

# CONTENTS

## CHAPTER I

### THE INTENSITY OF PSYCHIC STATES

Quantitative differences applicable to magnitudes but not to intensities, 1-4; Attempt to estimate intensities by objective causes or atomic movements, 4-7; Different kinds of intensities, 7; Deep-seated psychic states: desire, 8, hope, 9, joy and sorrow, 10; Aesthetic feelings, 11-18: grace, 12, beauty, 14-18, music, poetry, art, 15-18; Moral feelings, pity, 19; Conscious states involving physical symptoms, 20: muscular effort, 21-26, attention and muscular tension, 27-28; Violent emotions, 29-31: rage, 29, fear, 30; Affective sensations, 32-39: pleasure and pain, 33-39, disgust, 36; Representative sensations, 39-60: and external causes, 42, sensation of sound, 43, intensity, pitch and muscular effort, 45-6, sensations of heat and cold, 46-7, sensations of pressure and weight, 47-50, sensation of light, 50-60, photometric experiments, 52-60, Delbœuf's experiments, 56-60; Psychophysics, 60-72: Weber and Fechner, 61-65, Delbœuf, 67-70, the mistake of regarding sensations as magnitudes, 70-72; Intensity in (1) representative, (2) affective states, intensity and multiplicity, 72-74.

*pp.* 1-74

## CHAPTER II

### THE MULTIPLICITY OF CONSCIOUS STATES

#### THE IDEA OF DURATION

Number and its units, 75-77, number and accompanying intuition of space, 78-85; Two kinds of multiplicity, of

material objects and conscious states, 85-87, impenetrability of matter, 88-89, homogeneous time and pure duration, 90-91; Space and its contents, 92, empirical theories of space, 93-94, intuition of empty homogeneous medium peculiar to man, 95-97, time as homogeneous medium reducible to space, 98-99; Duration, succession and space, 100-104, pure duration, 105-106; Is duration measurable? 107-110; Is motion measurable? 111-112; Paradox of the Eleatics, 113-115; Duration and simultaneity, 115-116; Velocity and simultaneity, 117-119; Space alone homogeneous, duration and succession belong to conscious mind, 120-121; Two kinds of multiplicity, qualitative and quantitative, 121-123, superficial psychic states invested with discontinuity of their external causes, 124-126, these eliminated, real duration is felt as a quality, 127-128; The two aspects of the self, on the surface well-defined conscious states, deeper down states which interpenetrate and form organic whole, 129-139, solidifying influence of language on sensation, 129-132, analysis distorts the feelings, 132-134, deeper conscious states forming a part of ourselves, 134-136; Problems soluble only by recourse to the concrete and living self, 137-139.

*pp.* 75-139

### CHAPTER III

#### THE ORGANIZATION OF CONSCIOUS STATES FREE WILL

Dynamism and mechanism, 140-142; Two kinds of determinism, 142; Physical determinism, 143-155: and molecular theory of matter, 143, and conservation of energy, 144, if conservation universal, physiological and nervous phenomena necessitated, but perhaps not conscious states, 145-148, but is principle of conversation universal? 149, it may not apply to living beings and conscious states, 150-154, idea of its universality depends on confusion between concrete duration and abstract time, 154-155; Psychological determinism, 155-163:

implies associationist conception of mind, 155-158, this involves defective conception of self, 159-163; The free act: freedom as expressing the fundamental self, 165-170; Real duration and contingency, 172-182: could our act have been different? 172-175, geometrical representation of process of coming to a decision, 175-178, the fallacies to which it leads determinists and libertarians, 179-183; Real duration and prediction, 183-198: conditions of Paul's prediction of Peter's action (1) being Peter (2) knowing already his final act, 184-189, the three fallacies involved, 190-192, astronomical prediction depends on hypothetical acceleration of movements, 193-195, duration cannot be thus accelerated, 196-198; Real duration and causality, 199-221: the law "same antecedents, same consequents," 199-201, causality as regular succession, 202-203, causality as prefiguring: two kinds (1) prefiguring as mathematical pre-existence; implies non-duration, but we *endure* and therefore may be free, 204-210, (2) prefiguring as having idea of future act to be realized by effort; does not involve determinism, 211-214, determinism results from confusing these two senses, 215-218; Freedom real but indefinable, 219-221.

*pp.* 140-221

### CONCLUSION

States of self perceived through forms borrowed from external world, 223; Intensity as quality, 225; Duration as qualitative multiplicity, 226; No duration in the external world, 227; Extensity and duration must be separated, 229; Only the fundamental self free, 231; Kant's mistaken idea of time as homogeneous, 232, hence he put the self which is free outside both space and time, 233; Duration is heterogeneous, relation of psychic state to act is unique, and act is free, 235-240.

*pp.* 222-240