

pende on mutual understanding in the region of our hidden thoughts and feelings, it is of paramount importance—in fact a *sine qua non*—that our means of communication with others should as nearly as possible agree with, and be an expression of what we and others secretly think and feel: the hidden portion of our stream of thought should be revealed simply and clearly in our speech and intercourse. Unless this is made the cardinal principle in speech and action, subjective interchange with others becomes impossible. The person who is devoid of veracity figures or tries to figure in the world as a different being from what he really is.

Society in the narrowest and widest relations is built upon the bed-rock of veracity and trust.

Assuming then that we are introduced to the deeper and wider meaning of the term "Truth" through the quality of veracity, we may look upon the moment when the importance of this mental property dawns upon the child's mind as the introduction to a new world. And in a sense similar to that in which we conceive the appearance of a person within the field of a child's consciousness to mark its entry into the world of external Reality, we may now look upon the idea of Veracity as affording an entry into the world of inner or higher Reality. From this point an ever extending and enlarging view of these Realities is gained in the course of our life, in the same way as from familiarity with one or a few persons and things the child acquires the notions of human beings, things, and its own personal existence. In both cases, the process of mental development is twofold, leading us both outside