

strong enough to hold its own without any doctrinal support.

Of this position, Huxley may be considered, at least at one period of his philosophical career, to be the clearest exponent.

#### IV.

In the foregoing we have attempted to trace the different abstract conceptions with which we operate in adult life, to their beginnings in the soul of the child or even of the infant.

We have not attempted to define more closely the succession in which these different ideas arise or develop. It is probable that they mutually assist each other to emerge out of the primordial chaos of sensations, emotions, and feelings; also that in different persons, the order of appearance is very different. In some, what we term the moral nature may show itself earlier than the affections or the intellect; in others, the feeling of moral responsibility may come much later than intellectual alertness.

But in whatever order these ideas rise to greater or lesser clearness, or in whatsoever way they may interact, it seems almost certain that the recognition of a person is the first important step in the clearance of the child's mind and the brightening of its outlook. For, in the image of such a personal appearance, there are not only seen the multitude of physical features, but closely connected with them likewise a multitude of sensations, affections, and feelings which give what we may term life and vividness.