

Already before Darwin, Malthus had pointed out that the main characteristic of social development consists in the growth of population. This idea put Darwin on the track of his theory of natural selection,¹ which appeared

synoptic, not to the analytic, view, forms really the fundamental and characteristic principle of the whole of the living, as differentiated from the non-living, world. Though the idea of order and arrangement as distinguished from mere quantity is a mathematical, or, if we like to call it so, a mechanical conception, this would not necessarily lead to the simpler or more complicated phenomena of living matter and of the animated world, were it not for the further characteristic that where certain forms of order and arrangement, of matter and motion exist, they have a tendency to spread in space like a vortex which draws surrounding things into its action. Through this property living things are not only, to a certain extent, self-centred and self-contained; they are also mutually exclusive, as in a world in which the sum of matter and of motion are constant quantities, an increasing absorption of these constituents in certain places must mean a diminution in other places. This leads to the phenomenon of crowding out, to unconscious or conscious selection, and underlies all the phenomena of physical and mental life. In the whole of this process there are involved two principles which among recent thinkers, as it seems to me, Prof. Wundt has the merit of having most prominently put forward in his analysis of mental life, namely, the principle of creative synthesis and the principle of the growth of spiritual values. But what is created in the process of creative synthesis exists only for the synoptic intellect, and this had

been pointed out in various ways by other thinkers before Wundt. Allowing, however, that he has more clearly recognised the supreme importance and the connection of those two principles, it must be regretted that he has not devoted himself more exclusively to explaining and illustrating them. As it is, they are rather hidden away in the enormous bulk of his voluminous writings, and have hardly in recent histories of philosophical thought been duly appreciated.

¹ A remarkable passage is to be found in Lotze's early Tract entitled 'Leben Lebenskraft,' published in 1843 and reprinted in 'Kleine Schriften' (vol. i. p. 139 sqq.) Referring to the importance of Metabolism (*Stoffwechsel*) in plants, he says: "With reference to this point, we must admit that wherever a successive development of a form is to take place assimilation of matter is necessary; but that likewise rejection of matter, *i.e.*, metabolism, should take place can only have its reason in this, that the elements which are necessary for growth are not supplied in the suitable form, but in a connection which has to be dissolved, and of which only one part is utilised, whereas the other is rejected as a bye-product. Metabolism would, in plants, appear almost inconceivable if it consisted in anything else than in a rejection of that which is unsuitable, so that in this case it is not something unused by the organism, but something unsuitable that is rejected" (p. 206). This recognition of the connection of growth and selection is significant. Prof.