

Although this genesis or succession of intellectual and moral ideas cannot be distinctly traced, we have in the foregoing tried to put our finger on the exact points in the developing field of consciousness, where there first arise the ideas of Reality, Truth, Beauty, Goodness, and Duty. These different points are, to sum up: (1) the image of a person or persons, opening out the world of external and internal Reality; (2) language revealing the inner life of others, requiring a correspondence between thought and speech, that is, Truthfulness or Veracity; (3) the experience of pleasure in the agreement and its opposite in the disagreement, between our sensations or our feelings, leading to the higher and more abstract idea of Harmony; (4) probably much earlier, the experience of Free Will, and of its enforced or self-imposed control; and last, the recognition of Authority, demanding obedience, which is not only purely moral, but may assume the spiritual form of trust and religious veneration.

We must now proceed to trace in each of these directions of development the more detailed features as they arise and make the mental life more complicated and intricate, but also more definite and purposeful. We have already dwelt at some length on the analysis of the purely intellectual process. This predilection for the intellectual side of our inner life is natural, for it seems probable that it is mainly through this that the human being has risen beyond the rest of the higher species of the animated world.

Even the emotional and moral endowments seem to rise into greater distinctness through their association with developing intellectual life. The cause of this