

philosophy, does not enter into the highest conception of Wundt's speculation, but he is led on to an investigation of the historical manifestations of the collective Will in the history of human culture and civilisation. Its first and earliest conscious manifestation is to be found in language. The latter is the source of myths, and these the beginning of religion on the one side, of custom and morality on the other. The gradual evolution of individual minds, with their individual interests and conflicts, is thus a manifestation or outcome of the life and development of the collective mind. In this way Wundt gives special expression to the idea of Humanity, which plays such an important part in the classical literature and philosophy of Germany and in a different manner in the Positivism of Comte in France.

There is no doubt that Wundt's peculiar conception of an actuality, of a willing process, as a special principle distinguished from the conception of substance, is extremely fruitful in dealing with historical and ethical questions. Not less fruitful is his conception of growth and expansion as characteristic of mental as distinguished from purely physical energy. By a combination of these two fundamental conceptions he views the collective Will neither as a mere sum of individual Wills, nor as a finished and perfected existence. It is something more than the sum of its parts: the principle of "creative synthesis" comes here into evidence. Also, it is an ideal which is being gradually realised by the combined effort of the individual Wills. This ideal affords a foundation for ethical development and for a definite though changing expression of moral precepts. This view confirms