

and an imaginary transcendency of thought. In the former, existing and useful trains of reasoning are simply carried further, but essentially on the same lines; in the latter they are supplemented by new conceptions, which cannot be adequately represented in reality, but are, nevertheless, useful as ministering to the unifying activity of the intellect.

The two main transcendent ideas are, according to Wundt, the cosmological idea and the psychological idea: the idea of the World and the idea of the Soul. To avoid the one-sidedness inherent in both, in materialism on the one hand and in spiritualism on the other—systems of thought which are based upon an exclusive application of one or the other of these two ideas—the mind is forced to combine both in a third idea which Wundt terms the ontological. His previous enunciation of material substance and of mental activity permits him to bring both ideas together in the ontological conception of a totality of willing or active beings. The world must be conceived either as a material unity or as a mental unity. Which of the two we elect is to some extent a matter of subjective choice: for Wundt it is the idea of a universal collective Will of which the separate wills are only manifestations. This idea of an Infinite Collective Will Wundt identifies with the Divine principle, and in this way he approaches a conception of a Divine Order not unlike that of Fichte's earlier speculation, but distinguished from it as being a process of development. The imaginary transcendency of this conception renders further definition impossible.

79.
Idea of
Infinite
Collective
Will.

Thus the idea of Personality, so important in Lotze's