

to be the necessary consequence of overcrowding and the cause of the survival of the fittest. But this idea of the increase of population, which was applied by Darwin to the whole of the organic world on its physical side, can in the same way be applied to the growth of ideas and of ideal interests and values on the mental side of the organic world. In fact, in the whole extent of animated nature, we cannot leave out the question regarding the ultimate ground or sufficient reason as we do in the inanimate world, for the principles of the conservation of mass and energy do not suffice to explain the evident increase of that something which permeates all living things, from the lowest to the highest examples.

Now here we have to record another change in modern terminology and the striving after a clearer definition of ambiguous terms. As the word Force received, in the exact sciences, a purely mathematical definition, being supplanted by the word Energy, so likewise the terms Cause and Effect have undergone a

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Cause and
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Jas. Ward, in his "Gifford Lectures" on 'The Realm of Ends' (1911), referring to Wundt's conception of a creative synthesis, says: "The so-called conservation of mass and energy might be regarded as symbolising the initial state of the pluralistic world, and as symbolising too the mere permanence and abstract being of its many units. But it is notorious that these concepts are the result of ignoring those differences of quality which alone convert units into individuals. Without these we may have *Erhaltung* but not *Entfaltung*, as a German would say; we may have conservation and indefinite composition, but not development and definite organisation. In short,

the concrete integration of experience is the diametrical opposite to the mechanical resultant of a composition of abstract units: it is a *creative* resultant or synthesis, to use Wundt's happy and striking phrase." To this Ward adds the note that to Lotze belongs the credit of first signalling the fact to which Wundt has given the name; and Lotze even gets so far as to apply the term creation to this "relating activity," as he calls it (p. 103 *sqq.*) This "relating activity" spoken of by Lotze in his 'Metaphysik' (§§ 268 and 271) is really identical with the synoptic view, or the *esprit d'ensemble*, of Comte.