

Instinctively also we seem to attach to Truth in the highest sense a greater reality or degree of independent existence than we attach to any other abstract notion. Many extracts from profane and sacred writings, from scientific, philosophical, and poetical deliverances, might be collected to show that Truth occupies a prominent if not the foremost place in our spiritual vocabulary. All three ideas acquire what we have termed a double existence, that is, they are not only expressive of subjective experiences, but have an independent existence through the fact that we have individually learnt them and use them in our communion with other persons; that we have been able to attain to a certain degree of unanimity on these matters with our fellow-men. This agreement is certainly not complete, except perhaps temporarily in the region of matters of fact; but it is sufficient to take us out of our self into the larger world which we inhabit in common with other persons. Through this property of a common possession and use, these conceptions satisfy the first condition which we found to belong to Reality.

The second condition, namely, that of clear definition and individual existence, does not seem to belong to special kinds of beauty or goodness; and to truth it belongs only in the lower sense of matter of fact. Still less can we arrange these different values in a clear order of higher and lower: all attempts at classification of different kinds of beauty or of duty and virtue have so far failed to gain general acceptance. But when we come to the fourth condition which we found to belong to real things, we instinctively feel that it