

It is evident that the student of these highest powers which dominate the human mind has, whilst recognising the importance of all the lower categories, to start with the highest and most important, and place himself, as it were, in this centre of the Firmament of Consciousness.

IV.

We have in the preceding discussion repeatedly pointed to the fact that none of the mental categories or spheres of mental life are purely individual. We find everywhere that it is only through the intersubjective communion with other minds that the mental categories are developed and applied.

Nowhere is this communion with others of greater importance than in the moral and religious sphere. Though reason and even pure observation can be effectively exercised by secluded thinkers, it is nevertheless true that such seclusion is purely artificial and cannot avail to any great extent without a return into collective work and interests. But moral and religious interests cannot exist at all except in and through our communion with fellow-men; they are unthinkable and undefinable if taken by themselves and in isolation.

If this be so, it is clear that the centre of the moral and religious interest lies as much in the experience of the human race during past times, as it does in the individual itself.

Thus the student of Ethics and Religion must regard his subject from two equally important points of view: the awakening and growth in the individual mind of