

sphere. And so it is lastly also with the phenomena of the moral and religious consciousness: students of ethical phenomena have done well to take these as unique and irreducible to other mental experiences, such as the purely intellectual.¹

These different and to a large extent independent regions of events invite us nevertheless continually to repeat the attempts at co-ordination and correlation, because the transition from one region of facts and events to another seems gradual and imperceptible.

Thus certain appearances of dead matter resemble most closely those of the most primitive organisms; the lines which divide the inanimate from the animated living creation seem difficult to draw with accuracy. Still more difficult is it to trace the final signs of that mental life which raises the living automaton to a consciously active being.

Everywhere we gain the best and most impressive information concerning any distinct class of existence by starting from and keeping steadfastly in view the full-grown reality.

With this truth in view we tried to show at the beginning of our reflections that the outer world is not revealed to the infant mind in a primordial fashion, but that it is through the fully developed personality of the parent that another existence is presented to the infant consciousness. So also the true reality and meaning of the Moral and Religious Life did not become fully clear to our view until its totality and ruling principle was revealed as Love.

And so in every individual instance, the greatest

¹ See especially W. R. Sorley's 'Gifford Lectures.'