

of God. It consists in the entire surrender of the human will to the divine, in such a surrender as does not mean the loss of human personality, but rather its perfect fulfilment and realisation in the identification of man's will with the Will of God.

I may sum up briefly the results of the inquiry now concluded. Finding that freedom and personality are ultimately one, I accept personality as an ultimate metaphysical conception, like the conceptions of God and the world. As all physical "explanations" are explanations of phenomena *within* the world, and not of the *world itself*, as the notion of a "world" or "cosmos" is a presupposition both of science and philosophy, so do all moral "explanations," as I think, presuppose the conception of moral personality. These are supreme categories which include all others, and are not themselves included. With God, they are the three constitutive metaphysical realities. And as Theology takes God, and the Philosophy of Nature takes the World, so must Moral Philosophy take Personality (and with it Freedom) as its supreme and guiding conception.

The final task of Metaphysics, as the highest and total synthesis, is to exhibit these in their