

and connected by the idea of causality or its reverse, finality, accordingly as we connect the sequent with its antecedent, or the latter with the former. As distinguished from this, causality in the outer physical world is merely the rearrangement in space of something which in quantity is supposed to be unalterable; which we call Substance, and picture to ourselves in some form or other such as matter, its ultimate particles, or in more recent times Energy. This rearrangement we assume to be continuous, and it is subject to the principle of conservation or equivalence.

These modern theories of conservation of matter or energy, or, in general, of Substance, are not applicable to mental processes, which are, on the other side, subject to the principle of the growth or increase of mental energy. From this point of view Wundt denies the usefulness and validity of the conception of Substance as applied to mental phenomena. The traditional notion of a soul as a spiritual thing has thus no place in his philosophy, which, as such, stands in marked opposition to the philosophy of Lotze, for whom the conception of the universal substance is identical with that of the underlying reality, of the spiritual ground of everything.

Wundt is, next to Spencer, the most recent thinker who has ventured upon a systematic comprehension of his philosophical ideas. His definition of philosophy as expressive of the inherent tendency of thought towards unity falls in with the general drift of modern speculation, but nevertheless it differs both from the definition of Herbart and Lotze on one side and from that of Spencer on the other. Further, he recognises, as did

78.
Rejection
of the term
Substance
as applied
to mind.