

independent attribute of reality to which all growth, progress, life, thought, and action are ultimately due, has become a leading idea both in German and in French philosophy, and has latterly found original expression likewise in English philosophical literature. This prominent line of reasoning in recent European thought has coined for itself a whole array of new terms, such as "Voluntarism" (Paulsen), "Actualism" with its principle of the *Idées - forces* (Fouillée), "Creative Synthesis" with its principle of the growth of mental energy (Wundt), "Creative Evolution" with the principle of *Élan vital* (Henri Bergson), "Pragmatism" (William James), and "Activism" (Rudolf Eucken).

As I stated just now, this philosophy of the Will must always remind us of Schopenhauer. Its germs may, however, be traced to the independent speculations of Fichte in Germany and of Maine de Biran in France, from which thinkers it has directly descended respectively to Rudolf Eucken and to Alfred Fouillée and Secrétan, as later representatives of German and French thought.

81.
Actualism
in French
thought:
Fouillée.

It is notably to M. Fouillée that we are indebted for a comprehensive exposition of this actualism, and for an attempt not only to show its application to the great problems of psychology, metaphysics, ethics, and sociology, but also to effect through it a reconciliation of the two main currents in modern French thought, the Idealist (intellectualistic) on the one side and the Positivist (scientific) on the other. He has thus laboured in the direction of a unification of thought. M. Fouillée combines in his philosophical reasoning all the best