

CONTENTS OF VOLUME II.

BOOK II.

Cosmology.

CHAPTER V.

THE THEORETICAL CONSTRUCTION OF MATERIALITY.

	PAGE
174. Matter homogeneous, or heterogeneous with common properties?	1
175. Limitation of the problem	2
176. Descartes and Spinoza on Consciousness and Extension	4
177. Schelling and Hegel; problems attempted by the latter	8
178. Kant does not connect his views of Matter and of Space	9
179. Why Kant explained Matter by Force	12
180. 'Force' involves relation between things	15
181. 'Force' as a property of one element a figure of speech	16
182. Kant rightly implies activity on the part of Things, not mere sequence according to Law	21
183. Kant's two forces a mere analysis of the position of a thing	23
184. Still a mechanical system of forces essential, and several may attach to each element	26
185. Force can only act a distance	28
186. Idea of 'communication' of Motion	31
187. Space no self-evident hindrance to action	34

CHAPTER VI.

THE SIMPLE ELEMENTS OF MATTER.

188. <i>Prima facie</i> grounds in favour of Atomism	38
189. Lucretius,—differences in the Atoms	41
190. Consequences of the Unity of an extended Atom	43
191. Notion of unextended Atoms—Herbart	47
192. Herbart's view modified—the Atoms not independent of each other	50

	PAGE
193. Is Matter homogeneous or of several kinds?	53
194. Homogeneous Matter not proved by constancy of Mass	56
195. Connexion of the elements with each other in a systematic unity	58
196. Plurality in space of identical elements merely phenomenal	60
197. Self-multiplication of Atomic centres conceivable	63

CHAPTER VII.

THE LAWS OF THE ACTIVITIES OF THINGS.

198. The square of the distance,—difficulties in the radiation of Force	66
199. No mechanical deduction of a primary Force	70
200. Alleged infinite attraction at no distance	70
201. Herbart's view of the 'Satisfaction' of Force, not conclusive	72
202. Philosophy desires one primary law of action	76
203. Affinity would naturally correspond to the Distance itself	77
204. Attempt to account for Square of Distance	80
205. Can Force depend on motions of acting elements?	82
206. Does Force require <i>time</i> to take effect at a distance?	83
207. Causation and Time—Reciprocal action	86
208. Idealism admits no special Laws as absolute	88
209. Conservation of Mass	89
210. Constancy of the <i>Sum of Motions</i>	91
211. Absorption of Cause in Effect	94
212. Not self-evident that there can be no gain in physical action	94
213. <i>Equality</i> and <i>Equivalence</i> distinguished	98
214. Equivalence does not justify reduction to one process	101
215. 'Compensation' in interaction of Body and Soul	102
216. The Principle of Parsimony	104

CHAPTER VIII.

THE FORMS OF THE COURSE OF NATURE.

217. Deductions of the forms of reality impossible	109
218. Possibility of explaining natural processes in detail on the view of subjective Space	111
219. Success the test of the methods of physical science	114
220. Mechanism the action of combined elements according to general laws	115
221. Mechanism as a distinct mode of natural activity—a fiction	118

TABLE OF CONTENTS.

ix

	PAGE
222. The planetary system, light and sound	122
223. Electricity and Chemistry should not be sharply opposed to Mechanism	124
224. Motives for forming the conception of a Vital Force	128
225. Vital Force could not be one for all Organisms	130
226. Difference between organic and inorganic substances proves nothing about Vital Force	131
227. A 'Life-principle' would have to operate mechanically	132
228. Mechanical aspect of Organisms	135
229. Mechanical view indispensable but not exhaustive	137
230. Purpose implies a subject—God, the soul	138
231. Von Baer on purpose in 'Nature'	141
232. Unity of world determines all modes of action	144
233. The mechanical order need not exclude progress	145
234. Is there a fixed number of Natural Kinds?	150
235. Criticism of the question 'Is real existence finite or infinite?'	151
236. Development of the Cosmos—only its general principles a question for Metaphysic	157
237. Actual development of life a question for Natural History Conclusion.	158 160

BOOK III.

Psychology.

CHAPTER I.

THE METAPHYSICAL CONCEPTION OF THE SOUL.

Introductory. Rational and Empirical Psychology	163
238. Reasons for the belief in a 'Soul.'—I. Freedom is no reason	165
239. 2. Mental and physical processes disparate	166
240. Disparateness no proof of separate psychical substance	168
241. 3. Unity of Consciousness	169
242. Unity of the conscious Subject	171
243. The subject in what sense called 'substance'	173
244. Kant on the Substantiality of the Soul	176
245. What the Soul is; and the question of its immortality	180
246. Origin of the Soul may be gradual	182
247. Ideas of psychical and psycho-physical mechanism	186
248. Interaction between Body and Soul	187
249. Idea of a bond between Body and Soul	190
250. The Soul not a resultant of physical actions	191

	PAGE
251. Meaning of explaining the Soul as a peculiar form of combination between elements	194
252. Consciousness and Motion in Fechner's 'Psycho-Physik'	195

CHAPTER II.

SENSATIONS AND THE COURSE OF IDEAS.

253. The physical stimulus of sensation	199
254. The physiological stimulus of sensation	201
255. The conscious sensation	204
256. Adequate and inadequate stimuli of sense	205
257. The connexion of various classes of sensation	207
258. Weber's Law	210
259. Hypotheses as to the reason of Weber's Law	212
260. The so-called chemistry of ideas	214
261. The disappearance of ideas from consciousness. The checking of ideas	217
262. The strength of ideas	219
263. Dim ideas	221
264. The more interesting ideas conquer	223
265. Association of ideas	226
266. Herbart's theory respecting the reproduction of a successive series of ideas	228

CHAPTER III.

ON THE MENTAL ACT OF 'RELATION.'

267. Simple ideas and their relations	232
268. The necessary distinction between them	233
269. Psycho-physical attempts to explain ideas of relation	234
270. Herbart's theory of the psychical mechanism	237
271. The truer view respecting simple ideas and ideas of relation expressed in Herbartian language	240
272. The referring activity as producing universal conceptions	241
273. Attention as an activity of reference	242
274. Attention and the 'interest' possessed by ideas	244

CHAPTER IV.

THE FORMATION OF OUR IDEAS OF SPACE.

275. The subjectivity of our perception of Space	247
276. How is the perception of spatial relations possible?	248

TABLE OF CONTENTS.

xi

	PAGE
277. Distinctions depending on Space cannot be preserved as such in the Soul	251
278. A clue needed for the arrangement of impressions by the Soul	253
279. The 'extra-impression' as a clue or 'local sign'	254
280. Does the 'local sign' arise in the same nerve-fibre as the main impression?	256
281. 'Local signs' must be not merely different but comparable	259
282. 'Local signs' must be conscious sensations	260
283-7. On the local signs connected with visual sensations	263-276
288-9. Local signs connected with the sense of touch	276-280
290. How these feelings are associated with movement	280

CHAPTER V.

THE PHYSICAL BASIS OF MENTAL ACTIVITY.

291. The 'seat' of the Soul	283
292. The Soul not omnipresent within the body	284
293. No reason to suppose that it has an action graduated according to distance	285
294. No suitable place can be found for it on the hypothesis that it acts by contact only	287
295. It must act directly and independently of Space, but only at certain necessary points	288
296. Which these points are is determined from time to time by the activities which go on in them	291
297. Our ignorance of the special functions of the central nervous organs	293
298. Ideas of a ' <i>Sensorium commune</i> ' and ' <i>Motorium commune</i> '	295
299. The organ of language	297
300. How the soul initiates action	299
301. Reproduction of the right concomitant feeling	300
302. Application of this view to the organ of language	303
303. Phrenology	304
304. The connexion of Consciousness with bodily states	306
305. Does memory depend on physical traces left in the brain?	310
306. Loss of memory	313
307. Existence of the soul during unconsciousness	315
Conclusion	318

INDEX	321
-----------------	-----