

able amount of material, but that the former are characterised by what he terms a creative synthesis; the psychical or inner world is continually growing, whereas the physical world is ruled by the conservation of matter and energy or of what other primary elements we may assume. This conception, extended into the field of moral life, appears there as the "Law of the Heterogony of Ends," which signifies that acts of the Will produce effects which greatly extend beyond the impulses or motives that prompt them, creating hereby new values, an increasing manifold of the phenomena of moral life or of moral goods. Through this process there is created an objective world of morality or of ethical goods which themselves again react upon the individual consciousness.<sup>1</sup> By this conception and from this point of view the ethical philosopher is driven on to a study of the universal or collective mind as distinguished from the individual. A similar tendency existed, as we have had occasion to note, in the Hegelian philosophy: to seek and find the realisation of the ideal or spiritual forces in the historical creations of culture and civilisation. Similarly Wundt has been driven, by an independent course of thought, to the study of mankind, combining the interest in the more advanced products of culture with that for more primitive and elementary forms: the history of advanced societies and their culture with that of primitive peoples and their customs: Sociology and Anthropology in the widest sense of the word. In attaching great importance to these anthropological studies, the

<sup>1</sup> Compare with this Fouillée's theory of the *Idées-forces* and Guyau's conception of Life as an expanding principle referred to above (pp. 237 sqq.)