

his essence—for Hegel is self-consciousness. But man has no life alone. He is an intelligent and moral consciousness only as he goes outside of himself to find a kindred presence with the life of which he may identify himself. The finite consciousness, in knowledge and in its moral activity lives in its relationships. Indeed, there is but one self-consciousness which is the soul of all reality. Self-consciousness is God, who reveals Himself in nature and in the human spirit. All that is, is the revelation of spirit to itself. In the third chapter was considered in what sense it is permissible to speak of a development of the human self-consciousness. It was held that, instead of consciousness being the result of a physical process, rather the reverse was true; or, to use Green's words, "the constituent elements of an organism can only be truly and adequately conceived as rendered what they are by the end realized through the organism." The organism is instrumental, *i. e.*, organic to the life of self-conscious intelligence. Spirit is the truth of nature.

The individual is at first apparently immersed in nature. His end is self-realization; to become a free, self-conscious spirit is "the last of life for which the first was made." He is from the first a self-determining being. The will is the activity of consciousness as self-reflecting and self-objectifying. The life process is the realization of the "self" through environment. "Spirituality," says Prof. Royce, "lives by self-differentiation into mutually opposing forces, and by victory in and over these oppositions." To trace this realization of the "self" was the object of the remaining chapters. And Hegel teaches that self-realization can come only through self-renunciation. Not that for the realization of the moral life, the natural life is to be renounced, as with Kant. This natural life is rather to be transformed, spiritualized, and made the worthy setting for the higher life of the spirit. To be human, means to live a life of natural