative approach, this essay uses Simmel’s famous theory of the ‘blasé person’ and assembles contrasting personality portraits of Simmel and Bergson. It is argued that Simmel was not the blasé person, the modern urbanite whose nerves are overwhelmed by the metropolitan environment, and that Bergson was the better exemplar of this theory. It interprets Simmel’s personality in light of his ideas of the salon and disinterested sociability as potential therapies for the blasé condition. It shows Bergson’s affinity to Simmel’s model, with all of its florid neurasthenic symptoms, and it is argued that this model provides a useful point of departure talking about the interrelations of Bergson’s personality, cultural vogue, and philosophy of vitality.”

Matthew Brady Brower. “The Fantasms of Science: Psychical Research in the French Third Republic, 1880-1935.” Ph.D. Dissertation, Rutgers University: New Brunswick, 2005, 372.

Roger Bruyeron. “Bergson ou la philosophie à la frontière.” *Cahiers philosophiques*, No. 103, 2005, 23-30. Eng. trans. “Bergson or Philosophy at the Frontier.”

Florence Caeymaex. *Sartre, Merleau-Ponty, Bergson : les phénoménologies existentialistes et leur héritage bergsonien*. Olms: Hildesheim, 2005, 333. (Europaea memoria, Reihe 1, Bd. 38) Eng. trans. *Sartre, Merleau-Ponty, Bergson: Existential Phenomenologies and their Bergsonian Heritage*.

Jimena Canales. “Einstein, Bergson, and the Experiment that Failed.” *MLN*, 120.5, 2005, 1168-1191. The author analyzes the Bergson-Einstein debates, the first over the nature of Time, the second over political issues concerning the International Commission for Intellectual Cooperation. These debates were to affect the “boundaries between nature, science, and politics.” The author explores the cultural forces that ended up endowing Einstein with the authority of a philosopher and reducing Bergson’s status to that of a mere writer.

Pierre Cassou-Noguès. “The Unity of Events: Whitehead and Two Critics, Russell and Bergson.” *Southern Journal of Philosophy*, 43.4, 2005, 545-559. “The aim of this paper is to discuss the

philosophical premises of Whitehead's definition of time in *The Concept of Nature* and other works of the same period. Whitehead probably introduced this definition, which depends upon what he calls the "method of extensive abstraction", in 1913, just after the publication of *Principia Mathematica* with Russell. He only published his results in 1919. However, Russell takes up the method, with slight modifications, after personal communication with Whitehead, as early as 1914, in *Our Knowledge of the External World*. It is also carefully studied by G. Mead, in particular in *Philosophy of the Present* and also by Merleau-Ponty in his lectures at the Collège de France." *Philosopher's Index*, 40.3, 2006, 368.

Pascal Chabot. "The Philosophical August 4th: Simondon as a Reader of Bergson." *Angelaki*, 10.2, 2005, 197-222.

Pheng Cheah. "Living Time: Response to Worms and Ansell Pearson." *MLN*, 120.5, 2005, 1128-132. This brief talk confronts Bergson's thought with that of Jacques Derrida. Does Bergson's "temporalization of time" presuppose and efface an "a prior gift of time"?

Daniel J. Collins-Cavanaugh. "Bergson's Aristotelian Theory of Duration and the History of Temporality." Ph.D. Dissertation, Duquesne University, 2005, 214. The author examines Bergson's concept of temporality, agrees with Heidegger that Bergson's notion of time is "Aristotelian", but that Heidegger's own concept of temporality was designed as a reaction to Bergson. "The genealogy Heidegger draws from Aristotle to Bergson seems designed to hide the fact that Heidegger's theory arose, in part, as a reaction to Bergson's theory of duration."

Kevin Corrigan. "A New View of Idea, Thought, and Education in Bergson and Whitehead?" - *Interchange*, 36.1-2, 2005, 179-98. The author states: "... a view which has come to be accepted in modern times, that ideas or thoughts are discrete items of information or concepts from which all feeling and movement must be radically extirpated, if not exorcized, represents neither some of the more subtle trajectories of earlier thought in the Western world nor, in particular, the dynamic thinking of Bergson and Whitehead. Their thought plunges one radically into movement, connectedness, newness, and unfinishedness in such a way that Whitehead, for example, proposes an entirely new view of education, according to which the holy engagement of the idea in the tender movement of understanding contrasts sharply with the ritualized mutual slaughter that lurks not so inconspicuously in the shadow-sides of our educational systems."

Clinton T. Curle. "The Universality of Rights: John Humphrey, Henri Bergson and the Universal Declaration of Human Rights." Ph.D. Dissertation, Carleton University, 2005, 314. The author demonstrates that Bergson's idea of the open society forms the basis for the United Nations Universal Declaration of Human Rights. Cf. the author's very important book *Humanité* (2007).

Hent de Vries. "The Two Sources of the 'Theological Machine': Jacques Derrida and Henri Bergson on Religion, Technicity, War and Terror." in *Theology and the Political: The New Debate*. Eds. C. Davis, J. Milbank, and S. Zizek. Intro. R. Williams. Durham, NC: Duke University Press, 2005, xii, 476. (SIC, 5)

Anthony Feneuil. "La paresse : du concept bergsonien à l'image du bergsonisme." M.A. Thesis, University of Lyon, 2005. Eng. trans. "Laziness: From the Bergsonian Concept to the Image of Bergsonism."

Russell Ford. "Deleuze's Dick." *Philosophy and Rhetoric*, 38.1, 2005, 41-71.

- Hisashi Fujita. "Entre phainomena et phantasmata. « Déjà-vu » bergsonien et « membre fantôme » merleau-pontien." *Revue de langue et de littérature française* (University of Tokyo) No. 31, 2005. Eng. trans. "Between Phenomena and Phantasmata: Bergsonian 'Déjà-vu' and Merleau-Pontian 'Fantom's'."
- Jean Gayon. "Bergson's Spiritualist Metaphysics and the Sciences." in *Continental Philosophy of Science*. Ed. Gary Gutting. Oxford: Blackwell, 2005, 43-68. (Blackwell Readings in Scientific Philosophy)
- Caroline Guendouz. "La philosophie de la perception de Maurice Pradines. Héritage et critique de Bergson." *Phainomenon*, 10, 2005, 29-48. "According to Pradines, Bergson had the merit of thinking perception in accordance with its vital dimension; however, it is necessary to make its approach more radical. According to Pradines, this consists in constructing a philosophy of space that not only reveals the limits of Bergsonism but also permits us to account for the intentionality of a living being as an encounter with a world to be ruined away or conquered. Thus, the correlative appearance of spatiality and vital intelligence makes it possible to reconsider, against Bergson once again, the status of memory and also the relationship between psychology, theory of knowledge and metaphysics." *Philosopher's Index*, 40.4, 2006, 423. Eng. trans. "Maurice Pradines' Philosophy of Perception: Heritage and Critique of Bergson."
- Elizabeth Grosz. *Time Travels: Feminism, Nature, Power*. Durham, NC: Duke University Press, 2005, viii, 257. (New Wave: New Directions in Women's Studies) The author believes that the rethinking of time might generate new understandings of nature, subjectivity, and politics. She examines Bergson's philosophy in the light of the writings of Deleuze, Merleau-Ponty, and William James.
- Suzanne Guerlac. "Thinking in Time: Henri Bergson (An Interdisciplinary Conference)." *MLN*, 120.5, 2005, 1091-98. The author describes articles on Bergson, given first at a 2004 conference at the University of California at Berkeley and published in *MLN* 120.5, 2005. Their authors are Paola Marrati, Keith Ansell Pearson, Pheng Cheah, Mark B.N. Hansen, Frédéric Keck, David Lapoujade, Paul-Antoine Miquel, Jimena Canales, Darlene Pursoley, and Frédéric Worms. These essays are cited in this section of the present bibliography.
- Robert Bernard Haas. "Reading Bergson: Frost, Pound, and the Legacy of Modern Poetry." *Journal of Modern Literature*, 29.1, 2005, 55-75.
- Jonathan A. Hale. "Gottfried Semper's Primitive Hut as an Act of Self-Creation." *Architectural Research Quarterly*, 9, 2005, 45-49. The author draws parallels between Bergson's theory of time as duration and Gottfried Semper's earlier description of the origins of architectural ornament in the process of creation.
- Wayne J. Hankey. "Neoplatonism and Contemporary French Philosophy." *Dionysius*, 23, 2005, 161-90. "This essay shows that a central aspect of twentieth-century French philosophy, theology, and spiritual life involves a continuing engagement with Neoplatonism which extends from Henri Bergson to Jean-Luc Marion and results in the retrieval of the theurgical and henological Neoplatonism of Iamblichus, Proclus and Damascius. It devotes substantial sections to Bergson, Emile Bréhier, André Festugière, Henri-Dominique Saffrey, Edouard Jeuneau, and while Maurice Blondel and Henri de Lubac are bypassed, the connections with Erid Dodds and A. Hilary Armstrong are mentioned. Pierre Hadot, Stanislas Breton, Jean Trouillard, Henry Duméry, Joseph Combès, Michel Henry, Dominique Janicaud, Marion, and the French Canadian philosopher Jean-Marc Narbonne are central figures." *Philosopher's Index*, 40.4, 2005, 427.

- Marc B.N. Hansen. "Movement and Memory: Intuition as Virtualization in GPS Art." *MLN*, 120.5, 2005, 1206-1225. Using the work of global positioning satellite artist Laura Kurgan, the author takes up the Deleuzian challenge to renew or extend Bergson's philosophy. To pursue Deleuze's imperative, however, involves a critique of his concept of Bergsonian duration, which is not a movement of differentiation but of composition.
- Patrice Henriot. "Alain devant Bergson." *Cahiers philosophiques*, No. 103, 2005, 31-44. Eng. trans. "Alain Confronting Bergson."
- Max Horkheimer. "On Bergson's Metaphysics of Time." *Radical Philosophy Review*, 131, May-June, 2005, 9-19.
- Kaoru Kamiyami. "La notion de virtualité chez Bergson." *Hitosubashi Review*, 3.134, 2005. Eng. trans. "The Notion of Virtuality in Bergson."
- Frédéric Keck. "The Virtual, the Symbolic, and the Actual in Bergsonian Philosophy and Durkheimian Sociology." *MLN*, 120.5, 2005, 1133-145. The author reads Bergson's *The Two Sources of Morality and Religion* as an extended reply to Durkheim's *Elementary Forms of Religious Life*, published twenty years earlier.
- Michael R. Kelley. "What's Phenomenological About Bergsonism(?): Critical Notice of Leonard Lawler's *The Challenge of Bergsonism*." *International Journal of Philosophical Studies*, 13.1, 2005, 103-19. "The paper's first half reviews Leonard Lawler's interpretation of Bergsonism as a challenge to (1) phenomenology, (2) ontology, and (3) ethics. The second half of the paper critically evaluates Lawler's three Bergsonian challenges. In particular, the author suggests that a different interpretation of classical phenomenology may reveal Bergson as a compliment rather than a corrective to phenomenology, particularly with respect to the issues of embodied-consciousness and inner time-consciousness. The cogency of Bergson's theory of memory and ethics is then considered." *Philosopher's Index*, 39.4, 2005, 325.
- Émile Kemogne. "La place du mysticisme dans la connaissance du réel chez Henri Bergson." Ph.D. Dissertation, University of Poitiers, 2005. Eng. trans. "The Place of Mysticism in Henri Bergson."
- Loretta Kong. "Building Upon Weakness: Exploring the Productivity of Weak Architecture." M. Architecture, Carleton University (Canada), 2005, 98. The author states: "This thesis explores the visceral encounter as a measure of contemporary architecture through the writing of architectural theorist Ignasi de Sola-Morales and twentieth-century philosopher Henri Bergson."
- David Lapoujade. "Intuition and Sympathy in Bergson." *Pli*, 15, 2005, 1-17.
- David Lapoujade. "The Normal and the Pathological in Bergson." *MLN*, 120.5, 2005, 1146-1155. The author examines a crucial turn in *The Two Sources of Morality and Religion* in which Bergson displaces the phrase "attention to life" to the notion of "attachment to life". He explores Bergson's idea of a leap out of the pathologies of intelligence *via* a new kind of attachment to life involving a "practice of detachment." Cf. the author, *Annales bergsoniennes* (2008) for a more complete development of these ideas.

- Michel Lefeuve. *La réhabilitation du temps. Bergson et les sciences d'aujourd'hui*. Paris: L'Harmattan, 2005, 169. An English translation of the title of this item is: *The Rehabilitation of Time: Bergson and Contemporary Science*.
- Paola Marrati. "Time, Life, Concepts: The Newness of Bergson." *MLN*, 120.5, 2005, 1099-111. The author stresses the pragmatic dimension of Bergson's thought, arguing that his thought, since it does not coincide with a philosophy of subjectivity, is not a phenomenology. Bergson's most fundamental idea is that "if time does nothing it is nothing".
- Jorge Martin. "Borges, Funes y... Bergson." *Variaciones Borges*, 19, 2005, 195-208. An English translation of the title of this item is: "Borges, Funes and... Bergson." This concerns Borges' appropriation of Bergson's belief that all memories are preserved in Borges' short story "Funes, el Memorioso".
- David Heath Massey. "The Persistence of the Past: Heidegger and Bergson on Time." Ph.D. Dissertation, University of Memphis, 2005, 273. The author states: "This dissertation... reconstructs Heidegger's critique of Bergson, and shows how Bergson's thought breaks more radically with the philosophical tradition than Heidegger admits." Heidegger does not provide sufficient support for his claim that Bergson's *durée* is a development of Aristotle's concept of time.
- Geroge Robert Stow Mead(e). *Bergson's Intuitionism*. Kila, Montana: Kessinger Publishing, 2005, 48. The Kessinger catalogue states: "This 36 page article was extracted from the book: *Theosophical Siftings: A Collection of Essays*."
- Paul-Antione Miquel. "Evolution of Consciousness and Evolution of Life." *MLN*, 120.5, 2005, 1156-167. Starting from Bergson's insistence in *Creative Evolution*, understood temporally and in depth, that evolution resembles the becoming of a consciousness, the author goes on to conclude that Bergson's viewpoint has its support in the work of contemporary scientists. Intuition, in Bergson's sense, leads to new science.
- David Middleton and Steven D. Brown. *The Social Psychology of Experience: Studies in Remembering and Forgetting*. London: SAGE, 2005, xi, 252. This item contains a discussion of Bergson's concept of memory. The authors present new insights into the social psychology of experience, drawing upon a number of classic works (particularly those of Frederick Bartlett, Maurice Halbwachs and Henri Bergson).
- François Moll. "La réforme du mécanisme ou le 'rêve' d'Henri Bergson." *Dialogue (Canada)*, 44.4, 2005, 735-761. "When it comes to explaining life and living organisms, it is insufficient to see in Descartes a proponent of radical mechanism (the human body is not just any sort of body since it is united with a soul) and in Kant a proponent of radical finalism (in biology, scientific explanations are in the last resort mechanistic) as it is to see in Bergson nothing other than the opponent of mechanism. In fact in *Creative Evolution* Bergson "dreams" of a "mechanism of transformation" that should consist of a reform of mechanism, the conditions of the possibility of which are based not only on the progress of chemistry, but first of all on the progress of mathematics, and more precisely of the infinitesimal calculus, the only method able to objectively grasp movement." *Philosopher's Index*, 4.4, 2006, 497. Eng. trans. "The Reform of Mechanism or the 'Dream' of Henri Bergson."
- Débora (Cristina) Morato (Pinto). "O tempo e seus momentos interiores." *Analytica*, 9.2, 2005, 59-86. "This paper discusses Bergson's concept of interiority, especially its role in the first outline definition of duration developed in his *Essai sur les données immédiates de la conscience*. The

concept of interiority is present in various levels of the essay's analyses, and it is the key to an understanding of the notion of internal difference and of the refutation of that homogeneous time, which is substituted by the apprehension of the inner moments of the passage of the passage of time as such. Bergson's philosophy as a whole can be read as a search for the intelligibility of the passage of time qua *internal differentiation*—that is at once as the movement of differentiation and totalization (the critical dialogue with Kant is a fundamental step towards this theory)." *Philosopher's Index*, 41.2, 2007, 238. Eng. trans. "Time and its Interior Moments."

Daniel Moreau. "La question du rapport à autrui dans la philosophie de Vladimir Jankélévitch." Ph.D. Dissertation, Université Laval (Canada), 2005, 321. An English translation of the title of this item is: "The Question of the Relation to Others in the Philosophy of Vladimir Jankélévitch."

David Morris. "Bergsonian Intuition, Husserlian Variation, Peircean Abduction: Toward a Relation Between Method, Sense, and Nature." *Southern Journal of Philosophy*, 43.2, 2005, 267-98. "Husserlian variation, Bergsonian intuition and Peircian abduction are contrasted as methodological responses to the traditional philosophical problem of deriving knowledge of universals from singulars. Each method implies a correspondingly different view of the generation of the variations from which knowledge is derived. To make sense of the latter differences and to distinguish the different sorts of variation sought by philosophers and scientists, a distinction between extensive, intensive, and abductive-intensive variation is introduced. The link between philosophical method and the generation of variation is used to illuminate different philosophical conceptions of nature and nature's relation to meaning and sense." *Philosopher's Index*, 40.1, 2006, 432.

John Mullarkey. "Forget the Virtual: Bergson, Actualization, and the Refraction of Reality." *Continental Philosophy Review*, 37.4, 2005, 469-93.

Thomas Nesbit. "Rivers of Ecstasy: Henry Miller's Affair with Religion." Ph.D. Dissertation, Boston University, 2005, 270. The author states: "The influence... particularly of Henri Bergson's *Two Sources of Morality and Religion* (1932) helped (Miller) develop a religious view situated between immanence and transcendence, in which self-liberation through the channeled flow of the *élan vital* is the chief objective."

Stephen G. Nichols. "Laughter as Gesture: Hilarity and the Anti-Sublime." *Neohelicon*, 32.2, November, 2005, 375-89.

Kyoku Okubu. "Henri Matisse's *Jazz*. Regarding the Date of 'Completion' of the Original Maquettes." *Bigaku*, 55.4, 2005, 42-55. "The date of 'completion' of the original maquettes of *Jazz* has been considered to be 1944, mainly due to three letters of Matisse, in spite of the date of July, 1946 written in the maquettes. What is the meaning of this delay? The connection between Matisse and Surrealism contributed to establishing the artistic environment around him from the 1930's. It changed Matisse's artistic view from static to dynamic, especially the concept of *signe*. Matisse's interest in Bergson in *Jazz* explains its dynamic character. In 1942 Matisse finished *Thèmes et variation*. The central idea is a series along the same theme, with the same model. The connection between the drawing gives the figure a Bergsonian *durée*. In *Jazz* Matisse created *signes* from his memories. He used his intuition to be united with the objects, and realized the inherent *durée*, which was built right into the process of this work. This is the reason for the delay in working on the maquettes." *Philosopher's Index*, 39.4, 2005, 369.

Jesús Pardo Martínez. "Espacio y duración: Bergson frente a Kant." *Diálogo Filosófico*, 21.1, 2005, 69-82. "Bergson has granted Kant the credit for having homogeneous space and time distinctively

construed as acts of spirit void of all sensible content. He criticizes Kant for overlooking its practical and not theoretical nature. Hence the possibility of metaphysics as knowledge of *durée* once the space building mechanism of the understanding has been suspended.” *Philosopher’s Index*, 39.4, 2005, 374. Eng. trans. “Space and Duration: Bergson Confronting Kant.”

Nickolas Pappas. “Morality Gags.” *Monist*, 88.1, 2005, 52-71. “Bergson’s *Laughter* illuminates the jokes in *Beyond Good and Evil*. Bergson’s analysis of “the comic” foregrounds the ambiguity between moral and physical, and the corollary ambiguity between figurative and literal, that power many of those wisecracks in which Nietzsche juxtaposes moral and psychological interpretations of a phenomenon. But Bergson pictures society mocking outsiders; for Nietzsche laughter comes from outside civilization, especially from the future. Bergson can not account for something’s *becoming*, as Nietzsche trusts will happen with his jokes. For Nietzsche only a transfigured world will see the visible falseness of morality—which explains why his jokes are not funny yet.” *Philosopher’s Index*, 40.3, 2006, 521.

Keith Ansell Pearson. “Bergson’s Encounter with Biology.” *Angelaki*, 10.2, August, 2005, 59-72. The author’s abstract states: “The article discusses philosopher Henri Bergson’s optional text for the book *Creative Evolution*. Bergson presented a crucial aspect of his attempt to reform philosophical thinking in the text. He speaks of the mind having a natural inclination to always turn in the direction of materialism. He also cited that change, transformation, and evolution are bound up with living and open systems.”

Keith Ansell Pearson. “The Reality of the Virtual: Bergson and Deleuze.” *MLN*, 120.5, 2205, 1112-1127. The author focuses on the “virtual-actual circuit” as it functions in the work of Bergson and Deleuze. He distinguishes the thought of Bergson from that of Deleuze, and then uses Bergson to defend Deleuze against Alain Badiou’s charge that Deleuze uses the “virtual” as an ontological category to signify “the Great One”. He demonstrates this contention through the analysis of Deleuze’s *Proust et les signes*.

Richard Peddicord. *The Sacred Monster of Thomism: An Introduction to the Life and Legacy of Reginald Garrigou-Lagrange, O.P.* South Bend, IN: St. Augustine’s Press, 2005, xii, 250. This item contains a section titled “Garrigou-Lagrange Versus the Philosophies of Henri Bergson and Maurice Blondel.”

Darlene Pursley. “Moving in Time: Chantal Akerman’s *Toute une nuit*.” *MLN*, 120.5, 2005, 1192-1205. The author uses a work of Chantal Akerman to challenge certain features of Gilles Deleuze’s film theory and to prompt a return to Bergson’s texts. The author, by focusing directly on Bergson’s writings, displaces fundamental questions in film studies.

Bento Prado Neto. “Wittgenstein e Bergson.” *Analytica*, 9.2, 2005, 43-58. “This paper is an attempt to reassess Pariente’s thesis concerning the similarities between Bergson and Wittgenstein. We argue that the thesis can be given an enlarged basis when we consider the texts written by Wittgenstein in 1929-30 dealing with the problem of time. The relevance of Wittgenstein’s reflections on time for the dismissal of the project of a phenomenological language has already been noted by authors like Denis Perrin. Nevertheless, I think they do not provide all the reasons which led Wittgenstein to abandon that project. I offer a brief analysis of Chapter 7 of *Philosophical Remarks*, trying to show that a central clue to this issue is to be found in Wittgenstein’s mention of the Bergsonian concept of a ‘heterogeneous’ time (the time of immediate experience) as opposed to the homogeneous physical time.” *Philosopher’s Index*, 41.2, 2007, 466. Pariente’s paper is found in the *Revue Internationale de Philosophie*, 1969, and is developed in his *Le Langage et l’individu*, 1973. (Ed.)

- Yannis Prélourentzos. "The Problematic of Time in Bergson's Philosophy." in *Conceptions and Forms of the Genesis of Time*. Ed. P. Noutsos. Ioannina: University of Ioannina, Department of Philosophy, 2005, 49-78.
- Geoffrey Alan Rhodes. "Metonymy in the Moving Image: Multichannel Cinema." M.F.A., State University of New York at Buffalo, 2005, 46. The author analyzes the "fractured screen form" through the ideas of Bergson and Gilles Deleuze.
- Jesus Ríos Vicente. "Espiritualismo y Bergsonismo en Marcel: Interiorización y libertad." *Anuario Filosófico*, Pamplona, Spain, 38.2, 2005, 597-632. This paper shows how Bergson influences Marcel or, in other words, the manner in which Bergson's spiritualism is present in Marcel. A second part of the essay depicts how freedom is a consequence of the 'interiorization' required by spiritualism. (This freedom does not surpass 'the state of nature' or pilgrim state.) Therefore, in this perspective, it is necessary a moment of 'illumination' in order to restore the 'state of grace' in which freedom will be complete by means of 'participation'." *Philosopher's Index*, 40.1, 2006, 510. Eng. trans. "Spiritualism and Bergsonism in Marcel: Interiorization and Liberty."
- Katia Rossi. *L'estetika di Gilles Deleuze: bergsonismo e fenomenologia a confront.* Bologna: Pendragon, 2005, 319. (Le sfere) Eng. trans. *Gilles Deleuze's Aesthetics: Bergsonism and Phenomenology in Confrontation*. The author compares Deleuze's and Bergson's aesthetics, with particular reference to film.
- M. Scott Ruse. "Technology and the Evolution of the Human: From Bergson to the Philosophy of Technology." *Essays in Philosophy*, 6.1, January, 2005, 15 p.
<http://www.humboldt.edu/~essays/ruse.html>.
- Guido Saraceni. *Profeta e la legge: riflessioni bergsoniane di filosofia per il diritto*. Torino: G. Ciappichelli, 2005, 122. Eng. trans. "The Prophet and the Law: Bergsonian Reflections on Legal Philosophy." This is a reflection on the philosophy of law.
- Eduardo Scognamiglio. *H.-L. Bergson: Anima e Corpo*. Padua: Messagero, 2005, 319. (Studi religiosi) Eng. trans. *H.-L. Bergson: Soul and Body*. This is a detailed survey of Bergson's ideas in *Matter and Memory*.
- Eduardo Scognamiglio. "La percezione della immagini in *Matière et mémoire* di H.-L. Bergson. Verso un dualism di convergenza." *Studi Filosofici*, 28, 2005, 125-52. Eng. trans. "The Perception of Images in *Matter and Memory* by H.-L. Bergson. Towards a Dualism of Convergence."
- James Homer Thrall. "Mystic Moderns: Agency and Enchantment in Evelyn Underhill, May Sinclair and Mary Web." Ph.D. Dissertation, Duke University, 2005, 406. The author describes how three British writers developed "systems of mysticism" enabling them to establish personal agency as individuals and, more specifically, as women. The author states: "They turned in particular to contemporary theories of life force or energy that drew from both Arthur Schopenhauer and Henri Bergson."
- Thomas Trummer. *Déjà Vu, Der Augen'Blik der Nachtraglichkeit in der Zeitgenossen Kunst*. Vienna: Atlier Augarten, 2005, 199. (Osterreichischen Galarie Belvedere) An English translation of the title of this item is: *Déjà vu, The Moment of Supplement in Contemporary Art*.

- Mikko Tuhkanen. "Queer Breeds: Hybridity and Futurity in Lillian Hellman, James Baldwin, and Gloria Anzaldua." Ph.D. Dissertation, State University of New York at Buffalo, 2005, 254. The author states: "In theorizing hybridity and temporality I draw from Henri Bergson's theory of duration and its rearticulation by Gilles Deleuze."
- Luis António Umbellino. "Nota de Apresentação." *As suas fontes da moral e da religião*. Trans. M.S. Pereira. Coimbra: Almedina, 2005. This is an introduction to the Portuguese translation of Bergson's *The Two Sources of Morality and Religion*.
- Paul Valéry. "Discorso sur Bergson: Allo cuzione pronunciata all'Académie française nella seduta del 9 gennaio 1941." Ed. Matteo Perrini. (Dio e il divino nella filosofia greca, Eds. Maruizo Mighori e Arianna Fermani) *Humanitas: Rivista bimestrale di cultura*, 60.4, 2005, 875-97. Eng. trans. "Discourse on Bergson: Speech Given at the French Academy, January 9, 1941."
- Patricia Verdeau. "'Pédagogie et apprentissage' dans la pensée bergsonienne." *Actes du Colloque international, La philosophie saisie par l'éducation*. Dijon: CRDP de Bourgogne, Vol. 2, 2005, 395-405. Eng. trans. "'Pedagogy and Apprenticeship' in Bergson's Thought."
- Miklos Vetö. "Le passé selon Bergson." *Archives de Philosophie*, 68.1, 2005, 5-31. "Bergson's thought is known as a philosophy of duration. Yet duration should not be understood as a flux, as an unbounded becoming. Duration does have a structure of its own whose essential elements are the two tenses of past and present. Through the comparison of perception and remembering, past and future display their essential distinction. They are identical categories, general forms not to be understood only in terms of their respective place in temporal succession. The comparative analysis of past and present demonstrates the temporal essence of Bergson's metaphysics of heterogeneity." *Philosopher's Index*, 40.1, 2006, 510.
- John K. Walser. "Edgewood Orchard Galleries." Ph.D. Dissertation, University of Wisconsin, 2005, 80. This is a manuscript of lyric poetry which "... explores what Henri Bergson in *Creative Education* called duration."
- Jason M. Wirth. "Nietzsche's Joy. On Laughter's Truth." *Epoche*, 10.1, 2005, 117-39. "This essay is devoted to an examination of the relationship between truth and laughter in the works of Nietzsche. My central text will be the much maligned book four of Zarathustra, with special attention payed to the braying of the ass. Laughter has been traditionally considered irrelevant to serious philosophical content and, at best, a stylistic quirk. I argue that this stems from a basic prejudice that is constitutive of a large part of the western tradition, namely, the confusion of working hard with taking oneself seriously. I then analyze laughter in Nietzsche's work as the voice of truth itself. Laughter is the affirmation of (?) as the voice of truth itself. Laughter is the affirmation of a register of truth as the other beginning that has been lost in everything that begins. Such an analysis involves a discussion of the nature of both truth and laughter. I also distinguish Nietzschean laughter from three representative and seminal accounts of laughter provided by Hobbes, Bergson, and Kant." *Philosopher's Index*, 40.3, 2006, 605-06.
- Frédéric Worms. "Between Critique and metaphysics: Science in Bergson and Brunshvicg." Trans. Robin Mackay. *Angelaki*, 10.2, 2005, 39-57. This item appears here in translation from *Les Philosophes et la science*, 2002.
- Frédéric Worms. "Problème et tâche de l'éducation selon Bergson." *Cahiers philosophiques*, No. 103, 2005, 9-22. Eng. trans. "The Problem and the Task of Education for Bergson."

Frédéric Worms. "Time Thinking: Bergson's Double Philosophy of Mind." *MLN*, 120.5, 2005, 1226-234. The author argues that Bergson's philosophy is both a philosophy of time and a philosophy of mind: for Bergson "one has to think mind to be able to think time." The author concludes: "In this double philosophy of reality and mind, that Bergson might also be most important for us today."

Xianwu Wu. *Xian dai xing de zhui qui yu pi ping: Baigesen yu Zhongguo jin dai zhe xue/Wu Xianwu Zhu*. Hetei Shi: Anhui ren min chu ban she, 2005, 307. (Bo shi wen cong, Di 1 ji) Eng. trans. *In Pursuit and Critique of Modernity: Bergson and Chinese Philosophy*.

Caterina Zanfi. "La conferenze di Madrid di Henri Bergson." *Dianoia* (Italy), 10, 2005, 97-151. Eng. trans. "Henri Bergson's Madrid Conferences." The author states: "Two interventions that Henri Bergson gave in Madrid in 1918 are here presented in Italian for the first time: the *Discorso agli studenti* and the two lectures *Sull'anima umana* and *La personalità*. These interventions, given during the First World War when Bergson was in Spain for a diplomatic mission, reveal Bergson's political engagement. Apart from their importance as historical and political documents, these texts present traces of psychological and metaphysical theories, the product of Bergson's new interest in mysticism and a more introspective philosophy which will be more fully developed in *Les Deux Sources de la morale et de la religion*." *Philosopher's Index*, 40.3, 2006, 610-11.

Sebastian Leonhardt Zeidler. *Defense of the Real: Carl Einstein's History and Theory of Art*. Ph.D. Dissertation, 2005, 519. This is an intellectual biography of the German art critic and historian Carl Einstein (1885-1940). "... Einstein mined the work of thinkers like Nietzsche, Bergson, Mach, and Freud in order to imagine how a newly postmetaphysical world—the "real" of our title—a modern subject emerged out from under the ruins of older orders of being..."

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Rueben Angushevits. *Faith and Heresy*. Trans. Mark Steiner. New York: Michael Scharf Publication Trust of the Yeshiva University Press, 2006, xxiii, 216. This item, essentially a critique of philosophical materialism, contains sections on Bergson, creative evolution, simplicity and morality. It is translated from Hebrew.

F. Azouvi. "Anatomie d'un succès philosophique. Les effets de l'*Evolution créatrice*." *Le Débat*, No. 140, 2006, 153-171. Eng. trans. "Anatomy of a Philosophical Success: The Effects of *Creative Evolution*."

Camille Atkinson. "What's So Funny? Or, Why Humor Should Matter to Philosophers." *Philosophy Today*, 50.5, 2006, 437-43. "What makes us laugh and why should this be important for philosophy? Beyond its psychological appeal or its social function, does comedy have any philosophical significance? Using the works of Simon Critchley and Henri Bergson, I will identify three theories of humor—superiority, relief and incongruity. It is the latter that serves a philosophical purpose insofar as it provokes wonder or inspires us to question the human condition. While relief and superiority forms of comedy tend to emphasize individual or cultural idiosyncrasies, the incongruous focuses attention on our shared humanity." *Philosopher's Index*, 41.2, 2007, 289.

Margaret Bald. *Literature Suppressed on Religious Grounds*. Ed. Ken Wachsenberger. New York: Facts on File, 2006, xxiii, 440. (Banned Books)

- David Belot. “‘Un tableau de l’histoire humaine’ : Merleau-Ponty au-delà de Bergson.” *Archives de philosophie*, 69.1, Spring, 2006, 79-100. “History is of specific concern to Merleau-Ponty when he comes back to Bergson’s work in the fifties. While Merleau-Ponty regrets the excessive ‘generality’ of the Bergsonian intuition of history, he does follow a Bergsonian inspiration, although deeply renewed, as he tries to rethink the ‘flexible’ concept of institution. The unity of history, although inaccessible to anyone in overarching position, emerges from the communication between times, in their proper uniqueness. But, for a full understanding of the ‘public time’ idea, we need to know exactly in what sense Merleau-Ponty claims that the concept of history must be formed in the example of arts and expression. This development of thought is one of the pathways through which Merleau-Ponty finds out an original idea of the dialectics.” *Philosopher’s Index*, 41.1, 2007, 292. Eng. trans. “A Tableau of Human History.”
- Giuseppe Bianco, Ed. *Gilles Deleuze, George Canguilhem. Il significato della vita. Lecture del capitolo III dell’Evoluzione creatrice di Bergson*. Pref. Frédéric Worms. Milan: Mimesis Edizioni, 2006, 134. (Volti) Eng. trans. *Gilles Deleuze, Georges Canguilhem. Significance of Life. The Reading of Chapter Three of Bergson’s Creative Evolution*. This item contains G. Canguilhem’s reading of chapter three of *Creative Evolution* and his essay “Theory of Multiplicity in Bergson”, as well as an introduction by G. Bianco and an essay by F. Worms. (Cf. *Annales bergsoniennes IV*, 2008, for analyses of Canguilhem’s and Deleuze’s readings of Ch. 3, *Creative Evolution*. Ed.)
- Martha Blassnigg. “Cinema, Clairvoyance, and Consciousness.” in *Screen Consciousness: Cinema, Mind and World*. Amsterdam: Rodopi Press, 2006, 105-22.
- Thorsten Botz-Bornstein. *Vasily Sesemann: Experience, Formalism, and the Question of Being*. New York: Rodopi, 2006, xiii, 133. This item contains a section titled “Intuition and Ontology in Sesemann: Zeno’s Paradox and the Being of Dream.”
- Maria Adraina Camargo Cappello and Franklin Leopoldo e Silva. “Critica e ontologia na filosofia de Bergson.” Doctoral Thesis. São Paulo, 2006, 188. Eng. trans. “Critique and Ontology in Bergson’s Philosophy.” The authors argue that Bergson’s philosophical method leads to a new concept of being and of knowledge.
- J. Carrou, ed. *Histoire de la psychologie en France, XIX^e-XX^e siècles*. Paris: La Découverte, 2006, 102-109. This item contains an account of the influence of Bergson’s ideas on psychology in France.
- Magda Costa Carvalho. “La nature chez Bergson : le même et l’autre de l’homme.” in *Actes du XXXI Congrès de l’Association des Sociétés de Philosophie et de Langue Française*. A.S.P.L.F., Budapest: Eotvos. Univ. Press, 2006, 187-192. Eng. trans. “Nature for Bergson: The Same and the Other of Man.”
- Jan Cerniky. *Wahrnehmung und Empfindungen in Henri Bergsons ‘Materie un Gedächtrus’*. Berlin: Wissenschaftlicher Verlag, 2006, 119. Eng. trans. *Perception and Sensation in Henri Bergson’s ‘Matter and Memory’*.
- Elie During. “Philosophical Twins? Bergson and Whitehead on Langevin’s Paradox and the Meaning of ‘Space-Time’ in *Les principes de la connaissance naturelle* d’Alfred North Whitehead.” *Actes des Journées d’études internationales tenues à l’Université de Nantes, les 3 et 4 octobre 2005 (Chromantiques Whiteheadiennes, VIII)* Ed. Guillaume, Durand. Heusenstamm bei Frankfurt: Ontos Verlag, 2006, 79-104. This is a highly insightful analysis of Bergson’s treatment of relativity physics. Though Bergson’s critique of relativity is no longer to be seen as valid, the author clears Bergson’s position on numerous misunderstandings.

- Joseph E. Early. "Some Philosophical Influences on Ilya Prigogine's Statistical Mechanics." *Foundations of Chemistry*, 8.3, 2006, 271-83.
- Patricia M^cClosky Engel. *The Silko-Vonnegut Factor: Literary Strategies that Re-map Temporal Instincts*. Ph.D. Dissertation, Lehigh University, 2006, 296. The author states: "...Leslie Marmon Silko's *Ceremony* and Jurt Vonnegut's *Slaughterhouse-Five* explore the extent to which the Western conception of time as a linear impetus restricts personal growth and autonomy, while contributing to divisive unrest among cultures." Bergsonian duration or "pure time" is essential to the doing of free acts by definite persons.
- Paulina Ochoa Espejo. *The Time of Popular Sovereignty: Political Theology and the Democratic State*. Ph.D. Dissertation, Johns Hopkins University, 2006, 273. The author states: "I examine this problem in the light of the process metaphysics of Henri Bergson and José Ortega y Gasset, and argue that when we think of the people as a process, rather than a mere assemblage of individuals or a fixed and stable thing, we can conceptualize a new form of democratic legitimization for the state."
- Albert Farges. *La philosophie de M. Bergson, professeur au Collège de France, exposé & critique*. Rpt. 1912. Chicoutimi: Bibliothèque Paul-Emile Boul de l'Université du Québec à Chicoutimi, 2006, 357. Eng. trans. *The Philosophy of Mr. Bergson. Professor at the Collège de France*.
- Gianluigi Fasolo. *Tempo e durata: il luogo del presente in Aristotela e Bergson*. Milano: Albo versorio, 2006, 216. (Pragmata, 3) Eng. trans. *Time and Duration: The Place of the Present in Aristotile and Bergson*.
- Benjamin Russell Fraser. "The Difference Space Makes: Bergsonian Methodology and Madrid's Cultural Imaginary Through Literature, Film and Urban Space." Ph.D. Dissertation, The University of Arizona, 2006, 375. The author states that both Henri Lefebvre and Henri Bergson share a common idea of space as neither a static ground or a Kantian *a priori* condition of experience but as a process inseparable from time. The author relates this (shared) notion to the literature, film, and urban spaces of Madrid. In Bergsonian fashion these explorations "seek to dispense with the stagnant and irreconcilable philosophical tropes of both pure materialism and pure idealism..."
- Tim Freeborn. "The Satirical Vision of Mina Loy." Ph.D. Dissertation, The University of Western Ontario, 2006, 339. The author argues that Bergson's philosophy influenced the writings of the feminist thinker and satirist, Mina Loy, both in her tendencies towards mysticism and in her approach to satire.
- Hisashi Fujita. "La logique bergsonienne du corps : corps propre, perception, technique." Lecture given in a seminar titled "La philosophie au sens large." (Tokyo, May 17, 2006)
[<http://slirecherche.univlille3.fr/seminaires/philosophie/macherey/macherey20052006/machereyujitacadreprincipal.html>]
Eng. trans. "Bergson's Logic of the Body: One's Own Body, Perception, Technique."
- Hisashi Fujita. "La notion de corps chez Bergson. Vers une autre histoire du spiritualisme français." *Revue de Philosophie française* (Franco-Japanese Philosophical Society), No. 11, 2006, 146-155. Eng. trans. "Bergson's Notion of the Body. Towards an Other History of French Spiritualism."

- Hisashi Fujita. "La question du rythme et de la mesure dans la philosophie de Bergson." *Etudes de langue et littérature françaises* (Japanese Society of Language and Literature), No. 89, 2006, 74-89. Eng. trans. "The Question of Rhythm and of Measure in Bergson's Philosophy."
- George Grünblatt. "Le temps obsédé." *PSN*, 4.1, 2006, 10-15. An English translation of the title of this item is: "Obsessive Time."
- Suzanne Guerlac. "Bergson." *The Columbia History of Twentieth Century French Thought*. Ed. Lawrence D. Kritzman. New York: Columbia University Press, 2006. This is a clear, accurate and highly contemporary account of Bergson's philosophy.
- Suzanne Guerlac. *Thinking in Time: An Introduction to Henri Bergson*. Ithaca and London: Cornell University Press, 2006, 230.
- Albert Hakim. *Historical Introduction to Philosophy*. 5th Ed. Princeton, New Jersey Recording for the Blind and Dyslexic, 2006.
- Mark B.N. Hanson. *New Philosophies for New Media*. Cambridge, MA: MIT Press, 2006, 333. The author suggests that a new view of Bergson, different from that of Deleuze, should involve concepts of embodiment, affect, and "experience". p. 115. He proposes "a potential to expand the experiential grasp of the embodied human being." p. 16. Hanson focuses on new media artists who follow a "bergsonian vocation."
- Laura Hengehold. "Beauvoirian Existentialism: An Ethic of Individualism or Individuation?" *Analectica Husserliana*, 89, 2006, 339-56.
- Soyeon Jung. "Memory of November." M.F.A. Thesis, State University of New York at Buffalo, 2006, 38. This item is both a written work and a four-channel video installation. It describes the author's transition from a Korean into an American culture: "The theories of Henri Bergson, Gilles Deleuze, and Julia Kristeva will be used to foster an understanding of memory as trauma."
- Christian Kerslake. "Insects and Incest: From Bergson and Jung to Deleuze." *Multitudes. Revue trimestrielle, politique, artistique et culturelle*, 2006. (Virtual edition)
<http://multitudes.samizdat.net/Insects-and-Incest:FromBergson.html>
- Lara Killian. *Philosophy of Time in Contemporary Fiction: Henri Bergson Applied to Selected Novels by Ian M'Ewan, Salman Rushdie, Martin Amis and Alan Lightman*. Master's Thesis. University of Durham, 2006, 144.
- Hiroshi Kume, Mitsuo Nakata, and Shin Abika, Eds. *Henri Bergson*. Tokyo: Hosei University Press, 2006, 317. This is a collection of essays, in Japanese, by Japanese authors, on the philosophy of Bergson.
- Adam Lauder. "Marketing Subjects: Bertram Booker and the Vitalist Construction of Consumer Subjectivity." M.I.St. University of Toronto, 2006, 127. The author argues that the writings on Bertram Booker disclose a view of consumer subjectivity "consistent with the vitalist paradigms of Bergson, Spengler, Murray and Haeckel."
- Leonard Lawler. "Bergson Revisited." *Symposium*, 10.1, 2006, 35-52.

- T. Leterre. *Alain. Le premier intellectuel*. Paris: Stock, 2006, 282-86. The author here compares Alain's and Bergson's philosophies. Eng. trans. *Alain, the Premier Intellectual*.
- Vera Maria de Miranda Leão do Brito and Raquel de Sousa Ribeiro. *A personagem e o tempo*. Masters Thesis. São Paulo, 2006, 127. Eng. trans. *Personality and Time*.
- Silene Torres Marques. *Ser, tempo e liberdade: as dimensões da ação livre na filosofia de Henri Bergson*. São Paulo: Humanitas/Fapesp, 2006, 155. Eng. trans. *Being, Time and Liberty: Dimensions of the Free Act in Henri Bergson's Philosophy*.
- Paul-Antoine Miquel. "Evolution of Consciousness and Evolution of Life." *MLN*, 120.5, 2006, 1156-167. The author's fundamental concern is the relation between Bergson's philosophy of evolution and scientific truth. Bergson argues that biological evolution "resembles the evolution of consciousness". This, for the author was a "creative mistake", for if it were true scientific progress would be "a priori controlled by philosophy and metaphysics: a disaster. But it was a creative mistake because it inspired scientists (I. Prigogine, S. Kauffman, Henri Atlan) to scientifically validate the general view of evolution propounded by Bergson."
- Paul-Antoine Miquel. "Is the Bergsonian Critique of Sensations Measurement Still a Topic Today?" *Synthesis Philosophica*, 21:1 (41), 2006, 161-69. "This paper attempts to show how the Bergsonian method works in philosophy on a concrete problem: how is it possible to measure sensations? Bergson explains that a sensation is not a psychological object, since what it depends on what is, is doing to us. Then it is not only represented, it is lived. All sensation measurement is adding a new feeling to what is measured. This specific feeling is connection with nothing but duration. The first aim is to show that this old epistemological problem is still active today. We don't know exactly how to measure sensations either with additive or with ordinal measuring. But we want to explain also how the metaphysical intuition is working in Bergson's first book. It does not come first. It always comes after the examination of a specific scientific problem, since the philosophical insight always emerges in an indirect way. It is impossible then to assert with Bergson that science is not thinking. It is just important to observe that science is not thinking alone. It needs the critical action of philosophy. (edited)" *Philosopher's Index*, 41.3, 2007. 502.
- Paul-Antoine Miquel. "K.A. Pearson, Bergson and the Adventure of the Virtual." *European Journal of Philosophy*, 14.1, 2006, 117-63.
- Pierre Montebello. "Univers, cerveau, images. La question psychophysiologique chez Henri Bergson." *Chromatikon II*. 2006, 205-218. Eng. trans. "Universe, Brain, Images. The Psychophysiological Question in Bergson."
- Naomiki Morinaga. *Michinaru mono eno seisel: berukuson seimi tetsugaku*. Tokyo: Shunjusa, 2006, 403. Eng. trans. *Distance Between Thing and Justification: Bergson's Philosophy of Life*.
- Valentine Moulard-Leonard. "The Sublime and the Intellectual Effort: The Imagination in Bergson and Kant." *Journal of the British Society for Phenomenology*, 37.2, 2006, 138-151.
- Duccio Mugnai. "The Influence of Henri Bergson's Philosophy on Giuseppe Ungaretti's Early Poetry." Master's Thesis. University of London, 2006.
- Mark S. Muldoon. *Tricks of Time: Bergson, Merleau-Ponty and Ricœur in Search of Time, Self and Meaning*. Pittsburgh, PA: Duquesne University Press, 2006, 340. The author analyzes

understandings of temporality by Bergson, Merleau-Ponty and Ricœur, showing that our concepts of self and meaning “constellate” around our concept of time.

Sylvan Muldoon. *Psychic Experiences of Famous People*. Rpt. 1947. Whitefish, MT: Kessinger Publishing, 2006, 224.

Ryu Murakami. “Transmission de la créativité. Un point de vue sur l’esthétique bergsonienne.” *BiKagu*, 57.1, 2006, 28-41. “Après *L’évolution créatrice*, H. Bergson semble fortement s’intéresser à l’art. Je cherche à éclaircir cet intérêt. Bergson, ayant trouvé, dans *L’évolution*, l’“élan de vie”, c’est-à-dire, la poussée interne de l’évolution vitale, se trouve en face du problème de Dieu, considéré comme son origine. Il veut affronter ce problème en fixant ses yeux sur les innovateurs moraux, précisément où, mentionnant la parenté avec la morale, il avoue son intérêt pour l’art. Donc, on peut supposer que cet intérêt était orienté vers les innovateurs moraux. En effet, dans *les deux sources de la morale et de la religion*, tandis qu’il traite la transmission de l’“élan de vie” de Dieu à l’humanité par l’intermédiaire des mystiques ou des innovateurs moraux supérieurs, Bergson fait aussi mention de la transmission de l’“élan de l’artiste” par l’œuvre génial. De là, l’hypothèse que Bergson, après *L’évolution*, médite sur les innovateurs moraux ou mystiques, se référant à son idée d’œuvre génial.” *Philosopher’s Index*, 40.4, 2006, 505. Eng. trans. “The Transmission of Creativity: A Point of View on Bergson’s Aesthetics.” The author finds that for Bergson aesthetic creativity is analogous to moral and religious creativity.

Sebastien Normandine. “Visions of Vitalism: Medicine, Philosophy and the Soul in Nineteenth Century France.” Ph.D. Dissertation, McGill University, 2006, 307. The author argues that vitalism, underappreciated and misunderstood, continues to have echoes in a number of fields in the 20th century. The author traces its history from its earlier roots in the Medical Vitalism of the Montpellier School to the largely philosophical vitalism of the late 19th century France, emblemized by Bergson.

Stefan Nygård and Johan Strang. *Mellan idealism och analytisk filosefi: den moderna filosofin i Finland och Sverige 1880-1950*. Trans. Ulrika Enckell and Nike Parland. Helsinki: Svenska litteratursällskapet i Finland; Stockholm: Atlantis, 2006, 282. (Skrifter utgivna av Svenska litteratursällskapet i Finland, No. 691.) Eng. trans. *Moderate Idealism and Analytical Philosophy: Modern Philosophy in Finland and Sweden 1880-1950*. This item deals with F. Nietzsche, Eino Kaila and H. Bergson.

Dorthea Olkowski. “Maurice Merleau-Ponty: Intertwining and Objectification.” *Phaen Ex. Journal of Existential and Phenomenological Theory and Culture*, 1.1, 2006, 113-139. “In chapter four of *The Visible and the Invisible*, titled ‘The Intertwining—The Chiasm’, Merleau-Ponty considers the relation between the body and the sensible, which is to say ‘objective’, and the body as sentient, that is, as ‘phenomenal’ body. He makes this inquiry in the context of interrogating the access of such a sensible-sentient or objective-phenomenal body to Being. ‘Objectivity’ and the objective body, as Merleau-Ponty defines it in *The Phenomenology of Perception*, are to be defined in relation to experience. Objectivity requires knowing how it is possible for determinate shapes to be available for experience at all. But the possibility of determinate shapes is also called into question by Merleau-Ponty insofar as the body is experienced as a point of view on things; thus everybody would experience a different point of view, even though things are given as abstract elements of one total world. Since the two elements form a system, an intertwining, in which each moment expressive of each other: objectivity would seem to be hard to achieve. The relationship between body and things, point of view and world, if the relata continually express one another, would be anything but determinate and the question of how objectivity is possible remains unanswered. This essay will explore this question in the light of Merleau-Ponty’s

(mis)reading of Henri Bergson and from the point of view of Sartre's original expression of the relation of intertwining." *Philosopher's Index*, 42.1, 2008, 510.

Alain Panero. *Corps, cerveau et esprit chez Bergson. Le spiritualisme minimaliste de Matière et mémoire*. Paris: Ed. L'Harmattan, 2006, 98. Eng. trans. *Body, Brain and Mind in Bergson: The Minimalist Spiritualism of Matter and Memory*. The author states: "Bergson is considered today as a sort of nice dreamer with his theory of spiritual energy and the self-preservation of memories. The work of the cognitive sciences, of psychology, of neuroscience do not cite him. Working against this forgetting, this study recalls that the now ontology of *Matter and Memory* permits us to think the present status of cerebral imagery and to avoid a new worship of icons."

Alain Panero. "La surface comme image chez Bergson. Le premier chapitre de *Matière et mémoire*." in *La Surface*. Eds. Mathilde La Cassagnère and Marie-Odile Salati. Chambéry: Université de Savoie, 2006, 275-86. (Ecriture et représentation) Eng. trans. "The Surface as Image in Bergson: Chapter One of *Matter and Memory*."

Joan Pegueroles. "Libertad, creación y finalidad." *Espiritu: Cuadernos del Instituto Filosófico de Balmesiana*, 55.134, 2006, 203-06. Eng. trans. "Liberty, Creation and Finality."

Joan Pegueroles. "Textos de Péguy: La mística y la política, la libertad y la gracia, la grandeza pagana." *Espiritu: Cuadernos del Instituto Filosófico, de Balmesiana*, 55.134, 2006, 299-307. Eng. trans. "Texts of Péguy: Mystical and Politics, Liberty and Grace, Pagan Grandeur."

Vincenza Petyx. "Gli incantesimi del *meneur*: La psicologia della folla in Henri Bergson e Gustav Le Bon." *Rivista di Storia Filosofia*, 61.4, 2006, 917-46. Eng. trans. "The Enchantment of the Leader: The Psychology of Madness in Bergson and Gustav Le Bon."

Débora Cristina Morato Pinto. "A construção da metafísica enquanto experiência íntegra: conhecimento interior e imediato como atributos da intuição em Bergson." *Atas do XII Encontro Nacional de Filosofia Salvador*, BA: Associação Nacional de Pós-graduação em Filosofia, 2006, 133. Eng. trans. "The Construction of Metaphysics as Integral Experience: Interior and Immediate Knowledge as Attributes of Intuition in Bergson."

Débora Cristina Morato Pinto. "A meditação Segundo a percepção: Bergson, Merleau-Ponty e o verdadeiro sentido da experiência." in *A fenomenologia da experiência: horizontes filosóficos da obra de Merleau-Ponty*. Eds. D.C.M. Pinto and R.V. Marques. Goiânia: Ed. De la UFG, 2006, 171-202. Eng. trans. "A Second Meditation on Perception: Bergson, Merleau-Ponty and the Overriding Sense of Experience."

Débora Cristina Morato Pinto. "Crítica da tradição: Refundação da metafísica e descrição da experiência: Bergson e Merleau-Ponty." in *Questões de Filosofia Contemporânea*. Eds. A. Gonçalves. São Paulo, Curitiba: Discurso Editorial, UFPR, 2006, 25-40. Eng. trans. "Critique of Tradition: Reworking the Foundations of Metaphysics and the Description of Experience: Bergson and Merleau-Ponty."

Nina Power. "Bachelard contra Bergson: Ancient Atomism and the Debate Over Continuity." *Angelaki*, 11.3, 2006, 117-23.

Yannis Prélourentzos. "Bergson's Approach to Certain Aspects of Aristotle's Philosophy." (In Greek) in *Vita contemplativa. Essays in Honor of Demetrios N. Koutras*. Ed. Athanassia Leontsini. Athens: National University of Athens, 2006, 433-57.

- Yannis Prélourentzos. "Bergson est-il durkheimien dans *Les Deux Sources de la morale et de la religion*?" *Philosophia* (Athens) 36, 2006, 230-55. Eng. trans. "Is Bergson Durkheimian in *The Two Sources of Morality and Religion*?"
- Yannis Prélourentzos. "Questions concernant la morale de Bergson." *Philonsorbonne*, No. 1, December, 2006, 61-76. Eng. trans. "Questions Concerning Bergson's Morality."
- Antonio Rea. "L'intensità degli stati di coscienza: Bergson e la psicofisica." *Archivio di Storia della Cultura*, 19, 2006, 271-94. "Why does psychophysics interpret in a quantitative way the states of consciousness, which is a pure quality? In the first chapter of *Time and Free Will* Henri Bergson tries to answer this question, exposing all the 'tricks' by means of which experimental psychology and Fechner's psychophysics erroneously regard the intensity of psychological states as a measurable 'quantity'." *Philosopher's Index*, 41.3, 2007, p. 544. Eng. trans. "The Intensity of States of Consciousness: Bergson and Psychophysics."
- Stephen E. Robbins. "Bergson and the Holographic Theory of Mind." *Phenomenology and the Cognitive Sciences*, 5.3-4, 2006, 365-94. "Bergson's model of time (1889) is perhaps the proto-phenomenological theory. It is part of a larger model of mind (1896) which can be seen in modern light as describing the brain as supporting a modulated wave within a holographic field, specifying the external image of the world, and wherein subject and object are differentiated not in terms of space but of time. Bergson's very concrete model is developed with Gibson's model of perception. It is applied to the problems of consciousness, direct realism, qualia and illusions. The model implies an entirely different basis for memory and cognition, and a brief overview is given for the basis of *direct* memory, compositionality and systematicity." *Philosopher's Index*, 41.3, 2007, 549.
- Constanza Rotter Lucas, Mónica Bengoa, Pablo Miranda. *Sobre los límites: tiempo y movimiento*. Thesis (Licenciado en Arte) Santiago, Chile. Pontificia Universidad Católica de Chile, 2006. Eng. trans. *Concerning Limits: Space and Time*.
- Claude Romano. "Le contingent, le libre, le nécessaire. Bergson critique de la métaphysique." *Revue Philosophique de Louvain*, 104.1, Fall, 2006, 75-103. "Bergson's doctrine of freedom has often been read in a purely internal way. This article seeks to reinstate Bergson's theses in the dialogue, sometimes explicit, often implicit, which they maintain with the history of metaphysics. The criticism of the notion of possible pre-existing its realization leads Bergson to break the Scotist concept of contingency as a determination of a state of things, the opposite of which is possible at the same moment; contrary to the 'synchronic' definition of contingency which underlies all modern controversies on free will, Bergson returns to an understanding of the contingent closer to Aristotle, in which time, or rather duration, plays a determining role. Hence his original conception of the free act as an action that is new, unforeseeable." *Philosopher's Index*, 41.1, 2007, 468. Eng. trans. "The Contingent, the Free, the Necessary: Bergson as a Critic of Metaphysics."
- David Scott. "The 'Concept of Time' and the 'Being of the Clock': Bergson, Einstein, Heidegger and the Temporality of Modernism." *Continental Philosophy Review*, 39.2, 183-213. "The topic to be discussed in this paper, that is, the distinction between the 'concept' of time and the being of the clock, divides into two parts: first, in the debate between Bergson and Einstein, one discovers the ground for the diverging concepts of time characterized by physics in opposing itself to philosophy. Bergson's *durée* or 'duration' in opposition to Einstein's 'physicist's time' as 'public time' one can argue, sets the terms for Martin Heidegger's extending his ontological analysis of

Da-sein, as human being in the world. Second, in this the concept of time gives way to the analysis of the “being of the clock”. What is the being of the clock that makes evident the fundamental temporality of Da-sein? This question is rehearsed in division two of *Being and Time*. My claim is that the fundamental insight into the nature of time revealed in the encounter between Bergson and Einstein is that time extemporizes itself. Temporality “is” not a being but a process that temporizes itself, precisely because it “is not.” *Philosopher’s Index*, 41.2, 2007, 489.

Theodore R. Schatzki. “The Time of Activity.” *Continental Philosophy Review*, 39.2, 2006, 155-182. “This essay analyzes the time of human activity. It begins by discussing how most accounts of action treat the time of action as succession, using Donald Davidson’s account of action as an illustration. It then argues that an adequate account of action and its determinants are able to elucidate the “indeterminacy of action”, but requires an alternative conception of action time. The remainder of the essay constructs a propitious account of the time and determination of action. It does so by critically drawing on Henri Bergson’s notion of duration and Martin Heidegger’s notion of the teleological dimensionality (past, present and future) of existence. Whereas Bergson provides valuable insights into the continuity of activity, Heidegger illuminates the determination of action. Combining their insights yields an account of the time of activity that supplements succession with nonsuccessive temporality.” *Philosopher’s Index*, 41.2, 2007, 486.

Matthew Scherer. “The Politics of Persuasion: Habit, Creativity, Conversion.” Ph.D. Dissertation, The Johns Hopkins University, 2007, 211. The author concludes: “Bergson and Deleuze extend the dynamics of conversion, creativity and habit beyond the world of common human meanings to include non-organic forms of life. Contemporary political thought must re-engage the interplay between conversion, creativity and habit in order to address political liabilities of the settlements reached by the secular enlightenment.” (Editor’s note: Cf. T.C. Curle, 2007.)

Moloaki Shinohara. *Berukason: aida no tetsugaku no shiten kara*. Tokyo: Iwanamishoten, 2006. Eng. trans. *Bergson: His Philosophy from a Woman’s Standpoint*.

Naoki Sigiyama. *Bergson, auscultateur de l’expérience*, Tokyo: Sôbunsha, 2006. Eng. trans. *Bergson, Scanner of the Heartbeat of Experience*.

Charles Matthew Stapleton. “Is Bergsonian Metaphysics Antithetical to a Positive Understanding of Language?” *Gnosis*, 7.1, 2006, 32-53.

Eero Tarasti. “Semiótica de la Resistencia: El ser, la memoria y la historia. La contracorriente de los signos.” *Opción*, 22.50, 2006, 29-54. Basing itself on the ideas of Hegel, Bergson, Ricœur and Eco, the author examines the semiotic strategies which have been used against the process of homogenization. These are three: being, memory and history.

Marques Silene Torres. *Ser, tempo, y liberdade, as dimensoes de ação livre de Henri Bergson*. São Paulo: Fapesp, 2006, 160. Eng. trans. *Being, Time and Liberty, Dimensions of the Free Act in Henri Bergson*.

Julia Urabayen. “Tiempo y Libertad en el Pensamiento: de Henri Bergson y Emmanuel Levinas.” *Revista Portuguesa de Filosofia*, 62.2-4, 2006, 675-96. An English translation of the title of this item is: “Time and Liberty in the Thought of Henri Bergson and Emmanuel Levinas.” “The present article has two distinct parts. It starts by considering the mode in which Henri Bergson thinks about freedom and the spontaneity that is the root of the spiritual and personal character of the human being. The first part of this article shows how Bergson’s thought attempts to respond to

the positivist challenge, a position which misrepresents both the human nature of time and the nature of freedom as an emanation of the I. In its second part, however, the article shows how for Levinas the defining aspect of what the human being is resides not primarily in his freedom, but rather in the experience of vulnerability, heteronomy and in its listening capacity. Levinas offers us a new definition of what it means to be a human being based on the principle that the meaning of the human being is nothing more but our destiny of being-for-by-the-other. The article also underlines the fact that the two thinkers pay great attention to the notion of time, particularly when it comes to the definition of the identity of human dignity. (edited)" *Philosopher's Index*, 41.3, 2007, 597. Eng. trans. "Time and Liberty in Thought: Henri Bergson and Emmanuel Levinas."

Ufuk Uras. *Sezgiciligin sonu mu?* Istanbul: Devin yayincilik, 2006, 96. (Devin Yayincilik; Bilim dizisi, 3) This item concerns ethics, phenomenology, and ontology in Bergson.

Patricia Verdeau. "Jankélévitch et Bergson. Le Paradoxe de la morale." *Actes des Journées d'études sur Jankélévitch*. in *Vladimir Jankélévitch*, BLE, 2006, 193-206. Eng. trans. "Jankélévitch and Bergson." The author shows that for Jankélévitch Bergson's thought exhibits the genesis of a new way of conceptualizing. Jankélévitch's reading of Bergson involved original and personal speculations which involved a movement beyond Bergson.

Matthias Vollet. "Imágenes: percepción cine en Bergson y Deleuze." *Eidos: Revista de Filosofía de la Universidad del Norte* (Barraquilla), 5, 2006, 70-93. "Deleuze determines the nature of cinema in terms of two key concepts: image-movement and the image-time. With the help of these concepts he explains the essence of cinema before WWII as being founded on action and movement, while cinema after WWII as having changed into a reflexive cinema which is directed towards time and its realizations. Deleuze says that he has taken both concepts from Bergson's *Matter and Memory*. In this article these Deleuzian concepts are roughly explained. I will then address the question in what sense Bergson can be considered the originator of these concepts. I will finally specify the Deleuzian concepts of image-movement and image-time and discuss their explanatory force." *Philosopher's Index*, 41.4, 2007, 582. Eng. trans. "Images: Perception and Film in Bergson and Deleuze."

Matthias Vollet. "Los limites de la estética de la representación: del cine perceptivo de Bergson al cine durativo de Deleuze." in *Los limites de la representación*. Ed. Adolfo Chaparro. Bogotá: Universidad del Rosario, 2006, 58-75. Eng. trans. "The Limits of the Aesthetics of Representation: From Bergson's Perceptual Cinema to the Durational Cinema of Deleuze."

Michel Weber. "La dialectique de l'intuition chez A.N. Whitehead. Sensation pure, pancréativité et continuïsm (Introduction à la lecture de la *Process and Reality*, 1929)." *Chromatiques whiteheadiennes*, Vol. 1, Heusenstamm bei Frankfurt: Ontos Verlag, 2006. "A.N. Whitehead (1861-1947) *Process and Reality* (1929) is probably the most important book towards understanding the meaning and significance of process thought. This monograph provides a convergent series of contextualizing analyses that are structured in the following way. First, it puts the concept of "pure feeling" on the hot seat with the help of a contrast between its Whiteheadian and Bergsonian acceptations. Second, it lays out Whitehead's "systematic" intuition, which consists of the rationalization of a relational mode that accounts for—and is justified by—his presystematic intuition (sketched in part 1). Third, it focuses on the concept of the 'ultimate' by activating the togetherness of the two previous analytical moments." *Philosopher's Index*, 40.3, 2006, 600. Eng. trans. "The Dialectic of Intuition in Whitehead: Pure Sensation, Pancreativity and Continuïsm (Introduction to the reading of *Process and Reality*, 1929)."

Rafael Winkler. "Husserl on Bergson on Time and Consciousness." in *Analectia Husserliana*, Vol. 90, *Logos of Phenomenology and Phenomenology of the Logos*. Three, Ed. Anna-Theresa Tymieniecka. Dordrecht: Springer, 2006, 93-115.

Frédéric Worms. "Les deux concepts du soin, vie, médecine, relations morales." *Esprit*, No. 321, January, 2006, 141-156. Eng. trans. "The Two Concepts of Concern, Life, Medicine, Moral Relations."

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Alia Al-Saji. "The Temporality of Life: Merleau-Ponty, Bergson, and the Immemorial Past." *Southern Journal of Philosophy*, 45.2, 2007, 177-206. "Borrowing conceptual tools from Bergson, this essay asks after the shift in the temporality of Merleau-Ponty's *Phénoménologie de la perception* to his later works. Although the *Phénoménologie* conceives life in terms of the field of presence of bodily actual, later texts point to a life of invisible and immemorial dimensionality. By reconsidering Bergson, but also by revising his reading of Husserl, Merleau-Ponty develops a nonserial theory of time in the later works, one that acknowledges the verticality and irreducibility of the past. Life in the *flesh* relies on unconsciousness or forgetting, on an invisibility that structures the passage." (Author's Abstract)

Enrique Álvarez Asiáin. "La imagen del pensamiento en Gilles Deleuze: Tensiones entre cine y filosofía." *Revista Observaciones Filosóficas*, No. 5, 2007. <http://www.observacionesfilosoficas.net/laimagendelpensamiento.html>. Eng. trans. "The Image of Thought in Gilles Deleuze: Tensions Between Film and Philosophy." The author argues that Deleuze's interpretation of Bergson's concept of the image was fateful for his own concepts of imagery and film. Cf. pp. 14-16.

Luis V. Anastasía. *Felisberto Hernández: "Por los tiempos de Clemente Colling."* Montevideo: Tradinco, 2007, 98. (El hilo en laberinto) Eng. trans. *Felisberto Hernández: "For the Times of Clemente Colling."* It is a centennial celebration of Hernández' birth and contains a discussion of Bergson's influence on Hernández.

Arnaud François. "Life and Will in Nietzsche and Bergson." Trans. Roxanne Lapidus. *Substance*, No. 114, 36.3, 2007. The author compares the philosophies of Bergson and Nietzsche, arguing that (as opposed to Schopenhauer) Bergson argues that life is not the objectification of will but will itself. Both philosophers make similar criticisms of Darwinism, though Nietzsche, unlike Bergson, attacks any notion of "finality" in evolution.

Arnaud François. "Nietzsche et Bergson. La signification ontologique du problème de la santé." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 449-468. Eng. trans. "Nietzsche and Bergson: The Ontological Significance of the Problem of Health." The author finds the same three definitions of health in both Bergson and Nietzsche. These definitions exist for both in a universe of opposed tendencies, dualities inherent in the essence of the world. Man wills but can choose not to will.

Arnaud François. "Y a-t-il une théorie de la pulsion chez Bergson? Pulsion et actualisation." in *La pulsion*. Ed Jean-Christophe Goddard. Paris: Vrin, 2007, 183-211. (Thema) Eng. trans. "Is There a Theory of Impetus in Bergson? Impetus and Actualization."

- Santo Arcoleo. "Le lezione di Bergson al Liceo di Clermont-Ferrand (1887-1888) nei 'Quaderni' di E. Cotton." in *Bergson, L'évolution créatrice e il problema religioso*. Ed. G. Invitto. Milan: Mimesis, 2007, 7-32. Eng. trans. "Bergson's Lectures at the Lycée, Clermont-Ferrand, in the 'Notebooks' of E. Cotton."
- Jean-Robert Armogathe. "La mise à l'index de Bergson." in *Bergson, L'évolution créatrice e il problema religioso*. Ed. G. Invitto, 2007, 41-50. Eng. trans. "The Placing of Bergson on the Index."
- Nadine Asswad. "L'image-danse. Quand la danse et le cinéma se rencontrent dans l'immanence." M.A. Thesis, Concordia University (Canada), 2007, 100. The author states: "This thesis will explore the ways in which the dancing body and the moving image intersect." This study is inspired by the philosophies of Gilles Deleuze and Henri Bergson.
- Francoise Azouvi. *La gloire de Bergson. Essai sur le magistère philosophique*. Paris: Gallimard, 2007, 301. (NRF essays) Eng. trans. *The Glory of Bergson: Essay on Philosophical Mastery*.
- Hervé Barreau. "Bergson and Darwinism: une critique pertinente." in *Bergson, la vie et l'action*. Ed. J.-L. Vieillard-Baron. Paris: Editions du Félin, 2007, 57-74. An English translation of the title of this item is: "Bergson and Darwinism: A Pertinent Critique." This item is followed by a discussion led by Jean Mesnard, 75-79. The author finds sources for Bergson's biology in the philosopher-scientist A. Cournot. He concludes from an examination of contemporary genetics that Bergson's biology (particularly as concerns the molecular biology of evolutionary convergence) remains applicable to contemporary science. Cf. the author's critique of Yvette Conry, p. 62. Eng. trans. "Bergson and Darwin: A Pertinent Critique."
- Guilia Belgioioso. "Un momento della *Histoire philosophique du sentiment religieux*. Il Bergson di Gouhier." in *Bergson, L'évolution créatrice e il problema religioso*. Ed. G. Invitto, 2007, 61-72. Eng. trans. "A Moment of the *History of Religious Sentiment*. Gouhier's Bergson."
- Aaron S. Belz. "'Something Mechanical Encrusted on the Living': The Influence of Popular Comedy on Modern American Poetry, 1900-1960." Ph.D. Dissertation, St. Louis University, 2007, 184. The author states: "This dissertation states that in order to fully understand modernist poetry, one must view it through the lens of comic theory, especially as proposed by Henri Bergson in *Laughter* (1900)." The author examines E.E. Cummings, Gertrude Stein, T.S. Eliot and John Asbury and compares their work to the comedies of Henry Wheeler Shaw, Charlie Chaplin, Groucho Marx and Jacques Tati.
- Jovile Kotryna Bereviciute. "Relationship Between *Élan Vital* and the Phenomenon of Simulation: H. Bergson, J. Baudrillard." (in Lithuanian) *Problemos: Mokslo darbai (Problems: Research Papers)*, 71, 2007, 91-102. "The author analyzes a relationship between two concepts—that of the impulse of life by a representative of the 'philosophy of life' H. Bergson and that of simulation represented by the contemporary French thinker J. Baudrillard. The 'positive metaphysics' of H. Bergson and the philosophy of media of J. Baudrillard are compared not to find the common denominators, but rather to discover certain substantial changes in the phenomena of reality. There is a striving to reflect a change of the Bergsonian impulse of life in reality by the process of simulation. It is demonstrated how the impulse of life degenerates in the sphere of hyperreality. (edited)" *Philosopher's Index*, 41.3, 2007, 324.
- Henri Bergson. *Durée et simultanéité. A propos de la théorie d'Einstein*. First Critical Edition. Eds. Frédéric Worms, Elie During. Paris: Presses Universitaires de France, 2007, viii, 480. (Grands Textes [series], Quadrige [Collection]) Eng. trans. *Duration and Simultaneity*.

- Henri Bergson. *Essai sur les données immédiates de la conscience*. First Critical Edition. Edited by Arnaud Bouaniche under the direction of Frédéric Worms. Paris: Presses Universitaires de France, 2007, 322. (Grands Textes [series], Quadrige [Collection]) Eng. trans. *Time and Free Will*.
- Henri Bergson. *L'Évolution créatrice*. First Critical Edition, Ed. Arnaud François under the direction of Frédéric Worms. Paris: Presses Universitaires de France, 2007, 696. (Grands Textes [series], Quadrige [collection]) Eng. trans. *Creative Evolution*.
- Henri Bergson. *Le Rire*. First Critical Edition, Ed. Guillaume Silbertin-Blanc under the direction of Frédéric Worms. Paris: Presses Universitaires de France, 2007, 359. (Grands Textes [series], Quadrige [Collection]) Eng. trans. *Laughter*.
- “Bergson et la science.” *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 161-359. An English translation of the title of this item is: “Bergson and Science.” This is a set of essays on Bergson and the Sciences. It consists of an introduction by P.-A. Miquel and articles by J. Gayon, E. Picavet, P.-A. Miquel, J.-M. Lévy-Leblond, E. During, B. Saint-Sernin, J. Mullarkey, and F. Worms. These items are presented individually in this bibliography with brief annotations.
- Giuseppe Blanco. “Présentation du ‘Commentaire’ de Georges Canguilhem.” *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 99-111. An English translation of the title of this item is: “Presentation of Georges Canguilhem’s ‘Commentary’.” The author examines Canguilhem’s original extremely antibergsonian stance before outlining Canguilhem’s careful and appreciative analysis of chapter three of *Creative Evolution*. Canguilhem took Bergson’s intention to be that of understanding the mechanism (i.e. biological mechanisms) of living things and how they have emerged in evolution.
- Martha Blassnigg. “The Cinema and its Spectatorship: The Spiritual Dimension of the ‘Human Apparatus’.” Ph.D. Dissertation, University of Wales, 2007. This item deals with the cognitive dimensions of the cinema spectatorship through the philosophy of Henri Bergson.
- J. Bor. “Bergson en de omweteling in het denken rond 1900.” pp.63-91. <http://igitur-archive.library.uu.nl/sg/2007>. Eng. trans. “Bergson and the Revolution of Thought Around 1900.”
- S. Borba, E. Lecerf, W. Kohan, Eds. *Imagens da Imanência: Escritos em Memória de H. Bergson*. S. Borba, E. Lecerf, W. Kohan, Eds. Belo Horizonte, Brazil: Autêntica, 2007, 232. (Edição, 1) Eng. trans. *Images of Immanence: Essays in Memory of Henri Bergson*. This book contains an item by Bergson titled “Spinoza”, previously not translated into Portuguese.
- René Thoreau Bruckner. “The Art of Disappearance: Duration, Instantaneity, and the Conception of Cinema.” Ph.D. Dissertation, University of California, Irvine, 2007, 193.
- Georges Canguilhem. “Commentaire au troisième chapitre de *L'Évolution créatrice*.” *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 113-60. Eng. trans. “Commentary on the Third Chapter of *Creative Evolution*.”
- Magda Costa Carvalho. “Como cada momento do mundo é mais rico e complex do que o anterior: Agostinho da Silva e Henri Bergson.” in *Agostinho: pensador do mundo a haver*, organized by Renato Epifânio, Associação Agostinho da Silva e Zéfino Edições. Lisbon, 2007, 145-154. Also

- in *Revista Convergência Lusitana* (Rio de Janeiro) Special Number on the Centenary of Agostinho da Silva (1906-2006), 2007, 232-43. Eng. trans. "How Each Moment of the World is Richer and More Complex Than That Which Precedes It. Agostinho da Silva and Henri Bergson."
- Magda Costa Carvalho. "Delfim Santos e Henri Bergson: Proximidade e Divergências." *Philosophica: Filosofia Espaço Público*, 30, 2007, 245-75. Eng. trans. "Delfim Santos and Henri Bergson: Proximity and Divergence." The author investigates the relations between Bergson's thought and that of a prominent Portuguese philosopher, Delfim Santos.
- Magda Costa Carvalho. "A Noção de Ciência no Pensamento Bergsoniano: Um Trabalho de Circumnavegação." *Arquipélago. Revista da Universidade dos Açores Ponta Delgada*, 2007, 155-62. Eng. trans. "The Notion of Science in Bergson's Thought: A Work of Circumnavigation."
- Ernst Cassirer. "L'Ethique et la philosophie de la religion de Bergson." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 71-95. Eng. trans. "Bergson's Ethics and Philosophy of Religion." This is a highly critical review of Bergson's *Two Sources of Morality and Religion*. Cf. H. Fujita, *Annales bergsoniennes III*, 2007, 53-70. The author finds no place in Bergson's later thought for personal freedom as understood by Kant or Fichte.
- Teresa Marie Freeman Coronado. "Locating the Butt of Ridicule: Humor and Social Class in Early American Literature." Ph.D. Dissertation, University of Oregon, 2008, 107. The author "... critiques the performance of class identity through the works of eighteenth- and nineteenth-century colonial and early national period authors using the lens of humor, primarily as posed by Elliot Oring and Henri Bergson's theories of laughter and the ridiculous."
- K. Corrigan. "A New View of Idea, Thought, and Education in Bergson and Whitehead? (Abstract)." *Educational Administration Abstracts*, 42.2, 2007.
- Francesco Corsini. "Bergson psychopathe." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 393-406. Eng. trans. "Bergson as a Psychopathologist." The author examines the relation of Bergson's ideas to psychopathology and psychiatry, noting Bergson's relations to P. Janet, S. Freud, W. Reich, E. Minkowski, V. Jankélévitch.
- Clinton Timothy Curle. *Humanité: John Humphrey's Account of Human Rights*. Toronto: University of Toronto Press, 2007, 212. *This is an important book.* The author shows that Bergson's philosophy, particularly as developed in *The Two Sources of Morality and Religion*, was instrumental in the thinking of the Canadian philosopher, John P. Humphrey. Humphrey, an important figure in the international human rights movement, wrote the United Nations Universal Declaration of Human Rights, and in doing so transcribed Bergson's philosophy of the open society into the legal and political terms of the Declaration. The author does an in-depth analysis of the relations between Bergson's thought and the Thomistic philosophy of Jacques Maritain, and develops a fascinating account of the relations between Bergson's philosophy of religion and the (neglected) theology of the Greek Patristic Tradition. Bergson's philosophy can form the basis for a universal concept of human rights, one which can deal with the tension between universal and particular and which can be related to our dynamic, pluralistic world.
- Warley Kelber Gusmão de Andrade. "A relação entre percepção e memória no pensamento Henri Bergson." Master's Thesis, Federal University of San Carlos (Brazil), 2007. Eng. trans. "The Relation Between Perception and Memory in Bergson's Thought."

- Gilles Deleuze. "Lecture Course on Chapter Three of Bergson's *Creative Evolution*." Trans. Bryn Loban. *Substance*, #114, 36.3, 2007, 72-90. These lectures were given at the École Supérieure de Saint-Cloud in 1960. They were first published, in French, in *Annales bergsoniennes* (2004).
- Claude Debru. "L'état des connaissances biologiques lors de la composition de *L'Évolution créatrice* d'Henri Bergson." *Centenaire de la publication de L'Évolution créatrice d'Henri Bergson*. Paris: Palais de l'Institut, 2007, 23-40. Eng. trans. "The State of Biological Knowledge at the Time of the Composition of *Creative Evolution*."
- Lorenz Dittman. *Matisse Begegnet Bergson. Reflexionen zu Kunst und Philosophy*. Köl/Weimar: Bohlau, 2007, 279. Eng. trans. *Matisse's Encounter with Bergson: Reflections on Art and Philosophy*.
- Elie During. "Bergson et la métaphysique relativiste." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 258-93. Eng. trans. "Bergson and the Metaphysics of Relativity Physics." This careful and persuasive study of Bergson's treatment of relativity physics can be profitably read in unison with *Duration and Simultaneity*. The author views Bergson as, throughout, critical of a "metaphysics of relativity" spontaneously and without prior reflection applied to relativity physics as a science. Bergson's interpretation of relativity physics should, the author argues, be understood in this sense. In spite of Bergson's error in interpreting the special theory of relativity, he has opened up a new direction in terms of which a unitary time in nature can be understood and formulated.
- Gianluigi Fasolo. *Tempo e durata. Il lugo del presente in Aristotele e Bergson*. Milan: Alboversorio, 2007, 240. (Collana Pragmata) Eng. trans. *Time and Duration: The Place of the Present in Aristotle and Bergson*.
- L. Fedi. *Automatisme et volonté dans la thèse de Pierre Janet*. *PSN*, 5.1, 2007, 36-47. Eng. trans. *Automatism and Volition in Pierre Janet's Doctoral Thesis*.
- Marisa Forcina. "Echi politici del rapporto tra Péguy e Bergson." in *Bergson, L'évolution créatrice e il problema religioso*. Ed. G. Invitto, 2007, 33-40. Eng. trans. "Political Echoes in the Relations Between Bergson and Péguy."
- Benjamin Fraser. "Unamuno and Bergson: Notes on a Shared Methodology." *Modern Language Review*, 102.3, July 1, 2007, 753-67. The author states: "Both Henri Bergson and Miguel de Unamuno shared a common methodological emphasis. Like Unamuno's use of contradiction and paradox, Bergson's insistence on the 'composite' acknowledges the limitations of the simplistic dualism and posits a more complex articulation of opposing yet entwined forces: reason and faith for Unamuno, space and time for Bergson. Each uses unresolved contradiction to escape the abstract and untenable positions of both realism and idealism and to favour intuition over intellection. This essay addresses Bergson's underemphasized historical connection with Spain and explored Unamuno's explicit and implicit incorporation of Bergsonian ideas."
- Benjamin Russell Fraser. "The Difference Space Makes: Bergsonian Methodology and Madrid's Cultural Imaginary Through Literature, Film and Urban Space." Ph.D. Dissertation, University of Arizona, 2006, 375.
- Elga Freiberga. "Mental Experience and Creativity: H. Bergson, E. Husserl, P. Jurevičs and A.T. Tymieniecka." *Analectica Husserliana*, 93, 2007, 335-50.

- Frédéric Fruteau de Lacos. "Entre Bergson et Meyerson : le devenir schizophrénique de Bereksohn." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 417-426. The author argues that Émile Meyerson developed the concept of intuition, as expressed in Bergson's first works (up to and including *Creative Evolution*) in directions which Bergson's later works did not exploit. Throughout the author plays on (and with) the putative unity of one hypothetical individual (Bereksohn = Bergson/Meyerson). Eng. trans. "Between Bergson and Meyerson: The Schizophrenic Becoming of Bereksohn."
- Hisashi Fujita. "Bergson's Hand: Toward a History of (Non)-Organic Vitalism." Trans. Roxanne Lapidus. *Substance*, #114, 36.3, 2007, 115-130. The author, conceding that Bergson is in some sense a vitalist, tries to define what sort of vitalism Bergson proposes. It is not a substantialist vitalism, and does not involve a pre-established harmony. His is a "nonorganic vitalism" involving a "history of transevaluation" or a "genealogy of genealogy".
- Hisashi Fujita. "Cassirer, Lecteur de Bergson. Introduction à l'étude de Cassirer: *L'Éthique et la philosophie de la religion de Bergson*." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 53-70. Eng. trans. "Cassirer, Reader of Bergson. Introduction to Cassirer's Study, *Bergson's Ethics and Philosophy of Religion*." This item contains a thorough survey of Cassirer's various statements concerning Bergson, and the cultural/intellectual milieu surrounding Cassirer. The author concludes that, in attempting to add a historical dimension to his "philosophy of symbolic forms" Cassirer, almost in spite of himself, comes close to the views expressed in Bergson's *The Two Sources of Morality and Religion*.
- Hisashi Fujita. "Finalisme et vitalisme: Bergson et le problème de la téléologie." Ateliers euro-japonais sur *L'Évolution créatrice* de Bergson. <http://www.europhilosophie.edu/recherche/IMG/pdf/Fugita.pdf>. This is the text of a video conference. Eng. trans. "Finalism and Vitalism: Bergson and the Problem of Teleology."
- Miguel Garnett. *Escorpio: aproximaciones a la creatividad literaria*. Lima: Santo X Oficio, 2007, 216. Eng. trans. *Scorpion: Approximations to Literary Creativity*.
- Jean Gayon. "Bergson entre science et métaphysique." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 175-189. Eng. trans. "Bergson Between Science and Metaphysics." The author explores Bergson's concept of a "positive metaphysics", which, like science, would restrict itself to specific subject matters, achieve results within the context of those subject matters, and then expand its researches. Bergson thus does not practice a "philosophy of science": a meta-scientific analytical study of the form of science; rather, for him philosophy involves itself *in* the sciences, critically and creatively. The author examines the relations, both positive and negative, between philosophy and science on Bergson's terms.
- Michael Glynn. *Vladimir Nabokov: Bergsonian and Russian Influences in His Novels*. Blasingstoke, UK: Palgrave Macmillan, 2007, xi, 202. This item includes a section on Bergson and Nabokov. In general it seeks to counter the view that Nabokov is a symbolist writer concerned with transcendent reality.
- Caroline Guendouz. "Pradines critique de Bergson. Une réinterprétation de la loi de Weber." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 407-26. Eng. trans. "Pradines, Critic of Bergson. A Reinterpretation of Weber's Law." The author states that though Maurice Pradines is in a sense the disciple of Bergson, and though the general structure of his thought is profoundly Bergsonian, Pradines' Bergsonism is ordinarily expressed in disagreements with Bergson. The author explores Pradines' interpretation of Weber's law as a case in point. Bergson,

Pradines argues, fails to account for the activity of the mind in perception, hence construes perception as a kind of representation.

Paul C. Grimstand. "Experience and Experimental Writing From Emerson to William James." Ph.D. Dissertation, New York University, 2001, 301. The author examines Henry James' *The Ambassadors* "...through the lens of the correspondence between Henri Bergson and William James, revealing both the affinities and the divergences between James' radical pluralism and Bergson's notion of *durée* and the way in which both thinkers modified their philosophies in accordance with the others influence."

Elizabeth Grosz. "Deleuze, Bergson and the Concept of Life." *Revue Internationale de Philosophie*, 61 (3:241), 2007, 287-300. "This paper explores a new, Darwinian concept of life that emerges from the writings of Henri Bergson and is later elaborated by Gilles Deleuze. This concept refuses to separate life from matter, but sees it as an open-ended, unpredictable emergence out of materiality. This notion of life entails the emergence of entities that carry their past along with their present. Life returns to the world of materiality that very indeterminacy that it exploits in its own eruption, drawing the material universe itself into becomings that can not be predicted. Life returns to matter itself a kind of inorganic life." *Philosopher's Index*, 41 (2), 2007, 401.

Suzanne Guerlac. "The Useless Image: Bataille, Magritte, Bergson." *Representations*, 97, 2007, 28-56.

Yoshio Gunyi. *Berukuson shoshi. Nihon ni okeru kenkyu no tenkai. Ishikawa-ken Kanzawa-shi*. Tokyo: Kanzawa Kurukpokaku, 2007, 256. (Bunpo bunken ruijo, 10) Eng. trans. *Bibliography of Bergson: The Expansion of Research in Japan*.

Pete A.Y. Gunter. "Bergson's Creation of the Possible." *Substance*, #114, 36.3, 2007, 33-41. In "The Possible and the Real" Bergson argues against the deeply entrenched notion that prior to the emergence of any reality there is a realm of "possibles" into which reality must "fit" in order to exist. Bergson denies this assumption, arguing that it involves an illicit projection of a present, novel state of affairs into a mythical past, which is then supposed to precede it. In making this argument, however, he is led to say that the only thing that can be said of the creative event is that nothing prevents it from happening. But in *Creative Evolution* he shows that specific conditions must precede the creative act: namely non-distinct factors which interpenetrate, and which become progressively more distinct as they diverge and cease to interpenetrate. This is the nature of his famous (and difficult to interpret) *élan vital*. A way to make sense of the *élan vital* is to compare it with a quantum wave function or "superposition".

Taylor Hammer. "Difference and Creativity: Virtuality and Actualization in Deleuze's Reading of Bergson." *Philosophy Today*, 51.1, 2007, 60-68.

Giovanni Invitto, Ed. *Bergson, L'évolution créatrice e il problema religioso*. Milan: Mimesis, 2007, 130. Eng. trans. *Bergson, Creative Evolution and the Problem of Religion*. Articles in this item are presented individually in this bibliography.

Giovanni Invitto. "Merleau-Ponty interprete di Bergson. Il problema di Dio. Materiali per una rilettura." in *Bergson, L'évolution créatrice e il problema religioso*. Ed. G. Invitto, 2007, 83-104. Eng. trans. "Merleau-Ponty as an Interpreter of Bergson. The Problem of God. Materials for a Rereading."

Vendula Jaster. *Lars Saaby Christensen's 'Halvbreren' and 'Maskeblomstfamilien' in Light of the Modernist Literary Tradition*. Ph.D. Dissertation, The University of Wisconsin—Madison, 2007,

191. The author concludes: "Furthermore, the final chapter devoted to Existentialism also offers a comparison of *Maskeblomstfamilien* protagonist with The Theater of the absurd and analyzes Henri Bergson's essay *Laughter* as a theoretical background of Saabye Christensen's novel."
- Francis Kaplan. "La vie, essence de la réalité." in *Bergson, la vie et l'action*. Ed. J.-L. Vieillard-Baron. Paris: Editions du Félin, 2007, 33-52. Eng. trans. "Life, the Essence of Reality." This item is followed by a discussion led by Marc Fumaroli, 53-55.
- Christian Kerslake. *Deleuze and the Unconscious*. London: Continuum, 2007, ix, 246. (Continuing Studies in Continental Philosophy) The author describes Gilles Deleuze as taking up and preserving all the ideas of the unconscious which had been rejected by the prevailing Freudian orthodoxy, infusing them with new life. These included Bergson's theories of memory and instinct and Jung's theory of archetypes. Deleuze is concerned to establish a wholly new approach to the unconscious according to which there are active (as well as passive and pathological) relations between the unconscious and consciousness.
- Wahida Khandker. "Two Natures: Whitehead on Bergsonism." *Process Studies*, 36.2, 2007, 245-71. "Whitehead calls for an extrication of the concept of nature from models of the body/subject, which is always engaged in a process of "extensive abstraction" or simplification, issuing forth our conceptions of serial time and divisible space. The incorporation of serial time into process (thereby unifying the sciences with philosophy) is commonly held to be a key distinction between Whitehead and the more "dualistic" thought of Henri Bergson. This essay examines the affinities between the two thinkers, with particular reference to their common espousal of the primacy of process and a fragmentation of the Kantian unity of subjectivity." *Philosopher's Index*, 42.3, 2008, 443.
- Simon King. *Insect Nations: Visions of Ant Society from Kropotkin to Bergson*. Ashford, UK: Inkerman Press, 2007, 68.
- René Cecelia Kinzer. "A Bergsonian Reading of a Connecticut Yankee: The Comic Spirit Unveiled." Master's Essay. University of Saint Thomas (Saint Paul, MN), 2007.
- Michael Kolkman. "Foreword." *Substance*, #114, 36.3, 2007, 3-6.
- David Lapoujade. "Intuition et sympathie chez Bergson." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 429-447. Eng. trans. "Intuition and Sympathy in Bergson." The author argues that for Bergson we must not simply identify sympathy with intuition. Intuition is the *basis* for sympathy but not sympathy itself.
- Louis Lavealle. "La pensée religieuse d'Henri Bergson." in *Bergson, la vie et l'action*. Ed. J.-L. Vieillard-Baron. Paris: Editions du Félin, 2007, 103-40. Eng. trans. "Bergson's Religious Thought." This item was published originally in *Études bergsoniennes*, 1942.
- Maurizio Lazzarato. "Machines to Crystalize Time: Bergson." *Theory, Culture & Society*, 24.6, 2007, 99-112. The author states: "We are interested in Bergson because he describes natural perception as a relation between flows [flux] of images, between durations and different rhythms. This relation between flows is guaranteed functionally by the body, consciousness and memory, which operate as true interfaces, introducing a time of indeterminacy, elaboration and choice into the flow of things." Bergson avoids the "disappearance" of the real and visible. The author then applies this standpoint to film and video technologies and to the notions of intellectual labor and of subjectivity.

- Alexandre Lefebvre. "The Image of Law: Deleuze, Bergson, Spinoza." Ph.D. Dissertation, The Johns Hopkins University, 2007, 362. Cf. the author, 2008.
- Leo Lestingi. "Bergson e il misticismo. Riflessioni su *Les Deux Sources*." in *Bergson, L'évolution créatrice e il problema religioso*. Ed. G. Invitto, 2007, 105-128. Eng. trans. "Bergson and Mysticism. Reflections on *The Two Sources of Morality and Religion*."
- Jean-Marc Lévy-Leblond. "Le boulet d'Einstein et les boulettes de Bergson." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 237-58. Eng. trans. "Einstein's Projectile and Bergson's Projectiles." The author demonstrates why and in what respects Bergson's criticism of Einstein's special theory of relativity fails. (Notably, Bergson did not see that accelerated movement can be accommodated by the special theory.) Nonetheless, in posing the criticisms that he did, Bergson raised some issues that are still significant, touched on problems that are still not resolved.
- Enrica Lisciani Petrini. "Fuori della persona: L' 'impersonale' in Merleau-Ponty, Bergson e Deleuze." *Filosofia Politica*, 21.3, 2007, 393-409. Eng. trans. "Beyond the Person: The 'Impersonal' in Merleau-Ponty, Bergson, and Deleuze." The author's abstract states: "The concept of 'person' is the time-old performative device which crosses over different rhetorical strategies related to man—as it is today from personalism to phenomenology. In this essay the author interprets this concept moving from Merleau-Ponty's rupture of the traditional theoretical framework, arguing through the notions of 'dimensions of personalization' or 'impersonal'. Such notions are firstly developed by Bergson and will reach an advanced level of thematization in Deleuze." *Philosopher's Index*, 44.2, 2010, 447.
- Claire Marin. "Ravaisson et Bergson. La science du Vivant." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 376-392. Eng. trans. "Ravaisson and Bergson: The Science of the Living Thing." The author compares the approaches to biology of Bergson and Ravaisson, pointing out their debt to medical research. For both a chief difficulty in understanding life lies in a lack of plasticity in our imagination.
- Jacques Maritain. *Bergsonian Philosophy and Thomism*. 1955. Trans. M. Andison and J.G. Andison. Ed. R. McInerney. Notre Dame, IN: University of Notre Dame Press, 2007, 392.
- Jean-François Marquet. "Bergson, l'axe et le cercle." in *Bergson, la vie et l'action*. Ed. J.-L. Vieillard-Baron. Paris: Éditions du Félin, 2007, 19-29. Eng. trans. "Bergson, the Straight Line and the Circle." This item is followed by a discussion presided over by Marc Fumaroli, pp. 30-31.
- Paola Marrati. "Le nouveau en train de se faire. Sur le bergsonisme de Gilles Deleuze." *Revue internationale de Philosophie*, 61 (3:241), 2007, 261-271. Eng. trans. "The New on the Way to Becoming: The Bergsonism of Gilles Deleuze."
- Franco Meschini. "Bergson e Teilhard de Chardin. Per una storia della vita filosofica. Pagine stravaganti." in *Bergson, L'évolution créatrice e il problema religioso*. Ed. G. Invitto, 2007, 73-82. Eng. trans. "Bergson and Teilhard de Chardin. Towards a History of the Life of Philosophy. Outrageous Pages."
- Paul-Antoine Miquel. *Bergson ou l'imagination métaphysique*. Paris, Kimé, 2007, 164. (Philosophie en cours) Eng. trans. *Bergson: Or, the Metaphysical Imagination*.

Paul-Antoine Miquel. "Bergson and Darwin: From an Immanentist to Emergentist Approach to Evolution." *Substance*, #114, 36.3, 2007, 42-56. Granting the gap between Bergson's and Charles Darwin's concepts of evolution, the author argues that Darwin uses an emergentist standpoint in terms of which evolution embodies real duration. Nonetheless Darwin's belief in variation and natural selection is not compatible with Bergson's belief in a "dissipative" creativity in nature. The two are not philosophical brothers but cousins.

Paul-Antoine Miquel. "De l'immanence de l'élan vital à l'émergence de la vie." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 217-235. Eng. trans. "On the Immanence of the Élan Vital in the Emergence of Life." This brilliant essay examines Bergsonian biology first through the nature of the *élan vital* in terms of its expression via open systems, of thermodynamic dissipation, and of its own inherent limitations. The question is then raised as to Bergson's treatment of the relations between philosophy and science. A philosophy like Bergson's grants to the sciences the entirety of their domains, yet through its independence of the sciences can "nourish" them with new and applicable ideas. The author concludes with five assertions summing up the implications of Bergson for contemporary biology.

Paul-Antoine Miquel. "Présentation. Les relations entre la philosophie et la science." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 163-73. Eng. trans. "Presentation. The Relations Between Philosophy and Science." The author, very usefully, states the basic contentions of each of the eight authors contributing here to the discussion of Bergson's philosophy of science, pp. 175-354.

Pierre Montebello. "Les lectures croisées de Deleuze: Spinoza, Nietzsche, Bergson." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 469-508. Eng. trans. "The Intersecting Readings of Deleuze: Spinoza, Nietzsche, Bergson." Gilles Deleuze penned studies of Spinoza, Nietzsche, and Bergson, each case (the author insists) embodying Deleuze's ceaseless campaign against human illusion. The three thinkers unite in starting from a "plane of immanence" in the "light" of which false problems and man's modern illusions can be uprooted and destroyed. To do this Deleuze transforms Bergson *via* Spinoza, Spinoza *via* Nietzsche, Nietzsche *via* Bergson *and vice versa*. Deleuze's readings of philosophers are on his own terms "constructions."

Pierre Montebello. "Matter and Light in Bergson's *Creative Evolution*." Trans. R. Lapidus. *SubStance*, 36.3, 2007, 91-99. The author examines Bergson's concept of matter, noting its "electromagnetic" origins. Matter, for Bergson, is radiation. Equally, the nature of matter is an entropic process. Bergson's goal of finding a reality more holistic and less corpuscular than common sense would dictate can also be an inspiration for artists. The author cites rayonnism and suprematism (K. Malevitch) as examples. The author's interpretation of Bergson closely resembles J. Mullarkey. ("... Dichotomy..." 2004)

Isadora Gilbert Mudge. *A Contribution to a Bibliography of Henri Bergson*. rpt. 1912. Kila, MT: Kessinger Publishing, 2007, 56.

John Mullarkey. "Fabulation, synchrèse et consilience." Trans. J.-L. Gautero. *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 313-336. Eng. trans. "Fabulation, Synchrese and Consilience." The author deals with Bergson's concept of fabulation (developed in *The Two Sources*), Michel Chion's notion of synchrese (a uniting of synchronism and synthesis), and E.O. Wilson's notion of consilience. He treats the sciences as (though well-grounded) "fabulations" and deals with the plurality of stratified times which, in fabulation, interfere with, mutually refract, and resonate with each other.

- John Mullarkey. "Life, Movement and the Fabulation of the Event." *Theory, Culture & Society*, 24.6, 2007, 53-70. The article introduces "Bergson's notion of fabulation" (Section One). It then connects fabulation with the concept of the Event... which, for Bergson, is another essential prerequisite for the fabulation of any set of processes into a single, living event: every event has its roots, no matter how distant, in a memory of past, stressful processes, movements of disaster (Section Two). Section Three will then shift to Film Theory... The fourth and final section brings these ideas together through a discussion of disaster films.
- Noboro Ōnakamura. *The Philosophy of Whitehead*. (in Japanese). Tokyo: Kodansha, 2007. The last (3rd) chapter of this book compares Whitehead's epochal theory of time to that of Buddhism and of Bergson.
- Thomas Nesbit. *Henry Miller and Religion*. New York: Routledge, 2007, xii, 163. (Studies in Major Literary Authors) The author argues that Miller devoted his life to articulating a religion of self-liberation. Bergson's *The Two Sources of Morality and Religion* helped him to develop a religious view between transcendence and immanence. Self-liberation for Miller became the channeled flow of the *élan vital*.
- Sebastian Olma. "Physical Bergsonism and the Worldliness of Time." *Theory, Culture and Society*, 24.6, 2007, 123-137. Citing an article by Peter Lynds in the issue of *Foundations of Physics Letters*, the author suggests that Lynd's "Bergsonian" critique of the spatialization of time with its fictitious instants signals a shift in our social milieu. Physics' "newly-found interest in Bergsonism (or at least Bergsonian-inspired critique) indicates a dramatic shift in the materiality of the contemporary social." Modernity tended toward spatialization. Postmodernism's technologies ("dispositifs") *temporalize* the organization of social praxis.
- Sebastian Olma and Kostas Koukouzelis. "Introduction: Life's (Re-)Emergences." *Theory, Culture & Society*, 24.6, 2007, 1-17. This is an introduction to the Bergson number of *Theory, Culture and Society* (2007). The authors protest a no longer tenable separation between nature and culture and look to Bergson (and also Deleuze) for a "new vitalism". A genealogy of this vitalism includes A. Schopenhauer, F. Nietzsche, G. Tarde, H. Bergson, A.N. Whitehead, M. Foucault, and G. Deleuze. The authors present brief accounts of each essay in this journal issue (whose specifically Bergsonian articles are included in the present bibliography, with annotation).
- Joseph T. Palencik. "Amusement and the Philosophy of Emotion: A Neuroanatomical Approach." *Dialogue: Canadian Philosophical Review*, 46.3, 2007, 419-34. "Philosophers who discuss the emotions have usually treated amusement as a nonemotional mental state. Two prominent philosophers making this claim are Henri Bergson and John Morreall, who maintain that amusement is too abstract and intellectual to qualify as an emotion. Here, the merit of this claim is assessed. Through recent work in neuroanatomy there is reason to doubt the legitimacy of dichotomies that separate emotion and the intellect. Findings suggest that the neuroanatomical structure of amusement is similar to other commonly recognized emotional states. On the basis of these it is argued that amusement should be considered an emotion." *Philosopher's Index*, 42.1, 2008, 515.
- Alain Panero. "De l'idéalité du Tout et des parties à la réalité du mouvement." in *Tout et les Parties dans les systèmes naturels*. Ed. T. Martin. Paris: Vuibert, 2007. Eng. trans. "From the Ideality of the Whole and the Parts to the Reality of Movement."

- Luciana Parisi. "Biotech: Life by Contagion." *Theory, Culture & Society*, 24.6, 2007, 29-52. Drawing on Lynn Marulis' model of endosymbiosis (evolution *via* the joining of genomes) as well as on the Deleuzian-Bergsonian critique of evolution, the author questions Darwinian conceptions of life in order to reveal life's essentially indeterminist character.
- Keith Ansell Pearson. "Beyond the Human Condition: An Introduction to Deleuze's Lecture Course." *SubStance*, #114, 36.3, 2007, 57-71. This is an introduction to Gilles Deleuze's 1960 lectures on Bergson (following, pp. 72-90). Deleuze lectures, first, demonstrate Bergson's importance for philosophy and, second, reveal much about the Development of Deleuze's thought. Bergson's importance for philosophy is seen (a.) in his relations to Kant (b.) his effort to think beyond the human condition.
- Emmanuel Picavet. "Action et décision. Le sens des interrogations de Bergson." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 191-216. Eng. trans. "Action and Decision: The Meaning of Bergson's Interrogations." The author states that in this article "... a reading of Bergson is confronted with some persistent questions about the representation of decisions and about practical reasoning. It is shown that Bergson's analysis of the process of consciousness in deliberation identifies still important problems involving definite methodological choices." The author deals with decision theory, the valorization of acts, the principle of optimality.
- Débora Cristina Morato Pinto, W. Kohan and S. Borba. "Atualidade de Bergson." in *Imagens da Imanência. Escritos em memória de Henri Bergson*. Eds. E. Lecerf, Belo Horizonte: Autêntica, 2007, 7-25. Eng. trans. "The Actuality of Bergson."
- Débora Cristina Morato Pinto. "Crítica do negativo e ontologia da Presença: a interpretação de Bergson Segundo Bento Prado Junior." *O Que nos Faz Pensar*, 22, 2007, 23-48. Eng. trans. "Critic of Negativity and the Ontology of Presence: Bento Prado Junior's Interpretation of Bergson."
- Roberto Polanco. "Nada de lo mental es ajeno." *Cuadernos de Neuropsicología*, 1.1, 2007, 4-5. Eng. trans. "Nothing Mental is Alien"
<http://www.neuropsicologia.cl/Web/revista/Vol1/presentacion.htm>
 This is an editorial in the first issue of the first volume of a new electronic journal dedicated to creating a dialogue between psychology and the biological sciences. The author introduces Bergson's thought as a basis for research.
- Smita A. Rahman. "Politics, Time and Memory." Ph.D. Dissertation, Johns Hopkins University, 2007, 187. The author "... attempts to articulate a complex concept of time that emerges in fragments in the genealogy of political theory, particularly in the works of Bergson and Nietzsche." This construal of memory and perception is then related to the "politics of memory" in Algeria, South Africa, and Rwanda.
- Bryony Randall. *Modernism, Daily Time and Everyday Life*. Cambridge: Cambridge University Press, 2007, x, 221. This study of time in modernist literature uses the work of Bergson and William James to "frame" the writings of Dorothy Richardson, Gertrude Stein, H.D. and several others.
- Rebecca Suzanne Rauve. "Immanent Fiction: Self-Present Consciousness in the Novels of Dorothy Richardson." Ph.D. Dissertation, University of Washington, 2007, 375. The author states: "This dissertation argues that a fascination with immanent states (seen, for example, in Bergson's duration, William James' stream of consciousness, and Lévy-Bruhl's analysis of the 'primitive mind') had a significant, largely unrecognized impact on Modern British Literature."

- Camille Riquier. "Bergson et le problème de la personnalité." *Les Études Philosophiques*, 81.2, 2007, 193-214; 266-267. Eng. trans. "Bergson and the Problem of Personality." The author argues that one of the principle aims of Bergson was to center philosophy around the problem of personality. In dealing with the personality Bergson found a way of dealing with both mental pathology ("folie") and with morality and religion.
- Benjamin John Robertson. "Things, Politics, and the Future: Propositions for the American New." Ph.D. Dissertation, 2007, 270. The author, starting from the thought of Bergson and Gilles Deleuze, argues that the future, correctly understood, is not simply 'more of the same'.
- Rocco Ronchi and Federico Leoni. *Henri Bergson, Storia della memoria e storia della metafisica*. Pisa: Edizioni ETS, 2007, 148. (Segni del pensiero) Eng. trans. *Henri Bergson, History of Memory and History of Metaphysics*.
- Rocco Ronchi. "L'intelligibilità della storia: Sartre e Bergson." in *Sartre après Sartre*. Ed. Gabriella Farina and Stefano Poggi. Milano: Aragno Edizioni, 2007. Eng. trans. "The Intelligibility of History: Sartre and Bergson."
- Algot Ruhe, Nancy Margaret Paul. *Henri Bergson and Nancy Margaret Paul*. Rpt. 1914. Whitefish, MT: Kessinger Publishing, 2007, 256.
- Alexis Saint-Ours. "Bergson et la théorie de la relativité restreinte." *TLE*, No. 21, 2003, 115-32. Eng. trans. "Bergson and the Special Theory of Relativity."
- Bertrand Saint-Sernin. "L'interconnexité entre les êtres selon *Les Deux Sources de la morale et de la religion*." *Annales bergsoniennes III*. Presses Universitaires de France, 2007, 295-312. Eng. trans. "The Interconnection of Things According to *The Two Sources of Morality and Religion*." The author examines the problems, and the dilemmas of Bergson's concept of the wholeness of the universe and of biological evolution.
- Alan D. Schrift. *Twentieth-Century French Philosophy: Key Themes and Thinkers*. Springer Netherlands, 2007. Cf. esp. pp. 111-14.
- Brigitte Sitbon-Peillon. "L'ambivalence de Bergson : entre judaïsme et christianisme." *La Célibataire*, No. 15, Autumn, 2007, 114-28. Eng. trans. "Bergson's Ambivalence: Between Christianity and Judaism." This is a psychoanalytic journal.
- Brigitte Sitbon-Peillon. "Bergson et Durkheim : entre philosophie et sociologie. Ruptures et unité." *Klesis*. (<http://revue-klesis.org>) 2007, 23-45. Eng. trans. "Bergson and Durkheim: Between Philosophy and Sociology. Ruptures and Unity." Cf. the author, 2009, 203-321.
- Brigitte Sitbon-Peillon. "La théorie de la religion chez Bergson." Ph.D. Thesis, Lille, Atelier de reproduction des thèses, 2007, 2 microfiches. An English translation of the title of this item is: "Bergson's Theory of Religion."
- Rosa Slegers. "Courageous Vulnerability: Ethics and Knowledge in Proust's *A la Recherche du Temps Perdu*. Approached Through the Philosophies of Bergson, James, and Marcel." Ph.D. Dissertation, Fordham University, 2007, 282.
- Sarah Richmond. "Sartre and Bergson: A Disagreement About Nothingness." *International Journal of Philosophical Studies*, 15.1, 2007, 77-95. "Henri Bergson's philosophy, which Sartre studied as a

- student, had a profound but largely neglected influence on his thinking. In this paper I focus on the new light that recognition of this influence throws on Sartre's central argument about the relation between negation and nothingness in his *Being and Nothingness*. Sartre's argument is in part a response to Bergson's dismissive, eliminativist account of nothingness in *Creative Evolution* (1907): the objections to the concept of nothingness, with which Sartre engages are precisely these raised by Bergson. Even if Sartre's account of nothingness in its entirety is found to be flawed, I argue that the points he makes specifically against Bergson are powerful. My discussion concludes with a brief examination of the wider philosophical background to Sartre's and Bergson's discussion of nothingness." *Philosopher's Index*, 41, No. 2, 2007, 474.
- Delfim Santos. "Uma visita a Bergson." in *Obras Completas*, Vo. I. Lisbon: Fundação Calouste Gulbenkian, 2007, 269-72. Eng. trans. "A Visit with Bergson."
- Anne Sauvagnargues. "L'Image. Deleuze, Bergson et le cinéma." in *L'image*. Ed. Alexander Schnell. Paris: Vrin, 2007, 151-76. (Thema) Eng. trans. "The Image: Deleuze, Bergson and the Cinema."
- Rolf Schönberger. "Was vergisst der Naturalismus des Gedächtnisses? Die Erinnerung an Henri Bergson." *Philosophisches Jahrbuch*, 114.2, 2007, 423-440. Eng. trans. "Does Naturalism Forget About Memory? Reminiscence in Henri Bergson."
- Joshua Schuster. "Modernist Biotopias: Organic and Vitalism in Early Twentieth-Century American Poetry." Ph.D. Dissertation, University of Pennsylvania, 2007, 258. The author states: "Against the tendency of critics of modernism to reduce biology to 'biopolitics', Michel Foucault's term for the social engineering of life, I show how modernist poetry approaches what Bergson calls 'creative evolution' with experiments in poetic form that correspond to or imagine organic and utopian changes in life." The author deals with Marianne Moore, Mina Loy, William Carlos Williams, Gertrude Stein, Louis Zukovsky.
- Guillaume Sibertin-Blanc. "Comment se fait-il que tout ne soit pas donné ? Attente, rythme et retard dans *L'Évolution créatrice*." This talk was given at the Ateliers franco-japonais sur *L'Évolution créatrice* de Bergson, Université de Toulouse-Le Mirail, April, 2007. It is published online at www.europhilosophie.edu. Eng. trans. "How is it That Everything is not Given All at Once? Waiting, Rhythm and Delay in *Creative Evolution*."
- Peter Spateneder. *Leibhaftige Zeit: die Verteidigung des Wirklichen bei Henri Bergson*. (Ursprünge des Philosophierens, 15) Stuttgart: Kohlhammer, 2007, 322. Eng. trans. *Embodied Time: Bergson's Defense of Actuality*. The author examines *Time and Free Will*, *Matter and Memory*, *Creative Evolution* and *The Two Sources of Morality and Religion*, treating them as variations on a single formal and identical thought.
- Alexander Styhre. *The Innovative Bureaucracy: Bureaucracy in an Age of Fluidity*. London: Routledge, 2007, x, 233. Drawing on the philosophy of Bergson, the author presents a model of bureaucracy as capable of doing what bureaucracies ordinarily do not do: apprehending both its functional organization (with its continuous ongoing modifications) and the necessity of adapting to external conditions.
- Maria Jesús Lopez Sanchez-Vizciano. "The Waters of the Mind: Rhetorical Patterns of Fluidity in Woolf, William James, Bergson and Freud." *PSYART*, 1/1/2007. (PSYART is an online journal.)
- Demet Kurtoglu Tasdelen. "Dilthey's Placement of Shakespeare in the Human World and Macbeth as an Exemplary for an Effort to Form the Forgotten Historicism." (in Turkish) *Kaygi: Uludag*

Universitesi Felsefe Dergisi (Uludag University Journal of Philosophy), 8, 2007, 115-27. Cited in *Philosopher's Index*, 41.3, 2007, pp. 22, 587.

Alberto Toscano. "Vital Strategies: Maurizio Lazzarato and the Metaphysics of Contemporary Capitalism." *Theory, Culture & Society*, 24.6, 2007, 71-91. "This article seeks to introduce the important work of Maurizio Lazzarato to an English-speaking audience, focusing in particular on his appropriation of Bergsonism to forge a metaphysics of contemporary capitalism and resistance to capitalism. (It) tries to contextualize his stance in terms of a heretical post-workerist tradition forged in an Italian Marxist milieu in the 1970's..."

Michael Vaughan. "Introduction to *Creative Evolution*." *SubStance*, #114, 36.3, 2007, 25-32. The author examines Bergson's biological theories, relating them to some contemporary non-reductionist theories of life.

Michael Vaughan. "The Metaphysics of Life—From *Leçons de psychologie et de métaphysique* given at Clermont-Ferrand, 1887-88." *SubStance*, 36.3, 2007, 25-32.

Patricia Verdeau. "Bergson, penseur des problèmes mondiaux dans le chapitre IV des *Deux Sources de la morale et de la religion*." Actes du XXI^e Congrès mondiaux (Istanbul, 2003), 11. Contemporary Philosophy: Ankara: Philosophical Society of Turkey, 2007, 25-30. Eng. trans. "Bergson, A Thinker of the World's Problems in Chapter 4 of *The Two Sources of Morality and Religion*."

Patricia Verdeau. "Sur la relation de Bergson à Spencer." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 361-376. Eng. trans. "On Bergson's Relation to Spencer." This is a thorough analysis of Spencer's philosophy and of Bergson's remarks on Spencer, made throughout his writings. Bergson was gradually to abandon nearly all of Spencer's ideas, which he initially embraced.

Jean-Louis Vieillard-Baron, ed. *Bergson, la vie et l'action. Suivi de Louis Lavelle, La pensée religieuse de Bergson*. Paris: Éd. du Félin, 2007, 192. (Les marches du temps) Eng. trans. *Bergson, Life and Action*. The articles in this collection are presented individually in this bibliography.

Jean-Louis Vieillard-Baron. "Bibliographie." in *Bergson, la vie et l'action*. Ed. J.-L. Vieillard-Baron. Paris: Éditions du Félin, 2007, 141-62. Eng. trans. "Bibliography." Items in Vieillard-Baron's bibliography are included in the present bibliography.

Jean-Louis Vieillard-Baron. "Mouvement, action, création, ou les modalités de la durée vivante." in *Bergson, la vie et l'action*. Ed. J.-L. Vieillard-Baron. Paris, Éditions du Félin, 2007, 81-97. Eng. trans. "Movement, Action, Creation, Or the Modalities of Living Duration." This item is followed by a discussion led by Jean Mesnard, 98-101.

Jean-Louis Vieillard-Baron. "Perspectives. Table ronde sur Bergson et la philosophie des sciences. Présentation." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 355-359. Eng. trans. "Perspectives. Round Table on Bergson and the Philosophy of Science. Presentation." The author provides general descriptions of articles on the Bergson's philosophy of the sciences (pp. 362-426) by P. Verdeu, C. Marin, F. Corsim, C. Guendouz, and F. Fruteau de Laclos. These are presented individually in this bibliography with brief annotations.

Jean-Louis Vieillard-Baron. "Préface." in *Bergson, la vie et l'action*. Ed. Jean-Louis Vieillard-Baron. Paris: Éditions du Félin, 2007, 9-17. Eng. trans. *Bergson, Life and Action*. Professor Vieillard-

Baron briefly presents the content of each of the essays appearing in this volume. (Each of these essays appears in this bibliography with annotations.)

Velga Vevere. "To Dive Back in the Flux of Life: William James' Critique of Intellectualism." *Analectica Husserliana*, 94, 2007, 419-33.

Matthias Vollet. "Blondel und Bergson in *Le point de départ de la recherche philosophique*." in *Ausgangspunkt und Ziel des Philosophierens: symposion beiträge zum 100jährigen Gedenken an « Le Point de départ de la recherche philosophique » (1906) von Maurice Blondel*. London: Turnshare, 2007, 67-94. Eng. trans. "Blondel and Bergson in (Blondel's) *The Point of Departure in Philosophical Research*."

Matthias Vollet. "Introduction au cours de Bergson sur *De rerum origination radicali* de Leibniz." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 25-34. Eng. trans. "Introduction to Bergson's Course on Leibniz' *De rerum origination radicali*." This course was given in 1898, at the same time as a course on Fichte. The manuscript, comprised of two sets of class notes by Bergson's students, is admittedly incomplete. But Bergson's criticisms of Leibniz are nonetheless clear. Leibniz' metaphysics is founded on the erroneous idea of preexisting "possibles". Hence Leibniz is unable to account for human liberty or for any valid account of "tendency" in nature or human life.

Matthias Vollet. "Lo virtual y lo possible: De Bergson a Deleuze." in *Deleuze: una imagen del pensamiento*. Ed. G. Chirolla and A. Boyer. Bogotá: Universida Pontifica Javeriana, 2007. An English translation of the title of this item is: "The Virtual and the Possible: From Bergson to Deleuze."

Matthias Vollet. *Die Wurzel unserer Wirklichkeit: Problem und Begriff des Möglichen bei Henri Bergson*. Friburg: Verlag Karl Albert, 2007, 216. An English translation of the title of this item is: *The Root of our Reality: The Problem and the Concept of Possibility in Bergson*.

Duane Vorhees. "Young Velikovsky: From Bergson to Berger." *Kronos: A Journal of Interdisciplinary Studies*, 12. 2, 2007, 39-48.

Rafael Winkler. "Nietzsche and l'Élan Technique: Technics, Life, and the Production of Time." *Continental Philosophy Review*, 40.1, 2007, 73-90. "In this paper we examine Nietzsche's relations to the life sciences of his time and to Darwinism in particular, arguing that his account of the will to power in terms of technics eschews three metaphysical prejudices: hylemorphism, utilitarianism, and teleological thinking. Telescoping some of Nietzsche's pronouncements on the will to power with a Bergsonian lens, our reading of the will to power, as an operation productive of time, the future, or life, offers an alternative to Heidegger's. Rather than being reducible to a technics of domination or mastery, the will to power, we argue, is best regarded as a technics of material forces that recasts all things past and future, near and far, moment by moment." *Philosopher's Index*, 41.4, 2007, 591.

Frédéric Worms, ed. *Annales bergsoniennes III. Bergson et la science. Avec les inédits de Bergson, Canguilhem, Cassirer*. Paris: Presses Universitaires de France, 2007, 518. (Épiméthée) All items in this volume are presented separately in this bibliography, with brief annotation.

Frédéric Worms. "Bergson dans la bibliothèque littéraire de son temps." in *La Bibliothèque Littéraire Jacques Doucet. Archive de la modernité*. Paris: Presses Sorbonne Nouvelle, Les éditions des Cendres, 2007. Eng. trans. "Bergson in the Literary Bibliography of his Time."

Frédéric Worms. "La biologie au sens 'très compréhensif' : de Bergson à aujourd'hui." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 337-54. Eng. trans. "Biology in the 'Very Comprehensive' Sense: From Bergson Until Now." The author deals with the question of the relation between morality and life, not only as a question central to *The Two Sources of Morality and Religion* but as the most important of our problems today. The distinction between the open and the closed may, in itself, serve to orient us in our history.

Frédéric Worms. "Dieu dans la philosophie de Bergson." in *Bergson, L'évolution créatrice e il problema religioso*. Ed. G. Invitto, 2007, 51-60. Eng. trans. "God in Bergson's Philosophy."

Frédéric Worms. "Introduction." *Annales bergsoniennes III*. Paris: Presses Universitaires de France, 2007, 7-19. This is a general presentation of the content of the third number of *Annales bergsoniennes*, and its significance.

Catarina Zanfi. "Bergson, la technical, la Guerra. Per un'interpretazione del mysticism nella Deux Sources." Ph.D. Dissertation, University of Bologna, 2007, 207. Eng. trans. "Bergson, Technology and War. Towards an Interpretation of Mysticism in *The Two Sources*."

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Sara All Jafella. "Enfoques sobre el concepto 'vida' Dewey y en Bergson. Dos filosofías opuestas y una base científica común." *Acias de las VI Jornadas de investigación en filosofía para profesores, graduados y alumnos 2006*. Vol. 1. Ed. C. Durand-Andrés-Hebrand. Buenos Aires: Ed. Al Margen, 2008, 163-165. Eng. trans. "Focuses on the Concept of 'Life' in Dewey and in Bergson. Two Opposed Philosophers and a Common Scientific Base." *Philosopher's Index*, 43.1, 2009, 397.

Alia Al-Saji. "'A Past Which has Never Been Present': Bergsonian Dimensions in Merleau-Ponty's Theory of the Prepersonal." *Research in Phenomenology*, 38.1, 2008, 41-71. The author's abstract states: "Merleau-Ponty's reference to 'a past which has never been present' at the end of *Le sentir*" challenges the typical framework of the *Phenomenology of Perception*, with its primacy of perception and bodily field of presence. In light of this "original past," I propose a rereading of the prepersonal as ground of perception that precedes the dichotomies of subject-object and activity-passivity. Merleau-Ponty searches in the *Phenomenology* for language to describe this ground, borrowing from multiple registers (notably Bergson, but also Husserl). This "Sensory life" is a coexistence of sensing and sensible—bodily and worldly—rhythms. Perception is, then, not a natural given, but a temporal process of synchronization between rhythms. By drawing on Bergson, this can be described as a process in which virtual life is actualized into perceiving subject and object perceived. Significantly, this process involves noncoincidence or delay whereby sensory life is always already past for perception." *Philosopher's Index*, 42.3, 2008, 312.

Antanas Andrijauskas. "The Relation of Bergson's 'Positive' Metaphysics in Western Thinking (in Lithuanian)." *Logos: Religijos, filosofijos komparatyvistikos ir meno žurnalas*, 56, 2008, 14-19. The author states: "This article considers how the concept of 'positive' metaphysics of Henri Bergson is related to the tradition of classical as well as nonclassical philosophy. It also analyzes the leading ideas and doctrines of intuivistic philosophy. The influence of the main leading philosophers on Bergson's thinking and teaching is concisely discussed, focusing attention on such nonclassical thinkers as Arthur Schopenhauer and Fredrich Nietzsche. Relying on the

analysis of Bergson's philosophical texts, the peculiarities of his "positive" metaphysics are shown." *Philosopher's Index*, 43.1, 2009, 25.

Arnaud François. *Bergson*. Paris: Ellipses, 2008, 128. (Philo-philosophes) This is a general work intended for introductory students in philosophy. The author argues that Bergson's thought contains an over-all structure distinguishable from its particular applications.

Arnaud François. "Religion statique et élan vital dans *Les Deux Sources*." in *Bergson et religion*. Ed. Ghislain Waterlot. Paris: Presses Universitaires de France, 2008, 121-36. Eng. trans. "Static Religion and élan vital in *The Two Sources*." The author explores Bergson's explanation of the rise of closed religion as a response to dangers posed by the intelligence and resolved by "unreason". Bergson's view is the opposite of that of Lucretius or Nietzsche, for whom religion is from the beginning the fruit of primitive unreason (brute instincts) and the enemy of intelligence. Equally Lucretius and Nietzsche (and L. Lévy-Bruhl, E. Durkheim, A. Comte) lack any sense of genesis, of creative process in their genealogies of religion.

Arnaud François. "Les sources biologiques de l'Évolution créatrice." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 95-109. Eng. trans. "The Biological Sources of *Creative Evolution*." The author examines the relations between Bergson's thought and that of biologists Ernst Haeckel, Yves Delage, and August Weisman, among others. Bergson's concept of "problem" becomes a pertinent operator for thinking the history of science and the history of philosophy.

Hans-Christophe Askani. "La fonction rassurante de la religion statique chez Bergson et la religion comme *Kontingenzabewältigung* chez Herman Lübbe." in *Bergson et la religion*. Ed. G. Waterlot. Paris: Presses Universitaires de France, 2008, 137-161. Eng. trans. "The Reassuring Function of Static Religion and Religion as the Mastering of Contingency in Herman Lübbe." The author compares the thought of Herman Lübbe (*Religion nach der Aufklärung*, 1986) with that of Bergson. Lübbe asks why in spite of scientific and social advance religion continues to exist, and argues that religion performs a function of reassurance that can not disappear. Bergson's notion of the function of static religion is very close to Lübbe's standpoint. The author, however, finds significant disagreements between the two thinkers, both in their treatment of the function of reassurance and in Bergson's further insistence on the function of the open society.

François Azouvi. "Le magistère bergsonien et le succès de l'élan vital." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 85-93. The author examines the intense and powerful impact of *Creative Evolution* in France 1907-1914. This was possible because Bergson's thought was taken up by the anti-egalitarian, antidemocratic, and antirationalist spirit of the time in France. This article is significant for the light it sheds on Bergson's influence on various movements in art in his time: futurism, cubism, l'Action d'art.

Renaud Barbaras. *Introduction à la phénoménologie de la vie*. Paris: Vrin, 2008, 384. (Problèmes et controverses) Eng. trans. *Introduction to the Phenomenology of Life*.

G. William Barnard. "Pulsating With Life: The Paradoxical Intuition of Henri Bergson." in *The Participatory Turn: Spirituality, Mysticism, Religious Studies*. Eds. Jorge N. Ferrer and Jacob H. Sherman. Albany, NY: State University of New York Press, 2008, 321-48.

Hervé Barreau. "Bergson face à Spencer. Vers un nouveau positivisme." *Archives de Philosophie*, 71.2, 2008, 219-43. Though Bergson was, as a young philosopher, full of admiration for the philosophy of Spencer, he severely criticized the Spencerian conceptions of space and time in his thesis *Les*

- Données immédiates de la conscience*. However Bergson was led by his psychological studies no longer to restrict space to matter and time (duration) to consciousness, so that the question of evolution, formerly handled by Spencer, was set again by Bergson. The “vital impulse” of Bergson, which is the motor of evolution, has all the properties of “creative duration”. The result is a new evolutionism, which is also a new positivism, because mechanism only holds for inert matter. *Philosopher’s Index*, 42.4, 2008, 385. Eng. trans. “Bergson Confronting Spencer. Towards a New Positivism.”
- Henri Bergson. *Cours de psychologie de 1892-1893 au lycée Henri-IV*. Eds. Sylvain Matton, Alain Panero. Paris: SÉHA, 2008. (Anecdota) Eng. trans. *Psychology Course, 1892-1893, lycée Henri-IV*.
- Henri Bergson. *Les Deux Sources de la morale et de la religion*. First Critical Edition. Eds. Frédéric Worms, Arnaud Bouaniche, Frédéric Keck. Paris: Presses Universitaires de France, 2008, 708. Eng. trans. *The Two Sources of Morality and Religion*. (Grandes Textes [series], Quadrige [Collection])
- Henri Bergson. *Matière et mémoire*. First Critical Edition. Eds. Frédéric Worms and Camille Riquier. Paris: Presses Universitaires de France, 2008, 521. Eng. trans. *Matter and Memory*. (Grands Textes [series], Quadrige [collection])
- Henri Bergson. *La Politesse et autres essais*. Pref. Frédéric Worms. Paris: Payot & Rivages, 2008, 76. (Rivages poche. Petite bibliothèque) Eng. trans. *Politeness and Other Essays*.
- Rudolf Bernet. “Bergson over het driftmatig Karakter van bewustzijn en leven.” *Tijdschrift voor Filosofie*, 70.1, 2008, 51-85. Eng. trans. “Bergson on the Emotional Character of Consciousness and Life.” The author’s abstract states: “A comparative analysis of *Matter and memory* (1896) and *Creative Evolution* (1907) shows how the notion and structure of “duration”, first introduced in *Time and Free Will* (1889), is given a new, dynamic meaning as a creative force when used to explain how unconscious memories of the past are actualized in a present perception and how the evolution of life is steered by the “*élan vital*”. His description of how the initial opposition between mind and brain, or between life and matter, is transformed into an order of mutual dependency also opens new metaphysical perspectives that lead beyond traditional forms of dualism or monism. This new metaphysics, which understands the movement of consciousness and life “from within”, also requires a new form of nonintellectual knowledge that Bergson calls “intuition”. Intuition as a new “method” of philosophical (and artistic) insight remains faithful to the driving force animating consciousness and life, without disregarding its genuine form of rationality (edited).” *Philosopher’s Index*, 42.3, 2008, 329.
- Rudolf Bernet. “Bergson sul poteri creatore della coscienza e della vita.” in *Dio, la vita, il nullo*. Ed. G. Strummielo. Bari: edizione de pagina, 2008, 57-96. Eng. trans. “Bergson on the Creative Potency of Consciousness and of Life.”
- Camille de Belloy. “Le philosophe et la théologie.” in *Bergson et la religion*. Ed. G. Waterlot. Paris: Presses Universitaires de France, 2008, 303-319. Eng. trans. “The Philosopher and Theology.” The author is thoroughly critical of Bergson’s philosophical method and, especially, of its applications to Christian theology which both fail to attain the fundamental Christian insights and, in the process disfigures them. Essentially, the author restates the arguments of Etienne Gilson in *The Philosopher and Theology*. (Ed.)

- Alain Berthoz. "Les théories de Bergson sur la perception, la mémoire et le rire, au regard des données des neurosciences." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 163-178. Eng. trans. "Bergson's Theories of Perception, Memory and Laughter, With Regard to the Data of the Neurosciences." The author is critical of Bergson's belief that the brain is entirely action (behavior) oriented. The brain contains mechanisms which allow it to function independently of the external world. (The brain, for example, can simulate models of the world.) He commends Bergson for his (very contemporary) view that motion is single, unitary and for his treatment of "inhibition" (the halting of motion). The author finds many insights ahead-of-their-time in Bergson's notion of the brain as a practical coping device. He insists, however, that Bergson's mind-brain dualism is not tenable in the light of contemporary cognitive neuroscience.
- Pascal Blanchard. "La Métaphysique de la matière." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 499-512. Eng. trans. "The Metaphysics of Matter."
- Irina Blauberg. "Histoire des idées comme 'durée intérieure' (Quelques remarques sur Bergson, Bréhier et Bakhtine)." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 667-72. Eng. trans. "The History of Ideas as 'Inner Duration' (Remarks on Bergson, Bréhier et Bakhtine)." The author examines the appropriation of some of Bergson's central ideas by the historian of philosophy Emile Bréhier, who used them to defend the continuity and cohesion of philosophy. The ideas Bréhier appropriated include 1. the distinction between inner and outer temporality 2. the existence of a broadly human temporality and 3. the "future appeal" of philosophy. The ruptures, surface discontinuities and divergences of philosophy do not undermine philosophy's wholeness and diachronic continuity.
- Claire Blencoe. "Destroying Duration: The Critical Situation of Bergsonism in Benjamin's Analysis of Modern Experience." *Theory, Culture and Society*, 24.4, 2008, 139-58. "Benjamin's conception of *Erfahrung*/experience is defined in relation to Bergson's conception of experience in *durée*/duration. Benjamin implicitly evokes and extends a Bergsonian conception of creativity. This is central to Benjamin's understanding of the political implications of the decay of aura. The enhanced potentiality for creativity constitutes the possibility of new forms of genuine *Erfahrung* in the scattered debris of the old. This would be based upon an affirmative nihilism, the mobilization of the creative second technology, the feeling of the masses, and the 'politicization of art'. Crucially, however, Benjamin rejects Bergson's ahistorical approach to creativity within human experience. Virtual difference, the *durée*, is not external to human history. Creativity does not 'flow into' actual human life but is the actualization of virtual difference that is generated and delimited by given sociotechnological conditions (edited)." *Philosopher's Index*, 42.4, 2008, 398.
- Arnaud Bouaniche. "'Morale ouverte' et 'religion dynamique' dans *Les Deux Sources*." in *Bergson et la religion*. Ed. G. Waterlot. Paris: Presses Universitaires de France, 2008, 213-31. Eng. trans. "Open Morality and Dynamic Religion in *The Two Sources: Unity or Distinction?*" The author concludes that the basic direction of Bergson's thought in *The Two Sources of Morality and Religion* is not "... as one might believe, to construct a *relation* between two apparently distinct domains, morality and religion, but rather to rediscover the *real distinction* which has been mixed, and by this concealed, in the historical experience: the open and the dynamic."
- Arnaud Bouaniche. "De la surprise devant le temps à la surprise devant la création." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 611-27. Eng. trans. "From Surprise in Confronting Time to Surprise in Confronting Creation." For Bergson, the author insists, there are two strongly contrasting forms of surprise: our astonishment before the sheer complexity of nature, viewed through the eyes of the intelligence and our (veridical) astonishment at the creativity of a volition aware of itself. In the latter case we are able to "see the invisible".

- Alain Boyer. "Popper, Bergson : l'intuition et l'ouvert." *Revue Philosophique de la France et de l'Étranger*, 198.2, 2008, 187-203. The author states: "In the thirties, Popper used Bergson's idea of a "creative intuition", against inductivism and positivism. But he denied it any infallibility. In the forties, he borrowed from Bergson the expressions "*société ouverte/société close*", but gave them a rationalist interpretation, criticizing fiercely Bergson's mysticism, as well as his vitalism, regarded as essentialist historicisms à la Hegel. But eventually in the sixties Popper gave his epistemology an evolutionary turn, somewhat rehabilitating the Bergsonian idea of a "creative evolution" and even the idea of an "*élan vital*". He argued that an "activist" understanding of Darwinian mechanisms was able to *simulate* the latter idea, without *presupposing* it. He proposed a cosmology of the "open universe", stressing the reality and irreversibility of time. He went on to use the concept of emergence and tried to give an account of man's freedom, regarded as a power to create genuine novelty in the world, as Bergson had proposed. But Popper eliminated all substantialist spiritualism, and he gave no religious background to his vision of the world. It may be added that he confessed his admiration for the lucidity of Bergson's writing." *Philosopher's Index*, 42.3, 2008, 338. Eng. trans. "Popper, Bergson: Intuition and the Open."
- Roland Breeur. "Het niets en de materie bij Bergson." *Tijdschrift voor Filosofie*, 70, No. 1, 2008, 87-108. Eng. trans. "The Nothing and Matter According to Bergson." "This article explores the relation between Bergson's concept of nothingness, as he analyses it in his work *The Creative Evolution*, and his conception of life. It is argued that he only can determine nothingness as a "pseudo-idea" at the price of some general presuppositions concerning life and the spirit. Hence, the core question this article deals with, is: what are these presuppositions and how do they influence Bergson's description of life and matter?" *Philosopher's Index*, 42.3, 2008, 339.
- Roland Breeur. "La vita e il nulla." in *Dio, la vita, il nulla*. Ed. G. Strumiello. Bari: edizioni di pagina, 2008, 97-122. Eng. trans. "Life and Nothingness."
- Jason W. Brown. "Perception, Memory, and Subjective Time." *Chromatikon IV. Yearbook of Philosophy in Process*. Eds. M. Meyer and P. Basile. Louvain: Presses Universitaires de Louvain, 2008, 87-106. The author critiques classical sense data/associationist theories of perception, arguing in favor of the idea that perception is productive, not receptive, "as first fully drawn out by Bergson". If one takes this latter view, "a new, internally coherent interpretation of a variety of perceptual disorders in relation to problems of action and motor speech" becomes possible. The author proposes a "microgenetic theory of perception" with strong implications for a new view of brain function in perception.
- Jonathan Burt. "Morbidity and Vitalism: Derrida, Bergson, Deleuze, and Animal Film Imagery." *Configurations*, 14.1, 2008, 157-79.
- James Burton. "Bergson's Non-Archival Theory of Memory." *Memory Studies*, 1.3, 2008, 321-39. The author states: "Literal and metaphorical associations between memory and archives are found throughout traditional and contemporary thinking about memory. Despite a long-running tendency in the western tradition to doubt the adequacy of archival metaphors for memory, and despite much recent research that implicitly treats memory in terms of dynamic mnemonic and memorial processes, imprint/substrate models epitomized by Plato's wax tablet seem extraordinarily resistant to attempts to think memory beyond them. Henri Bergson's *Matter and Memory*, in which he makes a radical separation between the processes of recollection and 'pure memory', provides both an argument for the tenacity of the memory-archive relation and an alternative, non-archival model of memory. In this article I suggest the possible implications of

this model for the way we think about memory and the archive, and on the basis of this point towards Bergson's potential significance for the emergent field of memory studies."

James Burton. "Machines Making Gods: Philip K. Dick, Henri Bergson and Saint Paul." *Theory Culture and Society*, 25.7-8, 2008, 262-84. "Considering Paul alongside Philip K. Dick, this article will attempt to bring out this central role of fictionalizing in the religious experiences of both. Like Paul, Dick experienced a visionary encounter with a God-like entity that shaped his interests and writing for the remainder of his life, and developed his own soteriology in response to what he perceived as the continued existence of (the Roman) Empire in modernity. Bringing out the mutual complementarity of Dick and Paul is facilitated by a framework derived from Henri Bergson's *Two Sources of Religion*, which theorizes the relation between mechanization as a human tendency characterizing both imperialism and industrialization, and fabulation as a human faculty for using fiction for the jointly immanent-transcendent purposes of survival/salvation. In this context, the diverse modes of fictionalizing employed by both Dick and Paul, including their unconsciously produced visions, may be understood as part of an ongoing, continually renewed strategy of revolutionary transformation of both self and world (edited)." *Philosopher's Index*, 43.1, 2009, 369.

Florence Caeymaex. "Négativité et finitude de l'élan vital. La lecture de Bergson par Jankélévitch." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 629-640. Eng. trans. "Negativity and Finitude of the élan vital. Jankélévitch's Reading of Bergson." Bergson harshly criticizes the idea of a substantive "nothing" as well as the concept of logical negation. The author explores these criticisms but notes that the occurrence of negativity in Bergson's thought, a felt negation (negation vécue) at the center interference of processes of contrasting direction (e.g. "life" and "matter"). She points to the interpretation of Bergson by Vladimir Jankélévitch of the *élan vital* as finite and thus as constrained to invert itself, producing repetition, externality, determinism. There is thus an opposition and a dialectic between "life" and "matter".

Monique Canto-Sperber. "Allocution Inaugurale." *Annales bergsoniennes IV*. Eds. Anne Fagot-Largeault et al. Paris: Presses Universitaires de France, 2008, 41-44. This is an inaugural address at the 2007 Bergson conference in Paris, by the director of the École normale supérieure, where Bergson was a student.

Marie Cariou and Gaspare Polizzi. "Bergson e Bachelard: continuità o discontinuità. Un falso problema?" *Iride: Filosofia e Discussione Pubbico*, 21, No. 54, 2008, 407-423. Eng. trans. "Bergson and Bachelard: Continuity or Discontinuity: A False Problem?"

Cayetano Aranda Torres. "Reverberaciones bergsonianas en Merleau-Ponty." *Revista de Filosofía*, 44, 2008, 61-72. An English translation of the title of this item is: "Bergsonian Reverberations in Merleau-Ponty." "*In Praise of Philosophy* (1953) is one of the indicated places more where Merleau-Ponty, halfway in his theoretical production, engages in a dialog with the philosophy of its time, which simultaneously clarifies the budgets and fundamental questions to which its thought tries to give an answer. The article takes care, mainly of the critical reading and singular Merleau-Pontian prolongation of the work of Bergson, looking to find some keys by the common speculative root of both thinkers and other contemporaries, simultaneously who raise to contribute some light on the novel Merleau-Pontian sense of philosophical activity like philosophy of the ambiguity, in which interrogation is its motor axis." *Philosopher's Index*, 43.1, 2009, 334.

Axel Cherniavsky. "L'Expression de la durée." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 695-724. Eng. trans. "The Expression of Duration." The author does an

extremely painstaking analysis of the gap between intuition and its necessarily spatial representation. Can intuition be expressed? The author's remarks on Saussure (among other thinkers) are particularly insightful.

Axel Cherniavsky. "La expression de la durée in la filosofia de Bergson." *Revista Latinoamericana de Filosofia*, 34.1, 2008, 93-123. Eng. trans. "Expression of Duration in Bergson's Philosophy." Probablemente como toda crítica al lenguaje, la de Bergson, por ser lingüística, parece encerrarse en una paradoja pragmática: ¿cómo logra Bergson transitar la intuición metafísica de la *durée* si el lenguaje le resulta tan poco apto para expresar la naturaleza del espíritu? Intentaremos resolver el problema mediante la aplicación de la propia metafísica de Bergson y de su propio método a la cuestión del lenguaje. La operación nos obligará a interrogar la concepción bergsoniana del lenguaje, y a analizar en detalle su prosa. Descubriremos entre otras cosas que su estilo no es precisamente "fluido", como han afirmado al pasar muchos de sus lectores, y que la figura clave de su discurso no es la metáfora." *Philosopher's Index*, 43.2, 2009, 334. The author explores Bergson's philosophy of language and use of language. He concludes that Bergson's language is not simply "fluid" and that the key to his discourse is not, simply, "metaphor".

Fabio Coelho da Silva. *Interioridade, experiência da duração do real: a instauração metodológica em Bergson*. Master's Thesis. Federal University of San Carlos (Brazil), 2008. Eng. trans. *Interiority, From the Experience of Duration to the Real: Methodological Construction in Bergson*.

Rebecca Coleman. "A Method of Intuition: Becoming, Relationality, Ethics." *History of the Human Sciences*, 21.4, 2008, 104-23. The author states: "This article examines social research on the relations between (young) women's bodies and images through Bergson's method of intuition, which suggests that the only way a thing can be known is through coinciding with the uniqueness of the becoming. I suggest that in this aim, intuition is, necessarily, an intimate research method. With a focus on my own research, which explored the relations between 13 girls' bodies and images from a feminist-Deleuzian position, I argue that the interconnected issues of becoming, uniqueness and coincidence that Bergson raises connect with concerns in social research about ontology, concepts and methods. Drawing through the significance of relations, I argue that intimate, intuitive research is desirable because of the ethics that it opens up and enables; ethics intimate in attention to the becoming unique to the object at stake in research and in the attempt to coincide with this uniqueness (edited)." *Philosopher's Index*, 39.1, 2009, 382.

Nicholas Cornibert. "Les Deux Sens de l'Absolu et la notion d'image dans *L'Évolution créatrice*." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 513-28. Eng. trans. "The Two Meanings of 'Absolute' and the Concept of the Image in *Creative Evolution*." Bergson asserts two views which appear to stand in sharp contradiction: 1. Matter and motion are to be construed as a series of geometrical points 2. Matter and motion are to be construed as continuous and dynamic (as duration). This contradiction crops up at several points in Bergson's thought. The author proposes that this contradiction can be overcome through an understanding of Bergson's concept of the image, with its inherent ambiguity: on one side images are rendered stable, distinct, geometrical, but on the other they are durational. Hence our encounter with them in ordinary perception is a direct encounter with levels of duration.

Magda Costa Carvalho. "La Biologie et la psychologie. Les "clefs de contact" du dynamisme vitaliste bergsonien." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 339-348. Eng. trans. "Biology and Psychology: The "Ignition Key" of Bergson's Vitalist Dynamism." The alliance which Bergson creates between psychology and biology, the author argues, forms the basis for his philosophy, which is an attempt to "embrace the totality of the real", in which science and philosophy can constantly fecundate and complete each other.

- Pierre Corvol. "Allocution Inaugurale." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 37-40. This is a general account of Bergson's activities at the Collège de France and the general import of his thought.
- Dominique de Courcelles. "Bergson et les grandes traditions religieuses et mystiques, au risque de l'histoire comparée des religions." in *Bergson et la religion*. Ed. G. Waterlot. Paris: Presses Universitaires de France, 2008, 331-352. Eng. trans. "Bergson and the Great Religious and Mystical Traditions: In Risk of the Comparative History of Religions." In this essay the author sketches the history of the comparative history of religions, examining Bergson's treatment of and knowledge of, the world's religious traditions and the similarity of many of his ideas with those of Sigmund Freud, William James, Jose Ortega y Gasset, Max Weber and others. The author concurs with Bergson's primary contention that the complete mysticism leads to action.
- Jan Degraeuwe. "Verscheidenheid en eenheid in de creatieve evolutie volgens Bergson." *Tijdschrift voor Filosofie*, 70.1, 2008, 27-49. Eng. trans. "Variety and Oneness in Bergson's *Creative Evolution*." The author states: "Bergson develops a metaphysical vision of the evolution of life in *L'évolution créatrice*. This vision exceeds the particular scientific theories and is supported by an epistemology. This article is a reading of *L'évolution créatrice* focusing on differences of kind: matter/life, plant/animal, intelligence/instinct and intelligence/intuition. These differences of kind are the philosophical ground to refute reductionism. Dualism is avoided by seeing these differences of kind as inverse movements developing out of a common source: universal life or consciousness in general (edited)." *Philosopher's Index*, 42.3, 2008, 370.
- Anne Devarieux. "Evolutionisme et psychologie : Maine de Biran, Gabriel Tarde et Henri Bergson." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 215-236. Eng. trans. "Evolutionism and Psychology: Maine de Biran, Gabriel Tarde and Henri Bergson."
- Lorenz Dittmann. *Matisse Begegnet Bergson: Reflexionen zu Kunst und Philosophie*. Dresden: Böhlau Verlag, 2008, viii, 279. (Studien zur Kunst) Eng. trans. *Matisse Encounters Bergson: Reflections on Art and Philosophy*.
- Joël Dolbeault. "L'Idée que la matière a une mémoire dans *L'Évolution créatrice*." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 529-537. Eng. trans. "The Idea That Matter Has a Memory in *Creative Evolution*." The author exhibits texts in which Bergson shows that not only human beings but both living organisms and non-living "matter" can be said to perceive. Bergson holds a panpsychist theory of matter. This can help to explain how mind acts on body.
- Julien Douçot. "Le vivant en activité. Besoin, problème et créativité chez Bergson." *Archives de Philosophie*, 71.2, 2008, 245-268. The author states: "From *Matter and Memory* to *Creative Evolution*, Bergson's concept of life undergoes a series of changes following the development of a question: what are the main vital values? What is life aiming at? The classical notion of need—that fails to give an accurate account of the evolution process—is replaced by the specifically Bergsonian concept of indetermination. Thus, the vital activity and its paradoxical end is to be defined by the category of *problematic*. To raise and to solve problems becomes life and thought's main operation." *Philosopher's Index*, 42.4, 2008, 448. Eng. trans. "Active Life: Need, Problem and Creativity in Bergson."
- Ronald Durán, Patricio Landaeta, Oscar Orellana and Ricardo Espinosa Lolas. "Interpretación del Tiempo en Ilya Prigogine a Partir de Aristóteles, Newton, Zubiri, Bergson y García Cacca."

Konvergencias, 5.17, 2008, 171-91. Eng. trans. "Ilya Prigogine's Interpretation of Time, From the Viewpoints of Aristotle, Newton, Zubiri, Bergson, and García Bacca." The authors study Prigogine's concept of time in terms of 1. linear temporality 2. temporality understood through dynamics (physics) 3. operator time and 4. time as a creator. Cf. 187-190.

Raphael Enthoven, Frédéric Worms. *Bergson, l'art de vivre*. Paris: Naïve; Paris: France-Culture, 2008, 37. (Les vendredis de la philosophie) An English translation of the title of this item is: *Bergson, The Art of Life*. This item interrogates Bergson's philosophy via *The Creative Mind, Laughter, and Matter and Memory*.

Marc Faessler. "Et pourtant... Note sur l'interprétation du judaïsme dans *Les Deux Sources*." in *Bergson et la religion*. Ed. G. Waterlot. Paris: Presses Universitaires de France, 2008, 321-30. Eng. trans. "Note on the Interpretation of Judaism in *The Two Sources*." This is a careful, pointed, remarkably clear analysis of Bergson's analysis of Judaism, both in itself and in its relations to Christianity. It would be wrong to say that for Bergson Christianity is (simply) a development of Judaism. But it is the high ethical level of the Jewish prophets which made Christianity possible. On Bergson's terms, in addition, it is not hard to imagine a complete mysticism within Judaism.

James Fairhed. "Popper, Plato, Voegelin. Openness and Kitsch Organizational Puppetry." *Yearbook of the Irish Philosophical Society*, 2007, 17-42. The author states: "This paper first reviews the concept of kitsch which is proposed as a revealing descriptor of certain modern modes of being. Secondly, that paper turns to a particular corporate case history to suggest that corporate existence is kitsch to the extent that it is sentimentalizing, narcissistic, misleadingly portrayed not just as 'fun' but as 'open'. Prompted by this observation, the paper reviews the concept of openness within three recent theorists, as well as within contemporary popular discourse, finding that in the classically inspired perspective of Bergson and Voegelin, the modern and Popperian view of openness seems paradoxically closed. Following from this, a Voegelinian analysis of the previous case material is attempted, suggesting that organizational kitsch is often no more than a thin highly burnished outer layer, tempting us into, and serving all the better to mask, a more complex and sometimes vicious honeycomb of fantasy modes structured within. The paper concludes with a few tentative remarks about the processes by which such fantasies are generated and the extent to which current legislative moves can help mitigate our modern management madness."

Anne Fagot-Largeault et Frédéric Worms, avec Arnaud François et Vincent Guillin, eds. *Annales bergsoniennes IV. L'Évolution créatrice 1907-2007: Épistémologie et Métaphysique*. Paris: Presses Universitaires de France, 2008, 740. (Épiméthée) This item contains the proceedings of a conference at the École normale supérieure (Paris) on the hundredth anniversary of the publication of *Creative Evolution*. The items in this volume are presented separately in this bibliography (2008).

Anne Fagot-Largeault. "Le philosophe et la science, selon Bergson." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 45-57. The author states that the scientific model is the basic reference-point of philosophy for Bergson. The author relates Bergson's philosophy of science to those of A.A. Cournot and E. LeRoy and regrets that Bergson did not have more direct communication with scientists. Eng. trans. "Philosophy and Science According to Bergson."

Anne Fagot-Largeault, Frédéric Worms. "Présentation." *Annales bergsoniennes IV*. Eds. A Fagot-Largeault et al. Paris: Presses Universitaires de France, 2008, 11-14. This is a general introduction to the talks and other materials making up the proceedings of an international conference on Bergson, in Paris, 2007.

Laurent Fedi. "Un cas de réception : Piaget lecteur de *L'Évolution créatrice*." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 237-54. Eng. trans. "A Case of Reception: Piaget, Reader of *Creative Evolution*." The author examines Jean Piaget's understanding of Bergson's thought. Piaget derived from Bergson 1. a lifelong concern with the relations between biology and cognition 2. a belief in the necessity of a genetic epistemology. This in spite of Piaget's many disagreements with Bergson, stated in his later works.

Anthony Feneuil. "Morale et religion, quelle unité pour *Les Deux Sources* ?" in *Bergson et la religion*. Ed. G. Waterlot. Paris: Presses Universitaires de France, 2008, 355-77. An English translation of the title of this item is: "Morality and Religion: What Unity for *The Two Sources*?" The author deals with the problem of Bergson's two dualities, of morality and religion and of their two sources. If we study these from a biological viewpoint (that is, in terms of their functions) we find a basic unity. Morality and religion spring from the same need, to take away negativity and attach the human being to life. The gradual complexification of the closed society and its internal and closed morality gradually liberates the closed morality from the closed religion. This complexification, in turn, makes open religion and dynamic morality possible. In turn, these involve going beyond the idea of a mere function. A function fulfills what has already been. A creative emotion brings what is new.

Anthony Feneuil, Ghislain Waterlot. "*Les Deux Sources de la morale et de la religion*. Une bibliographie." in *Bergson et la religion*. Ed. G. Waterlot. Paris: Presses Universitaires de France, 2008, 389-437. The items in this bibliography are included in the present bibliography.

Anthony Feneuil. "Le Dieu de *L'Évolution créatrice* est-il un dieu des philosophes ? *Annales bergsoniennes IV*, Paris: Presses Universitaires de France, 2008, 309-324. Eng. trans. "The God of *Creative Evolution*: Is it a God of the Philosophers?" The author finds that Bergson's God is neither, strictly speaking, a God of the philosophers or a God of the believers. It is a "God of an intuitive philosophy." As such it can enlighten philosophy and, to some degree, sustain belief. The God of *Creative Evolution* coheres with the God to *The Two Sources*. (Cf. Sitbon-Peillon, *Annales bergsoniennes IV*, pp. 325ff.)

Benjamin Fraser. "Toward a Philosophy of the Urban: Henri Lefebvre's Uncomfortable Application of Bergsonism." *Environment and Planning D: Societ and Space*, 26.2, 2008, 338-58. The author argues that though Lefebvre consistently rejected the philosophy of Henri Bergson, his writings made great use of Bergson's key ideas and method. Lefebvre's urban philosophical project appropriated Bergson's ideas through their application to urban life, stressing the importance of acknowledging the importance of movement, process and mobilities in approaches to the problems of urban life.

Hishashi Fujita. "Le tremplin et la table. La matérialité chez Bergson et Levinas." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 268-283. Eng trans. "The Springboard and the Table: Materiality in Bergson and Levinas." The author compares Bergson's and Levinas' concepts of materiality. For Levinas materiality is associated with "weight", with the feminine, with the necessity of (civil) laws. For Bergson materiality is what forces life into creativity. It is a springboard. Levinas is often nearer to Bergson's views than he believes.

Jean Gayon. "*L'Évolution créatrice* lue par les fondateurs de la théorie synthétique de l'évolution." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 59-84. Eng. trans. "*Creative Evolution* Read by the Founders of the Synthetic Theory of Evolution." The author argues that the founders of "evolution, the modern synthesis" (Julian Huxley, Ronald Fisher,

- J.B.S. Haldane, T. Dobzhansky, S. Wright) admired Bergson's evolutionary ideas and also were critical of ("judged") them, retaining some of Bergson's most general ideas concerning evolution.
- E. Genet-Varcin. "Souvenirs de la naissance de la vie de deux laboratoires." *Annales de Paléontologie*, 77.4, 236-245. Eng. trans. "Remembrances Concerning the Birth of Life in Two Laboratories." The author describes lectures at the Collège de France by paleontologist Jean Piveteau stressing similarities between the logic of nature and the logic of mind. Piveteau invokes Bergson's name and urges that we must get beyond the too narrow structures of our intelligence to understand nature. For further insight Cf. Armand de Ricqlès, 2008, pp. 127-28.
- Mattias Gillisessen. *Philosophie des engagements : Bergson, Sartre, Merleau-Ponty*. Freiburg: Karl Alber, 2008, 341. Eng. trans. *Philosophy of Commitment: Bergson, Sartre, Merleau-Ponty*. This item, for all its French title, is in German.
- Louis Gillet. "Letter to Ralph Barton Perry. June 9, 1936." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 33-34. Gillet here discusses James' influence on French literature (possibly on Gide, Brémond, and Brunetière).
- Jean-Luc Giribone. *Le rire étrange : Bergson avec Freud*. Paris: Éditions du Sandre, 2008, 60. (Bibliothèque de philosophie contemporaine) Eng. trans. *Strange Laughter: Bergson and Freud*.
- Pierre Gisel. "Bergson en regard du christianisme. Mise en contexte, appréciation et déplacement." in *Bergson et la religion*. Ed. G. Waterlot. Paris: Presses Universitaires de France, 2008, 281-301. Eng. trans. "Bergson in Comparison with Christianity. A Putting in Context, Appreciation and Displacement." We no longer live, the author states, in Bergson's world. It is necessary to escape the idealizations of 1900.
- Fronmiello Giusi. "Dio, la vita, il nulla. L'evoluzione creatrice di Henri Bergson a cento anni della pubblicazione." *Atti del Colloquio internazionale Bari, 4 maggio 2007*. Bari: Edizione di Pagina, 2008, 165. (Biblioteca filosofica di Quaestio) Eng. trans. "God, Life, Nonbeing. Bergson's *Creative Evolution*, One Hundred Years After its Publication."
- Jean-Christophe Goddard. "Fonction fabulatrice et faculté visionnaire. Le spectre et l'élan vital dans *Les Deux Sources*." in *Bergson et la religion*. Ed. G. Waterlot. Paris: Presses Universitaires de France, 2008, 95-118. Eng. trans. "Fabulative Function and Visionary Faculty: The Specter of the *élan vital* in *The Two Sources*." The author argues that the *élan vital* is the *Gesicht* of Bergson's philosophy: a spectral image which manifests its effect, specifically in *The Two Sources*. He explores its function particularly in the "fabulation" which creates the mythologies of the closed society. He concludes his article with a section on Bergson's acceptance of psychic research as a basis for belief in survival after death.
- H. Gonzales, P. Vermeren, and V. de Boisriou. *Inactualidad del bergsonismo?* Buenos Aires: Colihue Universidad, 2008, 380. Eng. trans. *The Irrelevance of Bergson?*
- Pete A.Y. Gunter. "Bergson's Divided Line and Minkowski's Psychiatry: The Way Down." *Chromatikon IV: Yearbook of Philosophy in Process*. Eds. Michel Weber and Pierfrancesco Basile. Louvain: Presses Universitaires de Louvain, 2008, 107-119. Bergsonian intuition, rather than being an epistemic dead end, is an open door leading to the emergence of new ideas. Among those who sought to develop Bergson's intuition is Eugène Minkowski, whose psychiatry stresses human temporality and its pathologies. Mental illness for Minkowski as for Bergson, involves the

inability to grow and to develop. To cure mental illness is to free the patient from being *figé* in time.

- Pete A.Y. Gunter. "The Transformation of Analysis in Bergson." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 563-573. Bergson appears to make a radical and permanent distinction between intuition and analysis. Intuition participates in duration; analysis breaks durational into static mutually external parts. The two are thus in perpetual conflict. In two ways, however, Bergson attempts to resolve this conflict constructively. First, starting with the emergence of Newtonian physics and the infinitesimal calculus, he insists that the intuition of duration is a basis for Newton's mechanics and for modern mathematical analysis, and suggests its importance for future scientific research. In *Creative Evolution* he ponders the possibility of some future mode of analysis which will not reduce duration to timeless *relata*. The author suggests that quantum physics, which "reduces" nature to physical terms having temporal breadth, may provide an example of a durational scientific analysis.
- Rafey Habib. *A History of Literary Criticism and Theory: From Plato to the Present*. Oxford: Blackwell, 2008, ix, 838. The author, in Chapter 20, groups Bergson among four "heterological" thinkers: Schopenhauer, Nietzsche, Bergson, and (of all people) Matthew Arnold.
- Hee-Jin Han. "L'heuristique du vitalisme : le principe vital de Barthez et l'élan vital de Bergson." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 147-61. Eng. trans. "The Heuristic of Vitalism: Barthez' Vital Principle and Bergson's *élan vital*." The author compares Bergson's biological concepts with those of Paul-Joseph Barthez (1734-1806). Both are skeptical of the absoluteness and conclusiveness of scientific biology. Both propose a heuristic vitalism pointing towards the possibility of biologies not yet envisaged.
- Sarah Hildebrand. "Before Bergson and Beyond: Canonical German Lustspiele in Light of His Theories and Techniques of the Comic." M.A., University of Nevada, Reno, 2008, 86.
- Rebecca Hill. "Interval, Sexual Difference: Luce Irigaray and Henri Bergson." *Hypatia: A Journal of Feminist Philosophy*, 23.1, 2008, 119-31. The author states: "Henri Bergson's philosophy has attracted increasing feminist attention in recent years as a fruitful focus for retheorizing temporality. Drawing on Luce Irigaray's well-known critical description of metaphysics as phallogentrism, Hill argues that Bergson's deduction of duration is predicated upon the disavowal of a sexed hierarchy. She concludes the article by proposing a way to move beyond Bergson's phallogentrism to articulate duration as a sensible and transcendental difference that articulates a nonhierarchical qualitative relation between the sexes." *Philosopher's Index*, 42.3, 2008, 422.
- Henri Hude. "Intuition et invention chez Bergson." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 179-200. Eng. trans. "Intuition and Invention in Bergson." The author argues that for Bergson intuition is methodological and rational. It is not a "feeling" or "confused sympathy". It also works hand in hand with invention. The author explores Bergson's notion of intuition from its early uses to its use in his last work, *The Two Sources of Morality and Religion*.
- Christina K. Hutchins. "Departure: Using Judith Butler's Agency and Alfred North Whitehead's Value to Read Temporality Anew." Doctoral Thesis, Graduate Theological Union, 2008, 718. The author states: "This interdisciplinary dissertation develops an aesthetic approach to reading value and agency in a world of change. Utilizing Henri Bergson's philosophical method of intuition to extend insights drawn from Alfred North Whitehead and Judith Butler, "moments of rupture",

such as September 11, 2001 attack on the World Trade Center can be read as “departures” toward wider relational possibilities.”

Su-Young Hwang. “Le monisme de la différence. Examen de l’interprétation deleuzienne de Bergson.” *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 655-666. Eng. trans. “The Monism of Difference. An Examination of Deleuze’s Interpretation of Bergson.” The author analyses Deleuze’s analysis of the development of Bergson’s thought into four stages: 1. the discovery of differences of nature 2. the realization of differences of degree 3. an account of the differences of degree which exist in Nature 4. a description of a genetic dualism.

Antoine Janvier. “Le Problème de la mort et de l’intelligence dans *L’Évolution créatrice*.” *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 467-82. An English translation of the title of this item is: “The Problem of Death and the Intelligence in *Creative Evolution*.” The author notes Bergson’s contention, in *Creative Evolution*, that the death of individuals is necessary for the continued development of life. This fundamental assumption, applied to Bergson’s concept of human intelligence, reveals that intelligence is necessary if life is to reach its highest levels of development. In no way is Bergson’s philosophy an invitation to return to a life of instinct.

Donna Jones. “The Eleatic Bergson.” *Diacritics*, 37.1, 2008, 21-31.

Frédéric Keck. “Assurance et confiance dans *Les Deux Sources* : une interprétation sociologique de la distinction entre religion statique et religion dynamique.” in *Bergson et la religion*. Ed. G. Waterlot. Paris: Presses Universitaires de France, 20058, 191-210. Eng. trans. “Assurance and Confidence in *The Two Sources*: A Sociological Interpretation of the Distinction Between Static Religion and Dynamic Religion.” Bergson defines “belief”, the author argues, as “confidence” or, negatively, as assurance against fear. There are, however, degraded forms of confidence. Bergson provides us with a criterion for the social sciences making it possible to “measure” the status of religions. The author finds fundamental agreements between Bergson and Claude Lévi-Strauss on the matter of belief/confidence.

Michael R. Kelley. “Husserl, Deleuzian Bergsonism and the Sense of the Past in General.” *Husserl Studies*, 24.1, 2008, 15-30. The author states: “In this paper, I renew the Husserlian defense of Husserl’s theory of time-consciousness in response to the recent movement of Deleuzian Bergsonism. Section one presents Bergsonism’s notion of the past in general and its critique of Husserl’s theory of time-consciousness. Section two presents a rejoinder to Bergsonism’s critique of Husserl, questioning (1) its understanding of the living present as linearly extended, (2) its conflation of the living-present with Husserl’s early schema-apprehension interpretation, and (3) its failure to grasp Husserl’s revised understanding of primary memory as a result of (2). In conclusion, I suggest that Husserl’s theory of retention might articulate a notion of the past more consistent with Bergson than Bergsonism itself (edited).” *Philosopher’s Index*, 42.3, 2008, 440.

Emile Kenmogue. “Mysticism et connaissance. Le moment de *L’Évolution créatrice*.” *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 339-60. Eng. trans. “Mysticism and Knowledge: The Moment of *Creative Evolution*.” This is a remarkably perceptive account of the relations between intuition and science. Not only Bergson, but H. Poincaré, C. Bernard and A. Einstein testify to the role intuition plays in scientific thought. The author relates intuition to mysticism, arguing that Bergson was a mystic throughout his life simply by the fact that he based his philosophy on the “inward” views of intuition. It should come as no surprise that Bergson believed in the epistemological value of mysticism.

- Yala Kisukidi. "Néant, négation, négativité dans *L'Évolution créatrice* de Bergson." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 399-409. Eng. trans. "Nothing, Negation, Negativity in Bergson's *Creative Evolution*." Bergson breaks with traditional notions of being *via* a threefold critique of 1. the idea of nothing 2. the concept of the dialectic and 3. the concept of being as "identity with". This standpoint, however, creates a puzzle. His own descriptions of creativity and evolution involve the opposition of matter and of life and involve both *inversions* of life's *élan* and the passage of life into its 'other' as it takes on material form. The author finds in these factors a positive notion of negativity: an "operational negative."
- Leszek Kolakowski. *Why is there Something Rather Than Nothing? 23 Questions From Great Philosophers*. Trans. Agnieszka Kolakowska, New York: Basic Books, 2007, 223. Cf. "Consciousness and Evolution: What is the Human Spirit? Henri Bergson 1859-1941," pp. 202f.
- Jean-Michel Le Lannou. "Il superamento dell'umano: Bergson e Bachelard." *Inde: Filosofia e Discussione Pubblica*, 21.54, 2008, 391-406. Eng. trans. "The Overcoming of the Human: Bergson and Bachelard."
- David Lapoujade. "Sur un concept méconnu de Bergson. L'attachement à la vie. Pour une relecture des *Deux Sources de la morale et de la religion*." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 673-693. Eng. trans. "On a Little Recognized Bergsonian Concept, Attachment to Life. Towards a Rereading of *The Two Sources of Morality and Religion*." Bergson's concept of "attention to life" (which allows him to distinguish between the normal and the pathological) has been examined by scholars. His later concept of "attachment to life", however, has been fully neglected. (In a brief account like this, it is not possible to do justice to this excellent article, which explores Bergson's account of the human condition with its inescapable deficits and corresponding neurosis. Closed religion for the author achieves a tolerable state of affairs for humanity; open religion would relieve our burdens and make possible a higher stability. Ed.)
- Maurizio Lazzerato. "Machines to Crystallize Time: Bergson." *Theory, Culture & Society*, 24.6, 2007, 93-122.
- Federico Leoni. "Signe, dialectique, généalogie. Bergson cent ans après Bergson." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 483-496. Eng. trans. "Sign, Dialectic, Genealogy. Bergson One Hundred Years After Bergson."
- Arvydas Liepuonius. "Laughing as Neurotic Anxiety Expression and Chance for Emancipation (According to H. Bergson)." (In Lithuanian). *Logos: Religijos, filosofijos, komparatyvistikos ir meno žurnalas*, 55, 2008, 82-88. The author states: "In this article, the mechanisms of psychosocial adaptation are considered as they are presented in the book of the famous French philosopher H. Bergson, *Le rire*. The main attention is paid to the capacity for laughter. Since its defect or absence, as a rule, causes inadequate personal reactions to psychosocial challenges, the testing of it is an important part of psychoanalytical diagnostics." *Philosopher's Index*, 42.4, 2008, 556.
- Alexandre Lefebvre. *The Image of Law: Deleuze, Bergson, Spinoza*. Stanford: Stanford University Press, 2008, 305. (Cultural Memory in the Present) The author uses the ideas of Deleuze, Bergson, and Spinoza to rethink the nature of law, law-giving, and human institutions. He does this by bringing Deleuze "to everyday institutional concerns", giving his ideas "more sober application than is often the case." (xiii) The larger, central portion of this study "Part 2: The Image of Law: Bergson and Time" includes a reading of Bergsonian temporality in terms of the American Jurist, Oliver

Wendell Holmes. It also includes a section on Bergson, perception, and memory and a concluding section on Bergson and the concept of judgment. The author hopes to show the centrality of temporality and creativity to the making of law.

Wang Liping. "Transcendence or Immanence: Lévinas, Bergson, and Chinese Thought." *Journal of Chinese Philosophy*, 35, Supplement, 2008, 89-104.

Julia Mahler. *Lived Temporalities: Exploring Duration in Guatemala*. Bielefeld: Transcript Verlag, 2008, 280. (This is Volume 26 of Cultural Studies. Edited by Rainer Winter) The author states that the idea for this study of lived time came to her initially from Bergson, though clearly she owes much to Gilles Deleuze's concept of the virtual. The passive sensuous character of life in Guatemala, spelled out in the temporalities of fire, water, sweetcorn, and Saints, provide a way to limit the aggressive, narcissistic character of global capitalism.

Paola Marrati. *Gilles Deleuze: Cinema and Philosophy*. Trans. Alisa Hartz. Baltimore: Johns Hopkins Press, 2008, xix, 138. (Parallax) This is a study of Deleuze's philosophy of film, showing how Deleuze recodes and utilizes the thought of Bergson and André Bazin.

Octavi Marti. "El inédito que Henri Bergson Nunca Escribió: Un Libro Recoga una Lección de Psicología de 1892." *El País* (Madrid) November 9, 2008. Eng. trans. "The Unpublished Work that Bergson Never Wrote: A Book Puts Together a Psychology Lecture of an 1892 Book." This is a brief notice of Bergson's *Cours de psychologie de 1892-1893 au Lycée Henry-IV*. <http://www.elpais.com/articulo/inedito/Henri/Bergson/escribio/elpepicul/20081011...>

Gabrielle McIntire. *Modernism, Memory and Desire: T.S. Eliot and Virginia Woolf*. Cambridge: Cambridge University Press, 2008, x, 264. This is the first book-length study of Virginia Woolf and T.S. Eliot. The author juxtaposes these two figures with Freud, Nietzsche, Benjamin and Bergson, effecting rereconsiderations of the relations between textuality, remembrance, and the body in modernist literature.

Stephen Michelman. *Historical Dictionary of Existentialism*. Lanham, Maryland: Scarecrow Press, 2008, xxvi, 379. The author treats Bergson as one of the thinkers important to the development of existentialism.

Paul-Antoine Miquel. "Une harmonie en arrière." *Annales bergsoniennes IV*. Paris, Presses Universitaires de France, 2008, 133-45. Eng. trans. "A Harmony From the Past." The author asks: "How can we understand that harmony is behind and not in front of us, how can we understand that it is a unity of impulsion and not of aspiration? This is Darwin's most dangerous idea and also Bergson's. But it is not either Dennett's or Dawkins'." p. 135. Both Bergson and Darwin deny that natural selection can be rigorously predicted beforehand, Miquel sees both thinkers as accepting a principle of emergence. Natural selection is not an algorithm or set of algorithms but a principle of perturbation.

Lara M. Mitias. *Memory, Reality and the Value of the Past*. Ph.D. Dissertation, University of Hawai'i at Manoa, 2008, 501. The author argues that memory is the enabling condition for other means of knowing and perceiving. In spite of fascinating neuropsychological studies which "tempt us to take our remembered past as spread out in the brain", as Bergson argued, hard questions about felt duration and the role of memory in perception remain. The author concludes: "Genuinely tensed 'prior' times, transcending actual individual minds, are seen to be embedded in impersonal Consciousness, as Abhinavagupta and Bergson had both concluded."

- Takeshi Miyake. "Analyse de Bergson en particulier sur la relation de sa philosophie avec la neurologie contemporaine." *L'épistémologie française et son actualité*. Ed. Osamu Kanamori. Published by the editor (?), 2008, 151-84. The text of this article is in Japanese. Eng. trans. "An Analysis of Bergson, Particularly Concerning the Relation of his Philosophy with Contemporary Neurology."
- Haime Montero Anzola. "Tempo y conciencia de tiempo: De la fenomenología de la neurofenomenología." *Franciscanum: Revista de las Ciencias del Espíritu*, 50.149, 2008, 95-149. Eng. trans. "Time and Consciousness of Time: On the Phenomenology of Neurophenomenology." This essay has two parts. In the first, a description of time is presented, giving relevance to two philosophers: Heraclitus and Plato; ideas about time in Augustine of Hippo are emphasized; afterwards the most important thoughts on time in Bergson and Husserl are described. Next, some aspects of the idea of time in Askin and the space-time in Desoille are illustrated, as well as the temporal negation in a text of the Upanshads and other concerning Buddhism Machyamika. Finally, it is shown briefly the conception of time in I. Prigogine, which is a crucial point of his studies. In the second part, research is done into the phenomenology of internal consciousness of time and the scientific review carried out by the neurophenomenology. Phenomenology and cognitive neuroscience are the two sources taken as point of reference and permanent relation. In this part, some phenomenological analyses concerning the temporality of the consciousness are technically shown, and the "naturalization" done by Francisco Varela about "The Lessons of the Phenomenology of the Internal Consciousness of Time" by Edmund Husserl (edited)." *Philosopher's Index*, 44.1, 2010, 429.
- Katie Moss. "The Power of Timelessness and the Contemporary Influence of Modern Thought." Doctoral Dissertation, Georgia State University, 2008, 236. The author uses Bergson's Theories of Time, memory and evolution to study the texts of T.S. Eliot, James Joyce, Virginia Woolf, William Faulkner and postmodern authors Toni Morrison and Michael Cunningham.
- Valentine Moulard-Leonard. *Bergson-Deleuze Encounters: Transcendental Experience and the Thought of the Virtual*. Albany, NY: State University of New York Press, 2008, x, 208. (SUNY Series in Contemporary French Thought) The author first analyzes Bergson's "virtual empiricism", dealing with duration, the role of the body, "positivism". He then brings Bergson's thought into relation with Deleuze, Deleuze's notions of cinema, the crystal image, and Proustian essences. "Why read Deleuze after Bergson?" the author asks. In the end, it is Deleuze's "virtual materialism" which must prevail over Bergson.
- John Mullarkey. "Breaking the Circle: *Élan vital* as Performative Metaphysics." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 591-600. The author argues that Bergson's philosophy is not a set of views or a single ultimate view of reality, but a performative approach which must continually involve the knower in reflecting on the known. The formal principles of holism and the language of intuition, immanence, and pluralism are fundamental to Bergson's thought.
- Tatsuyu Murakama. "Les quatre thèses sur la liberté dans *L'Essai sur les données immédiates de la conscience*." *Annales de la société japonaise de la pensée existentielle*, 2008, circa p. 171. Eng. trans. "Bergson's Four Theses Concerning Liberty in *Time and Free Will*."
- Jean-Marc Narbonne. "I Greci nel pensiero religioso di Bergson." in *Dio, la vita, il nulla*. Ed. G. Strumiello. Bari: edizione di pagina, 2008, 19-36. Eng. trans. "The Greeks in Bergson's Religious Thought."

- Alain Panero. "Kant, précurseur manqué de Bergson ?" *Revue Philosophique de la France et de L'Étranger*, 198.2, 2008, 133-145. « In a passage of *Creative Evolution*, Bergson does not refute Kant, but presents him as a precursor of a new philosophy, and even as a liable but failed precursor of his own philosophy. If the transcendental philosophy, really promising, seems initially disappointing, it is because it only gives us a deduction of the categories and not a genesis of intelligence. How can Bergson say that? How can he compare two perspectives which seem diverging completely? Is there anything in Kant's texts which evidences this connexion between a transcendental deduction and a genesis of intelligence?" *Philosopher's Index*, 42.3, 2008, 509. Eng. trans. "Kant, a Lacking Precursor of Bergson?"
- Godani Paulo. *Bergson e la filosofia*. Pisa: ETS, 2008, 176. (Philosophica, 49) Eng. trans. *Bergson and Philosophy*.
- Keith Ansell Pearson. "Bergson on Memory." in *Mapping Memory*. Eds. S. Radstone and B. Schwarz. New York: Fordham University Press, 2008.
- Leal Lavina Pereira. "Da duração criadora à intuição mística: Bergson e a experiência do divino." *A questão de Deus na História de la Filosofia*. Vol. 1. Ed. Maria Leonor. Lisbon: Zéfiro Edições, 2008, 595-613. Eng. trans. "From Creative Duration to Mystical Intuition: Bergson and the Experience of the Divine."
- Jean-François Perraudin, Eileen Rizo-Patron, Trans. "A Non-Bergsonian Bachelard." *Continental Philosophy Review*, 41.4, 2008, 463-479. "In this essay, Perraudin sets out to contrast the competing philosophies of time and imagination of two major French thinkers of the twentieth century: Henri Bergson (1859-1941) and Gaston Bachelard (1884-1962). Despite Bachelard's polemical approach vis-à-vis philosophical tradition in the works on epistemology and poetics, his accounts of time and imagination have been shown by several critics to be significantly influenced and inspired by his predecessor. Perraudin nonetheless argues that Bachelard's critique of Bergson's theory of continuous temporality opens the way- though the subtle dialectics of his "philosophy of no" – to more prolific, and as yet untapped, therapeutic possibilities in our understanding of time and imagination than Bergson's accounts of continuum of the *élan vital* had managed to reveal." *Philosopher's Index*, 43.2, 2009, 567.
- Ralph Barton Perry. "Letter to Henri Bergson and to Louis Gillet, May, 1936." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 31-32. In this letter, translated here into French, Perry asks Bergson's and Gillet's opinions concerning the influence of William James' philosophy on literature.
- Débora Cristina Morato Pinto. "Bergson." in *Os Filósofos: Clássicos da Filosofia*. Vol. 2. Ed. R. Pecoraro. Rio de Janeiro: Vozes, Editoria PUC-Rio, 2008, 206-30.
- Débora Cristina Morato Pinto. "La critica de las ilusiones y la ontologia de la presencia. Algunas consideraciones sobre el estudio de Bergson en Brazil." in *Inactualidad del Bergsonismo?* Ed. G. Gonzales. Buenos Aires: Colihue, 2008, 27-36. Eng. trans. "Criticism of Illusions and the Ontology of the Present: Some Considerations Relating to the Study of Bergson in Brazil."
- Débora Cristina Morato Pinto. "Présence, Mémoire et Vie : le dialogue franco-brésilien autour de Bergson." in *Philosophie brésilienne et traditions françaises*. Ed. P. Guenancia et al. Lyon: Université Jean Moulin Lyon 3, 2008, 7-13. Eng. trans. "Presence, Memory and Life: The Franco-Brazilian Dialogue Concerning Bergson."

- Marcelina Piotrowski. "Matter is Movement: Exploring the Role of Movement in Henri Bergson and Bruno Latour." M.A. Thesis, York University (Canada), 2008, 98. The Author's abstract states: "This thesis explores the meaning of matter and particularly the implications of the methodologies of Henri Bergson and of Bruno Latour in arriving at an understanding of the material milieu. It suggests that matter is movement. matter is the movement of time which in its duration is memory and creativity, conservation and action, as well as the reorientation of matter spatially through the constant collision between different surfaces of meaning. An investigation of matter through this approach allows for an understanding of matter to be achieved, one in which the material realm plays the steering role in the methodology, not a preconceived agenda which the theorist wishes to exemplify. The outcome is a shared agency between humans and matter, which has neither been found in idealism or materialism, which both Bergson and Latour reject. Bergson's intuition, and Latour's translation and Actor-Network-Theory, are further examined as ways of interpreting the documentary *Manufactured Landscapes*."
- Jonathan Brooks Platt. "Feast in the Time of Terror: Stalinist Temporal Paradox and the 1937 Pushkin Jubilee." Ph.D. Dissertation, Columbia University, 2008, 466. The author states: "Stalinist Temporal Paradox is explored in the context of four cultural historical narratives: the temporal shift of modernity as described by thinkers such as Bergson, Walter Benjamin, and Reinhart Koselleck..."
- Ioulia Podoroga. "La Pensée de Bergson et le modernisme russe. L'élan et l'imagination poétique chez Ossip Mandelstam." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 255-267. The author explores Bergson's influence on the Russian poet Ossip Mandelstam, emphasizing Mandelstam's critical reading of Dante. The élan becomes a concept which, taken from Bergson, allows Mandelstam to deal with the functioning of poetic imagination. Eng. trans. "Bergson's Thought and Russian Modernism: Élan and Poetic Imagination in Ossip Madelshtam."
- T. Prankiskus-Ksaveras Czali. "Why Was Bergson Interested in Mysticism?" (In Lithuanian) *Logos: Religijos, filosofijos, Komparatyvistikos ir meno žurnalas*, 55, 2008, 64-73. The author states: "The purpose of this article is to show the importance of the reading of the mystic by Bergson as it is explained in his work *Two Sources of Morality and the Religion*, by putting to the test the coherence of his thought on this point and by indicating a new direction of interpretation. The first part of the article presents the conception of Bergson and shows how the subject of the mystic appears late—but not in an artificial manner—in his whole thought, seeing in the mystics, and in particular Christian mystics, the final expression of the vital élan. It is by the mystic that it becomes possible to think of morality and of religion according to his philosophical perspective. This effort, however, raises difficulties in detail when we try to analyze in depth the testimony of the mystics because certain aspects of the Bergsonian metaphysics does not correspond well with their experience, as described by them (edited)". *Philosopher's Index*, 42.4, 2008, 417.
- Iannis Prelorntzos. "Le Problème de la délimitation des choses, des qualités et des états dans la continuité du tout de la réalité selon Bergson." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 433-466. Eng. trans. "The Problem of The Delimitation of Qualities and of States in the Continuity of All Reality for Bergson." The author shows (through a careful and exhaustive study of Bergson's text) that though Bergson insists 1. that reality is everywhere continuous and one, and 2, that we "cut up" reality according to our practical needs, 3. Bergson insists that there is real plurality in the world, which can be "divided" according to an intuitive approach. This is Bergson's second methodological rule. There is in Bergson a real heterogeneous and dynamic discontinuity.

- Ilya Prigogine." Is the Future Given? Changes in Our Description of Nature." *A Century of Ideas*. Ed. B.G. Sidharth. Dordrecht: Springer Netherlands, 2008, 65-75. (Fundamental Theories of Physics, No. 149)
- Alain Prochiantz. "La forme n'est qu'un instantané pris sur une transition." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 201-211. Eng. trans. "Form is Only an Instantaneous View of a Transition." The author (a biologist, and morphogeneticist) finds many perceptive insights in Bergson's philosophical biology. In the end, however, he relapses into a "materialism without concession." Those interested in his point of view should check his book *Machine-Esprit* (Paris, 2001).
- Rienzo Raggianti. "Trois lettres d'Henri Bergson à René Helleu." *Gironale Critico della Filosofia Italiana*, 87, No. 4 (7th Series), 2008, 134-144. Eng. trans. "Three Letters From Bergson to René Helleu."
- Germano Resconi. "Morphic Computing." *Studies in Computational Intelligence*, 142, 2008, 1-20. This item involves Bergson and Rupert Sheldrake's notion of morphic resonance.
- Armand de Ricqlès. "Cent ans après : L'Évolution créatrice au péril de l'évolutionnisme contemporain." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 111-132. Eng. trans. "One Hundred Years Later: *Creative Evolution* Imperiled by Contemporary Evolutionism." The author examines Bergson's approach to biology in terms of contemporary scientific knowledge. Bergson's viewpoint is, he states, no longer sustainable—at least without significant changes. He suggests that a "naturalized" *élan vital*, conceived *via* genetics and biochemistry, might be tried. The author notes the influence of Bergson on French vertebrate paleontology through Jean Piveteau (1899-1991). This is a remarkably balanced and thoughtful appraisal. (Ed.)
- Inés Riego de Maine. "Recordando a Henri Bergson: una conexión necesaria entre mística, moral y filosofía." *Veritas*, 3.19, 2008, 293-329. Eng. trans. "Recalling Henri Bergson: A Necessary Connection Between Mysticism, Morality and Philosophy." If the great mystics found something to say to humanity, philosophy and morality should listen to them. Bergson provides us a hermeneutic key to approach this truth. Cf. *Philosopher's Index*, 43.1, 2009, 560.
- Camille Riquier. "Causalité et création : l'élan vital contre Plotin et la cause émanative." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 293-305. Eng. trans. "Causality and Creation: The *Élan Vital* against Plotinus and Emanative Cause." The author compares Bergson's idea of a creative advance in nature with Plotinus' concept of causality as a "deficient" emanation from the One. The latter is found, transformed, in Bergson's concept of matter and its entropic descent into space; the former is found in his ascending and creative *élan vital*.
- Camille Riquier. "Heidegger, lecteur de Bergson." *Heidegger en dialogue (1912-1930)*. Paris: Vrin, 2008, 304 pp. Eng. trans. "Heidegger, a Reader of Bergson."
- Camille Riquier. "Le problème de la volonté ou Bergson en chemin vers *Les Deux Sources*." in *Bergson et la religion*. Ed. G. Waterlot. Paris: Presses Universitaires de France, 2008, 65-94. Eng. trans. "The Problem of the Will or Bergson on the Way to *The Two Sources*." The author explores, in considerable depth, the problem of the weakness of the will, a problem which Bergson had not fully recognized until he began work on *The Two Sources*. The author's exploration does not fully resolve Bergson's problems, but suggests Bergson's notion that we must invent new ways of solving our current problems, overcoming a new situation whose very uncertainties lead to weakness and hesitation.

- Rocco Ronchi. *Filosofia della comunicazioni*. Torino: Bollati-Beringhieri, 2008, 235. An English translation of the title of this item is: *Philosophy of Communication*. It contains a confrontation of Bergson's metaphysics and Giovanni Gentile's "actualism".
- Rocco Ronchi. "L'oro e gli spicciolo. Bergson, la teologia aristotelica e il principio continuità." in *Dio, la vita, il nulla*. Ed. G. Strummielo. Bari: edizioni di pagina, 2008, 37-55. Eng. trans. "Gold and Small Change. Bergson, Aristotle's Teleology, and the Principle of Continuity."
- Rocco Ronchi. "La troisième conception de la causalité. Science et métaphysique dans *L'Évolution créatrice*." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 548-58. Eng. trans. "The Third Concept of Causality: Science and Metaphysics in *Creative Evolution*." The author examines Bergson's philosophy in its relations to Greek metaphysics (as developed by Plato and Aristotle). Classical Greek metaphysics began from a timeless One, from which all degrees of being derive through the One's opposition to Nothingness (Nonbeing). Bergson's "One" is, by contrast, inherently active, and can give rise to reality without the need of an opposing Nonbeing. This generative causality (the "third kind of causality") frees pedagogy from its subordination to prior knowledge and science from subordination to metaphysics.
- Joshua Schuster. "Modernist Biotopias: Organicism and Vitalism in Early Twentieth-Century American Poetry." Ph.D. Dissertation, University of Pennsylvania, 2008, 258.
- Gerhardt Schwarz. "Das Komische: Wann Lachen Wir?" in *Führen mit Humor*. 2nd Ed. Gabier, 2008, 17-40. Eng. trans. "The Comic: When do we Laugh?"
- Melanie Seghal. "Das Kriterium der Intimität: James als Leser Bergson." *Revue Philosophique de la France et de l'Étranger*, 198.2, 2008, 173-86. Eng. trans. "The Criterion of Intimacy: James as a Reader of Bergson." The author's abstract states: "Reading Bergson's *Creative Evolution* was an event of utmost importance for William James. Bergson's critique of the intellect opened a way out of a methodological crisis that had troubled James in his development of a metaphysics of experience, calling the entire project of such a metaphysics into question. Since James' solution, after reading Bergson, was to give up a logic of identity, his Bergson reception soon became associated with the charge of irrationalism. I will challenge this accusation by closely looking at James' reading of Bergson in *A Pluralist Universe*. I suggest that the expansion of the concept of experience in James' metaphysics, far from implying an abandonment of rationality, corresponds to an expansion of the concept of rationality. This expanded concept finds its expression in James' notion of intimacy as a criterion." *Philosopher's Index*, 42.3, 2008, 554.
- Kokou Vincent Simedon. *L'humour et l'ironie en littérature francophone subsaharienne. Une poétique du rire*. Ph.D. Dissertation, Queen's University (Canada), 2008, 254. Eng. trans. *Humor and Irony in French-Speaking Sub-Saharan Literature. A Poetic of Laughter*. The author states: "... by using the theoretical frameworks of Bergson, Schopenhauer, Jankélévitch and Genette... [I show] just how humor and irony create a particular vision, one that shows the multiple ways in which we can perceive the world around us."
- Brigitte Sitbon-Peillon. "A la suite de *L'évolution créatrice: Les deux sources de la morale et de la religion* : l'entropie, un principe social ?" *Archives de Philosophie*, 71.2, 2008, 289-308. "Can we read *The Two Sources of Morality and Religion* as a logical follow-up to *Creative Evolution*, since, in the latter work, there is place for glimpses on ethical and religious matters? The present paper shows that *The Two Sources*—in no way a theodicy—depends on *Creative Evolution* for a methodological reason. The *Two Sources* "applies" to the social theory Bergson's interpretation

of Carnot's second law of thermodynamics, such as it is presented in the third chapter of *Creative Evolution*. This interpretation thus becomes the unseen link between the 1907 and 1932 books." *Philosopher's Index*, 42.4, 2008, 668. Eng. trans. "Following *Creative Evolution- The Two Sources of Morality and Religion*: Entropy as a Social Principle?"

Brigitte Sitbon-Peillon. "Les Deux Sources de la morale et de la religion suite de *L'Évolution créatrice* ? Genèse d'un choix philosophique : entre morale et esthétique." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 325-338. Eng. trans. "Does *The Two Sources of Morality and Religion* Follow From *Creative Evolution*? The Genesis of a Philosophical Choice, Between Morality and Aesthetics." Bergson, the author argues, chose the moral over the aesthetic because the movement begun by morality persists indefinitely while that of the artist is limited. (Cf. A. Feneuil, *Annales bergsoniennes IV*, 309-324.) (This essay is valuable both for its argument and for its survey of direct responses to *The Two Sources*. Ed.)

Brigitte Sitbon-Peillon. "Supraspiritualité et hyperspiritualité chez Bergson et Durkheim." in *Bergson et religion. Nouvelles perspectives sur "Les Deux Sources de la morale et de la religion."* Ed. Ghislain Waterlot. Paris: Presses Universitaires de France, 2008, 163-190. Eng. trans. "Superspirituality and Hyperspirituality in Bergson and Durkheim." (Cf. Sitbon-Peillon, 2009, *Religion, métaphysique*, 250-317.) Hyperspirituality here connotes E. Durkheim's sociological "whole": society, transcending the individual. "Superspirituality", by contrast, is used by the author to describe Bergson's social psychology, whose locus is the individual but whose effects are social. The author argues that Durkheim's hyperspirituality is on Bergson's terms infraintellectual, while Bergson's superspirituality is supraintellectual. Bergson's great virtue is to see, and allow us to see, the essential unity of these two viewpoints.

Vesselin Petrov. "Milic Capek: The Bergsonian Process Philosopher." *Philosophical Alternative (Bulgarian Academy of Sciences)*, 17.3, 2008, 31-42. The author's abstract states: "This paper is devoted to the 10 years of the death of the prominent contemporary philosopher Milic Capek (1909-1997). The emphasis is put on Capek as the philosopher who is both a Bergsonian and a process philosopher. This is why the present exposition is based mainly on his book *Bergson and Modern Physics* (1971), but some other publications of Capek are mentioned also, as well as some criticism of Capek's positions. The paper considers in particular Capek's views on metaphysics, philosophy of science, and problems of time, continuity and atomism, causality, probability, etc." *Philosopher's Index*, 44.2, 2010, 499.

Anthony Paul Smith. "Custodians of a Machine for the Making of Gods: Thinking Ecological Restoration With Bergson and Deleuze-Guattari." University of Nottingham, UK and DePaul University, U.S.A. M.A. Thesis, 2008, 37 pp. "This essay aims to show that the philosophies of Bergson and Deleuze/Guattari contain concepts that, alongside work already done in the philosophy of ecological restoration, can be used to construct an adequate philosophy that dissolves the false problem of authenticity found in the criticisms of Elliot and Katz. It does this through a philosophy of nature, which constructs an ontological account of ecosystem, and a philosophy of religion, which constructs an ethical defense of ecological restoration."

Giusi Strummiello. "Deus sive vita? Il divino e il vitale ne *L'evoluzine creatrice*." in *Dio, la vita, il nulla*. Ed. G. Strummiello. Bari: edizione di pagina, 2008, 123-147. Eng. trans. "God or Life? The Divine and the Vital in *Creative Evolution*."

Giusi Strummiello, Ed. *Dio, la vita, il nulla: L'evoluzione creatrice di Henri Bergson e a cento anno dalla pubblicazione*. Bari: Edizione di pagina, 2008, 165. (biblioteca filosofica Quaestio.) Eng. trans. *God, Life, the Nothing: Bergson's Creative Evolution a Century After its Publication*. This

item contains the proceedings of an international conference held at Bari, Italy in 2007. Each essay in this item is presented separately in this bibliography.

Giuseppe Strummiello. "Introduzione." *Dio, la vita, il nulla*. Ed. G. Strummiello. Bari: Edizione di pagina, 2008, 5-15. An English translation of the title of this item is: "Introduction."

Demet Kurtuglu Tasdelen. "The Role of Closed Morality in Achieving Rational Communication Within Bergson's Nonrationalist Morality." *Kaygi: Uludag Universitesi Felsefe Dergisi*, 10, 2008, 71-81. "Based on Bergson's *The Two Sources of Morality and Religion*, the paper attempts to investigate the role of closed morality in the achievement of rational communication. The claim is made that closed morality does not only have a destructive side but also a constructive side that may be present in achieving rational communication. Considering Bergson's ideas about the plane of intellectuality, the author intends to find a place for rational communication within Bergson's nonrationalist morality. Founded on the fact that closed morality and open morality are extreme limits and therefore cannot be found in a society in their pure form, the author claims that rational communication can be present in the transition stage between the closed soul and the open soul." *Philosopher's Index*, 42.4, 2008, 546.

Roi Tchou. "Une interprétation métaphysique de Bergson. L'âme du *Phèdre* de Platon et la durée bergsonienne." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 601-609. Eng. trans. "A Metaphysical Interpretation of Bergson. The Soul in Plato's *Phaedra* and Bergsonian Duration." The author describes the work of the Korean philosopher Hong-Kyu Park (1919-1994) who considered Plato and Bergson to be the two preeminent philosophers and Bergson to be, in a sense, a "disciple" of Plato. Park considered the Platonic theory of autonomous movement to be the origin of Bergson's concept of duration.

Thibaud Trochu. "Correspondance inédite de Bergson-Perry-Gillet. Établissement du texte, traduction, annotation et présentation." in *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 19-34. Eng. trans. "Unpublished Correspondence Bergson-Perry-Gillet. Establishing of Text, Translation, Annotation and Presentation." These letters largely concern the ideas and Personality of William James. The authors of these letters are Henri Bergson, Ralph Barton Perry and Louis Gillet.

Petr Tuma. "La Place de l'homme dans *L'Évolution créatrice*." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 363-378. Eng. trans. "The Place of Mankind in *Creative Evolution*." The author concludes that Bergson's entire work has its ultimate meaning in the dualities (duration/space, open/closed) which are practical criteria. These criteria allow us to better "discern, grasp, and confront the problems to which man is exposed. These distinctions are instruments—organs—with which we can follow the essential dynamics of life." (p. 378)

Nida Vasiliauskaitė. "Derisiveness of the Theory of Laughter: *Pro et Contra* Henri Bergson." (in Lithuanian) *Logos: Religijos, filosofijos, Komparatyvistikos ir meno žurnalas*, 55, 2008, 74-81. "The article deals with the classical tract "On Laughter" by Henri Bergson (1900) and, more precisely, with the problem that a critical analysis of the tract reveals: is it possible to have a *theory* of laughter, is laughter susceptible to rational scrutiny, or what if the basic formal assumptions of classical essentialistic philosophy are the very ones that hinder us from understanding our experience of the phenomenon in question? The article shows that Bergson's approach on laughter is inconsistent with his explicit aims and general intuitivism, context-blind and has very limited explicative scope. Finally, in contrast, the article claims that laughter is better understood by defining it rather negatively." *Philosopher's Index*, 42.4, 2008, 704.

Patricia Verdeau. "Review of *Bergson, la vie et l'action*. Ed. Jean-Louis Vieillard-Baron and *La pensée religieuse de Bergson* by Louis Laval." *Revue philosophique de la France et de l'Étranger*, No. 2, 2008, 231-14.

Lorenzo Vicinte Burgoa. "Los 'extractos intuitivos' o la intuición abstractiva según Ortega y Gasset (De Ortega y Gasset a Aristoteles)." *Daimon: Revista de Filosofía*, 43, 2008, 103-130. Eng. trans. "'Intuitive Extracts' or Abstractive Intuition According to Ortega y Gasset (From Ortega y Gasset to Aristotle)." "Formal abstraction or abstracting intuition is, no doubt, a discovery of Aristotle. Most Aristotelians after Ockham continue to ignore it, focusing on the so-called universal abstraction only. But non-Aristotelian authors have caught sight of it too, albeit with a different language. Here we deal with someone so distant of Aristotelian positions as Ortega y Gasset. It is striking how clearly he depicts formal abstraction—which he calls "intuitive extract"—with a sort of lucidity that we do not find in many Aristotelians; and all that with a view to resolve similar problems with respect to scientific language." *Philosopher's Index*, 43.2, 2009, 649.

Jean-Louis Vieillard-Baron. "Bergson et l'idée de loi scientifique." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 575-589. Eng. trans. "Bergson and the Concept of Scientific Law." The author demonstrates (In an extremely condensed and revelatory essay) how from his earlier positivist standpoint Bergson moved to a more radically empirical and conventionalist concept of scientific laws; an original concept of scientific law, in fact. Bergson allows for both mathematical and nonmathematical scientific laws and for other, more psychological laws. This essay bears reading and rereading. (Ed.)

Jean-Louis Vieillard-Baron. "L'événement et le tout. Windelband lecteur de Bergson." *Revue Philosophique de la France et de l'Étranger*, No. 2, 2008, 157-171. Eng. trans. "The Event and the Totality. Windelband as a Reader of Bergson." "Windelband, well known as the leader of the neo-Kantian School of Bade, together with Bergson, is opposed to both relativism and positivism. According to him, understanding Kant means going further than the latter and, more, in Hegel's direction. Reading Bergson means finding again the meaning of event within metaphysics of what may not be repeated which, by showing the insufficiency of criticism, opens a new way towards historical sciences. Such is the positive interpretation of Bergson. But the criticism is such as one should imperatively separate psychology from philosophy, contrary to the French philosophical tradition, still observed by Bergson. But Bergsonian voluntarism appears as some kind of representative of the spirit of philosophy at the turn of the 19th-20th century. Better further, with Bergson philosophy recaptures its (Hegelian) ambition to become a global vision of the world." *Philosopher's Index*, 42.3, 2008, 391.

Jean-Louis Vieillard-Baron. "Le mysticisme comme cas particulier de l'analogie chez Bergson." in *Bergson et la religion*. Ed. G. Waterlot. Paris: Presses Universitaires de France, 2008, 233-248. Eng. trans. "Mysticism as a Particular Instance of Analogy in Bergson." The analogy between myself (le Moi) and the whole (Tout) is founded, the author states, on the psychological identity of life itself: that is, on the assumption that both are modes of duration. Mysticism for Bergson is a particular case of the analogy of the self and the whole, and must be treated as a particular case of individuality in general. This "particularity" helps us to understand the direct tie between the mystical soul, a grand historical individuality, and the whole of humanity, a tie which "bypasses" the nature of the group, which is closed.

Jean-Louis Vieillard-Baron. "Réflexion sur la réception théorique de *L'Évolution créatrice*." *Archives de Philosophie*, 71.2, 2008, 201-17. "The reception of *Creative Evolution* by the biologists was slow, partial and sometimes angry. This important work is now ignored by historians of biology. Bergson won't make a philosophy of biology, but he does understand and express metaphorically

the philosophical sense of the evolution of species and biological transformism. The theological reception was negative, too. This feature studies the clauses of the sentence from the Index which condemns Bergson's three first works (except for *Le Rire*). *The Congregation of the Index* makes a negative judgment about the Bergsonian philosophy – on account of prejudiced neothomistic views which are no more valid than the scientific prejudice of the biologists." *Philosopher's Index*, 42.4, 2008, 708. Eng. trans. "Reflection on the Theoretical Reception of *Creative Evolution*."

Matthias Vollet. "La vitalisation de la tendance : de Leibniz à Bergson." Paris: Presses Universitaires de France, 2008, 285-292. An English translation of the title of this item is: "The Vitalizing of Tendency: From Bergson to Leibniz." Leibniz, in *De rerum origination radicali* and other writings, introduces the notion of "tendency" to explain how possible become existants. Bergson reformulates Leibniz so as to create a notion of tendency consistent with creativity and indetermination.

Peter Verc Warden. "Critique of a Homuncular Model of Mind From the Neo-Vitalist Perspective." Ph.D. Dissertation, State University of New York of Stony Brook, 2007, 96. The author presents a philosophical defense of Bergson's notion "that that which separates the quick from the dead is a special solidarity of the past with the present and the future". The author also utilizes the ideas of William James, Antonio Damasio—and Daniel Dennett.

Ghislain Waterlot, Ed. *Bergson et la religion. Nouvelles perspectives sur Les Deux Sources de la morale et de la religion*. Paris: Presses Universitaires de France, 2008, 465. Eng. trans. *Bergson and Religion*. All essays in this book are presented separately in this bibliography.

Ghislain Waterlot. "Dieu est-il transcendant ? Examen critique des objections du P. de Touquédec adressées à l'auteur de *L'Évolution créatrice*." *Archives de Philosophie*, 70.2, 2008, 269-88. Eng. trans. "Is God Transcendent? A Critical Examination of P. de Tonquédec's Objections Posed to the Author of *Creative Evolution*." "The criticisms of the Father de Tonquédec drove Bergson to clarify his reasons for the assertion that God is transcendent. Throughout this discussion, we are led to think of the *disparity* laid down by Bergson, between God and the *vital impetus*. The philosopher encounters a real difficulty in affirming at once that God is transcendent, and that there is a certain imminence about God. Above all, in this debate, two conceptions of transcendence oppose each other, each one giving rise to problems. Can a Bergsonian consideration of the mystical experience remove these problems? In this article, we endeavour to provide a response to this question and to indicate the conditions necessary to institute a dialogue between philosophy and theology." *Philosopher's Index*, 42.4, 2008, 712.

Ghislain Waterlot. "Doutes sur l'humanité : du 'succès unique, exceptionnel' de la vie dans *L'Évolution créatrice* au 'succès (...) si incomplet et si précaire' dans *Les Deux Sources*." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 379-395. Eng. trans. "Doubts Concerning Humanity: From the 'Unique, Exceptional Success of life in *Creative Evolution* to the 'Incomplete, so Precarious Success' of *The Two Sources*." It is a mistake, the author urges, to read Bergson's *Two Sources of Morality and Religion* through the optimistic lenses of *Creative Evolution*. The uneasiness encountered in *The Two Sources* has been too little noted. Thoughtfully and carefully the author explores the transition between the triumphalism of *Creative Evolution* and the precarious and incomplete humanity revealed in *The Two Sources*.

Ghislain Waterlot. "Le mysticisme, un 'auxiliaire puissant de la recherche philosophique ?" in *Bergson et la religion*. Ed. G. Waterlot. Paris: Presses Universitaires de France, 2008, 249-277. Eng. trans. "Mysticism as a 'Powerful Auxiliary of Philosophical Research?" The author discusses how it

can be possible for a philosopher to use mysticism as a component of or basis for philosophical research. The ordinary person does not follow much that the mystic tries to say, and to respond. Bergson concedes this but thinks the philosopher should base his/her study of mysticism on the writings of the great mystics, where the essence of mysticism is embodied. Bergson opens a program to the philosophers, involving studies of mysticism. He does not give us all the particularities of the methods to be used, however.

Ghislain Waterlot. "Penser avec et dans le prolongement des *Deux Sources de la morale et de la religion*." in Ghislain Waterlot, Ed. *Bergson et la religion*. Paris: Presses Universitaires de France, 2008, 1-42. Eng. trans. "Thinking With and In the Prologation of *The Two Sources of Morality and Religion*." The author explores Bergson's philosophy of religion both with regard to many of the pointed critiques which have been leveled at it and with regard to present precarious state of humanity. The distinction between closed and open societies, between western and oriental religion, between open morality and dynamic action are rigorously examined. The result is a highly realistic view of Bergson's religious thought: an appeal to a renewed effort to resolve our present dilemmas. In a concluding section the author explores the recent growth of interest in *The Two Sources*.

Wilhelm Windelband. "En guise d'Introduction à *Matière et mémoire* de Bergson." Trans. Jean-Louis Vieillard-Baron. *Revue Philosophique de la France et de l'Étranger*, No. 2, 2008, 147-156. Eng. trans. "By Way of an Introduction to *Matter and Memory*." "Wilhelm Windelband (1858-1915) presents Bergson's work as issued from the French tradition which consists in deriving a whole metaphysics from the interior experience itself. He considers it as a criticism of the domination of exact sciences over philosophy. Being centered on the event, Bergson's thought illustrates the importance of the sciences of the mind, against the sciences of nature and becomes part and parcel of the enhanced prestige granted to historical sciences. *Matter & Memory* shows that consciousness is first and foremost oriented towards action and not towards knowledge. And the whole of modern philosophy is voluntarist in so far as its principle rests on the idea that there's always something new in the world." *Philosopher's Index*, 42.3, 2008, 601.

Frédéric Worms. "Avant-propos." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 7-8.

Frédéric Worms. "Ce qui est vital dans *L'Évolution créatrice*." *Annales bergsoniennes IV*. Paris: Presses Universitaires de France, 2008, 641-652. Eng. trans. "What is Vital in *Creative Evolution*." The author's essay has two parts. In the first he shows that Bergson's *élan vital* can be conceived only by first conceptualizing continuity, change, and life. To these must be added yet another concept, the vital (which involves tension, finitude, and dissociation). Given all of these one can then postulate the central image of the *élan vital* (which is never an *a priori* concept applied "from the beginning"). In the second part the author argues that today Bergson's essential opposition of life and matter has been transformed into a polarity of life and death. The sheer precariousness of life today leads to a vitality whose goal is individual survival. But this narrow vitality calls for a broader focus which includes the survival of humanity. This focus brings us to rejoin Bergsonian vitality as a whole, with its appeal to reasserted creativity.

Frédéric Worms. "Le clos et l'ouvert dans *Les Deux Sources* : une distinction qui change tout." in *Bergson et la religion*. Ed. G. Waterlot. Paris: Presses Universitaires de France, 2008, 45-63. Eng. trans. "The Closed and the Open in *The Two Sources*: A Distinction Which Changes Everything." The author interprets *The Two Sources* through the distinction between "open" and "closed". This distinction, fundamental to morality and religion, clarifies the history of both politics in a broad sense and religion but is much more than a conceptual instrument. It reveals a real struggle

between opposing forces, and a “rupture”—a real break—between them which, in Europe, has created the spirit of Christianity and a more open society. The open/closed distinction is hardly a dead issue. It confronts us today in unmistakable terms. Cf. the author’s second essay below in *Bergson et Religion*, 379-388 (“Terrible réalité...”).

Frédéric Worms. “Quale vitalism al di là di quale nichilismo? Da L’evoluzione creatice oggi.” in *Dio, la vita, il nullo*. Ed. G. Strummiello. Bari: edizioni di pagina, 2008, 149-65. Eng. trans. “Which Vitalism, Towards Which Nihilism?”

Frédéric Worms. “La rottura di Bachelard con Bergson come punto di unione della filosofia del XX secolo in Francia.” *Iride: Filosofia e Discussione Publica*, 21, No. 54, 2008, 381-390. Eng. trans. “The Rupture of Bachelard with Bergson as a Turning Point of Philosophy in 20th Century France.”

Frédéric Worms. “‘Terrible réalité’ ou ‘faux problème’ ? Le mal selon Bergson.” in *Bergson et la religion*. Ed. G. Waterlot. Paris: Presses Universitaires de France, 2008, 379-388. Eng. trans. “‘Terrible Reality’ or ‘False Problem’? Evil According to Bergson.” The author describes Bergson as opposing false, abstract ways of approaching “the problem of evil” (for example, by trying to quantify and “weigh” them, or by otherwise making them into false absolutes) preferring instead to deal empirically with the *facts* of human suffering in contrast with the reality of joy. In the end, it is not merely that we should be critical of evil, but indignant towards it, but that we join “the force of joy or the resource of good will and justice which do not cease to oppose it.”

Lin Yaol. “Inter-subjective Time: Emmanuel Levinas’s Interpretation of Time.” Ph.D. Dissertation, New School University, 2008, 204. The author examines Levinas’ views of temporality, contrasting them with temporality as construed by Bergson and Martin Heidegger. In contrast with these two thinkers Levinas does not believe that the time “pertinent to our existence among other people as a degradation of inner time.”

Justin Wen-Lo Yant. *Sometimes I feel the Space Between People (Voices) in Terms of Tempos—A Work for Percussion Duo with Computer Animated Notational Interface*. D.M.A., Stanford University, 2008, 26. The author seeks to “... explore and evoke various durées (Bergson) both through the sonification of materials and the modes in which performers engage the material.”

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Arnaud François. *Bergson, Schopenhauer, Nietzsche. Volonté et réalité*. Paris: Presses Universitaires de France, 2009, 284. (Philosophie aujourd’hui) An English translation of the title of this item is: *Bergson, Schopenhauer, Nietzsche: Will and Reality*.

Asegüi Baran. “The Dilemmas of the Realist and the Idealistic Subject: A Bergsonian Critique.” *Ethos: Falsefe ve Toplusal Dilimerde Dialoglar*, 2.1, 2009, 1-16. The text of this item is in Turkish. The author states: “This paper contains a Bergsonian critique to subject accounts of realism and idealism; two distinct, even opposing understanding of the world. Even though there is a supposition about subject accounts of realism and idealism, basically that they must be fundamentally different from one another, this paper tries to show that they both are founded upon the same assumption which is: world of the matter is fundamentally different from subject’s perception of it. In this paper argument will be that Bergson changed the plane of argument by simply changing the above mentioned assumption and his fresh account of subject could be a

- healthier alternative especially for subject's perception of itself." *Philosopher's Index*, 44.2, 2010, 422.
- Erol Başar and Bahar Güntekin. "Bergson's Intuition and Memory in View of NeuroQuantology." *NeuroQuantology*, 7.4, 2009, 602-08. "This essay describes the concept of the great philosopher Henri Bergson, related to episodic memory intuition and duration. Further, the relation of 'quantum theory' to Bergson's philosophy is shortly described. We discuss the importance of Bergson's concepts to 'Quantum Methodology' and modern science.
- Henri Bergson. *Durée et simultanéité. A propos de la théorie d'Einstein*. First Critical Edition. Ed. Frédéric Worms. Paris: Presses Universitaires de France, 2009, 479 (Quadrige). Eng. trans. *Duration and Simultaneity: Concerning Einstein's Theory*. Cf. Élie During, "Dossier critique", 219-479. This dossier includes reflections by During on Bergson's critique of relativity physics (pp. 219-244), notes on the text and appendices of *Duration and Simultaneity* (pp. 247-321), an Index (pp. 325-337), an Analytical Table (pp. 339-358), various studies of *Duration and Simultaneity* (359-460), and a bibliography (pp. 461-479).
- Henri Bergson. *Energie spirituelle*. First Critical Edition. Ed. Frédéric Worms. Paris: Presses Universitaires de France, 2009, vi, 508. Eng. trans. *Mind-Energy*. (Grands Textes [series], Quadrige [Collection])
- Henri Bergson. *La Pensée et le mouvant*. First Critical Edition. Ed. Frédéric Worms. Dossier Critique : Arnaud Bouaniche, Arnaud François, Frédéric Fruteau de Laclos, Stéphane Madelrieux, Claire Marin, Ghislain Waterlot. Paris: Presses Universitaires de France, 2009, 612. Eng. trans. *The Creative Mind*. (Grands Textes [series], Quadrige [Collection])
- Martha Blassnigg. "Ekphrasis and a Dynamic Mysticism in Art. Reflections on Henri Bergson's Philosophy and Aby Warburg." in *New Realities: Being Syncretic*. New York: Springer, 2009, 42-46.
- Martha Blassnigg. *Time, Memory, Consciousness and the Cinema Experience: Revisiting Ideas on Matter and Spirit*. Amsterdam: Rodopi, 2009, 256. The author applies Henri Bergson's philosophy to an ontology of the cinema spectatorship and opens a discussion on the issues of time, movement and *esprit* (mind) in a broad interdisciplinary context of the late 19th and early 20th century with a focus on the oeuvre of Etienne-Jules Marey. It revisits his work in a dialogue with Bergson's thinking and emphasizes the connections with art in his own commentaries as well as in relation to Aby Warburg's method of the *Mnemosyne Atlas*. Through a think reading of the intersections between science, technology, art and popular culture in relation to the emerging cinema, it resituates the dimension of the mind (*l'esprit*) in the spectator's cognitive processes. It draws on the insights of Bergson in an application to a contemporary understanding of the spectatorship in audio-visual environments and discusses the cinema as philosophical *dispositif*.
- Martha Blassnigg. "Time, Memory and the Philosophical Dispositif of Cinema: The Mirrored Metaphor of culture and Technology." *REAL Yearbook of Research in English and American Literature*, 25, 2009, 299-314.
- Magda Costa Carvalho. "A Noção de 'Natureza Criadora' no Evolucionismo Metafísico de Henri Bergson: Estrutura e alcance de um *projecto bio-filosófico*." Ph.D. Dissertation. Ponta Delgada (Portugal), Universidade dos Açores, 2009, 683. Eng. trans. "The Concept of 'Creative Nature' in the Evolutionary Metaphysics of Henri Bergson: Structure and Reach of a Bio-Philosophical

- Project.”The author finds a new notion of *bios* (broadly, life) in Bergson’s *The Two Sources of Morality and Religion*. She applies this notion to, among other factors, environmental values.
- Magda Costa Carvalho. “La nature chez Bergson : le même et l’autre de l’homme.” in *Le même et l’autre. Identité et différence*.Eds. J. Kelemen, J. Ferrari, J. Harmaty. Mayenne : Eotvos University Press, 2009, 187-192. (Proceedings of the 31st International Congress of the Societies of Philosophy of the French Language) Eng. trans. “Nature in Bergson: The Same and the Other of Man.”
- Gianluca Columbo. “Actualizing Bergson’s Lesson: A Post-post-modernist Perspective.” *Journal of Management and Governance*, 13.3, 2009, 261-67.
- Didier Debaise. “The Emergence of a Speculative Empiricism: Whitehead Reading Bergson.” in *Deleuze, Whitehead, Bergson: Rhizomatic Connections*. Ed. Keith Robinson. Houndmills, UK: Palgrave Macmillan, 2009, 77-88. The author argues that Bergson’s and Whitehead’s philosophies diverge, with Bergson founding his philosophy on a perpetual deepening of intuition while Whitehead founds his philosophy on a thoroughgoing rational *interpretation* of experience. We thus have two contrasting forms of “speculative empiricism”.
- James W. Felt. *Adventures in Unfashionable Philosophy*. Notre Dame: University of Notre Dame Press, 2009, 272. The author aims to enrich Thomistic philosophy through an encounter with the philosophies of Bergson and Whitehead. He deals, in particular, with the effects of considerations of metaphysical method on philosophical conclusions, the relations of time to experience and of possibility to actuality.
- Anthony Feneuil. “La Foi change-t-elle l’histoire ? Bergson et Péguy devant les sciences historiques du Christ.” *L’Amitié Charles Péguy*, 32.126, 2009, 205-18. An English translation of the title of this item is: “Does Faith Change History? Bergson and Péguy Confronting the Historical Sciences of Jesus.”
- Elga Freiberga. “Memory and Creativity in the Context of Ontopoesis of Beingness: A.-T. Tymieniecka and H. Bergson.” *Analectica Husserliana*, 101, 2009, 232-42.
- Paulo Godani. *Bergson e la filosofia*. Pisa: ETS, 2009, 176. (philosophica, 49) An English translation of the title of this item is: *Bergson and Philosophy*.
- Pete A.Y. Gunter. “Gilles Deleuze, Deleuze’s Bergson and Bergson Himself.” in *Deleuze, Whitehead, Bergson: Rhizomatic Connections*. Ed. Keith Robinson. Basingstoke, UK: Palgrave Macmillan, 2009, 167-180. Gilles Deleuze’s book on Bergson, though brilliantly perceptive, is intended as a caricature of Bergson: a caricature which suits Deleuze’s purposes. This can be seen in his treatment of the calculus, his diminishment of the Bergsonian present, and his “transcendentalizing” interpretation of the *élan vital*. Deleuze’s *Bergsonism* should never be taken as an accurate account of Bergson’s thought.
- Andreas Hamburger. “Zeitfenster.” *Forum der Psychoanalyse*, 25.3, 2009, 199-218. An English translation of the title of this item is: “Time Slots.” The author finds Bergson’s treatment of time to be of central importance.
- Joëlle Hansen. “Levinas and Bergson on Justice and Infinity.” *Amsterdam Studies in Jewish Thought*, 14, Part Two, 2009, 125-139.

Henri Hude. *Bergson*. Vol. 1. Paris: L'Harmattan, 2009, 190. (Archives Karéline) This item was published originally in 1989 (Editions Universitaires)

Adrian Johnston. "Affective Life Between Signifiers and *Jouis-sens*: Lacan's *Senti-ments* and Affectuations." *Filozofski Vestnik*, 30.2, 2009, 113-41.

Gernot Kamecki. "What is it to Live? Critical Considerations With Regard to Badiou and Bergson Concerning Life Theory and its Language." *Filozofski Vestruik*, 30.2, 2009, 207-25. The author's abstract states: "This essay raises a philosophical question concerning the language of life theory. It aims to prove the assumption that in contrast to life science, which today is connected to neuroscience and biotechnology, a theory that comprehends "life itself" must exceed the computerized mathematics of modern materialistic positivism. For this purpose, the conceptual possibility of such a theory is analysed from the perspective of 20th-century philosophy of life. Beginning with Henri Bergson, who developed an immanent concept of life "from within itself" in *L'évolution créatrice* (1907), the analysis turns to Alain Badiou, whose fundamental onto-phenomenology of being is summed up in *Logiques des mondes* (2006) by answering the question "what is it to live?" The comparison between the two philosophies exposes the conditions of a life theory that encompasses, beyond the results of digitalizable language translated from the neurons of the human brain, the uncountable and unpredictable aspects of living and being alive. These conditions are: an ethics of universality, a differential philosophy of time, and a concept of independent novelty enforced by the (in)aesthetics of subjective creation." *Philosopher's Index*, 44.2, 2010, 422.

Spyridon A. Koutroufinis. "Organismos als Prozess von Alfred North Whitehead und Henri Bergson." Habilitationsschrift an der Fakultät I- Geisteswissenschaften der Technischen Universität Berlin, 2009, 550. An English translation of the title of this item is: "Organism as Process in Alfred North Whitehead and Henri Bergson." Cf. Chapter 3. Eng. trans. "Ontological Becoming in the Light of Life and Bergson's Life and Process Philosophy," 265-332.

René Lemieux. "Hume et Bergson, une pratique de la méthode chez Deleuze. Réflexions pour une éthique de la lecture." *Symposium*, 13.2, 2009, 68-96. The author studies Gilles Deleuze's reading of David Hume and Bergson, concluding that Deleuze's reading is *performative*. The author states: "... elle dépassera le donné à travers le délire s'ouvrira à l'inhumaine et au surhumaine à travers le virtuel." (Roughly: "It moves beyond the given via delirium and the inhuman and opens up to the superhuman through the virtual. (Ed.)" *Philosopher's Index*, 43.4, 2009, p. 22. For a strongly contrasting opinion Cf. Pete A.Y. Gunter "... Deleuze's Bergson and Bergson Himself," 2009.

Clara Mandolini. "Memory and Action: The Conscience (Awareness, Ed.) of Time in Personal Becoming in Bergson and Blondel." *Analecta Husserliana: The Yearbook of Phenomenological Research* Vol. CI: *Memory in the Ontopoiesis of Life*. Ed. A.-T. Tymieniecka, 2009, 25-49. "The aim of the article is to highlight the role of memory in subjective practical human becoming, in its particular relation given by action. Bergson and Blondel have both paid particular attention to action, conceived as a sphere of emerging of the conscience of the passing of time. Nonetheless, their analyses differ in the meaning attributed to action: while Bergson considers it as a limited part of human life, requiring a homogeneous and "spatial" approach to reality, Blondel enlarges the meaning of the term "action" to reach what, even in cosmic becoming, represents the radical spring of ontological novelty and tendency to fulfillment. According to a different evaluation of action in the context of human life, their works also offer a different conceptualization of becoming and of the role of memory, as a deeper concept than a simple collection of memories." *Philosopher's Index*, 44.1, 2010, 414.

- Nachisa Mari. "The Schema Approach: A Dynamic View on Remembering." *Dynamic Process Methodology in the Social and Developmental Sciences*. Eds. Jean Valsiner et al. New York: Springer, 2009, 123-40.
- Jorge Martin. "Es factible expresar la duración bergsoniana?" *Revista Latinoamericana de Filosofía*, 35.1, 2009, 163-70. Eng. trans. "Is it Possible to Express Bergson's Duration?" The author's abstract states: "In the last two decades the renovation of Bergson's philosophy has started the discussion about certain subjects present in his texts, as for instance the relation between *durée* and language. In this paper we intend to show that duration can't be expressed through language—even the poetic one—but only suggested by means of images, since it refers to an intuition of extralinguistic nature." *Philosopher's Index*, 44.2, 2009, 458.
- Andrew McGettigan. "Walter Benjamin's Bergsonian Image of the Past." *Radical Philosophy*, 158, 2009, 25-35.
- Kevin E. McHugh. "Movement, Memory, Landscape: An Excursion in non-Representational Thought." *GeoJournal*, 74.3, 2009, 209-218. The author draws on Bergson, Deleuze and Massumi for his movement ontology.
- Valentine Moulard-Leonard. *New Bergson-Deleuze Encounters*. Albany: State University of New York, 2009, 224.
- Oliver Perru. *Science et itinéraire de la vie : la pensée de Bergson*. Paris: Kimé, 2009, 242. (Philosophie en cours) An English translation of the title of this item is: *Science and the Itinerary of Life: Bergson's Thought*.
- Bican Polat. "Bergson-Deleuze Encounters: Transcendental Experience and the Thought of the Virtual." *MLN*, 123.5, 2009, 1201-1206.. his is a review of *Bergson-Deleuze Encounters* by V. Moulard-Leonard.
- Ioulia Podoroga. "Durée : le travail du concept dans la philosophie de Bergson." Ph.D. Thesis, Université de Lille III-Charles de Gaulle, 2009. Eng. trans. "Duration: The Work of the concept in Bergson's Philosophy."
- Camille Riquier. *Archéologie de Bergson. Temps et métaphysique*. Paris: Presses Universitaires de France, 2009, 488. (Epiméthée) Eng. trans. *Bergson's Archeology: Time and Metaphysics*. It is an error, the author insists, to fail to take into account the profound reforms which Bergson undertook in metaphysics. Bergson did not attempt to derive metaphysics from a single principle, but to find his thought in the immediate experience that we have of ourselves. The search for this experience (not achieved until his last major work, *The Two Sources*) is in a sense an archeology.
- Camille Riquier. "Henry, Bergson et la phénoménologie matérielle." *Studia Phaenomenologica. Romanian Journal of Phenomenology*, 9, 2009, 157-72. Eng. trans. "Henry, Bergson and Material Phenomenology." The author's abstract states: "Michel Henry recognized himself within Maine de Biran's work, while rejecting the French spiritualistic tradition to which the latter was attached. However, without occulting the great differences which separate him from this tradition, it seems that we find in Bergson's first book, more than in Maine de Biran, the premises of an ontological dualism, such as he supported, which announces an authentic philosophy of the conscience, beyond any intentionality. In return, as if Michel Henry had emphasized a tendency already present in *Time and Free Will*, we could read again Bergson's first book in the light of material phenomenology itself." *Philosopher's Index*, 44.2, 2010, 513.

- Stephen E. Robbins. "The Cost of Explicit Memory." *Phenomenology and the Cognitive Sciences*, 8.1, 2009, 33-66. "Within Piaget there is an implicit theory of the development of explicit memory. It rests in the dynamical trajectory underlying the development of causality, object, space and time—a complex (COST) supporting a symbolic relationship integral to the explicit. Cassirer noted the same dependency in the phenomena of aphasias, insisting that a symbolic function is being undermined in these deficits. This is particularly critical given the reassessment of Piaget's stages as the natural bifurcations of a self-organizing dynamic system. The elements of a theoretical framework required to support explicit memory are developed, to include: (1) the complex developmental trajectory supporting the emergence of the explicit in Piaget, (2) the concrete dynamical system and the concept of a nondifferentiable time contained in Bergson's theory required to support a conscious, as opposed to an implicit remembrance, (3) the relation to current theories of amnesia, difficulties posed by certain retrograde amnesic phenomena, the role of the hippocampus and limitations of connectionist models, (4) the fact that nowhere in this overall framework does the loss of explicit memory imply or require the destruction of experience 'stored in the brain'." *Philosopher's Index*, 43.2, 2009, 587.
- Keith Robinson. "Introduction: Deleuze, Whitehead, Bergson—Rhizomatic Connections." in *Deleuze, Whitehead, Bergson: Rhizomatic Connections*. Ed. Keith Robinson. Houndmills, UK: Palgrave Macmillan, 2009, 1-27. The author creates a highly instructive comparison of the philosophies of Bergson, Whitehead, and Deleuze, pointing out that their exclusion from mainstream twentieth-century philosophy has made it difficult both to see their connections to each other and the relevance of their ideas to central problems in contemporary thought. The author deals particularly with the impact of Bertrand Russell on the fortunes of Bergsonism (pp. 9-11), E. Levinas' appreciation of Bergson (pp. 11-12) and Bergson's relations to Gilles Deleuze (p. 12).
- Allesandro Carvalho Sales. "A causalidade em Deleuze: difference interna e produção de si." *Revista de Filosofia*, 10.1, 2009, 215-231. An English translation of the title of this item is: "Concerning Causality in Deleuze: Internal Difference and Self Creation." "The author examines Deleuze's conception of causality in contrast to mechanism, Platonism and Hegelianism. This notion (causality), seen as internal causation (*causa sui*) favors the establishment of difference as the origin of being. The author concludes: "Therefore, we will show the relevancy of Michael Hardt's comments in order to show the context that, crossing particularly Deleuze's dialogue with Bergson, places causality in immanence and, at the same time, moves it away from negation's domain." *Philosopher's Index*, 43.4, 2009, 541.
- Philip Tenner. "The Return of the Relative: Hamilton, Bergson, Merleau-Ponty and French Phenomenology." *Janus Head*, 11.2, 2009, 305-16. The author's abstract states: "In this paper we explore the complex relationship between the philosophies of Sir William Hamilton and Henri Bergson. We then place these philosophies in a critical relation to French phenomenological philosophy, particularly, Merleau-Ponty's. By so doing we examine a historical and theoretical 'ark' that rises in 19th-century Scotland and falls in 20th-century France, an ark that has received little attention hitherto by historians of philosophy. Our aim is to open up a new dimension of these philosophies and provoke a fresh debate over their relationships and the philosophical tensions that exist between them." *Philosopher's Index*, 44.2, 2010, 561.
- Heinz-Günter Vester. *Kompendium der Soziologie II: Die Klassiker*. VS Verlag für Sozialwissenschaften, 2009. Cf. "Georg Simmel (1859-1918)", 87-106.

- Kerstin Volland. *Zeitspieler Inszenierungen des Temporalen bei Bergson, Deleuze, und Lynch*. Weisbaden: VS Verlag für Sozialwissenschaften, 2009, 191. (Medienbild und Gesellschaft, Bd. 11) Eng. trans. *Time-Games in Setting the Stage for Time in Bergson, Deleuze, and Lynch*.
- Mattais Vollet. “Los modos del tiempo en Heidegger y Bergson.” in *Martin Heidegger, la experiencia del camino*. Ed. A.R. de la Torre. Baranquilla: Ediciones Uninorte, 2009, 329-351. Eng. trans. “The Modes of Time in Heidegger and Bergson.”
- Mei Wegener. “Der psychophysische Parallelismus.” *NTM Zeitschrift für Geschichte der Wissenschaftlichen, Technik und Medizin*, 17.3, 2009, 277-316. Eng. trans. “Psychophysical Parallelism.” The author’s abstract states: “The article traces the rise and fall of “psychophysical parallelism”—which was the most advanced scientific formulation of the mind/body relationship in the second half of the 19th century—through an interdisciplinary and broad geographical spectrum. It sheds light on the extremely different positions that rallied round this discursive figure, ranging from Fechner, Hering, Mach, Wundt, Bain, Hughlings Jackson, and Taine to Freud and Saussure. The article develops the thesis that the psychophysical parallelism functioned as a ‘hot zone’ within and a symptom of the changes in the order of sciences at that time. Against that background, the criticism of the psychophysical parallelism which became prominent around 1900 (Stumpf, Busse, Bergson, Muthner et. al) indicates the cooling of this ‘hot zone’ and the establishment of a new order within the scientific disciplines. The article pays particular attention to the position of this figure in contemporaneous language theories. Its basic assumption is that the relationship between the body and the psyche is itself constituted by language.
- Frédéric Worms. “Ce qui est atteint dans le cerveau.” in *Les Nouveaux Blessés*. Ed. Catherine Malabou. Paris: Esprit, 2009, 204-08. An English translation of the title of this item is: “What is Happening in the Brain.”
- Frédéric Worms. “James and Bergson: Reciprocal Readings.” Trans. J. Conley. in *The Reception of Pragmatism in France and the Rise of Roman Catholic Modernism, 1890-1914*. Ed. David G. Schultenover. Washington, DC: Catholic University of America Press, 2009, 76-92.
- Frédéric Worms, Jean-Jacques Wunenburger, ed. *Bachelard & Bergson : continuité et discontinuité*. Paris: Presses Universitaires de France, 2009, 293. Eng. trans. *Bachelard and Bergson: Continuity and Discontinuity*.
- Tomoki Yamauchi. “Durée de l’univers et logique du corps : le bergsonisme comme ‘esthétique de la sympathie’.” *Bigaku*, 60.1, 2009, 72-84. Eng. trans. “Duration of the Universe and Logic of the Body: Bergsonism as an Aesthetic of Sympathy.” The author examines Bergson’s concept of sympathy, which is portrayed in contrasting ways from his earliest to his latest writings. In *Creative Evolution* sympathy is less a coincidence with its objects as a “coexistence with the real”. Bergson’s aesthetics is an *aesthetics of sympathy*.” *Philosopher’s Index*, 43.4, 2009, 603.

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- Laurent Jaffro. “Infinity, Intuition, and the Relativity of Knowledge: Bergson, Carrau, and the Hamiltonians.” *British Journal for the History of Philosophy*, 18.1, 2010, 91-112. This paper presents a discussion of William Hamilton’s thesis of the relativity of knowledge and of its reception in nineteenth- and twentieth-century French philosophy. Scholars usually claim that Kant’s transcendental philosophy is the main target of Bergson’s rejection of the relativity of

knowledge. In contrast, Bergson's plea for 'intuition' as absolute knowledge should be replaced within the context of the long-lasting debates between French spiritualists and the Hamiltonians about the relations of metaphysics with psychology. In the service of this discussion the author locates an important anticipation of Bergson's philosophy of intuition in the forgotten figure of Ludovic Carrau.

Michael R. Kelley. *Bergson and Phenomenology*. Houndmills Basingstoke: Palgrave Macmillan, 2010.

Michael R. Kelley. "A Phenomenological (Husserlian) Defense of Bergson's 'Idealistic Concession'." *Epoche: A Journal for the History of Philosophy*, 14.2, 2010, 399-415. The author's abstract states: "When summarizing the findings of his 1896 *Matter and Memory*, Bergson claims "That every reality has... a relation with consciousness-- that is what we concede to idealism." Yet, Bergson's 1896 text presents the theory of "pure perception", which, since it accounts for perception according to the brain's mechanical transmissions, apparently leaves no room for subjective consciousness. Bergson's theory of pure perception would appear to render his idealistic concession absurd. In this paper, I attempt to defend Bergson's idealistic concession. I argue that Bergson's account of cerebral transmissions at the level of pure perception necessarily entails a theory of temporality, an appeal to a theory of time-consciousness that justifies his idealistic concession." *Philosopher's Index*, 44.2, 2010, 427.

Leonardo Polo. "Conversaciones sobre Bergson acerca del tiempo humano y otras temas." *Studia Poliana. Revista sobre el pensamiento de Leonardo Polo*, 12, 2010, 179-96. Eng. trans. "Conversations Concerning Bergson Around Human Time and Other Themes."

Ilya Prigogine. "Autobiography." http://nobelprize.org/nobel_prizes/chemistry/laureates/1977/prig... 1/24/2010. The author relates the "spell" Bergson's philosophy cast on him as a young man and cites a statement by Bergson to the effect that time (i.e. duration) means the creation of forms, the continuous elaboration of the absolutely new. Bergson's treatment of duration was to lead Prigogine into researches culminating in nonlinear thermodynamics and the award of a Nobel Prize in Chemical Kinetics.

Avner Ziv. "The Social Function of Humor in Interpersonal Relationships." *Society*, 47.1, 2010, 11-18.