

he seems to adhere to a complete correspondence of the psychical and physical, unlike Wundt, who does not consider that a complete parallelism is either a tenable or a useful conception. His main idea rests thus upon an attempt to bring what he considers the characteristic features of the physical and mental—motion on the one side, ideas on the other—together under the unifying conception of force; whereas in Wundt's system the distinction of substance and process, of physical and psychical causality, forms a leading conception.

^{82.}
J. M. Guyau.

Influenced by Fouillée, the suggestive writings of Jean Marie Guyau contain an attempt to employ an enlarged conception of Life as a definition of the progressive principle in history and society, and to supersede with it the traditional views both in ethics and religion. In this respect he goes further than Fouillée, who does not take up to these traditional mental agencies the same radical position. But Guyau, whose career was prematurely ended, has, less than other prominent recent thinkers in France, given a systematic development to his central idea. His writings are, nevertheless, as we have had occasion to see in earlier chapters, original and important in the history of modern thought.

^{83.}
H. Bergson.

The most important of modern thinkers in France is M. Henri Bergson. His earlier works, much appreciated in his own country, remained little known outside of it. Lately, however, his recent volume, with the suggestive title 'Évolution Créatrice,' has made him everywhere known as a thinker whose original views require and deserve patient study to be fully grasped and appreciated. His earlier smaller works, as well as his contributions to