

has found in modern philosophy two distinct formulations. It has been described by Wilhelm Wundt as "the growth of mental energy" as compared with the mere conservation of physical energy. The same fact finds expression in the writings of Alfred Fouillée in the conception of the *Idées-Forces*, according to which every idea which arises in the human mind is a creative centre.

These terms are suggestive: for our purpose it seems desirable to choose a different word to mark more distinctly this characteristic difference between the outer and the inner worlds. The word Energy implies some similarity between the processes which are active in the two spheres of existence. We shall therefore in the sequel, in order to mark the contrast according to which outer things and events appear to have a permanence of their own kind, whereas the products of mental activity exist only in and for human beings, call the things of the inner world Values and those of the outer world simply Things. We shall thus contrast the World of Values with the World of Things, and maintain that in the latter there is neither gain nor loss, whereas in the former there is a continual increase or gain.

And here again, as in the case of Continuity, we are bound to limit the principle of the conservation of Matter and Motion (or of Mass and Energy) to finite regions of the outer world. For it is impossible to put any sense into this statement if we regard the Universe as having no limits but stretching out as a whole into the infinity of Space.

We may now sum up the main characteristics, as we