

those others which are only partially limited through the influence of other persons and the expression of their will. It distinguishes between the checks and impediments of its external surroundings and the commands of persons. Whereas the former give rise to the notions of possible and impossible, the latter give rise to the different distinction between right and wrong.

It is likely that the idea of wrongness does not enter a child's mind before it has disobeyed the commands or wishes of those with whom it habitually communes. Transgression comes before the notion of guilt; and without some feeling of guilt it does not seem that the distinction of right and wrong could enter the human mind. And it seems equally necessary that the wrong course of action should be followed by some unpleasant sensation or experience such as to mark it out as something to be avoided.

The word in which these relations between the child's soul and those who surround it are gathered up is obedience. Through the word obedience, the child learns its earliest duties and obligations, or we may say, obedience is the child's first form of morality.

We stated above that veracity is the first stage of morality—*i.e.*, the first notion through which the idea or precepts of morality are introduced. But this is preceded by the notion of obedience through which the form of morality is introduced.

This call for obedience is gradually further developed into the more complicated notion of duty and obligation. The purely personal relation of obedience is deepened and widened, and the place of single definite persons is taken by the wider notion of society, of