

course of further mental development as the Self or I; a comprehensive though ever-changing and shadowy Whole in opposition to an outer Reality of defined and clearly-cut complexes of sensations which we term objects.

With this first and fundamental experience the veil was, as it were, lifted, and a clear glimpse afforded into what we learned to call the real world. We may, therefore, appropriately call this first stage of our entry into self-conscious life a Revelation.

In the course of further mental development many dim and confused sensations and experiences rise into similar clearness, and arrange themselves into groups joining the various orders of existence which either surround our limited physical Personality or exist in our mind as distinct systems to which we attach more or less Reality. None of these various experiences has striven so persistently to rise into clear vision and been so frequently checked as the moral sentiment.

Leaving out of consideration the origin and development of earlier civilisations as well as those of the Far East, and limiting ourselves to the history of our Western culture, it seems fairly certain that some form of social order under some moral Law preceded the growth and development of the other creations of the human mind which constitute what we have termed the World of Values. On the other side, we find that the whole of these creations has been imperilled or temporarily lost where such social and moral Order has been lost or rudely shaken.