

aspect of the outer world with which it corresponds? Which moral nature, that of an animal, of a savage, of an average civilized man, the highest moral nature we know, or the moral sense of a being infinitely higher in the scale of creation than any of these—which moral sense of all these shall we believe to be the one which gives the most faithful account of the truth and value to us of the universe? Which is the truest mirror and reflects this aspect of the outer world most faithfully? We know that the best active nature, that which is the last evolved, tallies force less incompletely, tallies a larger part of its surface than a more incomplete and earlier active nature; and that it is therefore a truer index of force in its entirety than a less perfect active nature. We have every reason to believe also that there are forms of force which our active nature has not yet come into relationship with, but with which it will probably some day enter into relationship when it has still further developed. And there is no doubt whatever that it will enter into more complete relationship in the future than it has yet done with those forces such as motion, heat, and electricity, with which a relationship is already established. It will then tally more truly than it does now with this aspect of the fact of the external world. We also believe that an infinite progression in this line would be necessary to