

Reality of the objective world into the region of the truly and supremely Real, the world of Values.

But the most important instance of this growth and advance of the purely subjective into the regions of Reality and of Value, or as we may also term it, into the regions of the physical and the spiritual world, is to be found in the slow and hesitating emergence of the moral sentiment out of its dim half-conscious existence into the clearer conceptions of definite duty and the higher form of righteousness and goodness. In this latter region the moral or religious sentiments become the guidance and support of our practical conduct and our social life.

This growth and development of the moral sentiment must have been a very slow one in the early stages of civilisation. It was there probably the prerogative of single great minds who as prophets, priests, or lawgivers stood out among the rest of a tribe or nation and led the way to a higher stage of culture through the imitative propensity of human nature. This process works more rapidly and effectually in modern societies through the influence of education, which begins with the parental care in home life, the surroundings in the school, and the membership of an ordered society. Yet it still remains the prerogative of the few not only to maintain this moral influence but to make it more durable, more impressive, and more spiritual.

No system of education, no conventional rules of society, no code of laws, and no enactments of a government or constitution, nor even the doctrines or ritual of a church, suffice to maintain the moral and the spiritual. Morality and Religion are eminently